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take its place, I venture to suggest that your Conference should appoint a Committee representative of the different cultures that are deeply rooted in the soil of our land, and ask the members of this Committee to draft for discussion next year a programme of national education as they conceive it. We have not yet made up our mind as to whether life in our country is to be national in character or international. In other words is the culture of the India of the future to have only one colour or is it to consist of different colours forming, when taken together, one variegated but harmonious pattern? It will be obvious to you that this is a very fundamental question, and that on its proper answer will depend the nature of the system of education that we have to evolve.

My own views on the subject are definite. I do not think that a time will ever come when India will be as homogeneous a country as France or Japan. This is certainly an inconvenient fact, but it is one that has to be faced boldly and squarely. The size of our country is against it as are also the hoary traditions that stretch far into the dim and almost invisible past that lies behind each culture. In everyday life this difference manifests itself most clearly in language and religion, and as according to my views India will always be in this respect a land of variety, and as in variety there can be no uniformity, I would in our educational system aim at unity which need not be inconsistent with variety.

The ancient cultures and languages of our great country can never be destroyed, but they can all be made to enrich human life and to serve, in their own way and in accordance with the inherent qualities which each

possesses, the same main purpose, namely, the removal of ignorance which brings in its wake toleration and sympathy so essential for the happiness of mankind.

Perhaps the solution of the problem I have just stated lies in evolving for our country a system of education which, though international in appearance, will nevertheless be national in the broadest sense of the word. Here I come to the question: What is national education? This question I have answered only partly by defining it as the education of the people of a country, by the people of that country, in the language of that country; and this in its turn brings me to the vexed problem of the medium of instruction.

On this point too my views are definite, namely, that if it is the main object of education to dispel ignorance by bringing correct knowledge within easy reach of the inhabitants of a country, then that can be done best by conveying that knowledge in the language which the inhabitants understand most easily. In other words, I am strongly in favour of using the main vernaculars of India as the media of instruction, provided that at the same time we make the study of the English language compulsory.

For several generations now we Indians have spent so much time and energy on understanding the illogicalities of the English language that it will be a great waste in more senses than one if we were to give it up. Nor should we forget the fact that for a large number of our countrymen who are engaged in political work and commercial undertakings, the English language has acquired the utility of a *lingua franca*, and has thereby become an important factor in creating, at least partially, that sense of unity which is so

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necessary for the existence of our country as a political entity in the world.

There is no period in my life on which I look back with greater pleasure than that when I was working as a teacher in a school. But in spite of the fact that I was happy in that life I could never get rid of the idea that all that I was doing in the class room was nothing more than perhaps a fairly efficient piece of play-acting. I am sure that many of you also must have had the same feeling. The reason for this was that each time I tried to explain to my pupils anything that I considered of importance I had to do it in a language which was neither their mother-tongue nor mine. Later on when I became a professor in a college the same feeling continued to make me uncomfortable. I could never make myself believe that there was any reality behind the duties that I felt I was only mechanically performing.

The absence of this sense of reality is due to our present system of education which necessitates the use of a foreign language as the medium of instruction. It is also responsible for the poor results we have produced hitherto. They are pathetically insignificant if we take into consideration the enormous energy spent on them both by the students and the teachers. I ask you, can anything be more farcical than the sight of a man trying to teach the history of his own country to the boys of his own country in a language that is foreign both to him and to the boys whom he is teaching?

Moreover, the mere use of a foreign language as medium of instruction amounts to a negation of that self-confidence which in my opinion must form the basis of all sound systems of education. It is bad also morally,

for sub-consciously it creates an inferiority-complex not only in the taught but also in the teacher. More evils than most people suspect in our social life to-day can be traced to this very inferiority-complex so unwittingly created by those that unfortunately for us planned our present system of education for narrowly utilitarian purposes. Nor can India ever be a free country in the real sense of the term so long as she allows the full power of expression inherent in her own languages to be cramped by the weight of a language that she can never treat as her own.

I hold the belief that each great culture of India as represented by a language has its own contribution to make towards raising her moral and intellectual prestige, and that it ought to be treated with that toleration which should form the basic characteristic of the educational system of a country which has for its inhabitants large groups of people speaking different languages and belonging to different races, castes, and creeds.

I now come to another matter which though closely connected with that with which I have just dealt forms nevertheless a problem of its own. I mean the question of the education of our women. Here too we continue to grope in the dark, in spite of the fact that its vital importance has long been known to us. We are making the same mistake in the education of our girls which we are now trying so hard to remedy in the case of our boys. Let us avoid this wastage of energy, and after careful consideration lay down a scheme of education for them which, whilst strengthening the social and economic life of our people, would also prove more soul-satisfying than that which we have hitherto followed so placidly.

Ladies and Gentlemen, to me women are the custodians of the culture of their race,

and if through a faulty system of education they begin to feel that what they have inherited from their race has no merit, then nothing can ever regain for that race that self-respect without which in my opinion it can find no moral basis for its life. Denationalisation in the young men of a country is bad enough, but if it spreads to its young women it becomes a fatal disease.

Let us not forget that women as the first educators of children have a greater influence on the culture of a race than the men have, and all questions that affect their education affect radically the culture of the whole race. We who are anxious to see our country make more rapid progress can no longer afford to leave the question of their education in its present state of ambiguity. We have to decide whether in our new scheme of education, so far as it affects them, we should follow the example of Europe or of Japan. In the latter country, as you know, a difference has been made in the type of education that is imparted to men and that which is imparted to women. The change takes place after the middle school stage is finished and continues right through what we would call the collegiate stage. The Japanese have decided that their women should be taught all that is necessary for creating healthy homes and embellishing national culture, but should not compete with men in such spheres of activity as politics and administrative work. According to them any activity that makes a woman less efficient as a mother weakens the nation, and as such should be discouraged in the interest of the nation as a whole. Modern Turkey, on the other hand, has decided to follow Europe, and does not believe in making the education of women necessarily different from that which has been planned for men.

The economic conditions in our country, however, are so different from those of Europe and Japan, and the cultural differences amongst its inhabitants so great, that we shall probably have to evolve a system which whilst representing a compromise between the two views, would itself possess great elasticity and be capable of easy modification to suit the varying needs of the different groups.

As the right type of education spreads amongst our women the tone and discipline of our schools too will automatically improve. Teachers will not then have to deal with children ignorant of even the rudiments of discipline; and mothers in their homes will be able to supplement the work done in the school better than they can to-day. Another happy result of this will be that even the comparatively short time spent by pupils in the primary schools will leave a more lasting impression on their lives than it does at present when most of them unfortunately again lapse into almost complete illiteracy.

While speaking of school teachers, let me draw your attention to their present status in our society. It is both un-Indian and un-Oriental, and offers a sad commentary on that almost complete destruction of social values which has resulted from our trying to adopt as our own a culture that will always remain for us exotic. My meaning will become clear if you compare their status to-day with that of the Pandits or Moulvis in, let us say, the eighteenth century. The honour of the teaching profession demands that the present unsatisfactory position should be improved; and though personal character has ultimately a great deal to do with it, yet much can be achieved by bringing about a closer unity amongst the different branches of the

teaching profession—from the elementary school right up to the University. I know of no organisation that is better fitted to undertake this work than the Federation under the auspices of which this Conference is being held to-day.

Educational work is in its essence incapable of being divided into water-tight compartments, and ceases to produce adequate results if one half of the workers are allowed to remain ignorant of that which the other half are doing. Moreover, the sacred realm of education should remain free from that hierarchical view which, besides being out of date, has already done considerable harm to our country. Let those engaged in the noble work of education set an example for the rest by forming themselves into a fraternity that ignores all differences of caste or creed.

In this connection I would suggest the creation of a fund from which every year help should be given to teachers that desire to visit foreign countries with the object of improving their knowledge of educational methods. This fund should be controlled by a small committee of experts with power to select the most suitable candidate from amongst the applicants. If the sum of Rs. 6,000 could be collected every year, one teacher could easily spend twelve months outside India. Such funds exist in many countries, and have been of great help not only in improving the quality of the work of the teachers but also in raising their prestige in society.

If now we turn to our Universities, we find in them the same air of unreality as in our schools. They represent nothing and reflect nothing—not even the culture of the localities in which they are situated. With the exception of three, all of them are what I call

paper-made Universities. They embody no ideals and therefore leave no impress on the lives of their pupils. They have remained impervious to the pulsating life that surrounds them, and have for that reason contributed nothing of value towards the solution of the many intricate problems with which our people are to-day faced. They remain hollow copies of a foreign model, and are themselves shyly conscious of this fact. Our young men regard them as so many windows from where tickets are issued in the form of degrees which they imagine will enable them to start on their bread-earning journey.

In the new India that is now slowly coming into being all this must be changed. The Universities must be brought into close contact with the harsh realities of life, and their present seclusion ended once for all. Unless this is done, we shall not be able to organise our intellectual life on a rational basis, and the chaos which exists to-day will continue to the detriment of all that we consider of value in the different cultures that have been evolved in our country.

Lest I be misunderstood, I should like to make it clear that I do not deny that in some Universities first class work is being done, but what I do maintain is that the work they are doing is so removed from the actualities of life in our country that it does nothing to enrich our heritage. With their continued use of a foreign language as the medium of instruction and of work, our professors are unable to pass on to a large section of their fellow countrymen the benefit of their researches, with the result that the rays of learning that occasionally emanate from our Universities illumine distant lands but leave their own surroundings in utter darkness.

Another important problem that should engage the earnest attention of our educationists is that of evolving a properly co-ordinated system of vocational training for such of our young men as are not likely to derive any real benefit from University education as it exists at present.

The provision that we have for such training is most inadequate. In my opinion it ought to be made possible for a boy, after he has passed out of the primary school, to continue his education right up to the University stage in institutions where he can receive instruction in technical and industrial subjects.

I do not think that in this we can do better than follow the example of Japan, for we can, with slight modification here and there, adopt bodily their system of technical education. In this as in other matters we have to experiment a great deal before we can discover that which suits the peculiar conditions of our country best.

No realm of human activity needs frequent modifications more than that of education which deals with living and constantly changing factors, and in our country that is the one sphere of life that has undergone the least change in the last fifty years.

The time has now come when we should make a minute survey of our educational needs, and find out what changes we have to make in our present system so as to ensure a really great future for our land. Had I the means at my disposal, I would immediately institute this enquiry, for I know that real freedom must be based on a sound system of education and not on intricate constitutions which are the result of laboured ingenuity. The enquiry should be conducted by our own

countrymen, for no one who is not of our land can understand those subtle differences of culture and sentiment which, though invisible, yet play an important part in the evolution of a people. They have to be treated with sympathy if we are to give to our country a system of education which deals with the realities of life, and not with conditions that have no existence.

Ladies and Gentlemen, I have now indicated for your consideration as briefly as I could what seem to me to be the main problems of education that demanded our most immediate attention. They have to be solved if our motherland is to acquire in this world that position of honour which we all so ardently desire as being worthy of her great and glorious past.

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MEDIUM OF INSTRUCTION.*

BY REV. J. DUHR, S.J., PH.D., D.D.,
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IN a painstaking thesis of 200 pages, Das Britische Erziehungswesen in Indien, (British Education in India) Berlin, 1932, Dr. Gerta Hertz, relying on the latest statistics, asserts:—"With 92% illiterates India is to-day in the matter of education the most backward civilized people in the world. It is especially serious that a large proportion of those who from the time of the reforms of 1919 are entitled to vote, consists of illiterates; in the country districts of Bengal (1926) one third of the Hindus and one half of the Muhammadans; in the United Provinces the proportion was even between 70 to 90%."

H. Sacher in the article "Sprache" (Language), Staatslexikon, Herder, Freiburg, 1931, makes the following remark: "The weakness of the Indian national movement lies (together with the religious opposition and the caste system) in this fact, that the Indians are a mixture of peoples without a uniform, generally known language. India possesses not only 200 vernaculars (without counting dialects) but also ten separate literary languages with in part quite different alphabets; only one literary language, English, is familiar in the whole of East India to all educated classes alike."

So important is language as an element of national unity that theorists like Glumplowicz and Kautsky took a common language as the necessary and essential characteristic of a nation. Language transmits human thought

through intercourse, preserves the thinking of the past in word formations and literature and is an all but necessary means of perfecting and deepening ideas. In this threefold capacity it is necessarily presupposed in the formation and preservation of national unity. For all that, a common language is not an absolute pre-requisite in constituting a nation. The Swiss, whether they speak German, French, Italian, or Ladinic claim to be and are commonly recognized theoretically and practically as a nation. The peculiar geographical position and the common fight for independence from the kindred neighbouring peoples—a fight which lasted for centuries separated the three chips or chunks from the larger block of the German, French and Italian people respectively and in spite of differences in race, tongue and religion, ended by cementing together one solid political federation. This Alpine State has not been able to transfuse its nationals with one common culture; each one of the well-known parts was too much under the cultural influence of the parent country; and yet the Swiss State imparts to them to a large extent their culture after transfusing it with a special Swiss colouring which differs from that of Germany or France, or Italy.

In England and France on account of peculiarly favourable conditions of race, position, religion and language, the national State grew up as straight as a candle. In both countries, the Government or State tried to control culture and even through an established church—Anglicanism, and Gallicism—to make of religion a State institu-

* A Paper read at the All-India Educational Conference, Karachi, with Principal P. Seshadri in the chair.

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THE ALL-INDIA EDUCATIONAL CONFERENCE.

NINTH SESSION AT KARACHI.

PRESIDENTIAL ADDRESS

By SIR SYED ROSS MASOOD, KT., LL.D., BAR-AT-LAW.

TO one connected in any way with educational work no honour can be greater than that which you have conferred upon me to-day by inviting me to preside at this annual session of the All-India Educational Conference. For this honour I offer you my sincerest thanks.

The responsibility that you have placed on my shoulders is a heavy one, for with the increasing complexities of human life and a more minute study of human psychology, the problems connected with education also are becoming more and more complex; and nowhere do they appear as inextricably tangled as they do in our country which is passing through a period of rapid transition leading perhaps to a radical transformation.

Education is in itself such a vast subject that, with all humility but with deep sincerity, I shall to-day place before you for your consideration only a few of those problems which seem to me to require the immediate attention of our educationists.

The first of these problems is that which is connected with the end we should have in view. We have not yet definitely answered

the question: What is the type of human being that we wish our educational system to produce? It seems to me that until this question is answered courageously and definitely, we shall grope in the dark as aimlessly in the future as we have been doing during the last thirty years.

No one is more opposed to the production of a standardised type than I am where education is concerned, but I also know that no educational effort can ever give successful results if at least the main objectives aimed at are not carefully defined. Political activities have given rise to such conflicting movements that the time seems now ripe for our educationists to speak out in an unambiguous manner and thereby give a lead to the politicians.

It is my firm belief that the ultimate future of our land is to be shaped not by politicians but by those humble and silent men who work as teachers in the schools and colleges of our country. But as our educationists have acquired the habit of almost invariably condemning the present system of education without telling us what in their opinion should

tion. Nation and State became nearly equivalent notions, and in English and French the words nation and State can without much detriment be used indifferently one for the other.

Switzerland and Belgium show that flourishing nations can exist made up of peoples speaking different tongues. On the other hand there are many examples that go to show that mere community of language does not necessarily imply national community. With the same language England and the United States form separate nations. Danes and Norwegians and Swedes speak the same official language, and yet that did not prevent them from separating into three nations. Brazil and Portugal speak the same Portuguese, Spain and Mexico and Peru and other South American States the same Spanish. The French do not consider the French speaking Belgian Walloons, or French Canadians and Swiss as belonging to their nation.

With these preliminary remarks, let us face the problem of the medium of instruction.

I

We begin with *primary or elementary* education. The Germans call such schools Volksschule, people's school. In most countries primary education is compulsory and in small countries like Switzerland, Holland, Denmark, Luxemburg, compulsion has been brought to such a perfection of application that no one, man, woman and child, above the school leaving age can be called illiterate. This applies in the main to the larger countries, Germany, France, England, though in the slums of monster towns, in the congested areas of mining districts, among the bargees, gipsies and

such like people without fixed abode, often considerable numbers may escape control.

It is not my function to dilate on compulsory education nor to point out the difficulties which arise when as is usually the case, the State no longer agrees with family and church in the matters of religion and other primordial conceptions and ideals of human life.

But we are compelled to consider the case when in one and the same polity, diverse nations or nationalities with their own language and culture form one State. If these separate parts consist of large closed national groups, then the solution is sufficiently obvious. The State will be sooner or later compelled willy nilly and, we may add, is in duty bound, to supply these groups with schools of their own mother-tongue and their own culture. But then the task of educating these separate cultural and language groups into the unity of one State becomes as imperative as it is arduous. A common bond must not only be theoretically discovered, but must be brought to practical living, actual execution. The task becomes all the more difficult the greater the national consciousness of the single parts, the wider apart their cultural foundations. What the unifying bond will be depends on historical, geographical, economic and other more elusive elements, conditions and pre-suppositions of the particular State-organism under consideration.

Minorities are keenest in fighting for the right to have schools in their mother-tongue. For specified countries, owing to the Peace Settlement of 1919, the rights of minorities are protected by the League of Nations. The treaties, conventions or declarations give among others these guarantees to the minority populations:—

(1) Free use of their mother-tongue in private life, in trade, in religion, in the press, in publications, in public meetings, in the courts of law.

(2) The right of maintaining at their own expense, charitable, religious or educational institutions.

(3) In districts in which the minority constitutes a considerable proportion of the population, instruction in the primary schools of the State shall be given in the language of that minority and the minority shall be assured of an equitable share in the sums provided by the State and Municipal budgets for educational, religious or charitable purposes.

Emboldened by such clearly expressed enactments, and recalling what every normal man feels, and ought to feel, in regard to his mother-tongue, *I categorically assert that the medium of instruction for primary schools and elementary education in India as elsewhere must be each one's mother-tongue.*

The mother-tongue belongs to the most sacred, intimate, personal, unassailable, inadmissible, inalienable, precious property and right of each single human being. The working of the mind, the soul's development in the intellectual, moral, spiritual direction can hardly be separated from the mother-tongue. Freedom of the mind has its counterpart in freedom of the mother-tongue. You cannot interfere with the latter without wounding the former. The free use of the mother-tongue must be placed on the list of basic human rights. Especially for those private and religious activities in which it is sheer tyranny on the part of any State or Government to interfere, the free use of the mother-tongue must be vindicated.

The mother-tongue serves as indispensable bond of cultural community and as foundation for the development of a people's culture. Therefore national minorities following the instinct of self-preservation must lay stress on cultivating their mother-tongue.

For the purposes of Government and administration language is the necessary means of one man understanding another, of the ruler communicating with the ruled, of the representatives of the people expressing and executing the people's will, of leaders and statesmen managing the affairs of the commonwealth in the interest of the people as a whole. To a certain extent a single common uniform official language cannot be dispensed with, but it is against the principles of freedom, the healthy rights of self-determination, when the official language is extended arbitrarily beyond the strictly necessary measure to the detriment of the use of the mother-tongue. Authorities and institutions of the Government are inexcusable when they act in such wise with persons who do not know the official language that on that score merely they are harmed or put to disadvantage.

The Catholic Church in her legislation has often expressed very emphatically the principle that for preaching to the people, for instructing children in their religion, the mother-tongue must be used. In her concordates with Poland and Lithuania, not so long ago, she insisted on the right of the church to teach her children in their mother-tongue.

It would be uncandid if I did not add that apart from practical difficulties in the use of the mother-tongue as a medium of instruction in primary schools and elementary education, difficulties may arise, especially in districts of

it had not entirely enlightened their minds, had at least awakened them. They were frank and inquisitive, intelligent enough to know in what they were deficient, and sufficiently free from prejudice to give up their usages when they found better ones. From the very beginning of the war, they succeeded in imitating the Roman tactics, in constructing siege machines and in working them with a skill to which Cæsar does justice. They were still rude and unpolished, but already quite inclined for a superior civilisation for which they had the desire and instinct. This explains how they did accept it so readily. They had fought for ten years against the domination of the foreigner; they did not hesitate for a day to adopt his language and usages. We may say that Gaul resembled those lands parched by a burning sun, which drink in with such avidity the first drops of rain; so completely did she imbibe the Roman civilisation for which she longed before she knew it, that after so many centuries, and in spite of so many revolutions she has not yet lost the mark of it; and this is the only thing that has endured to the present time in this country where everything changes. Cæsar then did not only add a few new territories to the possessions of Rome; the present that he made her was greater and more useful; he gave her a entire people, intelligent and civilised as soon as conquered, which, becoming Roman in heart as well as in language, sinking her interests in those of her new nationality, enlisting in her legions to defend her, and throwing herself with a remarkable ardour and talent into the study of the arts and letters shed a new lustre over her, and for a long time gave a new youth and a return of vigour to the failing empire."

To this quotation from a Frenchman may be added the warning of a famous English schoolmaster and Anglican clergyman to boys attempting to turn into Latin a passage of English prose. "There are," says Bradley, "many English words whose derivation from Latin words is obvious. We are apt to think that if we know the parent word in Latin we cannot do better than use it to represent the English descendant which so much resembles it in sound and appearance; but we can hardly have a worse ground than that of the similarity of sound in Latin and English words on which to form our belief that their meaning is identical. Most of these words have come to us through the French, *i.e.*, through a language spoken by Roman soldiers and settlers and borrowed from them by the Gauls; the Gauls in turn communicated the dialect of Latin which they spoke to their German conquerors; from these the Normans, a Scandinavian people, learnt and adopted what was to them a foreign tongue, with words from which after conquering England they enriched the language spoken by our English or Saxon forefathers. It would be strange if the meaning of words had not altered greatly in such a process."

