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June 1935

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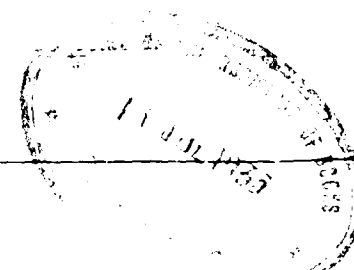
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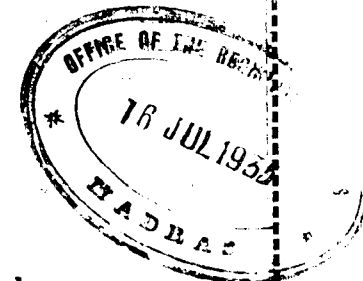
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MORAL AND RELIGIOUS INSTRUCTION IN SCHOOLS

BY

DR. G. S. ARUNDALE,

President, Theosophical Society, Adyar.

I am so very much out of sympathy with the aims and methods of modern education that I find it hard to write on the subject of religious and moral education. The very fact that I am asked to write about such education as something distinct from the rest of education just shows at what level we are in the educational field. All education is in fact religious and moral. There is not a single subject of the curriculum which is not just as religious and moral and what goes by the name; and a student's religious and moral status depends even more upon his "lay" education than upon the religious teaching he receives or the ethical principles inculcated sometimes in lieu thereof.

I make no more distinction between so-called religious and moral education and the rest of education than I make as between organic and so-called inorganic life. All life is alive, and all matter is life. All education must necessarily deal with religion and morals, since education deals directly with the various sciences of life; and religion is at least supposed to be the science of life.

But we have perforce to take things as they are, and to submit to these illogical and pernicious water-tight compartments in which various aspects of the one life are separated one from another as if they had no relationship whatever.

What then is this religious education? It is education in a body of teaching, not infrequently distorted by man-induced ignorance into autocratic doctrines, which has come down to the present time from some illumined Person who himself is but a Messenger of Light he himself has received. It is education in a body of revelation unfolding to man truth he is probably for the time being incapable of understanding, of knowing to be true through experience, yet which appeals to a faculty in him beyond mere reasoning. It is education in a system of living towards which civilisation is slowly approximating, which the average individual realizes to be highly desirable, but much of which must still remain a counsel of perfection.

And last but not least, (and we are concerned with students in secondary schools), should be acquainted with such teaching, with such ethical system,

not as unchallengeable truth, not as an orthodoxy any doubt as to the value of which is blameworthy, but as embodying in part, possibly in greater part, certain evolutionary principles which many of the most highly evolved persons recognise as true, which have come down from the highest sources, and in which there is widespread, though certainly not scientific, belief.

I hold that a student should be acquainted with his faith's essential principles, in so far as these can be ascertained to have common acceptance of such. I do not think it desirable that at school he should be taken further into details regarding the innumerable complexities which so often hide these essentials. I do not think it desirable that he should be initiated into the more formal or ceremonial aspects of his faith. All this is for the home, as also any special features of the particular form of faith to which he may belong by reason of family, nation, or race connections.

But he must know the essentials, as for example these, in regard to Hinduism, are so finely set forth in the Sanatana Series of religious text-books published by the Hindu University at Benares. Not only should he know these, however. He should also know the essentials of other faiths no less. To be grounded in the essentials of the great faiths of the world is to bring the world sensibly nearer to Peace and Brotherhood. In the Universal Text Book of Religion and Morals, published by the T. P. H. at Adyar, some of the essentials common to all faiths are most usefully set forth.

I have no patience with talk of neutrality. At this stage of the world's growth we need universality, not neutrality. And the various governments in India should have the wisdom to arrange for the establishment of a G.C.M. in religion, and to acquaint Indian youth with it. It is this foolish neutrality which stands between India and that solidarity which she is designed to exemplify. It is this neutrality which is a manifestation of fear of differences, making differences a source of weakness when they might be a source of power comradeship.

In secondary schools each student should learn of the great truths of all religions, and also of the differences between one faith and another, not in a spirit of pride in his own particular mode of difference labelled under the name of his own particular faith, but in a spirit of interest and desire to understand and appreciate how others live, what others believe, who with him share the life of the nation to which they belong.

They should learn of the quarrels between faiths, of the wars which faiths have caused on account of pride and bigotry. They should understand how often a sense of superiority causes acute evil as between different members of one great family, between the various children of one Father.