II

For reasons which will become clearer as we proceed, we must direct our attention to the medium of instruction in University education. Much criticism is levelled at our Indian Universities; of late eminent men have seized the opportunity of a Convocation Address or similar University function to proclaim far and wide that the Universities are responsible for the large number of graduates without jobs, but there is a similar situation in Austria, in Germany, in France. There

are millions of unemployed in America and England, who have never set foot in a University lecture room. In spite of alarmist warnings neither the Indian parent nor the Indian student can resist the spell of a University degree worthless though that document is declared by men whose obvious right to be listened to with special attention is a degree of Oxford or Cambridge or some other British or continental University. No University on earth professes to supply its *alumni* with lucrative employment and I know of no country past or present that went in for compulsory University education. What is painful for us who are busy in Indian University teaching is that at a time when national and nationalistic feeling runs high, when economic depression makes everyone wary as to unnecessary expense, the numbers of our Indian youths who go to English and foreign Universities are not considerably diminishing. At least in this case the reason cannot be that they object to being taught in a foreign tongue. Yes, whether we lay the blame on the teachers or the taught, or on conditions independent of either of them, our Universities have not reached the standard of Universities abroad.

Now, I give it as my own deepest conviction that our standard, such as it is, would be lowered still if we dropped English as the medium of instruction. For years to come there will not be found in the whole length and breadth of Hindustan, a publishing firm that will undertake to risk publishing books which in content, get-up and standard are true authoritative works, and on account of their very excellence will have but a limited circulation. Even when written in English our highest scientific journals, our best research theses have only a precarious chance

of seeing the light if they address themselves to an all-India public and if they can hope, through their thoroughness, to appeal to the specialists in the English-speaking world.

Or put it this way, suppress all the English books from our libraries, public and private, and then count the men who can read the German, French, Latin and other non-Indian books, and count the books in Indian languages which are adapted to modern requirements in higher teaching.

The transmission of knowledge is still recognised as one of the functions of the Universities, but there are some who deny that and put down as essential work of a University and of University teachers, the advance of knowledge, and all without exception who have any authority to speak at all, assert categorically that research is a necessary, if not the sole, object of University teaching. Our Universities will gain a standing in the *republic of learning*—which is as wide as the civilised world—when our professors can direct spaciouly conceived enterprises of scholarly, scientific, medical, technical research and when our research graduates get their M.A.s and M.Sc.s and doctors' degrees after depositing a couple of hundred copies of their research at the University office and when this office is pestered by demands from other University offices to furnish copies for other workers who are working in the same field. That cannot even be dreamed of, if our theses, except those on Indian linguistics are written in languages which can be read by two or three men, and no more, who specialize in the same matter.

But my real argument in favour of English as medium of instruction in our Indian Universities is not pedagogical, it is national, it is international.

mixed languages, because a clear-cut juridical concept and definition of the term mother-tongue does not exist, on purpose I have avoided the word *vernacular*. Those connected with the Bombay University who argued that it is a denotation which implicitly conveys a note of inferiority and who thus secured instead of "Indian vernaculars" the substitution of "*Modern Indian languages*" so as to balance perfectly "*Modern European languages*" to my mind betrayed a mildly insensitive feeling for English idiom, a rather overkeen sensitiveness in a matter consecrated by usage and, in any case, of trifling importance. If the intention had been to mark clearly the distinction between the Indian languages, the literary or standard languages, as opposed to the more numerous spoken languages which are either dialectal forms of one standard language or have never been in true literary use and which might then be more aptly called *vernaculars*, there would have been but very little to object. In any case life and living things are evermore complicated than the reasoning mind attempting to sum them up in rational categories is apt to admit. The term *mother-tongue*, though on the face of it denominating a precisely defined and accurately limited notion, is far from standing for one uniform, clear-cut reality. It may mean literally the language of the mother, or the language of the family, or the language of ordinary intercourse, or the language which a man has the greatest ease in speaking or likes most to talk. The mother-tongue in the sense of our mother's tongue was only used as a medium of instruction by our own mother before we were fit to benefit by instruction in our mother-tongue, *vis.*, the language of the community to which we belong, which language may have to be learnt at school, since the form of it used in the family circle or in the street may for very accidental reasons not have become that

standard idiom to which all literary productions in one tongue tend in course of time to conform.

The standard German language arose since the fifteenth century from the official language of the imperial chancellery and of the electoral chancellery of Saxony. These chancellery languages had to avoid for practical reasons dialectal characteristics. The discovery of printing, the unifying influence of printed language, and within that setting especially Luther's translation of the Bible (1534) furthered the development of the specific official language into the language of literature and of books. Switzerland, the Netherlands, parts of Alsace, etc., were cut off from national Germanism at a time when there was not yet a common German literary language. The linguistic unification which succeeded after centuries of struggle prevented a splitting up of the German language into high German and low German. The religious differences between north and south did not interfere invincibly. The common literary language was in the time of ever-increasing decay of the central power and internal dissolution, the only bond of unity between fellow compatriots of the same German people. The common language was allowed to be contaminated by wholesale adoption of French words and phrases at a time when there was no national consciousness whatever, when Germany was politically split up into scores—almost hundreds—of States, when nearly all the princely courts not merely that of the Prussian King, Frederic II, French was spoken. Recovery only came about when in the second half of the eighteenth century the German classical writers created a spiritual centre of influence by their masterpieces. Since then under the further influence of political, scientific, economic and social factors of the nineteenth century, German has shown a healthy organic growth.

The English we read and the educated speak is likewise an artificial language having as its substratum the vernacular form of that part of England which included the two ancient Universities and London.

In France, the language of the Isle de France, the territory round about Paris, conquered the territory of the country in the wake of the royal power establishing itself not merely as a vague suzerainty, but as an increasingly centralised and direct administration. French displaced and destroyed the rich and living Provencal literature, reduced the once flourishing sister langues d'oc and langues d'oïl to mere dialects.

Literary Italian is in fact Tuscan and Spanish is Castilian.

In Greece and Norway at this present day there is still considerable fighting over the standard language.

In Greece the opposition lies between neo-Greek, the language of the people as it has developed historically, and the more artificial literary language which prevails in official intercourse, and in literature and which deliberately approaches old Greek.

In Norway the fight is over Riksmåal (Government language) and Landsmaal (people's language). The Riksmåal arose in the Norwegian-Danish period 1397-1814 through a mixture of Danish with Norwegian vernaculars; it became the language of literature and intercourse. The Landsmaal lived on among the peasants, but found its defenders in the nineteenth century and chiefly since the dissolution of the Norwegian-Swedish Union in 1905, though its morphology and spelling are settled but imperfectly as yet.

The dialects or merely spoken vernaculars should not be looked down upon and despised. Besides national cultural interests, there are provincial local cultural features which are

nearer to the pulsating life of concrete homely everyday experiences and which supply standard languages with never-decaying fresh elements. In these days of the radio, the motor car, the enormously increased travelling to and fro, the vernaculars are losing their powers of expressiveness. Even so for a long time to come the colloquial language will preserve in word and tone a certain estimably native homely peculiarity. True lovers of their mother-tongue will not allow as far as in them lies what is being consumed just now in the Isle of Man. The Manx language is still understood by only 200 individuals out of a population of 50,000; there are prizes and scholarships for Manx in the local public schools, but of late no candidates turned up to compete. After a few years, only gramophone records will give the islanders a vague impression of the sounds their forefathers were familiar with. There is a more striking instance in history where a whole people gave up its own language and felt no compunction over it. This is how an accomplished descendant of theirs, a finished scholar, a great writer, Gaston Boissier, speaks of it. I quote from the published English translation, sixth edition, *Cicero and his Friends*, though I must own that the translation has not fully caught and expressed the charm of the original:—"In conquering Gaul he (Cæsar) rendered it entirely and for ever Roman. That marvellous rapidity with which Rome then assimilated the Gauls can only be understood, when we know in what a state she had found them. They were not altogether barbarians like the Germans; it is to be remarked that their conqueror, who knew them well does not call them so in his commentaries. They had great cities, a regular system of taxation, a body of religious beliefs and ambitious and powerful aristocracy, and a sort of national education directed by the priests. This culture, although imperfect, if

I take it for granted that India is either a nation already or is about to be a nation. I take it for granted that there is a clearly expressed or at least unexpressed interpretative national consciousness and national sentiment, according to which Indians as a whole want to form a nation of their own and do not want to belong to any other nation and are ready to serve that nation with body and life.

The conception of a nation as it is slowly clarifying itself and crystallising out, implies in ultimate analysis a phenomenon of social psychology, which the French are fond of expressing by the phrase *un vouloir-vivre collectif*—a collective-wishing-to-live-together, which supposes the collective consciousness of forming a moral and social community, distinct from any other and which supposes the will to translate this collective consciousness into certain exterior forms of common existence and of common traditions.

Though neither the geographical setting, nor the historical setting, nor religious unity, nor linguistic unity, nor racial unity, nor a common culture, nor a single government is the necessary or the sufficient cause of this phenomenon of social psychology yet each of these diverse elements may have a part in the very formation of the collective-wishing-to-live-together, and when the phenomenon once exists, may become its visible, intentional and symbolical expression.

But even so, the moral and political problem involved in the idea of nationality or nation is not settled. It may be that every group of population has the certain and incontestable right to be respected always in its beliefs, its manners and traditions, its legitimate liberties; and yet its claim to constitute a distinct and separate State may be impossible, unreasonable or unjust.

The fundamental rule of ethics and rights in the government of peoples is not indepen-

dence considered as an end in itself, but the temporal common good, sanely considered, of each collectivity and of all the collectivities, whose rights and interests have to be adjusted equitably among themselves.

Therefore in order to constitute on the basis of nationality, a new State, distinct and independent, there must be found really and truly the *vouloir-vivre collectif*—a thing which is not always so easy to demonstrate. But besides, there must be the real existence of a collective-being-able-to-live-together—*pouvoir-vivre collectif*, without which the popular wish in favour of independence would be unjustified absolutely. Political independence is not destined to gratify peoples with a satisfaction of national vanity. It has as sole reason to compass the essential ends of the common and the general interest for which a State is invested with the sovereign right of imposing on its members the heavy burdens which are demanded by the requirements of public order. So the population itself and the territory it occupies must be able to supply all the resources indispensable for the right management of all public services and interests which a normally constituted State requires. This condition is much more difficult to fulfil now-a-days than formerly: many a State which continues legitimately in virtue of acquired rights and of traditions consecrated by history, could not be formed now as they were formed of yore when the functioning of the commonwealth was less costly and less complex. The general expenses, the public services of an independent state have become infinitely heavier under the particularly exacting conditions of the modern world.

Speaking theoretically I have tried to prove that a true nation leads to a true State. As a matter of historical fact the reverse has been the case, the modern State has formed the

modern nation. This is shown by the example of the United States of America. There communities from all peoples have been kneaded together and made to be fermented through and through by the yeast of national Americanism. It was done in a relatively short time because the various other national elements were more thoroughly cut off from their motherlands than was the case with Switzerland. The modern State not only allows all its citizens to participate in political life and thereby to be woven into the very texture of the State fabric, but is trying indirectly or directly through its educational institutions from primary school to University to influence them spiritually and forming them culturally in Science, Literature and Art. Genuine popular culture, which is a natural growth, is something more than the mere utilitarian, national, State-contrived culture. The national State culture partially destroys, partially transforms and levels out the original people's culture and produces a mixture culture. From the intimate union and melting together of the State and nation as culture community, the modern national State arose or is striving to arise. It is most perfect there where nation and State, State culture and national or popular culture are only different names for the same thing. This was the case in England and France over a century ago, in Italy and to a large extent in Germany after 1871, in Austria-Hungary not at all, in the United States in and after the war.

Wherever the masses of the people have no influence or only a slight influence on political life, they have little consciousness of being an integral part of the state, they are lacking in the sentiment of responsibility and in a fully developed political instinct. Therefore not by accident, is the national sentiment usually more marked in countries with a democratic constitution than in those which are ruled monarchically. A universally

recognised ideal of culture plays an important part. The less uniformity in conception about the chief questions of life and human destiny, the more difficult it is to achieve national unification. The reformation thus divided Germany and ran a rift between North and South, East and West.

Property and education are potent factors in patriotic zeal. The propertied and educated classes become first aware of national consciousness and through them it reaches the masses; educated and property owners are more part and parcel of the State, they have a stake in its destinies and leisure to allow the creations of national literature and art to have their fullest influence on them. The highest classes are not so national; the world of high finance, large trade and great industry is liable to think in terms of internationalism. The case is often the same with the upper nobility and the intellectuals.

English in India has become since the momentous Minute of Macaulay on February 2nd, 1835 what Latin was in Europe for centuries. Latin formed the language for written intercourse, was the language of the Church, of statesmen, diplomacy, learning and science. The common culture of the Middle Ages and its high level in the days when the Gothic cathedrals were raised and gave to the towns of many countries their most imposing and characteristic feature, when chivalry evolved a code of honour which in essence preserves to this day the ideal of a gentleman, when scholasticism was in its most creative vigour in the great Universities of Paris, Bologna, Padua, Oxford, Salamanca and Cologne, was very much due to the fact that Latin was an international language understood and used by all the learned. Latin was the official language in the old German empire, it was the language of treaties and charters, though from the thirteenth

century onwards some laws and charters are found in German originals. The oldest imperial law written in German is of 1240 and the oldest French royal charter is of 1254. But in Germany up to the eighteenth century Latin remained the language of public deeds, laws and charters. In 1717 German was put on a par with Latin and it soon pushed out Latin from the Diets and courts of Justice. The sole use of Latin at the German Universities was broken by Thomasius in 1687. In January 1687 he put up on the notice board of the University of Leipzig where he was professor of law, a programme in German of his course and he delivered in fact that course in German. There was great excitement in academic circles; his deed was considered as a desecration of the University and of learning.

Latin was maintained longest as official language in Poland and in Hungary, also relatively long in England. The full nationalisation of languages occurred only in the nineteenth century. But with the stupendous discoveries of the industrial age, the undreamt-of progress in the ease, speed and extent of travel, the world-wide news service, the gigantic expanse of trade, of education, of financial and colonial enterprise, all the peoples of the earth are brought together in ever closer contact materially and spiritually. International relations in science, technique, economics, fashions of dress, sport, are daily gaining in importance. A thorough knowledge of several foreign languages is for the many and those in a hurry, a matter of difficult or impossible attainment. Therefore the need is felt of an international language. The greatest chance to become that international language lies with English. Latin, on account of its spiritual treasures, its international use by the Church of Rome at this moment as from the days of St. Jerome, St. Ambrose, St. Leo the Great, St. Augustine

through the Dark Ages, the glorious Middle Age, the Renaissance period, the scientific and democratic age, on account of its success as world language in diplomacy, learning and statecraft, has been advocated and could well be adapted to modern conditions but it will, I fear, stand no chance against English. Volapuk artificially invented by the parish priest Schleyer in 1879, Esperanto by Zamenhof in 1887 and recast as Ido by W. Oswald in 1900, are too inhuman, too devoid of suggestiveness to gain acceptance. Over specified regions, the sole claims of English may be disputed. French has some chance as medium of international intercourse in the Near East, German in Eastern Europe, Russian in the Slav world and Northern Asia, Spanish in South and Central America. But it is doubtful whether even there, English will not get the upper hand for international purposes, for this reason, if for no other, that the movement in favour of bringing about greater international inter-communication and unification in codes, signs, nomenclature, method, statistics, scientific and technical phraseology derives its driving force from the United States of America. The idea of a League of Nations, though by a strange irony the United States have not joined it as yet, is more American than European.

The fact that English is the language of the United States gives to the English tongue, to English civilisation and cultural influence a unique position in the present and an overwhelming importance in the new world that is passing through the inevitable tearings and dislocations which accompany the birth of all things of gigantic size, of portentous significance. English bids fair to rival, equal and surpass Latin and to outbid the energy, which once seemed like an immortal energy, of ancient Rome. An Oxford scholar, J. W. Mackail, has written:—

"Latin is now no longer a universal language—Yet the Latin language is still the necessary foundation of one half of human knowledge, and the forms created by Roman genius underlie the whole of our civilisation. So long as mankind look before and after, the name of Rome will be the greatest of those upon which their backward gaze can be turned. In Greece men first learned to be human: under Rome mankind first learned to be civilised. Law, government, citizenship are all the creations of the Latin race. At a thousand points we still draw directly from the Roman sources. The codes of Latin jurists are the direct source of all systems of modern law. The civic organisation which it was the great work of the earlier Roman Empire to spread throughout the provinces is the basis of our municipal institutions and our corporate social life. The names of our months are those of the Latin year, and the modern calendar is, with one slight alteration, that established by Julius Cæsar. The head of the Catholic Church is still called by the name of the president of a Republican college which goes back beyond the beginnings of ascertained Roman history. The architecture which we inherit from the Middle Ages, associated by an accident of history with the name of the Goths, had its origin under the Empire, and may be traced down to modern times step by step, from the basilica of Trajan and the palace of Diocletian. These are but a few instances of the inheritance we have received from Rome. But behind the ordered structure of her law and government, and the majestic fabric of her civilization, lay a vital force of even deeper import: the strong grave Roman character, which has permanently heightened the ideal of human life. It is in their litera-

ture that the inner spirit of the Latin race found its most complete expression. In the stately structure of that imperial language they embodied those qualities which make the Roman name most abidingly great—honour, temperate wisdom, humanity, courtesy, magnanimity and the civilised world still returns to that fountain-head, and finds a second mother-tongue in the speech of Cicero and Virgil."

A claim not altogether unlike, I myself, though not an Englishman, am inclined to grant and ready to warrant by argument, to the English language, to English literature, to English influence in the world.

One more prosaic fact has to be added. In 1830 English was the mother-tongue of thirty millions, in 1930 it is the mother-tongue of 160 millions and is understood and readily used by sixty millions more. Of all languages in the world English has increased most within the last century. It is not only spoken in Great Britain and in North America but those who speak English are spread over the whole globe. The more the language of a people spreads, the more does the cultural and political influence of that people extend. But the spread of a language is again conditioned by the political and cultural power of the people speaking a particular language, far more than by the intrinsic worth of the language as such. French since the days of Louis XIV ousted Latin as the language of diplomacy. From the time when George Canning was foreign minister, 1822-27, English has simply imposed itself as the equal of French. The treaties of Versailles and of St. Germain are drawn up in French and English and any discussion relative to these treaties has to be held in either of these

languages. Until the entry of Germany into the League of Nations, English and French were the two official languages at Geneva.

I may seem to have lost myself in considerations which are far remote from the problem of the medium of instruction in our Indian Universities. But I am convinced of the contrary. India is either a nation or is soon to be one. English has been for one century the means of bringing together Indians from one corner of the country to the furthestmost corner on the other side. Its national life has for sundry reasons been precarious in the past, it is fraught with the most threatening difficulties in the near future. A common language is absolutely necessary in a country in which races, creeds, languages, castes are not elements of national unity; a common language there is at this moment; this language happens to be the language of the most powerful empire there has been since Roman days, as well as the language of the most go-ahead republic in that continent which may very likely in the twentieth century dispute Europe the lead in international influence. It is idle to dream at this moment of replacing English by any other language. Ancient Sanskrit is buried in books; any modern Indian language, even granted that the best brains in India would make it a matter of patriotic heroism to learn it and use it, any modern Indian language, chosen as the language of administration and rule would give to those who speak it as their mother-tongue and to the territory where it prevails, a preponderance which would not be tolerated by one single generation; it would hopelessly throw out of gear an equilibrium which it will require the highest moral and intellectual effort of human and national wisdom to maintain.

III

About the medium of instruction in secondary education, I would not care to point out the direction in which I would see the solution of the problem. Secondary education, coming between popular education, which is the necessary minimum required in the modern nations by every citizen however humble he may be, and University education, which is the privilege of the few, a luxury for those who are highly gifted, keen and inspired with the loftiest ideals of citizenship, of search after truth, scholarly and scientific ambitions,—secondary education is either the rounding off of primary education or the stepping-stone, preparation for the University. In India this distinction has not taken shape in clearly-defined types of high schools. The arts and crafts are too little esteemed or too traditional to require special schools for all those who wish to know their work as modern technique demands or who have aptitudes and likings for walks of life different from those of their parents. Agriculture, the avocation of millions, is carried on under conditions of climate, land-tenure, markets, machinery, system such that there is no need of training a truly skilled farmer and there is no wish on the part of the richer owners to devote time, their knowledge, their love to the land. Agricultural colleges there are but they do not train farmers nor farmers' sons. Business and administration and industrial concerns do not feel the need of specially trained employees, clerks and officials. They insist on their Matriculation, B. A. or M. A. grades. Universities are taunted for turning out shoals of graduates but everyone who seeks for an employ has to produce

Matriculation or B.A. certificate to get a hearing at all. I need not describe further a state of things which is a commonplace in Indian discussion.

If there were secondary schools with the distinct object of training the young for vocations where English is of little value, there is no reason why the medium of instruction should not be the local standard Indian tongue. But if high schools are meant to prepare candidates for the Universities, the use of English is of the utmost importance. As things are at present, I fear the advocates of teaching subjects like History and Geography and Science in the Indian medium of the student, are far too much on the lookout to make things smooth and easy, they choose to forget that the text-books which are used under such conditions are cheap, second-rate, faulty, hasty translations of English originals, that our Matriculation examinations already so unwidely, so factory-like become more cumbersome still and are tending with a fatal certainty to a lower level instead of rising to a gradually improving standard of thoroughness. Cramming and smattering, the evils of our schools and our colleges, are growing worse.

Alas! it is forgotten that the schools do not create the culture they impart. If the culture and the cultural back-ground is indifferent, the schoolmaster will not be able to work miracles of intellectual and moral improvement.

A day will come—so we hope—when our secondary education may with great benefit become bilingual. Such a system is not found in many countries. I am not talking of the study of two or more languages. In all secondary education, worth the name,

where Science and Mathematics are not specially emphasised, two or three languages besides the mother-tongue are necessary subjects. Latin and Greek with French or English belong to the regular course of a German classical gymnasium and the same is true of a French lycee. But I am referring to the medium of instruction. It is only in the Grand Duchy of Luxemburg that not only German and French are studied by themselves but are used almost equally as a medium of conveying the other disciplines. German, Religion, History, Greek are taught in German. French, Mathematics, Science, Geography, Latin are taught in French. To be truly bilingual so as to possess two languages equally perfectly is rarer than is imagined. An Indian who thinks and talks in Gujarati for the ordinary concerns of life, but cannot lecture on Chemistry except in Gujarati, every second word of which is English, may know English and Gujarati, but he does not know them equally well. He makes two compartments in his knowledge. The creative writers who have a name in two literatures are few. It is not so extraordinary for a man to know several languages and to make a name for himself as a conspicuous writer in one and that one, not necessarily his own. Conrad is a striking instance. He was a Pole and hesitated whether he should become a French or an English novelist. He chose the latter and stands as one of the masters of English style of our epoch. Sir Wilfrid Laurier was in his own day the dominant figure in Canadian politics and he was equally at home in English and in French. The head of the Swiss Federation, Giuseppe Motta, uses with equal ease at the League of Nations at Geneva, or in the Federal Council at Bern Italian, German and French.

many folk there would be able to read them? Remember the total male literacy of India is less than fourteen per cent. and that of the women less than three per cent. and this includes the cities as well, where the literacy in some cases for men is as high as nearly fifty per cent. and twenty-four for the women. How much then of this very worthy effort for uplift must go to waste, since there is no foundation to build on! The Patels are told 'if there is a school near, send all your children, both sons and daughters there, and keep them there till they pass the fourth standard at least. Persuade others to do likewise.' This is good but it accepts the sins of the past and does not go far enough, for there are in the Presidency 15961 villages without schools. Is it not the duty of the village to see that it has a school? And must not this duty be pointed out to them rather than allowing them to accept the school-less-ness of their village as inevitable. The fact is that as the Rev. Mr. McKenzie, some time Vice-Chancellor of the Bombay University, said some years ago at the inauguration of a series of lectures on a better Bombay, 'The trouble is that people with worthy ideals have not as a whole sufficiently realised how much they contribute to the maintenance of evil by their passive tolerance of it.' If we tolerate this evil of illiteracy in our midst it is because we educated folk, most of us in the upper walks of life and town dwellers at that, are not fully conscious of its existence and magnitude.

Percentages mean little to all but the statistician; I wish I had some of the statistical educational material being used in Vienna, to make this mass alive to you. In the total population of the 352,837,778 men and women of India, only 28,131,315 are able to read

and write, that is, a population equal only to the States of Hyderabad, Mysore and Baroda. Imagine an India with these alone being the places where there is reading and writing—an India without commerce and industry for in the marts of commerce none can read and write and remember that large scale modern commerce demands the keeping of accounts. Is it not because of the need of literacy in commerce that the percentage of literacy among the Jains is fifty-eight, while for all India it is sixteen per cent. and for the Muslims eleven per cent. and for the Parsis eighty-five per cent (These are figures for males above five years of age). Or again consider that the literate population of India is equal only to the total population for Assam and Central Provinces and imagine that there alone can men and women express their thoughts to folk at a distance. Let us see how a man with an American way of thinking would describe this phenomenon of India's illiteracy. If these illiterates of India were to march two abreast at a distance of one yard from each other, their line of march would extend to 92,246 miles, nearly four times the circumference of the earth and marching at 25 miles a day, which is the usual rate of march of an army on campaign, this army of illiterates would take ten years and thirty-five days to pass a given point. If they march ten abreast, even then, their line of march would cover 18,449 miles and marching at the same rate it would take them two years and seven days to pass a given point. That is for the whole of India, in which the literacy is 13.2 for men and 2.4 for women. Let us look in the same way at the army of illiterates of an advanced city such as Bombay in which the literacy of men is 31.4 per cent. and for women 17.3 of a total population of 1,161,383 only 280,929

are literate. The illiterates of Bombay City marching in the same manner would cover 250 miles and take ten days to pass a given point. Marching ten abreast they would take two days to pass a given point, and until they had passed by, we literates would be held up. We know how much we are put out by the legitimate hold-up of a policeman at point duty, but we are never mentally held up by this army of illiterates blocking our progress, for we have never visualised them. There are in Bombay City 257 miles of road. If the illiterates of Bombay realised their needs and demanded their rights to literacy by the methods made familiar to us by the Satyagrahis, lying on the door-steps and roads and obstructing traffic, if they lay head-to-toe on either side of the roads none of the literate inhabitants could leave their houses for there would be three lines of such illiterates demanding their rights on every road and lane in the City, and we literates would have to devise ways and means for satisfying them. The wise among us will forestall this demand for literacy and meet it before it is formally made. In fact it is our bounden duty to do so. Far from feeling that illiteracy in a vast rural population like India is inevitable I fully believe if we can arouse the conscience of the literates as well as the illiterates the problem though beset with difficulties and vast as well as complicated is not unconquerable.

We are so fortunate in India as to possess languages which for all practical purposes may be considered phonetic and again in most cases the mode of writing is the same as for print which makes teaching and learning a fairly simple matter. There are not above fifty letters, counting the vowel signs as letters. It is therefore possible to teach adult men and women to read and write their

own vernaculars in as short a time as from four to six months devoting only as short a time as a quarter of an hour a day to the task. This is not talking in the air. It has been tried with three different languages with three different scripts with men and women of average ability of what may be considered the backward classes.

We have got so accustomed to dismissing ignorance as a perquisite of the so-called 'backward classes' that we do not realise how much illiteracy there is among so-called 'advanced' classes. Among the Gaud Saraswat Brahmins of the Bombay Presidency the literacy for men is 72.7 per cent. but for women only 19.0, for Deshastha Brahmins 80.9 and 20.2, for Chitpavan Brahmins 77 and 33.1, for the Kayastha Prabhus it is however 75.1 and 51.5 bringing the general literacy of the Prabhus to 64.4 as against the 52.6 of the Deshasthas and the 55.2 of the Chitpavans. Thus though the Brahmins have a higher literacy for men, their tolerance of illiteracy among their women brings their general literacy figure below that of the Prabhus.

Why should these men of advanced classes tolerate and allow this illiteracy among their own women? I have not the reference, but I am told in the ancient Indian Shastras it was stated that one of the types of women a man should not marry, was an illiterate woman. Could we not once again as schoolmasters impress upon our boys that it is wrong to marry an illiterate woman or to keep her so after marriage? If literacy is a necessity for men why not for women? Thus we can be responsible for the literacy of our own households. One man in eight can read and write but only one woman in as many as forty-one. This is a state of affairs that these men should not tolerate, and for this we must set about creating a public opinion in our schools and

The study and knowledge of foreign languages is no obstacle to perfection in one's own. Goethe's remark may be quoted:—"He who does not learn foreign languages, does not know his own." Perhaps the greatest genius in French literature, not merely as a thinker but as a creator and knower of French idiom and words, of the spirit of his own language, Bossuet hardly ever read a French book and trained himself to style by reading the Greek and Latin classics, especially Virgil. Arnold Bennet boasted that he learnt how to write English by reading French short story writers. Cicero, like Cæsar and all the distinguished writers of the Augustan age, got a Greek education, spoke Greek in society and read more Greek than Latin. Indian literatures need not be hampered by the study of English and the use of English as a medium of instruction in schools and colleges. It is a sobering thought for all those who are connected with teaching of all grades, that the greatest original writers had often little schooling. Dickens, Cervantes and Shakespeare are among the more striking instances.

And yet the teachers' vocation comes second only to that of the priest. The school-master who has the necessary training and requisite qualities of mind, heart, health and character, who loves his pupils, who is keen and devoted, who is ever a learner himself and never omits the daily, immediate preparation for his classes, who by a many-sided alertness and scholarly freshness shuns even the semblance of pedantry, has a profession which is the finest in the world:—he cannot help growing in wisdom and knowledge with age, but his continuous contact with succeeding generations of the young, with those who are yet unselfish and open

and frank and trustful, preserves him from precocious dryness and old age of the heart. There is a discipline of the mind which every teacher worthy of the name, cannot escape and of which he will very soon experience the benefit. How much and how better we learn when we have to teach! To the end of his career he will keep himself in that full activity of the mind, that liveliness of interest, which is the privilege of youth.

The village school-master and no other can and, we trust, will succeed in making of every Indian child a true member of a modern national State, the secondary school teacher will impart that more general culture which is the condition and outward sign of healthy, numerous, reliable, responsible middle class, the professor in higher teaching will himself be a discoverer, a searcher, original creator, and will train those who have to be leaders in thought, in the high professions, in the municipal and provincial and higher State assemblies, in industry, trade, in finance and administration, in statesmanship and patriotism. As India for herself at this moment I think her teachers can only accomplish this high mission of addressing the masses in their several mother tongues, by approaching the elite through one medium of instruction which as this century are, can bring to fruition the efforts of a century, that language which has been the means of making Indians realize that they were kin, the language which is destined, far as human foresight can fortell, to be the medium of linking together all peoples of the earth, in the measure in which such an ideal is possible and desirable, into that true league of nations, which is not yet, but which all wise and good men hope either to bring within their life-time themselves or to help setting up for their sons and grandsons.

THE CONQUEST OF MASS ILLITERACY.*

By MISS AMY RUSTOMJI,

Bombay.

WE hear periodically of the conquest of the air, and land and sea; we try to conquer Mount Everest, but there is an obstacle higher than Everest in the land, which unlike Everest does not protect us, but leaves us an easy prey to the enemy, both from within and from without—I mean the enormous mass of the illiterates of the land. We hardly realise how many they are and how they are a drag on even the most advanced of us. There can be no healthy body with unsound limbs, but in this question of illiteracy it is as though only the extremities of the limbs were sound and the body itself mortifying. Only eight per cent. of the total population of India can even read and write—among the men it is one hundred and thirty-two per thousand and among the women only twenty-four per thousand. We talk, and pay heavily for the talk, about political and other advancement, but let us remember that 'the liquidation of illiteracy is a condition without which it is impossible to speak of politics. An illiterate man is outside of politics and before he can be brought in he must first be taught the alphabet. Without this there can be no politics, only rumours, gossip, tales and superstition.'

We like to feel ourselves in line with other advanced countries and so we discuss educational problems which are no doubt common to them and us, but neglect this problem of illiteracy as we hear no talk of it in European and American papers. Naturally there is

no discussion of it, for it does not exist in those countries whose press we keep in touch with, and so, we, having got into the habit of always turning our minds westwards, do not ponder upon what surrounds us and which needs urgent attention.

We have got so accustomed to this mass illiteracy that it is quite the ordinary thing for even us, educated thinking folk, to accept it as inevitable, and to speak of such and such as happening 'in a country with the mass illiteracy of India,' not stopping to think whether that illiteracy is removable. Even the problem of deaf-mutes is considered more important, for in the recently issued 1931 Census of India Report, there is a large map to show the extent of distribution of deaf-mutes but only a small inset map less than a tenth the size of the page to deal with illiterates.

His Excellency Sir Frederick Sykes has recently inaugurated a scheme for rural uplift in the Presidency, for which we are very grateful and of which we hope great things, but had the problem of illiteracy been tackled first, rural uplift would follow automatically. Even here, Sir Frederick Sykes, despite his obvious desire for the advancement of the country, has caught the prevailing contagion of accepting illiteracy as the birth-right of the people, for he says in his speech to the Patels: 'I have had a list of some of the ways in which you can assist your villages printed and I have had these lists distributed among you. Read them and nail them up in your village Chavdis or public buildings.' But how

* A Paper read at the All-India Educational Conference, Karachi, with Principal P. Seshadri in the Chair.

colleges. The numbers of men and women in India are more or less equal and as, up to now, women are being brought up to think of themselves as for 'the service of men,' if they realised that the literate man was having no dealings with the illiterate woman, it would be an incentive to parents to attend to the education of their daughters. Let those of us who are literate set our own houses in order, before we demand action from outside.

A literate man usually sees to his children being literate but does he have the same paternal care for all those who reside with him—his household, his servants and the wives and children living with them? One would like to think that a literate man in the cities at least did not tolerate illiteracy, but this is a fond hope that is disappointed. Some time ago, in 1931, a study of the extent to which cultured households tolerate illiteracy, was made by me, in Bombay City. A questionnaire was sent to members of societies working for the advancement of women, such as the Bombay Presidency Women's Council, the Bombay Ladies' Branch of the National Indian Association, the Bombay Presidency Women Graduates' Union, the Association of British University Women in India (Bombay Branch), to women in Bombay who are subscribing members of the All-India Women's Education Fund Association, as well as to all women members of libraries in Bombay and women of independent means such as the members of the Princess Victoria Mary Gymkhana and also to members of the Bombay Municipal Corporation. Thus the higher classes of households in Bombay were questioned. They included officials as well as non-officials, members of the Council of State, Legislative Assembly, and Bombay Council, High Court officials, Government officials,

Principals of Colleges and Schools, Publishers, newspaper-men, lawyers, etc. 840 printed tabulated reply post cards were sent out. 315 replied, 47 cards were returned by the Dead Letter Office, 478 did not reply. These people were either afraid of revealing the extent of their support of illiteracy in their immediate circles or were not interested in the matter. The largest number of servants employed in a single household was 23. The replies received from the 315 households give the servants classified as follows:—

Kinds	Literate.	Illiterate.	Total.
Motor Drivers	182	43	226
Coachmen	4	11	15
Butlers	169	105	274
Cooks	169	105	274
Cooks' Assistants	34	59	93
Hamals	114	150	264
Ayahs	42	200	242
Gardeners	29	125	154
Dog Boys	4	19	23
Other Domestics	83	178	261
	830	945	1,775

These 315 people from the top households in Bombay employed as many as 226 motor drivers, of whom 43 were illiterate (and how could they read police instructions), and 154 gardeners and yet they were responsible for as many as 945 illiterates on their premises besides no doubt the illiterate wives and other dependents of these servants, for at least 154 of these houses had gardens. These employers are not conscious of their responsibility for this illiteracy. If they were made so conscious, they could easily banish it, for they could either teach these illiterates themselves or club together two or three neighbouring households, and employ a teacher to deal with these illiterates. They would have to be

induced or coerced to learn. And if every literate employer of domestic labour made it obligatory on his employees to learn, within six months we could banish illiteracy among this class at least. Even if a paid teacher be employed it should not cost more than Rs. 4 per adult once for all. Is this too much to ask? In Bombay City the cheapest domestic costs Rs. 200 a year; so Rs. 4 spent on him to make him literate is not an extravagant gift. Why, many households must have school children or college students who could be entrusted with this work, if we realised our obligations. The domestic servants of Bombay City number some 40,000 but they are scattered and could only be tackled with the co-operation of their employers. In the Presidency there are 218,807 domestics and in the whole of India 10,858,254. They must be with masters who are in most cases literate. If these masters insisted on such servants being literate, it would increase the literacy of the country by at least ten millions, presuming that these domestics are eight per cent, literate, and the cost of the country would be nil, for men who are rich enough to employ domestic servants can at least afford the Rs. 4 per man literated that it costs in Bombay City. But it is up to us to create public opinion through the press and through the boys we train, so that no literate man tolerates illiteracy in his household.

Let us look now at larger employers of labour, especially in the cities. The Bombay Tramway Company, which is a typical public utility company, employs 4,348 clerks, bill collectors, engineering staff, conductors, etc., of whom they themselves say that 1,378 are probably illiterates. This number 4,348 does not include the 'A' and 'B' grade officers of the Company. Thus this one Company

which last year paid a dividend of 20 per cent, is responsible for over 1,000 illiterates. Another public utility company is responsible for 211 illiterates out of a total employment roll of 350. There must be similar concerns all over India. Could the heinousness of their crime in tolerating such illiteracy be brought home to them and they be supplied with teachers, in six months such companies could get rid of all illiteracy in their midst, and as they have new employees being kept they should insist on these coming in literate or give them similar facilities for becoming literate. There is always a school or a college nearby to which they could apply for a teacher, and the cost is not large, not more than Rs. 4 per illiterate employee made literate. The mills in Bombay again are large employers of labour. The literacy figures for Bombay City according to the 1931 Census are 29 per cent, males literate and 15 per cent, females, total 24 per cent. Some time ago an enquiry was conducted by the Labour Office among 5428 mill workers of average standing. It was found that the literacy among males was 27.03 per cent, which does not compare unfavourably with that for the City in general, but among females the literacy was only 0.92 per cent. Here is a large body of people living together in a compact mass. If their employers took up the question of their literacy seriously, it could be fairly easily tackled, for hard worked as these folk are, they could spare ten minutes a day for this, if they were shown the absolute necessity for it. We have to fight the apathy, of employees and employers, who however should know better.

What of more intelligent employers? The Bombay University itself has 63 employees from Registrar and Professors down to

Halalkores; of these, however, twelve are illiterate, even three library hamals are illiterate. Surely the University should not allow such a state of affairs. It is rich enough to employ a teacher to make these twelve men able to read and write within six months. The actual increase in the literates of India may not thus be great. It is not that, but the principle that matters. An educational body should not thus give support to illiteracy.

The Bombay Municipality employs some 4,000 persons, including its 2,000 teachers, and of the literacy of these 4,000 there is no possible shadow of doubt. But in addition to this it has a large army of 10,000 employees of whose literacy there are very grave doubts indeed. Surely a body as responsible as this could be made to tackle its own employees with the aid of its own teachers and see that within a year these 10,000 illiterates are made literate. Thus the Bombay Municipality could reduce the illiteracy of Bombay City by 1.1 per cent. (10,000 out of 880,460). Other large cities are similarly circumstanced. If we can use public bodies to shoulder their own responsibilities, all would be well. What we have we should share with the less fortunate and even if the literate employees of large concerns were taxed to pay for the literating of their ignorant colleagues, it should not be considered a hardship. With the Bombay Municipality it would work out at Rs. 10 per head if the literates made themselves responsible for the illiterates, and no doubt this could be adjusted further on a salary basis. Thus all large local bodies could control the literacy of their own employees.

In the Bombay Presidency Police Report for 1932 we are told that of the 629 officers

(not including Deputy Superintendents and higher officers) and 17,307 men only the 629 officers and 11,911 men are literate and that the percentage of literacy was 69.91 as against 72.73 last year. Surely the police should see that illiterate men who enter the force are made literate by their companions. If they can be taught to identify criminals and notice various marks, etc., surely they can be taught to identify letters. There are in the prisons of Bombay 4,619 men and 137 women of whom 3,146 men and 128 women are illiterate. The prisons which teach men and women various crafts could be made to attend to this question of illiteracy so that no man or woman serving a sentence of more than two months should leave the prison an illiterate. Hospitals, Welfare Centres are similar places of semblage. Here too a literacy campaign should be run. It is well-known that at Miss Medical centres the patients, and certainly those who accompany them and sit out in the outer room, are made to listen for some time to readings from the Bible. Similarly all Welfare Centres could be made to learn at least a letter a day before leaving the centre. They are after all not more than three dozen letters to learn. Such a trial of literacy at a Welfare Centre was made in the Sate District and in less than six months about fifteen women have been made literate.

We have in India a vast contingent of Scouts and Girl Guides, who work for various badges and tests. Could we not have a literacy test (not for the children themselves as they are all literate) but for them to make their neighbours literate—giving a star to every man or woman that that particular Scout or Guide has taught to read and write. The daily good deed is very real to some of the

young people. Could not those of us who are connected with them show them that one letter taught a day is a good deed whose results continue for ever.

The Universities and High Schools might lend a hand in this general fight against mass illiteracy. The altruism of youth is well-known; it is upto educational institutions to direct it in the right channels. What higher service can the University students render than making an illiterate who has no access to the higher learning, at least literate? The Bombay University deals with 17,000 candidates for Matriculation and 23,000 students in its affiliated colleges. Before any student can obtain any certificate from the University he has to show that he has attended a recognised college, carried out the scheme of work appointed for his year of study, attended the due number of days and has moreover to produce from his Principal a certificate of good character. Would it be too much to ask the University before granting a certificate to any student, whether Matriculation or Ph.D., to make him produce proof that he has made at least one illiterate adult literate? It is the fashion to speak of the ever-burdened Indian student but even he can spend ten to fifteen minutes a day for five or six months on such nation building service. It will be said that it is not possible to check such work. Every college, even the largest, has one member of the staff, counting the Fellows, to 50 students. Just as the Principal of the College at the beginning of the year assigns essay corrections, roll call duty, etc., to various members of his staff, he can apportion the students among the staff for such literacy work. Thus students may at any time, produce before their supervisors, the men or women they intend to make literate. It is quite easy to detect an illiterate. When the student has taught the man to read and write, he may represent him, before his supervisor, and at any time within the year, get his certificate for having fulfilled his pledge in connection with adult literacy. Thus our University can be responsible for 40,000 literates, and should a similar obligation be imposed on all Univer-

sity students, Matriculation students, teachers under training, and practising teachers, whether primary, secondary, college or University, we could deal with 668,038 adult illiterates in India, and what is more at no cost to the State.

We have at pilgrim centres quarantine for health purposes. Can we not imagine the day when no one may leave the pilgrim centre till he can read and write. These centres teem with so-called men of religion whom the community supports, should they not in return be made to teach these same men and women to read and write?

What is needed is the urge to action on a large scale. The actual methods are immaterial. It is merely a question of identifying letters, which is taught first and which after does not matter. We have been running a centre in Bombay where one student teaches as many as four languages according to the needs of the illiterate and he has been able to deal with 50 men in the year. Teach what is of greatest interest to the particular man. At the end of a week, our folk can write their names and addresses. In adult classes however do not be sticklers for regularity. Be thankful that the adults come at all.

Of course if we could work out a great scheme for the whole country and enforce it, that would be magnificent, but of that there seem no possibilities. If it were worked out on paper, the next step would be to calculate the cost and finding it prohibitive abandon it. That is not the way. Let us rather each one of us do the work that lies nearest, make our immediate household and neighbourhood and employees literate. Why, if even twenty million literates each made himself responsible for one other a year within ten years, the country would be totally literate as far as the adults were concerned.

Let us dedicate ourselves to such service of the motherland, and not merely salve our consciences by passing pious resolutions asking others to take up and solve the problem of illiteracy in India.

ANDHRA TEACHERS' FEDERATION, GUNTUR.

PRESIDENTIAL ADDRESS

BY MR. S. SATYAMURTI, B.A., B.L., *Madras.*

I AM deeply grateful to the Andhra Teachers' Federation for the high honour they have done me in asking me to preside over their Third Annual Conference. Next and only next to Swaraj, my deepest interest is in education. I have great respect and affection for the Andhras, among whom I claim several personal friends. I have great hopes of the Andhra University under the inspiring leadership of my friend Sir S. Radhakrishnan,—that it will give to Andhra education a new and vivid orientation.

Education is a vast problem. To say that is not helpful. The problem must be tackled and solved satisfactorily. I have ventured to put before the nation, more than once, my ideas on how our education ought to be reshaped. I am clearly of opinion that, unless elementary education of the proper type for all children between six and fourteen years of age is made compulsory, not only in theory but in fact, democratic Swaraj, when it does come to the country, may prove worse than the present regime. This is not the occasion for me to elaborate my plan of elementary education. But I do suggest, for your careful consideration, that we should remember that we are a very poor country, and that we must conserve all our resources, in order to make this a practical proposition. I suggest that schools and teachers in the elementary stage should work on the shift system, that the existing mantapams or halls in temples, churches, or mosques, or choultries, should be used for school buildings, and graduate teachers, specially trained for the purpose,

should be employed on Rs. 30 a month as elementary school teachers. I also strongly urge on them that the business of publication of text-books should be nationalised in the interests of the books themselves, in the interests of elementary education, and in the interests of finance.

Most of you are engaged in secondary education. I am clearly and strongly of opinion that secondary education will not yield the results it ought to yield, unless all instruction in that stage and all examination at the end of that stage is given and is conducted in the language of the teacher and of the taught. I have no patience with those who argue otherwise. I will not insult your intelligence or waste your time by arguing with you. There are no practical difficulties in the way, which cannot be overcome within three or five years from now. Teachers may be trained; text-books can be written; terms can be invented or imported. What is wanted is the will. In this connection, I should like to make an earnest appeal to the parents and guardians of students and to the teachers to co-operate in this great nation-building work.

Already, more than a hundred schools in this Province have taken advantage of this opportunity and teach non-language subjects in the mother-tongue. The results are not unsatisfactory. On the other hand, when all the schools take to this method, the results are bound to be better; the teaching of English will improve, the imparting of knowledge will be real and effective, and our mother-tongue

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ANDHRA TEACHERS' FEDERATION, GUNTUR.

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will come by their own. Then and not till then, will secondary schools become, not merely hot-house plants, as they are to-day in a country of ignorance and indifference but live centres of a renaissance national culture.

I also feel very strongly that secondary education ought no longer to be the right-hand-maid of University education. The Universities have a right to insist on their own standards. But only less than a fifth of the students who flock to our schools go to the Universities. For the remaining four-fifths of the students, therefore, the school curriculum should be so arranged as to provide for them, on the one hand, a sound education and, on the other, a sound training for entering any walk of life. I, myself, am in favour of a course which insists only on three subjects as compulsory, English, a second language and elementary mathematics including algebra and geometry, and two other subjects from a large variety of optionals, including the humanities, the sciences, vocational subjects, aesthetic subjects, and others. There is as much culture in a trained carpenter or in a trained musician as in a trained physicist or in a trained historian. It all depends on the method of teaching.

I should also like to put in a plea for the study of Sanskrit in all our secondary schools, at least, by all the Hindu boys. That is the basis of our culture, of our literature, and of our civilisation. It is a great language. Learning it is itself a high intellectual training. Sanskrit literature will enrich a man's life. It will make us truly proud of our past, and truly hopeful of our future.

We must have a common national language for India. It cannot be English; it is not

possible; even if it were possible, it is not desirable. Hindustani should be the common language, and I suggest that, as a beginning, in all our high schools, ample facilities should be provided for teaching Hindi, either in the class-hour or outside the class-hours. I am not frightened by the argument that our children have to learn too many languages. I believe our boys have great linguistic capacity. They need not learn Telugu, Tamil, as a second language, if all instruction is imparted through that language compulsorily. Then they will have to learn only Sanskrit, Hindi and English. I consider that three languages are not too many. In connection with the proposal for imparting all instruction and conducting all examinations in the secondary school stage through the Indian languages, I desire to invite the attention of the authorities to the great need for seeing that, in the Public Examination, the question papers are carefully and truly translated, and that specially qualified men are chosen for the purpose. Especially in these days, when the experiment is being made, there cannot be too much attention or care bestowed on these and similar matters. I am also anxious that, while Indian languages must adapt themselves for the purposes of teaching modern subjects, we must not spoil the purity or affect adversely the genius of the language. Telugu, with its bold and rich borrowings from Sanskrit, is quite capable of expressing all the ideas which need to be taught or learnt in a school. But, that Telugu ought to be pure and consistent with its rich heritage.

I should like to say a word to your Federation on the condition of teachers in private employment to-day. I entirely sympathise with them. It is wrong that they should be treated as they are treated to-day. I wholeheartedly approve of the Service Condition Bill, prepared and published by the South

Indian Teachers' Union. I agree that there should be a Provincial Board as an appellate authority against unreasonable employers or bad teachers. I would go further and provincialise the entire service of teachers. The conditions of service prescribed in the Bill are modest and reasonable. For elementary teachers, only a scale of 20-1-50 is prescribed; for principals of colleges only 100-6-280; and the professional code prescribed for the teachers is a good one and deserves the support of all teachers. I am particularly impressed by the two clauses of the professional code which say: "Every teacher shall treat the child as a national asset and help it to grow as such; and every teacher shall serve the community in some specific direction of nation-building activity." I fully agree that the termination of the services of a teacher by the employer or the employee shall be only at the end of the educational year, and with three months' notice on either side, and only for certain specified reasons. I sincerely hope that this Bill, with such modifications as may be necessary, will become law soon, and that teachers may be enabled to look upon themselves as servants of the nation, working in an honourable and self-respecting profession. I am particularly grateful for the provision in the Bill which includes all grades of teachers. That is the right thing. It is only by all the teachers, from University institutions to elementary schools, looking upon themselves as one, that they can come by their own.

I do not believe in the oft-quoted statement that teaching is the noblest of professions but the sorriest of trades. It is a noble profession: it is not a sorry trade, except for the conditions of service, which vary from place to place and from management to management. If teachers are given a more or less permanent tenure, I think they may consider

themselves belonging to an honourable profession.

But, after all, in this exacting material world of ours, we get what we deserve, or, at any rate, we deserve what we get. I would appeal to the teachers to assert themselves and to demand of the public their just rights. They have suffered too long from silent inactivity and want of union. They should come forward and stand together.

I should like to conclude with an appeal to the teachers to remember that we are living to-day in this country in pregnant times. Great changes are in store for us, politically, socially and economically. The students who are to-day being trained by the teachers will be soon the leaders of the country. The teachers, therefore, owe it to themselves, to the students, and to the country, to give of their best. And, may I assure them on behalf of the public, that we have always looked upon their work with respect and admiration.—that we have always sympathised with their troubles? Let me finally assure them that, in all the work that they do for improving their status and for making themselves more useful to the country, they will command the support of all right-minded citizens.

I now invite you to proceed with the work of the Conference.

RESOLUTIONS PASSED AT THE THIRD ANNUAL CONFERENCE OF THE ANDHRA TEACHERS' FEDERATION, 1934.

1. This Conference is of opinion that (a) Elementary Education shall be made compulsory in all areas and that Secondary Education instead of being merely a preparation for University Education shall *inter alia* equip for citizenship.

(b) That Secondary Education shall be completely and compulsorily vernacularised within three years, *i.e.*, before the S. S. L. C. Public Examination of 1937.

(c) That Manual and Physical Training shall be made compulsory for four or five days in the week and that in order to facilitate this and for other educational reasons, schools shall work one session in the morning for four hours, Saturdays being included, if necessary.

2. Pending the passing of the Teachers' Service Conditions Bill with necessary modifications into law, this Conference is of opinion that the following shall be inserted in the Madras Educational Rules:—

(a) That Fundamental Rules governing all kinds of leave shall be applicable to teachers in all schools and colleges.

(b) That the scales of salaries shall be standardised for all grades of teachers.

(c) That the Director of Public Instruction shall be the appellate authority in cases of dispute between teachers and managements of private institutions.

3. This Conference resolves that the managers of all schools and colleges be requested to remove all existing cuts on salaries from the next financial year.

4. This Federation believes that the solidarity and strength of the Provincial Association can be ensured only by the organization and strengthening of the District Associations of teachers and therefore exhorts teachers in all Andhra Districts to organize District Teachers' Associations and affiliate them to the Federation. The Secretary and the members of the Executive Committee should undertake this duty in their respective districts and their travelling expenses may be paid by the Federation.

5. Resolved that the S. S. L. C. Course should comprise of the following subjects of study: English, Second Language, Elementary Mathematics, Elementary Science and History of England and India, Civics and Geography.

6. This meeting of the Andhra Teachers' Federation resolves that the Director of Public Instruction and the Andhra University authorities be requested to allow Secondary Grade Teacher-Graduates of the Andhra University, aged more than 35 years and having more than ten years of service in recognised Secondary Schools to appear privately for the B.Ed. Examination without even undergoing the last term's intensive training on the collegiate grade on the practical side.

7. This Conference is of opinion that an insurance for members of the Andhra Teachers' Federation is desirable and accordingly appoints the following Sub-Committee to consider and report upon the scheme now placed before it.

1. Mr. M. S. H. Thompson (*President*)
2. Mr. J. Ganganna (*Secretary*)
3. Mr. B. Ramachandra Rao
4. Mr. D. S. Subrahmaniam

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PER ASPERA AD ASTRA AND PROFICIENCY.

BY DR. ERNEST J. STEVENS, A.M., D.Sc., PH.D., ETC.,
San Francisco.

(Special to the Educational Review).

MUCH has been said and written as to the advisability of hitching one's wagon to a star, or in other words, to have a high ideal ever before us. No one can achieve proficiency and success who is not in some way aspiring. It is natural to seek higher and higher levels, or planes of consciousness.

"Seeking to become masters of any art or accomplishment requires long, patient endeavour. We so often see only the results in certain lives, that we give no thought to the long processes which have resulted in reaching the goal."

"Beneath this star sown vault of the Heavens, every great achievement is gained only by long persistent efforts, the very value of a thing is often estimated by the straining endeavour, the unconquerable zeal and ceaseless labor." You, dear friends, may call it *genius*, ah! but what is genius? Is it not as Russel Conwell puts it in his *Acres of Diamonds* "One part inspiration, and nine parts perspiration?"

Listen to the voice of inspiration, and encourage this evolutionary urge. There are ideals inherent in our natures, by which we intuitively judge the actual attainments of our lives, and we must learn in the school of experience, the fascination of overcoming the difficulties. Through *Per Aspera*, we must struggle to the higher plane,—to the star *Ad Astra*, through that which seemed hopeless, to the "bright constellation which has ever been a symbol of hope."

Efficiency and proficiency are oft-times the result of repeated defeats and trials, then are we so *amazed*, by the successful effort, that the long hours of toil and thought and disappointments are forgotten.

"If castles have been built in the air, the labor and cost need not be lost. *Now put foundations under them.* Orderly, persistent, toilsome effort is indispensable to the formation of a sound personality; it furnishes a fixed programme, establishes system and order in our lives and teaches patient endurance."—Without a star, a hope, an ambition, we would be lower than the savage.

Without such a programme we would be at the mercy of our moods, impulses and passions, tossed in this or that direction, like a ship in a stormy sea, without a compass.

Life in its manifestations of curiosity, interest and confidence alone, will not suffice. We must learn to use the trinity of self-knowledge, self-reliance and self-respect. "The ordinary duties of life should be performed with a keen sense of enjoyment and a thoroughness of execution." Efficiency for proficiency demands this. *Then we are ready to achieve success, by the perfecting paths of pluck, push and perseverance.* These three P's with health and energy and a right motive are the levers that move the world, resulting in progress, prosperity and peace. A willingness to bear patiently the many sacrifices necessary to overcome the difficulties, is a preliminary of every worthy achievement.

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PER ASPERA AD ASTRA AND PROFICIENCY.

There is something sublime and deeply appealing in the beauties of a nature finely tuned—finely balanced—and fully mastered by the intellect, and thus we strengthen the deep foundations of character. Difficulties and disappointments should stimulate and strengthen us to climb step by step toward the infinite heights of human achievements. This is for us *all*. "Sex is simply the attractive garment of a complete one standard personality,—beneath it is the *independent* soul, the same soul or life for MAN and WOMAN.

Are we not inspired by the vision which we behold, of the ideal—the star—*Ad Astra*? Do we not feel encouraged to take hold of the proficiency forces that make for progress, prosperity and peace, which spells happiness,

—and thus follow the star that lights the pathway of our worthy ambitions? Disappointments and difficulties are visiting friends in disguise, and act as tonics and stimulants — Obstacles cement character-formation and troubles are simply "problems to solve" and pass by. Disappointments to the inferior become appointments to the superior. As disappointments make appointments, so opposition makes position. Foes and forces are for men to conquer and use. Then—let us say with Napoleon—"There are no Alps!"

"It matters not how strait the gate,
How charged with punishments the scroll,
We are the masters of our fate,
The captain of the soul."

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MASS EDUCATION IN INDIA.

BY MR. K. R. SRINIVASA IYENGAR, M.A.,
Belgaum.

(Concluded from page 64.)

III. HOW SHALL WE REACH OUR GOAL?

THE problem is twofold: the education of the children and the education of the parents not educated as children. We will take these two parts of the main problem separately.

COMPULSORY PRIMARY EDUCATION FOR CHILDREN.

Here, again, the problem assumes different colours in rural and urban surroundings. In urban centres, already a high percentage of children of school-going age are at school and are receiving some sort of education. What is needed is merely to intensify the campaign in the towns and cities till primary education is both universal and intrinsically useful. In rural parts, however, conditions are notoriously dismal. Indifference, incompetence, intolerance are still the order of the day. The richer parents send their children to town schools, and sometimes themselves migrate to towns and live there on the "unearned" incomes on the land. The farmers and artisans and labourers have neither the money nor the enthusiasm to give their children a voluntary education. In fact, many of them feel that they could ill-afford to lose the help of their children in the fields or the workshops by sending them away to school for three or four hours daily. Compulsion alone can accelerate the pace of progress in education in the villages. But compulsion means free education, and even the supply of free stationery to the deserving pupils. All that will require money.

Let me outline a skeleton scheme for the education of the children in the minima of knowledge. It is not thorough or final in any sense. But I hope it will suggest the lines along which the extension of primary education can take place.

(1) All villages of at least 1000 inhabitants are to form units for purposes of primary education. In each such village a primary school should be established. Ordinarily, the number of children of school-going age in a village of 1000 inhabitants will be about 75 and with compulsion all of them may be induced to study in the schools. In villages having a population less than 1000, two or three villages may be considered one area, provided that no village is more than one mile distant from the school.

(2) Compulsion should be enforced between the ages of 6 and 12 or 7 and 13. A normal pupil will undergo a course of seven years, of which the last two years will be mostly devoted to vocational education. Such of the pupils who wish to go further than primary education and desire to study in the secondary schools, may be allowed to leave the primary school after the expiry of the fifth year class and join a High School in the I Form.

(3) In rural primary schools boys and girls will study together and teachers may be of both sexes.

(4) The primary schools will have only one session daily, between 7-30 or 8 and 10-30

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or 11. There may be fewer holidays than in urban schools, for instance Saturday being throughout a working day.

(5) The three hours may be split up into four periods in which daily the following subjects may be taught: Speech, Language, Number and Drill. Speech will include almost everything one ought to know: the teacher will talk to the pupils informally about manners and hygiene, civics and nature-study, the wonders of modern transport and the magic of modern science; he will narrate stories from the Puranas and the Bible and the classics, tell amusing anecdotes, and generally make the class lively and arouse enthusiasm in the boys. On the other hand, he will also train the pupils themselves to speak naturally and without shyness or restraint. Language classes will enable the pupils to write and read in the vernacular. Number will introduce the pupils to the processes of Arithmetic. Lastly, drill as an integral part of the curriculum will make the boys strong and healthy, and infuse the sportsman's spirit in them. During the first two years this simple curriculum will be in force.

(6) During the third, fourth and fifth years of the primary course, elementary history and geography and the rudiments of every-day science may be included in the Speech classes. Number will now embrace the whole of elementary arithmetic. Some drawing and music may be taught also. Thus the first five years will equip the pupils with the Three R's and the roots of general knowledge. Two more years in school, when daily at least two periods will be devoted to vocational instruction, will complete the pupil's education. The bigger the school, the more various will be the vocational education offered. Vocational

subjects will include, wherever possible, carpentry, dyeing, iron-work, pottery, tailoring, weaving and spinning, and for girls, cooking, housecraft, dress-making and rattan work. Agricultural topics may be discussed too when there is a chance that such knowledge will be utilised by the pupils in their own farming life.

(7) It is desirable that all schools should be owned by the local bodies. In any case, a considerable number of the schools will be under the direct management of the Taluk Boards and District Boards and the Municipalities. A uniform standard of salaries should be in force. But, since the cost of living varies according as one lives in a village or a town or a big city, it is advisable to have three salary scales. Teachers will receive the following salaries in the three scales: Rs. 15-1-20; Rs. 20-1-25; and in cities like Madras, Bombay and Calcutta, Rs. 30-1-35. Be it remembered that these primary school teachers will work only for three hours daily. In this scheme, the same teachers will be in charge of Adult Education for two hours in the evening for which they would receive a respectable monthly allowance. Altogether the salary they will receive monthly will be enough to make both ends meet. Besides, it will be open to the teachers to make a little money in addition, either by giving extra tuition to the richer students or by utilising the hours between 11 A.M. and, say, 5 P.M. in some productive enterprise. Under conditions of Indian poverty, I do not think it is possible to offer any more rosy hopes for primary teachers than an accumulated income of about Rs. 30 to Rs. 40 in villages and Rs. 10 or Rs. 20 more in towns or cities.

(8) The number of teachers in a school should be calculated at one teacher per every

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25 pupils till 175 and then at one teacher per 30 pupils. Over and above this quota, each school may be allowed one teacher for vocational education. Under this scheme, the cost on teaching for the local bodies per year will come to about Rs. 10 per pupil in villages and a little more in towns and cities.

(9) Where private schools are in existence and when they are properly recognized after an inspection, an annual grant may be paid to the management at Rs. 8, Rs. 10 and Rs. 12 (according as it is a village, town or city school) per pupil taught in the school during the academic year. The grant will be calculated on the average attendance and not on the actual number of pupils on the rolls. The Department of Public Instruction should see that qualified teachers are appointed in these schools and that the number of teachers does not fall below the quota calculated at one per 25 or 30 pupils as the case may be. Regarding the cost of buildings and equipment, I have no detailed proposals to enunciate. I may, however, say that as far as possible private managements should be aided in these matters. It is also advisable that grants to private institutions should be paid out of the provincial and central governments and that the burden should not be placed on the local boards. For, these latter will be directly conducting many schools on their own account.

(10) School buildings should conform to a definite type. In villages where space is available a large plot of ground should be acquired and the school constructed in the shape of a cross. It will have space for six open classes, divided by screens, an office-room, and a common room for teachers. A little apart from the main building may be

constructed a small room to keep instruments, et cetera, required for vocational instruction and another room, if necessary, for cinematograph demonstrations. These, rather costly things could be arranged for only in bigger schools having at least 200 pupils on the rolls. The buildings may be either tiled or roofed with palmyrah leaves.

(11) In towns and cities, model school buildings may be designed in a more compact manner. A two-storeyed building with about ten rooms and sufficient open space to play games will be enough. Until all school buildings are standardised, rented houses could be used temporarily.

(12) The Department of Public Instruction will function through its District Educational Officers and Assistant Inspectors as guide, philosopher and friend of the primary schools. In the framing of the Education Codes and Schemes of Studies, the principle that should be borne in mind is that uniformity, identity and stability in curriculum must go hand in hand with flexibility of syllabus and freedom for the teacher. The teacher should be allowed to retain his enthusiasm and should be encouraged to have new ideas; nothing would be so fatal to the cause of education as making the teacher a slavish machine, inactively doing work, obeying the pressure applied from dictatorial Education Offices and unalterable curricula.

(13) The enforcing of attendance will be looked after by the village officials, and in towns and cities, by the responsible myrmidons of law.

(14) To keep education a live force, District, Provincial, and All-India Teachers' Associations should be formed not merely to defend the profession from nibblings from

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whatever source, but also to pool together educational experience towards the formulation of better curricula and methods of study, and the pursuit of educational theory generally.

(15) The teachers must be assured of continuity of tenure. To make the teaching profession attractive, either a really beneficial Provident scheme should be organized or, better still, teaching service in all schools should be made pensionable, the pension to be guaranteed by the Government. A small percentage of the salary—say between 3 to 5%—may be deducted as pension contributions and these can go to form the National Teachers' Pension Fund. After the first few years, the Government will find it easy to pay pension claims partly, if not wholly, from interests accruing from the Fund. A system similar to the above is now in force in Ceylon, and there is no reason why India should not adopt the same.

By incorporating most or all the above recommendations in a Bill for the introduction of universal primary education for children, I venture to think, success will be more or less assured. One important aspect of the problem is the supply of suitable teachers for this big national enterprise. Hence I proceed to a discussion and, I hope, a solution of this problem, in the next section.

THE SUPPLY OF TEACHERS.

The educated unemployed population of India forms an omen of sinister magnitude. The thousands of Matriculates, Intermediates, B.A.s and M.A.s—some of them with commercial and other qualifications besides—who are now unemployed and who are willing to accept any salary above Rs. 10 and any job, almost ought to jump at the offer of permanent

pensionable service as teachers. It is better for a graduate to be a primary school teacher in a village drawing on the whole Rs. 35 or Rs. 30 than to be a clerk in a city office at even Rs. 45. By accepting teaching posts in villages and towns, Intermediates and graduates will be fulfilling their destiny more honourably than in any other manner. Rural work in its multifarious aspects may well claim their attention, and if patient and prudent, the educated village schoolmaster can become a power in his own place. Not academic training in a massive brick and mortar college, but just sincere enthusiasm and devotion to duty—that will solve all tangles in the educational system. The millions of Indian children cannot wait till all teachers are trained in Montessori and Dalton Plans, in purposeful activity and what not; but, a two month course of training in District centres under the aegis of local Inspectors and tried educationists may be gone through. The teacher has to learn to handle the instrument; what books to teach and which to read for his own enlightenment; he must learn the implications of the curriculum and learn, too, to work lantern slides. When eagerness backs up study, accomplishment will be waiting impatiently at the door. There need be no bother about any diploma or degree; a course for two months, and then a certificate to the effect—that ought to be enough. Of course, those who wish to teach in High Schools and secondary schools may pass the L.T. or B. Ed. examinations. As for elementary education, more is in the mind than in rough and ready methods.

Thus I think that sufficient and capable hands will be available for teaching work in villages, towns and cities. Almost every village in South India—and I think that is so

in the north also—could now boast of its dozens of graduates and scores of Intermediates and Matriculates. Either they miserably vegetate at home or cynically float to the Federated Malay States or Ceylon or somewhere else. Given a chance, they may well repay to the State what the State has spent on them in giving them a University education. Incidentally, the present abnormal desertion of villages by the educated people will decrease. It need not be quite a lonely experience for the young men either; in any area of a few square miles there will be two or three schools with about ten or twelve teachers, of whom about five may be graduates, Shakespeare and Relativity and Byzantium civilization need not be absolutely forgotten. In the company of each other, two graduate teachers may thaw and emotionally and intellectually soar as high as they will. All that is now required is to instil into the minds of our pathetic young men that there is nothing derogatory to their dignity in being village schoolmasters, that they also serve the State as surely as the Vice-Chancellors, and that rural service is divine. The spineless craze for taking the line of least resistance in urban centres must be annihilated.

It is preferable to appoint a graduate as head-teacher in all schools. Head-teachers will receive monthly Rs. 5 more than the others. As graduates, one could suppose, they know everything about politics, economics, eugenics, etc., worth knowing and worth teaching to school children and adults. The newspapers will enable them to keep in touch with the outside world and under their direction healthy education could be imparted to the pupils.

CONTINUING EDUCATION.

In ancient days, Mass Education was imparted by means of Harikathas, Bhajanas

during festivals or on special occasions, recitations of ballads, semi-literates reading and explaining things under the greenwood tree to illiterates and other more or less indirect agencies. For grown-ups it is an impossibility to study like children day in and day out in our schools, and for whole hours at a stretch. Their minds will be less pliable and more should be done by spectacular and emotional appeal than by the normal channels of intellectual teaching. That part of the present-day adult population which had once acquired some literacy and education but later forgotten it all, cannot be distinguished nicely from those who never had any schooling whatsoever. The same methods are to be applied to both classes of adults in a scheme for the extension of education. I suggest the following rather diffidently, as efficacious agencies:

(1) Every school used for primary education of children may be used in the evenings between 5 and 7 for imparting general or continuing education for adults. None under 20 should be allowed to join these evening or night classes.

(2) Education should be imparted free; but compulsion in this case simply would not work. Propaganda and more propaganda, the missionary zeal of the teacher, the institution of prizes, free supply of stationery, cinema and radio demonstrations—these will in the long run attract all the male adults and many of the women of the place.

(3) Men will have to be separately taught; it will take a long time before our rural women can be persuaded to come to the proposed evening classes. Hence, in most localities, emphasis will have to be laid only on the education of the males, though if a

female teacher is on the staff of the school, she may try to do get together some of the local women on Sundays and try to teach them what little may be possible. In bigger villages or more thickly populated areas having two or more schools, one particular school may be set apart to hold evening classes for women only under the direction of local women teachers.

(4) The curriculum will differ drastically from the ordinary school curriculum. It will not be practicable, for some decades to come, to teach grown-ups grammar and reading and drawing; the teacher will chat and inform and advise, rather than teach, correct exercises and punish. An optical lantern will be of incalculable help to him for illustrating his talks with special slides. Useful sets of lantern slides together with intelligent lecture notes have been issued by the Lecture Department of the National Council of the Y.M.C.A., Calcutta. These could be enlarged and used extensively. About eighty-five per cent of the Russian masses have been educated through films; the Film College in Moscow is now a vital institution. Though regular school cinemas are costly for India's purse, still a beginning may be made in the towns and cities. Finally, installations of radio sets in almost all schools and inauguration of a thorough educative broadcasting programme may gradually produce excellent results.

(5) The intensification of the Library campaign will do enormous good also. Travelling libraries having a choice collection of books in the vernacular, illustrated books and maps, travelling players even—these are avenues of education which may be profitably explored. Republican Spain had adopted some of these ways and the results have surpassed expectations.

(6) The remuneration to teachers for work in evening schools will be Rs. 10, Rs. 15 and Rs. 20 respectively according as the school is situated in a village or town or city. (Women teachers may be given slightly higher allowances, as also salaries, if the scant supply of hands necessitates the partiality). The cost of this will have to be met from the combined resources of Panchayats, local and municipal bodies and the provincial and central governments. Philanthropy will have ample scope in this essentially nation-building service. Wireless sets may be installed by the generosity of rich men or new buildings may be constructed.

(7) The Boy Scout Associations and the branches of the Hindustan Seva Dal may, from time to time, tour the villages and give demonstrations and concerts and in such ways focus interest on education.

(8) The evening school and night school teachers should learn to avoid abstractness in teaching; while expatiating on the items of our social heritage—liberty, toleration, abolition of slavery, international peace,—he must dwell on the career and personality of people like Lincoln and Brougham and Wilson and Gandhi and indirectly stress upon our social accomplishments. Similarly, the work of warriors and reformers and pioneers will always arouse interest in men.

(9) In imparting civic education, the teacher should try to explain the more important laws of the State and to show how universal compliance will lead to happiness and peace. If the adults are sufficiently inquisitive, the teacher may freely talk about the principles of insurance, cooperation, minimum wage laws, sanitation, collective consumption, tariffs, banking and other aspects of our social and

economical system. Men should be taught to be more and more fraternal and less and less segregated and consequently weak and moody.

(10) The teacher is, moreover, expected to take no mean part in the national campaign against crude and unscientific notions of old, the continuance of which will sap the very foundations of progress. Without being circumscribed by rigid regulations, the teacher will be governed solely by the immediate social needs of the group he is in contact with and its intellectual possibilities. The adults will not become scholars or administrators, but properly instructed they will at least acquire the modicum of social and civic efficiency. If the adults exhibit sufficient enthusiasm—and this will be in evidence after a year or two of education—project methods may be tried to give a practical turn to the theoretical instruction offered in the class room. Service projects or survey projects or even dramatic projects may be arranged for, especially during such times of the year when the demands of agriculture will not be severe.

The above suggestions for making Mass Education a live force at once are neither comprehensive nor final. I am not very sanguine about their results. But education of the parents, even when very incomplete, will have compensating influences elsewhere. For one thing, children will have no disinclination to study. Once all the children of to-day are put to school and made to undergo a seven-year course of primary and vocational education, one could look forward to the citizens of to-morrow with anticipatory pride. By the time the children of to-day grow into adults, University extension activities, and

institutions like the American Chautauquas, Lyceums, summer schools and tutorial colleges will have come into being all over India and in about fifteen or twenty years' time, the effective adult population of India—by which I refer to the population between the ages of 20 and 40—will be fully educated in the fourfold aspects of education, physical, cultural, vocational and social. I suppose that in future cities will continue to be centres of extraordinary industrial activity; the education of the workers will be undertaken by the employers under the inducement of Workers' Educational Councils and with the active cooperation of the Government.

SOME FOREIGN INSTITUTIONS.

In Cleveland, America, an attempt was made to organize an entire community's educational work in 1924 and the experiment was followed later in Buffalo, Detroit, St. Louis and Chicago. In Brooklyn adult education was made an integral part of the education department and nearly 100,000 men and women from the urban centres enrolled themselves in evening schools. The religious associations like the Y. M. C. A., Young Women's Christian Associations, Knights of Columbus, Young Men's and Young Women's Hebrew Associations have been doing some good work also. Again, well established industrial concerns like the Standard Oil Company, the Westinghouse Company and others have arranged to give education to their employees to enable them to do their work more neatly and more quickly. The Workers' Bureau of America and the American Federation of Labour carry on their own programmes towards the extension of adult education. The so-called Bryn Mawr Plan of Summer Schools has been

adopted in the colleges of Wisconsin, New York and Virginia. In 1927, the Californian State Board of Education organized a special programme of education by establishing as a temporary measure a number of summer schools. In England, tutorial classes and University extension lectures are doing a great deal to further the cause of adult education. In 1925, there seem to have been over 500 tutorial classes with 12,000 students and 23,000 independent members. Most of these foreign institutions are costly for India, at any rate for the present. But they may well be studied and if necessary modified to suit Indian conditions. In civilization and progress there need be nothing narrowly provincial or national.

SOME EXPERIMENTAL INDIAN SCHOOLS.

The foremost place of honour must be given as a matter of course to Rabindranath Tagore's school at Shantiniketan. It is situated amidst ideal rural surroundings and gives open-air lessons invigorated by the luscious green around. It has attracted scholars and thinkers from all parts of the globe. The Gurukula, Kangri, near Haridwar and the Gurukula for Girls in Delhi, the National School of Dr. Besant's in Adyar, Madras, the experimental schools at Patna, Ranchi and Hazaribagh, the Manual Training Institute at Dornakal, the Canadian Mission School at Kharwa, the Irish Presbyterian Training School for Women at Ahmedabad, the American Presbyterian School at Moga, and the American Baptist School at Bhimpore, and finally the Methodist Episcopal Institution in Nandiad and Godhra—all these have done some pioneering work. But for nationwide mass education I do not think it is possible to make thousands of copies of such

schools and thereby reach our goal of universal education. They are inspirational centres, not standards for copy. However, the educationist will be watching anxiously the future of these experimental schools.

MASS EDUCATION IN THE INDIAN STATES.

The problem is the same and the solution is the same. Some States, notably Baroda, Travancore and Mysore, have made great headway in all spheres of education. Compulsory primary education has been in force in Baroda since 1907 and the percentage of literacy in that State is double that for the whole of India. The library movement has been organised there with a more minute particularity than in any other part of India. The Indian States of India are not tied to the shoe-strings of Imperial Delhi in educational matters; it must be therefore easier for them than for the provinces of British India to carry out a bold plan of mass education. But lethargy and a sense of unsurmountable mental frustration seem to be the presiding evil geniuses in most Indian States. All that must change. And then the goal will not be far off.

SUMMARY OF RECOMMENDATIONS.

(1) Of the present-day adult population of India, by far the large majority are not educated in any sense of the term. During the period of transition, which may extend to about twenty-five years, this adult population will have to be appealed to by means of spectacular demonstrations conducted in evening schools. This will, in the first instance, overcome their rooted distrust of education and encourage them to send their children to school and, in the second instance, go a considerable way in weeding out false ways of thought and conduct.

(2) Simultaneously with the education of the parents, the children will be put through a seven-year course in primary and vocational education on a compulsory and free basis. In about fifteen years of this plan, eight or seven sets of many lakhs of pupils will come out of schools, more or less fully equipped with education, and join some profession or enter some factory. They will have become the new generation of adults, who will be the hope of the future.

(3) Within these fifteen years, the organization of University extension activities will be perfected, the installation of radio sets, etc., will be completed, vernacular literature making assimilable to the masses the results of modern science and the conditions of international life will be ready, and teachers will have acquired an intimate familiarity with the instrument of education. During the next ten years, real "continuing" education could be made available to the new generation of adults and at the expiry of the period of transition, the effective population of India will be educated fully. As years pass, education will become more and more general and increasingly a commodity as essential for life as the very blood that visits the heart. Education thus organised will give to India a thoroughly democratic base that will stand the test of the severest storms.

CONCLUSION.

In tracing the history of education in India during the past two centuries with special reference to mass education, I found it, after all, an easy thing to be intolerant, to be critical, to be at times even ironical. Again, in describing the ideal of adult education, I found it thrilling and happy to soar in the regions of platitudinous ecstasy and raise the

vision of a Utopia after my own heart. It is in being constrained to formulate detailed plans for the erection of the fabric I had envisaged imaginatively that I found the toughness of the big task that in a moment of youthful confidence I had lightly undertaken. But in all conscience I have given serious consideration to the problem and my suggestions are the result of a good deal of stiff thinking and, I hope, no small amount of experience and study. I therefore humbly recommend my suggestions to the approval of those who may be in a position to give them a material habitation and a statutory name.

TYPICAL TAMIL BOOKS FOR MODERN TAMIL HOMES

BY

E. S. SUNDA, B.A., B.L.,

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GERMANY AS TOURIST LAND FOR PEDAGOGUES.

BY FRANZ HILKER,

Germany.

(Specially Written for The "Educational Review.")

IT is not only Germany's beautiful landscapes, historic places and modern industrial plants that have made the country the popular goal for tourists from all parts of the world. Germany has enjoyed long international reputation because of its high pedagogic accomplishments, and it thus offers the pedagogue an opportunity to combine recreation, enjoyment of art and pedagogic study on his vacation.

An especial attraction for the traveller interested in scientific matters is furnished by the centuries-old Universities in the large and small cities, with Heidelberg, founded in 1386, as the oldest. To the long-famed Universities of Heidelberg, Würzburg, Munich, Tübingen, Marburg, Göttingen, Jena, Halle, Leipzig, Breslau, Königsberg, Greifswald, Rostock, Kiel, Berlin and Bonn, there were added in the twentieth century the new institutions in Hamburg, Münster, Cologne and Frankfort-on-Main, which devote themselves particularly to the study of the social conditions of the present day. Almost all Universities have vacation courses in July and August for foreigners, and especially introductory courses in German pedagogy.

Along with these Universities there are also a number of other higher institutions of learning—for technology, agriculture, veterinary medicine and commerce, and the academies of art, with their summer courses for pedagogues in music, drawing, painting, dramatic art, etc. Naturally the courses of all these

institutions include excursions and conducted visits to museums, palaces and art centres of every kind.

Of particular interest for foreign pedagogues, however, are the new institutions that have come into existence in the last decade for the training of teachers for common schools and occupational schools: those schools that serve the educational broad masses.

The training of common school teachers is carried out in most German States on an academic basis. Prussia has specimens of pedagogy" (Frankfort-on-Main, Dortmund, Kiel, Halle, Beuthen and with a two-year course; Saxony "Technical institutes" (Dresden and Leipzig) three-year course conducted in connection with the University or technological in those cities; and the University of Hamburg has its own "Erziehungswissenschaftliches Institut" (Institute of Scientific Education) which is a branch of the University there. Thuringia (Jena), Hesse (Darmstadt), Baden (Karlsruhe) have taken over the other of these three forms. Bavaria and Württemberg as yet cling to the old form of the seminary.

The training of the teachers for occupational schools has also assumed various forms in different German States. In Prussia it is carried out in special "occupational pedagogical institutes" (Berufspädagogische Institute) in Cologne and Frankfort-on-Main. These accept not only the graduates of b

after a specified course of practical work, but also master artisans, that is, they make it possible for both scientifically and practically trained persons to become teachers in continuation schools (occupational schools), with from 6 to 10 hours of instruction a week for working youth, of both sexes from 14 to 18 years old.

Detailed information concerning all institutions of higher learning can be had on application to the "*Deutscher Akademischer Austauschdienst*," Schloss, Berlin C.

In addition to the Universities, the high schools of all varieties in Germany deserve the very special attention of the foreign pedagogue. In earlier days these schools, which prepared their students for the University, all had a nine-year course, and the student came to them at the age of 10, after having spent from 3 to 4 years in the common school. There were the so-called Gymnasium, the Real Gymnasium and the *Oberrealschule*, laying chief emphasis respectively on the antique, the later European and the modern technical culture. To these there have been added in the last decade the so-called "*Aufbauschulen*," with a six-year course, to which the students come at the end of their thirteenth year after a seven-year course in the common school. They are found chiefly in the smaller cities, and lay weight on the German language, history and art—a curriculum like that in an also newly created nine-year form of the high school, the German "*Oberschule*." The high schools for girls are organized along the same lines as those for boys. Here special mention should be made of the "*Frauenoberschule*," a three-year course for girls from 16 to 19, in which the future household and general technical tasks of

women occupy the central point in the curriculum. Schools of the kinds named are found in all the larger German cities. Examples of the different varieties of schools can be studied especially in Hamburg, Düsseldorf, Berlin, Dresden, Munich, Stuttgart, Karlsruhe and Frankfurt-on-Main—the last named is of particular interest because of its model new school buildings.

Training for practical occupations in Germany is given in special schools—the intermediate and higher occupational schools. These produce the future technicians, merchants, followers of the applied arts and leaders in all branches of gainful activity. There are schools for electro-technicians and builders of machinery, agricultural and commercial institutes, schools for handwork and the applied arts, for architects, textile schools, etc.

There is also an intermediate school between the common school and the high school, with a six-year course beginning with the student's tenth year. It has likewise as its aim the preparation for practical occupations—the technician, merchant and intermediate civil servant in administrative branches of government.

The German common school, the *Volksschule*, covers the ages from 6 to 14, and children intending to transfer later to the high school—Gymnasium, etc.—must spend their first four years here. This innovation was introduced by the Weimar Constitution of 1919. The Volksschule has undergone a sweeping reform in the last decade. The children are trained from the beginning in self-reliance and initiative. The *Arbeitschule*, that is, the school of the independently thinking and acting individual, builds

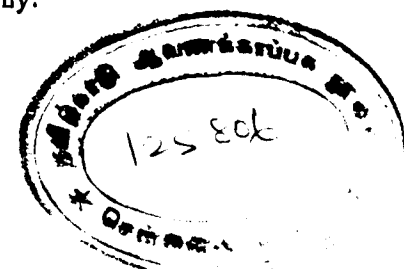
on the individuality and surroundings of the child in order to develop all his creative powers and to make him a valuable member of society. This new departure in pedagogic labour was prepared for by years of experiment in rural and city schools. Experimental schools still exist in Hamburg, Berlin, Magdeburg, Leipzig, Dresden, Stuttgart and Munich, and in many rural districts. They further especially education for social ends, independent labour and general practical preparation for adult life.

Besides the progressive work in the various kinds of schools, there are valuable pedagogic innovations which extend to all school forms. Mention may be made first of the *Landerziehungsheime* (rural training homes) and the *Freie Schulen* (free schools), which have come into existence since the beginning of this century as the result of the work of such men as Lietz, Wyneken, Geheeb, Uffrecht and Luserke. Their aim is, in community life far from the city, to develop new methods of training the youth to active labour, scientific study and the fostering of art. Such schools are those in Ettersburg near Weimar, Wickersdorf in the Thuringian Forest, the Odenwald School on the Bergstrasse near Heppenheim, Letzingen near Gardeleben, the *Schule am Meer* on the island of Juist in the North Sea and the Salem Castle on the Lake of Constance. They gave the impulse to the public schools to rebuild old peasant homes, in the forest or on heaths, in the mountains or on the sea, into rural school homes, in which the different classes can alternately spend two to four weeks enjoying community life and studying at the same time.

Mention should be made further in this connection of the *Waldschulen*, the woodland schools, of the larger cities, among these Berlin, Hamburg, Dresden, Cologne and others, and of the *Jugendherbergen*, or youth inns. Germany possesses about 2100 such inns, which afford children and the youth an opportunity to strengthen their bodies in wandering, to sharpen their senses and develop character.

A survey of the special pedagogic features which Germany has to offer would be incomplete without a reference to the recently created educational opportunities for adults. These include above all the *Volkshochschulheime*, literally the "people's high school homes," which make it possible for both youth and adults to acquire further general or occupational occupation during a shorter or longer term of community life, and the "gymnastic schools," especially when these, like the Loheland School near Fulda in the Rhön, unite body-building with handwork and agriculture in a uniform manner in a model settlement.

All that has been said above is far from exhausting the subject: indeed, it only touches its various phases. Educators who desire to make a pedagogic study trip through Germany should write to or call on the *Zentralinstitut für Erziehung und Unterricht*, or the *Deutsche Pädagogische Auslandstelle*, the address of both of which is Potsdamerstrasse 120, Berlin W. 35. These institutions are ready at all times to give any information desired concerning educational matters in Germany.



WHAT IS WRONG WITH TEACHERS ?

BY MR. A. S. VENKATARAMAN, B.A., LL.T.,
Chittoor.

ON one of the days of the Education Week in a little town, a prominent citizen remarked on the need to a teacher of a certain amount of self-introspection. How I wish everyone could do that and the teacher too in good company! It is good that now and then, one turns the search-light inwards.

There is the usual cry that teachers of the right quality are not recruited. The principle underlying the remark, as I take it, is that in the case of the teacher, the standard aimed at is rather high. That it should be so, few will deny. Children are no ordinary critics and are apt to magnify the weaknesses of teachers and a teacher before his pupils cannot be too punctilious in his behaviour and habits. The more so because children often learn by doing.

The success of the profession is dependent on the individuality of the teachers who man it. A teacher who is gifted intellectually and socially, who possesses an upright moral character and who is charged with sincerity and enthusiasm for his work starts with a handicap in his favour which it is difficult to replace by means of mere technical training.

How many teachers are there of that kind? A good many drift into the profession. They come there, broken down, lacking in enthusiasm and technical equipment, after having tried their hand at various other jobs. Can any nation leave its assets in the hands of such persons?

Some selection therefore becomes necessary; otherwise efforts at education are mere shifts.

The inevitable corollary is a due recognition of his status and privileges by the society. If the society prepared to do it? What are the prospects and working conditions of teachers? How can brilliant men be attracted? It must be admitted that the teacher is to be placed above want, physical wants and mental worries. A lack of mental ease and happiness is bound to produce a dangerous reaction on children which no amount of preaching will set right.

It is because of the high standards of character and mental equipment expected of them, because of the necessity to place them above want, of a guarantee of a living wage, security of tenure, protection against the vagaries of managements, that a Teachers' Service Conditions Bill has been drafted by the South Indian Teachers' Union. While on this subject, I would like to observe that the divorce of the Government of India from education (at present a transferred subject in the hands of a Minister) is unfortunate for it is necessary to co-ordinate the educational experience of different provinces. In Federal India, education must be an all-India affair, a subject to be in the hands of the Central Government.

It has been observed rightly that teachers do anything but educate. Now that education, more than anything else, is a spiritual process, arising from a living contact of mind with mind, personality with personality, soul with soul. What teachers do is mere instruction. They merely instruct the pupils' minds. In schools as it present

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constituted and in the present social conditions, nothing better can be thought of.

In our Training Colleges, the technical and professional sides alone of the work are emphasised and they turn out instructors more than educators. To quote the words of Dr. Nuon of the London University: "The teacher must first be trained in his capacity as a human being keeping himself open to life and the spiritual works." Let us note therefore that the national and social significance of his work and its relation to current problems of life are lost sight of.

The methods followed at present are governed by this ideal, if it is an ideal. They are meant to discover short-cuts to passes as a means to short-cuts in success in life! Under the circumstances, where is the scope for creative work? The teacher reduces himself to the status of a coach and the pupil is more a crammer than a learner. Teaching becomes more and more mechanical and creative endeavour cannot thrive in this soil. It is inconceivable that any new experiments can be made with any success.

It seems to me that parents send their children to schools first to relieve themselves of the anxiety and responsibility of looking after them and secondly to have them trained to pass examinations well in order to secure jobs. When that is so, the parents too are not free from blame.

An immediate measure of reform, as I take it, is to free the training colleges from the stereotyped examinations and inspections. Scope has to be provided for a free exercise of initiative and individuality on the part of teachers. The teachers are afraid to move out of the beaten path because the training colleges cannot shake themselves free of

examinations and conventional methods of instruction. The worst of it is that examinations are not deemed as a means to an end, are not used as tests but as standards, infallible and unalterable, to interfere with which is a highly profane act.

It is being borne on the writer that the teacher's sense of the dignity of his vocation needs to be strengthened and that every teacher, even under the present depressing conditions, must have a living faith in his mission. There was a time in the history of this country when the teacher as such was a respected member of the society and had an abiding faith in the sacredness of his task. Like many good things that have disappeared, our old village republics, our village industries, this faith too has disappeared and it is more than anything else, attributable to the evils of commercialism. Life in the modern age, an age of industrial civilisation, is contaminated by the evils of mercenariness and the stain is cast on the teachers also. Still each teacher has to remind himself of the sacredness of his mission and to hold aloft the torch of learning. He must see that much is expected of him and therefore he strives nobly after the ideal.

In this connection, we are put in mind of an accusation levelled against teachers. They are conservative and slow to move with the times. This weakness is not peculiar to the Indian teacher and perhaps it cannot be helped. All the world over it is so. Doctors and engineers are free to experiment but not teachers. The theory and practice of education are not quickly transformed as the theory and practice of medicine. Schools are more conservative than doctors. It therefore has to be recognised that education always follows and cannot lead the general intellectual movements of the age.

LINES.

BY DR. LOUIS M. ELSHEMIUS, M.A., M. M. M.,
America.

I

The moon's light is above
The thick broad night-born cloud,
'Way in the darkling grove
The night-owl shrieks aloud,
Will not the moon appear?
The cloud e'er rises higher—
The owl is filled with fear.
For not to-night his desire
Is gratified;—no moon
Arises—for the cloud
Rises and rises, till its noon
Makes moan the owl loud.
So shines a light for man,
Yet clouds e'er pall his moon.
So is great Nature's plan:
Reflecting ours—thought's boon!

II

O glorious, wonderful cloud of August-sun
Slowly lagging from North to South,
The wonderful form, with body grand and magic,
Is slowly torn to clouds of lesser girth,
Which, growing ugly while they onward sail,
And grey their colour turns from orient-hues,
At last do vanish to small vapors only—
So the vision of a youth doth vanish,
One by one the glistening promises do shift,
Till, of that hope so welded, grand, entire,
He sees but torn images—and all hath flown
in years of manhood!

III

Our thoughts they come and go
Like breezes in the Spring,
But oft like pure white snow,
To last but briefest times.

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ENGLISH TEACHING IN SCHOOLS.

BY MR. CH. V. JOGARAO, B.A.,
Vizianagram.

WITH reference to the revised curricula in English recently issued by the department for the S. S. L. C. Public Examination, it is really gratifying to note what strenuous efforts are being made for remodelling English teaching in schools in order to render it productive of better results. So far, of course, the attempt is laudable. The revised curricula contain one important addition which is novel to the high school stage, that is, the library work, for which the framers deserve our hearty thanks. Excepting this solitary feature, the revised curricula contain nothing to evoke the approval of sane educationists.

In the first place, the abandonment of non-detailed texts bespeaks lack of correct perspective on the part of the S. S. L. C. Board in so far as these and these alone furnish an opportunity to students to have any practice in reading English. The removal deprives the students of high schools of the only opportunity they have for reading English. It may be argued that the library work forms an effective substitute to serve this purpose. But we have seen and do actually know what the library work means as it is being done in college classes. Moreover the library work may have a meaning in the colleges where the students can be expected to possess better command of English so as to fit them to apply themselves independently to the task. Yet even there, the usefulness of this work is looked upon with suspicion. In such a case, what is the utility of prescribing library work to students of the Fourth Form, etc.? To speak the truth, the study of non-detailed texts under a

teacher forms a suitable preparation for independent library work. In the present state of things, the study of non-detailed texts in the high school stage and library work in the college classes seem to be a more rational arrangement least deserving to be upset. And what wisdom there lies in this change is a mystery.

Now, the essence of the revised curricula amounts to take us back and re-establish a state of things that had prevailed upto 1907, say, roughly a quarter of a century ago. Those of us who have watched education for four or five decades do well remember that there used to be a text-book of selections with grammatical instruction and drill to predominate. This is exactly the state of things now inaugurated by the S. S. L. C. Board. The Committee that had removed the study of grammar in 1908 did so having seen the failure of this system in those days; and the reversion to this old and exploded system bespeaks no foresight on the part of the S. S. L. C. Board; and I am really surprised to see how the department could countenance and adopt this retrograde step. Again, a little thought should have convinced them all of the futility of this kind of grammatical instruction. In the first place, the English grammars and the exercises, as they are now found, are all meant for English students, i.e., those to whom English is the mother-tongue. But in the matter of furnishing practical command of English as a foreign language, these processes can be of no help; and it was this consideration that made the Committee of 1908 to

While it is so, it has also to be realised that teaching has not yet become a specialised profession, though in some countries, attempts are made in that direction. And in our country, everyone can be a teacher! A doctor undergoes a special training, and a lawyer has his own legal training but character-builders, citizen-makers and nation-builders do not require any elaborate training in spite of the complexities of their task! As I take it, no training for a teacher can be complete without a course covering citizenship, character-building, social service and nation-building. If that is conceded, teaching will conform more and more to actual teaching life. The training must have a direct bearing on teaching work in schools, let alone advanced psychology and history of education to experts. This would mean a four years' course in a University or a college and a degree in education is to be given to the candidate taking the course some two months every year can be set apart for teaching practice so that in the aggregate there will be a year of teaching practice. During teaching practice periods, the pupils are to be made free for theoretical studies. The course cannot be considered long in consideration of the fact that the arts course or the science course is of that duration and that the Honours' course is of a longer duration. Then it will be possible to eliminate or cut out the misfits and the drifters who take up teaching as a last resort. For unhappily it happens that where they are not wanted, they are in plenty.

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THOUGHTS FROM THE VEDANTA.

By DR. H. W. B. MOHNO, M.A., PH. D., D. LITT.,
Calcutta.

Thy thirst, deluded one, for wealth avoid,
Make mind and soul and all, of that devoid;
The fruit of thine own labours is thy lot,
Seek but for this, why seek for what is not?
Who is thy wife, or who thy son? Indeed,
Strange is this world to such as do pay heed;
Dost know to whom, O, brother, thou
belongest?

Reflect on it, from whence thou know'st thou
comest.

Why seek for earthly wealth, or worldly fame,
Both have their baffling ills, their woes the
same!

Know that the bee that doth the honey bring
Hides in its sheath the sharp and painful sting.

With pride of wealth old age and youth do
play,

Fleeth all this as doth the light of day;
Knowing thou this, illusive pomp forsake,
To the goal of *Brahman* now thy self betake.

Unsteady as the water on the leaf,
Of budding lotus, so is transient, brief,
All worldly joy; eschew this false domain,
Penance thy raft, thou'lt cross the *Samsar-*
maïn.

For birth and death they follow one another,
Like twins they issue from the womb of
Mother,

Such is the wheel of *Karma*, circling round,
Now up thou art and now thou seek'st the
ground.

Day follows night and winter ushers spring,
Each has its joys, and both their sorrows
bring;

Time hastens on and if Life's span decrease,
Hope ever rises and man's aims increase.

Hoary with age and poised on trembling
joints,

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Man wends his way, while Hope to distance
points,

The bright mirage defeats his longing will,
Now it is near and now 'tis distant still.

Life is but death and death the gate of life,—
This in thy bosom face all earthly strife;
For yet the death of deaths shall set thee free
To enjoy the sweets of immortality.

Away from tumult, far from voice or sound,
Couched on thy deer-hide, seek the tranquil
ground,

There let thy soul in contemplation rise
To realms above the earth, beyond the skies.

For friend and foe and kith and kin must
cease,

When thou hast reached the bounds of perfect
peace;

There from those heights empyrean thou
shalt see,

Alone thou wast, and art, and e'er shall be.

The earth and sea below, the sky above,
Shall merge into the ocean of pure love,
Beyond those bournes thy Self in joy serene,
Shall view what shall be, is and what has
been.

Set free from all desire, from lust and greed,
Made free from bond of caste or earthly creed,
Ask: "Who am I?" Then let the inward eye
Of contemplation answer to that cry.

For birth and death must cease and thou and I,
And God and man, for vain such notions lie,
The All is I and I the All, thou'lt say,
Lo, *Aum* reveals this as the light of day!

Borne by the current of supernal bliss,
All thoughts shall vanish, all shall pass but
this:

"The One Unknown that broods upon the
deep,
Embosoms all in one eternal sleep."

abandon it. For, the grammatical terminology, passing, analysis, conversion, transformation and recasting of sentences, etc., are all designated as formal grammar, least calculated to furnish the practical command of a foreign language. At best they furnish mental discipline in the case of the mother-tongue. We know, as a matter of fact, that the innumerable speakers, readers and writers of the mother-tongue never require these elements in their lives. They are never resorted to as means, nor are they required as an end in themselves; and the people are in no way worse for ignorance on this score. In these circumstances one fails to see what wisdom has prompted the S. S. L. C. Board to decide upon this retrograde step.

There was another point on which the educationists of the old school had laid no small stress as a factor in teaching English. They had insisted upon the regular teaching of this subject in all the stages from the lowest right up to the Sixth Form. The learned S. S. L. C. Board as well as the department seem to have completely forgotten about it; and it is really deplorable that there should be none among them all to think of this. This factor had been condemned in 1906 and a regular crusade was carried against it, so much so, that it has become now-a-days a completely forgotten thing; and it is no wonder if my learned friends on the S. S. L. C. Board are unaware of it. And yet, it is a factor of no small importance for the acquisition of English as a foreign language. I am afraid of giving out its name lest I should be damned as a dangerous heretic. But in the interests of English instruction and with the courage of conviction based upon a whole life study of the linguistic problem with teaching ex-

perience for nearly half a century, I venture, even at serious risk, to espouse the cause of this vital factor 'which and which alone can bring salvation to English instruction and at the same time bring glory to the department. This is Translation, a factor to which the S. S. L. C. Board as well as the Department will do well to turn their serious attention if they are honestly inclined to improve English instruction in schools. Having made some careful study of the linguistic problem in most of its aspects and turned out some original research work in the direction, I take this opportunity to offer the following:—

The teaching of English in Indian schools is only a species of the larger problem of 'teaching foreign languages', which is engaging the attention of eminent scholars all over the world. From time immemorial, the teaching of foreign languages had been proceeding on the lines of translation and grammar. This state of things went on till the seventies of the last century when certain reformers in Western Europe started an agitation and declared that grammar and translation are unnecessary and even dangerous to the acquisition of languages, and that any language must be taught and learnt just as children learn their mother-tongue, *i.e.*, without grammar and translation. They invented a number of arguments in support of this novel theory and overthrew the old routine, and inaugurated a peculiar system of teaching foreign languages which is commonly known as the *direct method*. But this novel theory could not satisfy all parties even in Germany and everywhere we find two hostile camps distinctly formed—Translationists and Direct Methodists. The whole question has received the careful scrutiny of eminent scholars who produced books which are looked upon as

standard works on the subject. In all the literature that has thus sprung up and the controversy that is now raging, we find that the consensus of the world's expert opinion points to explode the whole theory of the reform school. Scholars recognise the failure of the reform methods of which our direct method is only the final shape; they also assert that they are all unscientific; they invariably also condemn the anti-translational faith. Otto Jespersen whose work tops the list of reference books recommended by the Department declared that the anti-translational view is *stupidly negative*. All this appeared before 1906 so that even in that year there was not even a shadow of excuse to justify the pro-Direct Method faith nor the anti-translational prejudice. But the Department adopted the revolutionary changes, perhaps in the full belief that this step would bring the salvation of English instruction. But our experience with these changes during the last quarter of a century has shown us that matters have not improved, and there is, at least in some quarters, the belief that matters have gone from bad to worse. Since the reform is not indigenous to our soil but an importation from Europe, let us see what they are doing in the West in pursuance of the reaction. The English schools began to give place to translation as an alternative to the Direct Method as early as 1908; the Syndicate of the Cambridge Senior Locals in 1918 removed the ban on translation and instituted a test in translation both ways and insisted upon a special minimum in this part of the test for a pass; eminent workers like John Adams, the Hirschfeld brothers, the Hugo Institute of Languages are producing books embodying systematic courses in translation for teaching the foreign languages

of Europe, and these productions are so popular and widely used that they have gone through hundreds of editions. Again, the papers set for the Entrance Examinations invariably contain questions on translation both ways. While matters stand thus at the fountain-head of the linguistic reform, it is really mysterious why the educationists of Madras stick to a by-gone and exploded theory and not think at all of translation.

As regards the rationale explaining the scope and place of translation in the scheme of linguistic studies, limits of space do not permit me to present an elaborate discussion in this article; but the truths of my research work in this direction have all appeared in the press already as many of the readers might remember. For the present, I should like to give a gist of the whole by saying that translation into the mother-tongue is nothing but comprehension or understanding of English; and translation into English is nothing but expression or composition in English; and for this reason, in order to enable students to attain mastery in the comprehension of and expression in English, translation is the first and unavoidable step; and when they are good at this exercise, all the direct work will have a chance of proceeding aright. As a great scholar once said, translation is like scaffolding for the building of a house—necessary in the initial stages but should disappear in the end. As such, it is high time for the Department (1) to unlearn their aversion to translation, (2) to recognise openly the vital importance of translation as a factor in teaching English, (3) to promulgate fresh regulations insisting upon the systematic teaching of translation under English at all stages, (4) to institute a test in translation both ways at all examinations, and

lastly (5) to invite, welcome and encourage courses in translation for the use of schools

When I say all this, I am equally liable to the charge of recommending a retrograde step; but it is not so. For, under the old school, indeed there was translation; but it was conducted in a desultory, haphazard fashion without any plan or system. The older generation of educationists were anxious to see schemes and courses in translation, but they had not been available. There were no courses in translation or schemes of lessons for the guidance of the teachers and for the use of students. So, the failure of translation in the old school was due to the want of systematic courses in translation, but not to any inherent or radical defects in it. Moreover there was no valid and scientific conception as regards language, language acquisition and language teaching as well as the scope and place of translation in the scheme of linguistic studies. It was to these fundamental matters that my research work related and discussions bearing on the several aspects of linguistic instruction were contributed to the press; and likewise schemes and courses of instruction have been duly formulated and published on lines unknown to the old school. We thus see that translation now comes before the public with a rational and scientific conception, and, what is more important, with practical schemes of instruction calculated to render the teaching of English more effective. So, the course

of action now recommended for adoption is not a retrograde step but a surely progressive one in the light of subsequent experience and the advances made in translation. What is now really required comes under two categories: (1) The restoration of translation to its proper place in the scheme of English teaching and (2) the adoption of translation courses, if any are available, or such courses will have to be invited and encouraged.

Of course, this does not mean that grammar should be neglected or given up; but what I mean is that it should be treated as a means to the acquisition of translation and the courses will have to take in grammar at every step. To speak the truth, grammar and translation are both factors of equally vital importance; each is incomplete without the other and each completes the other; individually they are incomplete, mutually they are complementary and together they form the complete unit of instruction. This is the sum total of the research work to which I referred to above; and any courses to be of substantial benefit to English instruction must be consistent with this view. On the strength of a whole life study of the linguistic problem, I beg to point out that unless and until the Department adopt the course chalked out above, I firmly believe there can be no salvation to the teaching of English in the country and every attempt made to improve matters without translation must go far wide of the mark.

A Hand-book of the English Language FOR HIGH SCHOOLS

By K. SUBRAMANI AIYAR, B.A., L.T.,
A Fellow of the University of Bombay;

An Incorporated Accountant of London, and late Principal of the Byramjee Jeejeebhoy
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PRIVATE TUITION—A BLESSING OR A CURSE?

BY MR. M. M. BANAGI (JINALE),

Bombay.

"Teach me to feel another's woe,
To hide the fault I see;
That mercy I to others show,
That mercy show to me."

MY theme is comprised in the above caption. I shall be frank with you and open my heart out to you ungrudgingly—not sparring nor spotting. It is for you to listen and weigh. I mean no offence to anyone.

A tutor means a preceptor or instructor. Whoever introduced "private tuition" no one knows, but nowhere has it been so much favoured as in our midst. A tutor is only next in dignity to a Professor. It is his wont to sacrifice dignity for self. It is difficult even for a man who has lived three score and ten to make up his mind or decide who is better—one who presides in a public school calls himself Principal or Headmaster, gives himself the airs of a thoughtful and great man far above the young ideas which he claims to shoot—one who is so exclusive and wrapped up so much in himself or the private coach or tutor that goes about from door to door drawing fat or small salaries, bluffing and blustering and nearly bursting with a sense of his own importance? There are others who think it more in accord with the pre-conceived notions of their importance and dignity to set up in streets and bye-lanes morning and evening private tuition classes of their own where they can, unseen and unobserved, mould and turn the minds of their little charges and occasionally wreaking their vengeance on the backs of the rising generation for disappointments suffered in the battle of life. These

private tuition classes are more like cattle enclosures where the largest possible number of cattle is pent up in the smallest possible space. It is a sad sight to see this admonisher assigning some task to these little ones, the whilst he is reading a light novel or some kind of rubbish spread out on the table or in a drawer thereof to be closed when a chance visitor, friend or acquaintance happens to drop in. And what about the parents? Regardless of the toil and moil which they impose on the little ones and supremely unconscious of their woes and worry they go about in gaudy raiments enjoying and sight-seeing, making purchases and pleasing and entertaining friends.

There are a number of private instruction or tuition classes laying claim to coach up boys in their weak subjects and passing them and fitting them up or build them up for passing examinations. These people take care to charge fees according to the cream and colour of the clothes of their customers. These fees are passing strong and strange and are exacted half-yearly in advance. Private tuition classes are miniature slaughter-houses and the poor children frightened and terror-stricken goats and sheep. A writer compares private tutors to horse and bullock trainers or the trainers of monkeys who never spare whip or cane.

A school master is never a model of virtue. He is a drone generating no honey but expert in exacting it. Ten to one he is ill-tempered and irritable having heaps of trouble hid up at home. Parents rarely think that he is

infectious and infects the little ones with his own sluggish or hasty impetuosity and impatience and moulds them wittingly or unwittingly after his own fashion. All this is the result of careless parents who never think that instruction may do much but encouragement is everything. They are only content that a boy or a girl is well out of their way for two or three hours. Parents never give a thought to the fact that teaching has not a tithe of the efficacy of training. Between them and the teacher training is forgotten. Home training and school training are at cross purposes and loggerheads. They materialise and undo each other.

Once again the question crops up whoever introduced private tuition? It is a sinful institution, a creation of our own credulous fancy, a manufactory for slaughtering innocent children which has come to stay, whether you will have it or not. In the course of time and events parents have come firmly to believe that without private tuition there can be no teaching. Mothers and fathers there are who give themselves up to the honeyed words and wily persuasions of a private tutor, coach, or class holder and though living hand to mouth or on charity, do not grudge a few rupees, if for nothing else, to have, as I have said above, their little ones out of their way out of school hours. The whole system is a big bungle and buncum, a fraud, a frivolity, in short, an ignominious waste.

The evils of private tuition are multifarious and self-evident. There is no law, no regulations for controlling or regulating this nefarious system, for nefarious it is in a way, say what you will. Any man Jack about the town or any unemployed man or woman with little or no education can go about teaching, entice children to a private teaching work

house which he pompously dubs a tuition class. People think nothing of throwing their young boys and girls on the tender mercies of these instructors. The poor innocents go to bed with the fear of rising betimes, hurrying through their ablutions and preparing for the advent of the pedagogue. One should not wonder if they dream of him and his terrorism. Spent with the day's toil at the school desk and even when at it the children think of the terrors of the evening. Their dull overworked brains, stuffed with all sorts of crude literary lumber contemplate the evening tuition class or tutor with a feeling of horror all their own. Intelligent pupils are not a whit better and dull pupils are not a whit quick-brained by the private tuition or coaching system. They wend their way homewards laden with the burden of the big bag of books, that bears witness to the sordid materials with which their brains are supposed to be stored, polished and quickened.

Revise the system, I hear you say. "Who is to do it?" I ask. Everybody's business is nobody's business. There are good Principals and indifferent Principals, good assistants and indifferent assistants who, when their conscience is awake and have time to listen to it, think that the whole system is adulterated and rotten to the core and on that account a curse. But they have not the courage to unite and help and remove the evil. They would rather leave it to the future generation. The Principals know but full well that if the private tuition system be condemned and laid low, the burden on their purse will be all the greater as the school masters with the disappearance of their subsidiary income or subsidy cannot live or be content with the meagre salaries which they earn. So the school masters' loss is the loss of the Principals' and vice versa.

What then is the way out? The way out is, so far as our community is concerned, almost an impossible one with unwilling men and quite possible with willing ones. We must have sound and superior educationists coming forward to teach and impart voluntary instruction free of charge for certain hours in the week. The other cure is for our private and public Trusts, Bodies and Charities, especially the Tata and N. M. Wadia Trusts, to combine their resources and establish free primary and secondary schools and high schools carrying on on their own hooks and never relying on the lines and lineaments laid down by Government and also Boarding Schools, Schools of Technology, a Polytechnic Institute, one or two more Orphanages and a Central College or Academy. The proposal of Sir Cowasji Jehangir to establish a Parsi Public School at Poona will not meet the requirements of the poor and middle classes so far as can be seen at present. Hold conferences and confabulations, talk as much and as long as you will but for the sake of all that is saintly do something real and tangible. Appoint a Board of Education and a Com-

mittee to consider the ways and means of improving our system of adulterated education and culture and to settle the fundamentals. It is the only way to relieve the self-imposed brunt and burden and responsibility on the shoulders of our principals of schools overweighted with the work of maintaining manufactories for cramming and coaching up the largest number of pupils for the largest number of examinations and making them fit to pass the same within the shortest space of time. Anyhow, the dull monotonous and crushing system of door-to-door and indoor tuition grinding, which does nobody any good, must go. A rupee or two added to the school fees to swell the pockets of the principals and teachers would be better than private tuition fees which help to make the boys dull, idle, unreliable, insipid, rash and reckless, dissatisfied with themselves and doubtful of where and to what it is all to lead. When truth is revealed, let custom give place; let no man prefer custom before reason and truth. Remember that the easiest person to deceive is one's own self. Our bravest lessons are not learned through success but misadventure.

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PLACES OF EDUCATIONAL INTEREST.

XXX. PUDUKOTTAH.

By MR. L. N. GUBIL SUNDARESAN,

Trichy.

A journey of thirty miles either in a bus or train due south of Trichinopoly brings the passenger to the capital of a small State, which goes by the name of Pudukottah State. The ruler or head of the State is a Rajah, and he is the head of the administration. The rulers hail from the Marava community. They were famous warriors, and helped the British people in their wars in the Deccan and the story is popularly narrated how they were of special assistance in capturing one Oomaiyan, a notorious villain, who defied the authority of the British people, and who gave a lot of trouble to the peaceful natives of the soil. The British people by way of rewarding them for their timely aid invested the chiefs with ruling authority and for the past 200 years or more, we find them administering the State in the same way as the British territory is administered. The rulers are styled Thondamans, and they trace their kinship to the Pallavas, who reigned in South India from the third to the tenth century A. D. One of the distinguished rulers of the State was Ramachandra Thondaman. His piety, munificence and learning are praised even now. During the minority of one of the rulers, the most distinguished statesman, Sir A. Seshaiyah Sastri, was the Regent. Many a record preserved in State documents and by tradition reveals to us the extraordinary genius and organising power of this able personality. But for his able administration, the present

finances of the State would not be what they are now. By his efforts, the revenue of the State rose from 3 lakhs to what it is at present, *vis.*, 23 lakhs. The well planned macadamised streets in the beautiful square town of Pudukottah are a standing monument for his organising genius and the whole-hearted cheers with which his portrait that was recently unveiled in the Town Hall of Pudukottah was welcomed by the elite of the State is a clear proof of the universal reverence and love he commanded during his regime.

The present ruler who succeeded His Highness Brahadambadasa Sri Marthanda Bhairava Thondaman is His Highness Sri Brahadambadasa Sri Rajagopala Thondaman, and he is a minor. The State is run by an Administrator who is a European belonging to the Civil Service while the other offices are run as usual. The State as at present, consists of a panel of four judges for deciding civil suits and there is the Dewan, who is next to the Administrator. The Dewan Peishkar and the Commissioner of Police are also the important heads of the civil and police administrations and there are also the different heads of the various departments.

Educational Institutions. The State has in its capital, a second grade College, and two High Schools. There is also the Maharani's Girls' School. The college is a very fine structure with all the necessary equipments,

Feb. 1934.]

PLACES OF EDUCATIONAL INTEREST.

and it can very well serve as a model for a typical second grade College. Under Rao Sahib N. Thiagaraja Iyer, M. A., L. T., its able principal, the college is doing very good work. There are also many elementary schools in the State under the supervision of the Superintendent of Education.

Next to the educational institutions, the public offices attract the attention of the visitor. The neat and elaborate structures in an airy part of the town, with their bold towers provided with winding stair-cases may be styled the glory of the State administration. The Council Hall which is part of the neat structure, is a very attractive one and the Legislative Council sessions are held there.

Next to the public offices, one should mention the Government hospital on which a considerable amount is expended by the State. There is also a separate hospital run on quite satisfactory lines with a well trained Lady Doctor at its head.

Leaving the public offices and the hospital the visitor proceeds some yards on the eastern side and he finds at the entrance the "Ananda Bagh," literally the "Goal" or "Vista" of pleasure and in fact it is really so—an extensive piece of turf land with very high and shady trees with well pruned plants and crotons. He also finds the architectural skill of the horticulturist; the plants have been so brought up as to grow or look like several figures and he finds for instance plants in the form of an ostrich, deer, peacock, and the like. There is a small lotus tank in the middle of the garden and on some days of the week, the State band comes and plays in the garden. Two tigers, two bears and two crocodiles are kept there, and the paths round and across the garden are kept neatly and well.

From the garden, if the visitor proceed north, finds to the east of him a big tank with water of a slightly reddish hue, which is called the Pudukulam tank. This tank was excavated during the time of Sir A. Seshaiyah Sastri, and it is from here that the pipe system of the whole town has been connected. This and other minor tanks in the State are very well kept, and they are regularly guarded lest the water should get contaminated.

The Palace. The Rajah's palace is a huge edifice built recently at a cost of 12 lakhs, and the present Highness stays there. Only during Dasara, which is one of the most, or perhaps the most, important of the State festivals, the Rajah resorts to the old palace situated in the centre of the town. This festival takes its origin from the time of one Sadasiva Brahmam, the patron saint of the State. Under his blessed orders, the rulers have been conducting this festival, the main feature of which is the presentation of doles of rice for ten days to all the Brahmin men, women and children, who are assembled in the metropolis. The temples, especially the one at Tirukokarnam, wherein is installed the patron Deity of the place, Sri Brahadamba whose servants the rulers style themselves to be as will be seen from their titles, put on a grand festive appearance during these days.

The Museum. The Town Museum, which is located at Thirukokarnam is splendid in its way and contains a fine galaxy of pictures and portraits and also very many statues gathered from the different parts of the State, stuffed birds and animals, specimens of old warfare, armour, canon, etc., and a lot of other things can be seen here.

Thus being full of the necessary equipments for a well ordered State, Pudukottah

is worth a visit. The State is divided into three taluks, and we find in some of these taluks many caves and historic remains which afford considerable room for study by the historian or the archaeologist. Sithanavalai, a small hillock or a group of hillocks, is the place where we find the seventeen Jain beds which are considered the places where these saints attained their *Nirvana* or the final Bliss. There is a small pool in the hill itself and the narrow path that leads to the beds is called the "Eladipallam." Kudumiamalai is another place worthy of the attention of the historian as it contains among other innumerable things the musical records of Mahendrarvarman I, the Pallava king, who reigned from 600 to 625 A. D. Narthamalai is another hillock famous for the shrine of Mariamman revered throughout the State. The festival and the fair at the place are very popular, and

the historian can engage himself profitably in a study of the various inscriptions and other things of the locality. Tirumayam, the headquarters of one of the taluks, is famous for its Vishnu shrine wherein one finds the huge Lord Vishnu in his lying posture. There are other places and buildings in the State which are worth visiting.

To conclude, the State is at present under the able guidance and headship of the Administrator, Sir Alexander Tottenham, M.A., I.C.S., who takes lively interest in its administration, and there is a very bright future for this State under the able guidance of people like him. His Excellency the Viceroy, Lord Willingdon recently visited the State. Though a very small State, one has very much to learn from the administration as well as from the very many buildings and structures, historic and otherwise, scattered in and around the State.

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NEWS AND NOTES

INDIAN

THE RAMNAD DISTRICT TEACHERS' GUILD.

CONFERENCE AT VIRUDHUNAGAR.

A Conference of the Ramnad District Teachers' Guild was held on 27-1-34 in the K. V. High School at Virudhunagar. Over forty teachers attended, representing ten affiliated associations.

The Conference, which met at 8 P. M., was opened, in a sympathetic speech, by Mr. V. V. Ramaswami, Municipal Chairman, Virudhunagar. The meeting proper then commenced with the President of the Guild, Mr. N. S. Venkatarama Ayyar, M. A., L. T., in the chair. The following resolutions being discussed, were all unanimously adopted:—

RESOLUTIONS.

I. Inasmuch as the present practice of holding the S. S. L. C. Public Examination in two sessions each day is a heavy strain on the mind and body of the candidates, this Guild earnestly requests the S. S. L. C. Board to give it up forthwith in favour of a single session per day, say, between 11 A.M. and 2 P.M.; and the Guild further assures the Board that the teachers who may be appointed as Assistant Superintendents would be content with a smaller remuneration, in case the change is effected, extending the examination over twice the present period.

II. In view of the fact that, literally, thousands of knowledge-items have to be stored in the memory of S. S. L. C. candidates in connection with the subjects under the A Group, of History, Geography, and Elementary Science, (the lowest computation being 20,000 items in all), and inasmuch as such storing, while being a strain on the pupils' memory, dwarfs their other faculties, the Guild earnestly begs the S. S. L. C. Board

to lighten the syllabuses in these subjects in the manner suggested below:—

- (1) History of India.—By deleting the portions up to the Moghal Period.
- (2) History of England.—By deleting the portions upto the Tudor Period.
- (3) Geography.—By limiting the portion to a regional survey of the world with special reference to India.
- (4) Physics and Chemistry.—By prescribing in each subject twelve to sixteen specified experiments.
- (5) Animal and Plant Life.—By prescribing the study of 10 or 12 specified *typical* animals and 10 or 12 specified *typical* plants.
- (6) Physiology.—As much of it as will make First Aid intelligible.

III. The Guild views with apprehension the proposed introduction, at an early date, of the Central School System, seeing that, besides bringing about the closing of innumerable schools and turning out several hundreds of teachers from employ, the proposal is not calculated to serve the objects aimed at, and suggests that the objects would be best served by mobilising the honorary services of trained graduate masters in Secondary or Higher Elementary Schools, in the way of periodical supervision of Elementary Schools in adjoining areas.

IV. This Guild calls upon all teachers in charge of classes to get into close touch with the home-life of their wards by making periodical visits to their homes, in order that work at school may be adjusted so as to suit the home conditions of each pupil.

At the close of the meeting, Mr. V. Ramachandra Ayyar, M. A., L. T., on behalf of the

Teachers' Association of Rajapalayam, cordially invited the Guild to hold its next Conference at Rajapalayam, towards the close of February, (presumably on Saturday, the 24th), holding out the prospect of a teachers' excursion to an adjacent water-fall. The Conference concluded with a hearty vote of thanks to the President.

BELLARY.

The Bellary District Educational Exhibition, though modestly a district organisation, has practically proved a provincial affair, exhibitors and demonstrators having come from Madras, Dindigal, Mysore and other places. Exhibits were received from as many as fourteen districts of this Presidency affording much variety and vitality to the daily teaching programme. They included illustrations, models, plans, projects, travelling library cart, visual aids in geography, history art, nature study, stories, pictures, seed-work, songs, music, science, fret-work, plays, pageants, exercises, games, decorations, etc., and reproductions of work actually done by pupils, that have been received from various leaders throughout our presidency in the cause of elementary education. Our contributors have also presented the modern and best teaching methods and materials based on the current class-room activities of successful teachers and the results of research and experiment conducted by them.

The District Educational Exhibition was held from the 19th to the 24th January 1934, and concluded with an Educational Excursion to Kurugodu on the 25th idem.

The activities of the Exhibition Week started on the 19th January evening with a long and festive procession of nearly 1500 boys and girls. The inauguration commenced with a fine orchestral performance at the Municipal High School building.

The President of the Committee, Mr. V. K. Raman Menon, D. E. O., delivered his presiden-

tial address in the course of which he observed that the Educational Exhibition was the first of its kind in Bellary. With the object of making it an annual function, a permanent Reserve Fund had been formed. One of the objects of the Exhibition was to show pupils of elementary schools how objects of educative value could be made out of simple and inexpensive materials available locally. Another aspect of the Exhibition was to create an aesthetic taste in the children and to develop their creative faculty.

Mr. A. K. Balasundaram, local Deputy Inspector of Schools and Secretary of the Exhibition Committee, then read messages of good wishes received from Messrs. R. M. Statham (D. P. I., Travancore), M. S. H. Thompson, H. Champion, N. S. Subba Rao (D. P. I., Mysore), J. P. Collingam, N. R. Krishnamma and Sir S. Radhakrishnan.

Dewan Bahadur M. Gopalaswami Mudaliar, M. L. C., delivered an address in which he referred to the illiteracy prevailing in the district.

Before declaring the Exhibition open, the Hon'ble Dewan Bahadur S. Kumaraswami Reddiar, Minister for Education, in the course of his speech, referred to the importance of the Exhibition, and said that the money spent was paying its worth in its educative value, and that Exhibitions were an important aid to those engaged in propaganda which was essential if mass education was to make any great advance. He remarked that he had every reason to think that this Exhibition, which was a movement just set on foot, had and would continue to have moral and material support from the public in plenty. The Minister said: "As for the moral support the gathering, distinguished and representative, that we see before us, bears ample testimony to the interest and enthusiasm that this Exhibition has evoked in the minds of the public at large. As for material support, the generous donations given by the patrons is proof enough. As a result of it, the nucleus of a permanent fund has been formed, and it is hoped in years to come

the permanent fund will become such a large amount that it will be unnecessary to go round for subscriptions for holding the exhibition. It is an excellent idea of having a fund with the income of which exhibitions can be run year after year, and I hope this good example will be followed by other bodies who organise exhibitions of a similar character."

After opening the Exhibition, the Minister went round the interesting stalls of educational exhibits and expressed appreciation of the number and variety of the exhibits and the skill displayed therein.

On the second day forenoon, there was a Conference of Presidents of Local Boards; it was opened by the Hon'ble Minister for Education. The Conference under the presidency of Mr. C. Balaji Rao, Municipal Chairman, resolved that the management of the Select Committee for Education in the District Board should have a larger representation of Educational Officers and that the Government be requested to give compassionate grants to meet the arrear salaries in the case of Taluk Boards.

In addition to the exhibits, the series of Refresher Course Lectures by experts on educational subjects delivered in the course of the week, day to day, particularly covering subjects of elementary educational interest mostly, must have stirred in the elementary school teachers, who attended in large numbers and who formed an integral part of the gatherings generally, both men and women, great and wide possibilities of teaching means and methods and completely changed their angle of educational vision from one of old and rusty routine into a new panorama of bright and cheerful pictures. Their regular attendance at nearly every class, however crowded the programme and their apparent enthusiasm to note down mentally or otherwise every new thing that struck them as a bright new idea, not to mention their anxiety not to miss any item of the programme, were evidence enough of the usefulness of the course of lectures instituted and the wide variety of the exhibits displayed.

In the afternoon of the 20th January, there were two interesting Refresher Course lectures, one on "Number and Space Work" by Mr. S. Jagannadham, Kindergarten Assistant of the Teachers' College, Saidapet, and the other on "The Aims and Methods of teaching number and Language and Sense training in the Kindergarten Classes" by Mrs. M. K. Beauchamp, Assistant, Government Training School for Women, Dindigal.

An enjoyable variety entertainment in the Waidlaw High School Hall was staged by the girls of the Government Institution for Hindu Women under the patronage of the Hon'ble Minister for Education. The audience appreciated the performance very much.

The Committee of Hosts of the District Educational Exhibition arranged a dinner the same night in honour of the Minister.

On the third day, i.e., 21st January, 1934, two Refresher Course lectures were delivered; the first was on "Children's Club" by Mr. S. Jagannadham of Saidapet; and the second was on "Number Work for Classes 3 and 4" by the enthusiastic and well-known Kanarese translator of the Refresher course lectures, Mr. H. Krishnachar, Deputy Inspector of Schools, Kudligi.

The display of physical exercises, drill and games followed by a Scout demonstration given that evening by the smart boys of the Junior Certified School was much admired by the large gathering of spectators present for the easy grace and rhythm of the movements and faultless precision of the system.

The fourth day of the Exhibition Week witnessed a practical industrial demonstration of fruit preserves for cool drinks, match-making and toilet preparations by Mr. A. G. Prabhad of the Indian Research Institute, Bangalore. This demonstration helped to lend the modern touch to the educational activities of the week. In the course of the same day, Mr. S. Jagannadham delivered the final of his series of lectures on

Kindergarten on 'How to make the Language Lesson interesting to Children' with numerous practical illustrations. Mr. M. T. Venkata Rao, J. D. I., Nandalur, and Mr. G. Suryanarayana of the local Secondary Training School gave their instructive talks on "School Garden and Agriculture" and on "Physiology and Hygiene" respectively.

Mr. T. Raghavachari, Public Prosecutor and well-known South Indian actor, delivered an interesting lecture in the evening on the "Stage as an Educative Factor" before a large gathering of the official and non-official public of Bellary.

On the fifth day forenoon, Mr. M. V. Narasimha Ayyangar of Mysore gave an interesting demonstration on the teaching of the Kanarese alphabet with various card-board and ply-wood contrivances. In the afternoon, Mr. Martis, Deputy Inspector of Schools, Harpanahalli, and Mrs. M. S. Sudarsanam, Assistant, Government, Girls' High School, Bellary, delivered their lectures on Arithmetic.

In the evening, Mr. S. R. Vattam, Joint Secretary of the Exhibition, entertained the company with comic recitations and humorous talks on Adult Education.

On the 24th morning, Mr. A. K. Bala-sundaram, Deputy Inspector of Schools, Bellary, gave an effective pictorial demonstration of geography teaching and Mr. Z. David, Deputy Inspector of Schools, Rayadrug, delivered an impressive lecture on 'General Knowledge.'

Mr. J. P. Cotelingam, M.A., a veteran educationist, gave a learned discourse on the 'Important Place of the Teacher in the Village Uplift.'

The Girl-Guide displays by a combined troop of school-girls in the afternoon was very much appreciated. A well attended Fancy Sale of the work of the various Government Institutions for Women in Bellary was held late in the evening in aid of the Poor Girls' Fund under the patronage of Mrs. Stewart.

The Education Week and Exhibition concluded on the evening of the 24th January 34, Miss T. Lazarus, Inspectress of Girls' Schools and Vice-President of the Exhibition, presiding, with the award of prizes and certificates.

On the 25th January early morning, an Educational Excursion by the educationists of the District, as programmed in the Educational Exhibition Week, was undertaken to Kurugodu, a village seventeen miles away from Bellary. Kurugodu, lying under the eastern end of the Kurugodu hills, which are conspicuous from Bellary to the north-west, has a population of 4000.

The excursion party led by Mr. A. K. Bala-sundaram, Secretary, was received at the fine Kurugodu garden by Messrs. T. Mallesappa, M. Seshiriappa and T. Veeramallappa. After breakfast and group photo, the party climbed a hill, on which is situated 'Ramathirtham' and a temple. It had a panoramic view of the surrounding country.

In the afternoon, the party visited old Kurugodu in the hollow among the hills west of the present village behind the 'Halu Godi' or 'ruined wall.' Here four out of ten Jain temples of the Chalukyan period were seen. Some of the inscriptions in these temples show that as far back as the beginning of the seventh century, Kurugodu, a fortified 'pattana' (town) formed part of the possessions of the early Chalukyan kings of Badami. At the time of the revival of the later Western Chalukyan dynasty, it was the capital of the "Ballakunde three hundred" in the "Kuntala country." About the end of the twelfth century A. D., Kurugodu passed to the Hoysala kings.

The more recent history of Kurugodu is learnt from one of the Mackenzie Manuscripts. The Bijapur Sultan gave Kurugodu and its forts to Baluda Hanumappa Nayak, the then Poligar of Bellary. The rule of subsequent poligars continued till the third quarter of the eighteenth century, when Haidar Ali took it.

The party next surveyed the citadel on the top of the Hanumantha hill (so called from the Hanumantha temple on its summit built in the later half of the eighteenth century) and the big bastion outside the main gate.

Then the party moved to Basaveswara temple on the west. The temple has a conspicuous modern 'gopuram' and a large monolithic 'Nandi' of twelve feet high. Near by is "Nilamma's Mutt," which is a pilgrimage centre for the Lingayats of the locality.

The Headmaster and the Scout troop of the Board Boys' School then took the party round the educational exhibition arranged in the local school-building. The card-board relief model of the village and the models of temples made out of match-boxes were of special interest.

The excursion party returned to Bellary the same night.

PERIYAKULAM.

The Teachers' Association of the V. M. High School, Periyakulam, presented an address to M. R. Ry. Rao Sahib A. Kadirvelu Pillai Avl., Secretary, Madura District Board, on Sunday, the 28th of January, congratulating him on the well-merited title of Rao Sahib conferred upon him by the Government, in the year 1932. A nice little casket also was presented to him on the occasion, in token of the love and esteem of the Association. The public meeting arranged in this connection was ably presided over by M.R.Ry. S. Santhanakrishna Naidu Garu, B.A., Vakil and Vice Chairman, Periyakulam Municipal Council. A nice social and a group photo preceded the public meeting. The local Veena Brothers, Messrs. Vembu Ayyar and Venkateswara Ayyar, entertained the audience at intervals.

This function which had been arranged even in the course of the year 1932 was not actually held for long, owing to various reasons. Mr. J. I. Manickavasagam, the former President of the Teachers' Association, who had schemed this function was now specially requested by

the Association to present the Address of Congratulation. The distinguished guest of the evening, M. R. Ry. Rao Sahib A. Kadirvelu Pillai Avl. made an appropriate reply thanking the Association for their extreme kindness and touching on the transference of the school from the Periyakulam Municipal Council to the Madura District Board. He alluded specially to the interest taken by Mr. S. Santhanakrishna Naidu in handing over the management of the school in April 1928 to the District Board. The impression gained ground in the audience that the settlement arrived at was unassailable. The meeting was well-attended, other teachers from Batlagundu, Usilampatty and Sholavandan participating along with several members of the District Board Office Establishment.

Mr. M. R. Rengaswami Ayyangar, the present Headmaster of the school, adequately thanked all the gentlemen present for their response and struck a very optimistic note relating to the future of the school under the able and continued management of the District Board, the financial position of which is bound to improve, ere long, owing to the contemplated restoration of the tolls on non-motor vehicles and the proposed abolition of the Taluk Boards.

The whole function proved a remarkable success, the weather conditions having improved quite agreeably to the occasion.

Under the auspices of the Victoria Memorial High School Teachers' Association, Periyakulam, a public meeting was held on the 1st February, 1934, in the spacious Central Hall of the high school, when M. R. Ry. T. V. Venkatarama Ayyar, Avl, B.A., L.T., Senior Deputy Inspector of Schools, Periyakulam Range, delivered a very informing, interesting and instructive lecture on "The Champion Report on the Consolidation and Concentration of Elementary Schools" under the distinguished presidentship of M. R. Ry. M. R. Rangaswami Ayyangar, Avl., M.A., L.T., Headmaster and President, High

School Teachers' Association. The function was largely attended and proved a great success.

The lecturer, at the outset, reviewed at length, the growth of elementary education from the days of the Montague-Chemsford reforms till the year 1933, when Mr. Champion, the then Deputy Director of Public Instruction, undertook, at the instance of the Government, to survey the state of elementary education in the province and suggest changes likely to secure greater educational efficiency and financial economy. He referred to the fact that there was only a quantitative expansion of schools, resulting in the enormous increase in the number of small multiple-class schools and the rise of small and separate schools for girls, Muhammadan and depressed classes children, without any corresponding improvement in the quality of education, in the period just preceding 1930 and explained elaborately how plural-class teaching, lack of equipment and inefficiency on the part of teachers had led not only to stagnation but also to wastage. The rise in literacy was, in short, not commensurate with the enormous increase in expenditure in the sphere of elementary education.

The scheme, formulated by Mr. Champion, aimed, in the opinion of the speaker, at a more qualitative distribution and expansion of schools, that is to say, at the establishment of large schools, called 'central schools,' consisting of a number of standards or schools that would grow naturally into large schools in which one teacher would have charge of a full class of 30 pupils and of not more than one class and which would be attended, in the long run, by boys and girls, Hindus, Muhammadans and depressed classes. There was an imperative necessity to fuse a large number of inefficient small schools into a smaller number of efficient larger schools containing full classes. Well conducted aided schools were sought to be encouraged to expand and develop on grounds of efficiency and economy and hence managements of such institutions need not entertain any apprehensions about their schools. In the neighbourhood of the central schools, there

would be a number of junior schools existing for the purpose of instructing young children in standards 1 and 2. It was proposed to do away with single-teacher schools managed and taught by unqualified teachers, with no adequate financial resources, unsuitably and inadequately housed, essaying the impossible task of educating children of different classes and ages. The unit of recognition would be the individual standard and not as at present, the school as a whole.

The existence of small separate schools for girls, Muhammadans and depressed classes, the lecturer went on to say, was also deprecated not only on grounds of educational inefficiency but also on social grounds, as, especially in the case of the depressed classes, the present system would perpetuate their social degradation. In the matter of education of girls, conditions were very favourable to mixed education in elementary schools, judging by the large percentage of girls reading in boys' schools. Finally, the speaker answered at length several of the objections raised against the scheme.

The Chairman, in bringing the proceedings to a close, observed that the lecturer had done full justice to the subject and that the Champion Report aimed at a system of school distribution which would conduce immediately to increased efficiency and ultimately to more economical schools and that it offers a partial solution and opens the way to a complete solution of existing social and communal segregations. He also referred to the fact that the time was ripe for consideration of the fundamental question whether the aim of school provision should continue to be one of mere expansion. Education in a large number of elementary schools, was in his opinion little better than a sham and it would continue to be a sham, so long as efforts are directed mainly to increasing the number of inefficient schools. The scheme suggested in Mr. Champion's Report aimed first at concentration, and a form of concentration that provided a starting point for efficient and economical expansion and as such it deserved a careful study and judicious adoption.

With a hearty vote of thanks proposed by the Secretary of the Association to the lecturer and the Chairman, the meeting came to a close.

REVIEWS AND NOTICES

BANKS AND THE MONEY MARKET BY DR. B. RAMACHANDRA RAU, LECTURER, CALCUTTA UNIVERSITY—LAL CHAND & SONS, CALCUTTA, 1933—PP. xxi & 257. Price Rs. 2.

This book is made up of four lectures delivered in 1930-31 by the author before the Institute of Bankers (Calcutta centre) and describes the ideal money market and the features of our money markets. It details, in this part of its treatment, the constituent members and institutions of the financial world, the dual role of modern banks and the very weak correlation existing between the operations of the different credit agencies. It stresses on the advantages of the Central Bank, but does not perceive any large immediate benefits flowing from it in the direction of providing adequate credit currency to suit the requirements of agriculture, industry and trade. The author also explains how modern money is a three-legged stool and how stabilisation of currency is correlated to the physical volume of production, the records of unemployment and the statistics of stocks. He recommends the creation of specialised institutions of the nature of investment trusts on the model of the English type, as he has done elsewhere; and he says that the work of these trusts should be co-ordinated and supervised by a National Investment Trust. In his fourth lecture, he describes the ideal monetary and banking system and the correct policy to be pursued by the Central Reserve Bank which should be able to solve the problem of speculation. He also advocates the setting up of an international financial League of Nations which has already become a realised fact in the International Bank of Settlements. Likewise he advocates the starting of an all-India banking association and a similar one for each province. The ultimate object of all should be the creation of a compact money market with

homogeneous institutions that would remove the present disparities and troubles. There are included as appendices eight papers dealing with different problems like the remonetisation and stabilisation of silver, the creation of a bankers' register and the future of Imperial Bank of India, written by the author at different times and published in various journals.

A BOOK OF MODERN PEOPLES BY HELEN CORKE. PP. 328 WITH 37 ILLUSTRATIONS. 8 MAPS AND TIME CHART. PUBLISHED BY THE OXFORD UNIVERSITY PRESS. Price 3s.

This is a complementary volume to "A Book of Ancient Peoples" by the same author. The two books together comprise an attempt to render for young students a bird's eye view of human history stage by stage in related proportions. The book under review is divided into four parts of six chapters each. Part I, 500—1000 A.D. Early Middle Ages, Part II, 1000—1400 Later Middle Ages, Part III, 1400—1709 World Reaction to the Renaissance, Part IV 1703 to the Present Day. The age of Mechanism.

The last chapter in the first three parts relates to Art, Science and Trade in the period while in Part IV the last chapter is entitled 'An Approach to our Times.' The pageant of world history is presented in due proportions, the east not being neglected or relegated to a minor treatment. The following chapter headings indicate the nature of the contents of the book. Chapter 1. The Dark ages in Europe. Chapter 2. The same Period in Asia. Chapter 3. The Crescent against the cross. Chapter 8. Europe and Asia meet in the Crusades. Chapter 16. The Eastern World of the Period 1400—1700.

The book presents in a very readable form the salient features of the subject. A knowledge of

this book will be very useful in class teaching, and will add to the general knowledge of the average citizen who has no time to read a large volume. The acquisition of books like this will make the school library more attractive to the pupils.

A SOURCE BOOK OF INDIAN HISTORY COMPILED BY K. SRINIVASA KINI, B.A., L.T., HEADMASTER, BOARD HIGH SCHOOL, KASARAGOD. PUBLISHED BY THE BASEL MISSION BOOK AND TRACT DEPOSITORY, MANGALORE. PP. 203. Price Re. 1-8-0.

In these days when education is sought to be made 'individual work' in our schools, the need is for books such as the one under review. The compiler of this source book has already made a name for himself as the author of various useful school books and charts of Indian History. His similar small book on the History of England was well received some years ago. In the present book there are 101 extracts and four appendices: (a) Exercises in Individual Work, (b) Who's who (being a biographical dictionary of the original authorities quoted in the book), (c) A bibliography of source books of Indian History, (d) A short account of the Dalton Plan (2 pages).

One of the extracts, 35 relate to the Hindu period, 30 to the Mahomedan period and the rest to the British period. It might perhaps have been better to have some more extracts for the Hindu period and to have included some translations of the religious book of the different peoples like Hindus, Sikhs and others to indicate cultural development (as indicated in the early period). The merit and usefulness of the extracts can be judged from the fact that about 10 of them are from recent books and so constitute copy-right matter. It is unnecessary to emphasize the need for such useful books in order to make instruction in our schools efficient. To every

one who wants to be a good teacher of Indian History, this book will serve as a very useful tool.

The printing is neat and the get-up elegant as is usual with every work done by the Basel Mission Press.

THE WORLD ENCOMPASSED—SIR FRANCIS DRAKE—SPECIAL ANNOTATED EDITION WITH MAP, BIOGRAPHICAL AND HISTORICAL DETAILS AND NOTES BY G. E. HOLLINGWORTH, M.A., PUBLISHED BY ARRANGEMENT WITH MESSRS. BLACKIE AND SON. BY THE UNIVERSITY TUTORIAL PRESS LTD. Price 2s.

The book gives an account of the circumnavigation of the world by Drake between the years 1577-80. It is based on the notes collected by Francis Fletcher in the employment of Drake. The characteristics of the narrative are well summarised by the annotator in page 138. "All unpleasant natural phenomena are ascribed to the judgment of God; there is constant concern for the conversion of the benefits to England of colonization; prayers for safety and success are persistently coupled with a jovial shamelessness in robbing 'they eased the ship of so heavy a burden'."

The chronicle of the voyage in modern English runs to 120 pages. There are 10 pages of biographical and historical details and 12 pages of notes intended to help the understanding of the text. The map attached to the book will be helpful in locating all places mentioned in the text.

THE WORLD AROUND US SERIES—BOOK III. THE WORLD'S HIGHWAYS. BY B. SLESSE, F.R.G.S. PUBLISHED BY W. AND R. CHAMBERS, LTD. 38, SOHO SQUARE, LONDON W. 1. 2s. 3d.

This series consists of four books—(1) The World's children, (2) the World's goods, (3) the

World's Highways, (4) the Homelands and is intended as a four-year course in geography for primary schools. The volume under review is the one published. The others are in preparation.

The book presents a descriptive geography for children in British schools. The book is divided into four parts with an introduction. (1) A Northern Hemisphere tour—across the Atlantic, Canada, the Pacific and the Trans-Siberian Railway, (2) Zig-zagging round the World—Panama, Australia, India, Egypt and the Mediterranean, (3) Visits to South Africa and South America, (4) A Visit to Holland and Switzerland.

The narration is well made and the language is simple. The questions at the end of the chapters and the summary of essential points are very stimulating. The following example of a geographical game will be appreciated.

Q.—Use each letter of a country we have visited as the beginning of a word which tells something about the place.

P A R A.

Ans.—(i) Portuguese people live in this town.

Amazon is the name of the river.

Rubber is exported.

Atlantic Ocean waters wash the shores.

B R A Z I L.

(ii) Broad rivers flow here.

Rubber trees grow in this land.

Alligators live in muddy rivers.

Zoological gardens get animals from this land.

Indians live in the jungle.

Long creepers join trees.

A study of this book will be very helpful to teachers of geography in our primary and middle schools.

DISSECTION OF THE RABBIT BY WHITEHOUSE AND GROVE. PP. 195. PUBLISHED BY THE UNIVERSITY TUTORIAL PRESS LONDON (LOCALLY REPRESENTED BY THE OXFORD UNIVERSITY PRESS.) Price 3s.

Students of Zoology will find this publication very helpful in the practical study of the rabbit. In the introductory pages of the book the nature of the laboratory method, the care of the instruments and the preparation of sketches and laboratory notes are explained in detail. A special section is devoted to instructions regarding the preparation for laboratory work, and the student is told what and where to refer or study before undertaking the dissection in the laboratory. The rest of the book deals with the practical study of the skeleton, external features, the viscera and the various systems of organs, all of which are treated in detail and in a clear and impressive manner. The instructions for the procedure in the dissection at every step are lucid and precise. Special mention must be made of the section devoted to the dissection of the neck region which is usually regarded as the most difficult dissection in the rabbit and which is very well explained in this book.

The illustrations are all good and carefully done, and include several fully-named line drawings and photographs.

No student of Zoology can afford to miss this valuable manual in his laboratory study of the rabbit. The printing and get-up are good.

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THE EDUCATIONAL REVIEW.

At the last Conference of the All-India Federation of Educational Associations, it was resolved to open an additional section for Peace and Internationalism. The League of Nations has always been anxious to propagate its ideals, particularly in the educational institutions of the world, as the children of to-day are the citizens of to-morrow. If only teachers made up their minds to make themselves useful for laying the foundations of international peace among the children entrusted to their charge, it will not be long before the politics of the world undergo a radical change. The League of Nations has taken the trouble of opening an Information Bureau in India with its head-quarters in Bombay and Mr. M. V. Vencateshwaran, the Officer-in-Charge, has also been appointed Secretary of the new section of the All-India Federation. It must be productive of excellent results, if members of the teaching profession will only take the trouble of acquainting themselves with the efforts made in various countries for

teaching the ideals of peace to the younger generation. We have no doubt that much valuable information can be obtained from the head-quarters of the Indian branch of the Information Bureau in Bombay.

In view of the chronic complaint in this country that a large number of young men who are not fit for collegiate education enter Universities, it is interesting to note that this is also among the problems that Hitler is tackling in Germany. Without intending to suggest that we are in sympathy with the general political and administrative principles of Hitler, we may invite attention to the fact that he intends to restrict admission into German Universities from next year to 15,000 each session, the present number being about 28,000. The intention is to restrict admission to candidates selected according to "mental and bodily maturity, moral character and national reliability." Hitler has such a horror of women de-

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EDITORIALS.

serting domestic life for the sake of competing with men in the various professions, that he has also decided that the students admitted should be in the proportion of ten men to one woman. If Indian Universities were not in a position of financial inefficiency and if only they could afford to ignore numbers, we have no doubt that there would be a drastic reduction in almost every one of them in the number of students admitted into college classes. The trouble is of course that any reduction in numbers in the present circumstances will upset the entire financial administration of the Universities. Every well-wisher of Indian Universities must eagerly look forward to the day, when it will be possible to restrict admission only to those who are likely to benefit by collegiate education.

We congratulate the authorities of the Y. M. C. A. College of Physical Education, Madras, on the recent opening of their new

buildings by His Excellency Sir George Stanley. Madras is unique in India by the possession of an institution of this type. It is well known that several provinces in India have taken advantage of this institution in the past by sending students for training in this city, but the construction of these new buildings will of course add considerably to the usefulness of the institution. It is also a noteworthy fact that the city of Madras owes this building to the generosity of a Canadian gentleman, Col. Vincent Massey. Though the Y. M. C. A.

has been able to build a fairly extensive building with this generous donation, further funds are needed for completing the building programme and we hope Indian ladies and gentlemen will come forward to help in this useful work. At least the example of a foreigner who has been so generous with his purse as to be mindful of people thousands of miles away, different in creed, colour and race, should inspire children of the soil to thoughts of helpfulness to one of their own institutions. Time was when physical culture was understood in a narrow sense and it was the ambition of institutions devoting themselves to the subject only to turn out physical giants who had very little distinct muscular development. to note that the author-tution understand the s comprehensive sense : down as their ambition of the college should be expression." We wis all success.

The newspapers announce of the A Student's Suicide. dent i son f with life being that he higher studies to Europ to enter into a discussi suicide or to commer of such self-deprivat something must be with the mentality c if one of them should l because he has not

reading in a foreign University! While not wishing to under-rate the value of foreign travel or even of education at a foreign University for some special purpose, we have always been of opinion that Indian Universities will never have a chance of rising to their full stature, till we value our own degrees and are not guilty of the slave-mentality of imagining that any kind of a foreign degree is superior to the best degrees of India. We should like to remind young men whose attitude to this subject is anything in the nature of the mentality of the unfortunate student who committed suicide the other day in Lahore, that given application and natural ability, it is possible for the *alumni* of our Universities to rise to the highest standard of intellectual efficiency in India without ever having set foot outside the limits of the country. It may be some encouragement for such young men to know that the late Sir Ashutosh Mukherjee who was one of the most learned men of his time and whose services to Indian education were invaluable, was a product entirely of Indian Universities and had never even the chance of leaving India. Though Sir C. V. Raman and Sir S. Radhakrishnan have been to Europe on many occasions in recent years, it is also an interesting fact that their education was entirely in Indian Universities.

We find that a certain amount of opposition is being shown to the idea now before the authorities of the Andhra University of opening Pass courses under the auspices of the Univer-

sity in addition to the Honours courses in certain subjects which have already been inaugurated. The opposition seems particularly graceless when it comes from the existing colleges on the ground that there will be rivalry between the University College and the affiliated colleges. In the first place, there is at present no Degree College at the headquarters of the University which should be a reason in itself for remedying the defect. While Vizagapatam has only an Intermediate College, there is a gap between the institution and the Honours courses which are available in the city under the auspices of the University. The authorities of the Andhra University are right in thinking that their Honours and Post-graduate teaching should be based on and worked in collaboration with the Pass courses. It is proper that the students of the Pass courses should have the advantage of being taught by those who are in charge of Honours and Post-graduate teaching to produce the best of results. It is also desirable that the teacher of Honours and Post-graduate classes should have the advantage of being in touch with a large number of under-graduates, so as to stimulate interest in their subjects in young minds at an impressionable period and lead them on to higher work at a later stage under their own more intimate supervision and personal guidance. It will be remembered that Lord Haldane's London University Commission laid special stress on this aspect of the subject. If some of the affiliated colleges are afraid that students will not come to them when Pass courses are opened at the University College, the sooner they

are closed the better! The fear that the University College may later start even Intermediate and lower classes is groundless. It is unlikely, with provision for Intermediate education already existing in Vizagapatam itself, that the University College will duplicate machinery and as for Matriculation classes, the Act itself will prevent the University from doing any such thing. If after some years, the accommodation in the existing Intermediate College is found insufficient and it is necessary to open Intermediate classes under the auspices of the University itself, it would not be a matter for serious lament, unless in the meantime there is a general desire on the part of the colleges of the University to keep the Intermediate classes in charge of a separate Board and begin University work only with post-Intermediate classes.

The recent endowment at the Calcutta University of a foundation for the special benefit of Indian Christians, has raised a certain amount of opposition, though the donor is a Christian, on the ground that such communal benefactions should not be accepted by a University. Though an appeal to the communal sense always draws out benefactions of this kind, it is desirable that Universities should not encourage a spirit of communal distinction in the awards. In a number of provinces in Northern India, sectarian colleges and Universities have already done a good deal of harm by fostering communal feelings, and it is time that at least educational institutions set their faces against the encouragement of such prejudices. In this case, there is not even the justification that the donor is taking special steps for the encouragement of a backward community, because it is intended for Indian Christians who really form one of the progressive com-

munities in the province of Bengal, particularly in the matter of foreign study for the encouragement of which the new endowment is intended.

It is so fashionable in certain quarters to attack Indian Universities in season and out of season that we are glad Pandit Amaranatha Jha, the head of the English Department of the Allahabad University and the representative of the University on the Inter-University Board, has taken the cudgels on their behalf and refuted some of the criticisms in a recent lecture delivered at Allahabad. It was a mistake to think, he pointed out, that the over-production of graduates was something peculiar to India. It has also been noticed in many other countries of the world, particularly in Germany. Pandit Amaranatha was right in arguing that the first idea of a University should be the creation and spread of knowledge, the propagation of truth, the purification of the national taste and not merely the equipping of men for particular pursuits and vocations. The pursuit of knowledge should be valued for its own sake and its success should not be interpreted in terms of wealth. He did not despise vocational education, but he was afraid that in the zeal of our critics for a broad-winning education, they were apt to neglect the case of culture. "If the students who went out of Universities were able to bring order where there was disruption, harmony where there was discord, and culture where there was rudeness, the Universities would have amply justified their existence."

The latest number of the *Journal of the East India Association* contains an interesting paper by Mr. C. F. Strickland, I. C. S. (Retired) on *Broadcasting in the Indian Village* which requires the

Broadcasting in the Indian Village.

serious attention of all our publicists and of everybody interested in the cause of mass education. It has been found by experience in several countries, particularly in Russia and also in Egypt, Palestine and Cairo in which countries conditions are not dissimilar to those obtaining in India at least in some respects, that Broadcasting can be a potent instrument for good in the education of the masses. Mr. Strickland has detailed recommendations to make regarding the organisation of broadcasting so as to serve villages in this country. The idea is to have a few local centres, at the provincial headquarters and also at selected district towns issuing programmes of special interest to villages and to provide all important villages with receiving sets. To avoid the difficulty caused by the absence of technical skill in villages to look after receiving sets, it is suggested that they should be adjusted only to hear particular district or provincial headquarters and the key given over to the schoolmaster, the Post-master or some other intelligent and responsible person in the village. Mr. Strickland's scheme is worth earnest consideration. We know that proposals along these directions are actually under consideration in the Madras Presidency; but we wonder if anything similar is actually under consideration in other parts of India.

We welcome the proposal for the establishment of an Indian Academy which has recently been adumbrated by the Indian Science Congress. The idea was actually considered at the last Congress held in Bombay and it has been decided to frame a scheme before the next session of the Indian Science Congress. Dr. Megnad Saha, the well-known Indian scientist, who is now the Head of the Department of Physics

at the Allahabad University, made a powerful plea for the establishment of such a central organisation in the country which may serve as an authoritative body for co-ordinating research and setting its *imprimatur* on work done by Indian scholars. Recognition from the wider world of science will undoubtedly be always valuable, but there is no reason why there should not be an agency in India itself to encourage research work and to give its approval to any valuable results achieved in the laboratory. The number of scientific researchers has advanced so much in recent years in India and the value of the work achieved by them has been so great that it will be acknowledged on all hands that the time has come for the establishment of such an Academy.

The Asiatic Society of Bengal has also celebrated last month its one hundred and fiftieth anniversary and that reminds one that the proposed Academy need not necessarily be confined to Science, but may include several other aspects of scholarship. We should also take advantage of this occasion to offer a tribute of praise to the achievements of the Asiatic Society and support the appeal which has been made for assistance to its useful work. The Asiatic Society came into existence on the 14th of Jan'y. 1784 with that well-known Orientalist, Sir William Jones, as its President who declared that "the bounds of its investigations will be the geographical limits of Asia and within these limits its enquiries will be extended to whatever is performed by man or produced by nature." The transactions of the Asiatic Society bear ample witness to the success and energy with which this aim has been fulfilled and we wish it even greater usefulness in the future.

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