They should be inspired to desire fellowship among faiths instead of discord. But only as they know, in some measure at least, the various faiths of the world, will they be able to devise, when they reach maturity, ways and means of replacing separate pride by sincere appreciation.

Similarly, each student should learn of the truths of the faith to which he happens to belong. We must work for and achieve a Common Measure among the various sects within an individual faith, however much we may follow radical divergence in the application of such Common Measure. This is a time for unity amidst diversity, not for the killing of diversity, but for the enrichment of the unity through wise utilisation of diversity. I do not ask that a student shall become a keener follower of his faith through religious education. And I certainly do not want him to become more orthodox,

more narrow, more dogmatic. I believe that right religious education broadens, does not narrow; and I believe, too, that right religious education will make each student enter more keenly into the purpose of his living, which is far more important than belief in a set of teachings. In religion, as in science, we have the only really valuable intimations of the larger life, of the consciousness beyond that which at present we enjoy, of the life beyond our normal existence. We cannot afford to ignore either religion or science, but in the case of each we must preserve our independence, for there is no truth which can ever be essentially true for us save as it becomes the subject of personal experience.

As for moral education, what is this anyhow? Is it our conventional code of ethical behaviour? Is it that which broadens out as evolution proceeds, and develops into an ever-expanding code of honourable behaviour? Is it the essence of man's experience? If so, it must certainly be the subject of education in every school. Education must help us to live up to the average level of ordinary civilisation. But I am rather inclined to think that in the teachings of those who have given from time to time new light to the world, light which later on is dubbed 'religion' but which, so far as they were concerned was in the nature of a release from the prevailing darkness, will be found the most splendid morality we could desire to follow. I therefore see no reason for talking about 'religious and moral' education. Religious education, if in the hands of the right type of teacher—I ought to have referred to him before, will give the student all the morality he needs, as well as the necessary intimations of life's real meaning and purpose.

But I must come back to my original statement. While we may find it convenient to characterise a certain type of revelation, of teaching by a great Personage, as religion, there is nothing in truth more actually religious than mathematics, than science, than geography, than history, than physical exercise, than painting and drawing and music, than no matter what subject of the ordinary curriculum. But at present we do not know how to teach them. We teach them as if they were the repository of facts and certainties, as if they had nothing whatever to do with conduct or character as if they had no connection whatever with life's sterner problems. In fact, they are by no means repositories of facts and certainties. They are but the expression of present-day conventions and conveniences. They represent a stage of advancement, will doubtless have, are no doubt having, their day, but must give way to growth so that in due course the fact of to-day becomes the absurdity of to-morrow. They are nothing more than gropings with which we should be familiar, but which we should on no account take as gospel. But even as they are they are aids to the development of character. They are intended to help us to understand more truly the nature of our souls. What other purpose could they serve? They show as best they can how life grows, thus showing us how we grow. They are part and parcel of religion and of morality and ethics too.

And when the time comes for real education to be the order of our living, then each student will thrive in an atmosphere wholly religious in every detail of its construction. Life will be realised as one, though infinitely divergent as to form. And the idea of something separate in the nature of religious and moral education will be laughed at as a crudity belonging to a bygone age.

MORAL AND RELIGIOUS INSTRUCTION IN SECONDARY SCHOOLS

BY

REV. H. MACLEAN, D.D.,

Conjeevaram.

Moral instruction is now a compulsory subject in secondary schools. Religious instruction is not. The result is that in the great majority of schools moral instruction has definite periods assigned to it in the time-table, and religious instruction has none. In the school with which I have for many years been connected it is the other way about. Believing as we do that the surest foundation for morality is a sound view of religion we make the teaching of the Bible an essential element in our curriculum, and do not think it necessary to have any periods assigned to moral instruction. With this view our successive inspecting officers, whether Hindu or Christian, have concurred. I trust that my Hindu friends will not accuse me of boastfulness if I say that I think we Christians have an advantage in this respect. The Bible is full of moral precepts. Early in the Old Testament we have the Ten Commandments. Later we have the Book of Proverbs, with its priceless instructions and warnings. "A wise son makes a glad father; but a foolish son is the heaviness of his mother." A soft answer turns away wrath, but a grievous word stirs up anger." "Righteousness exalts a nation, but sin is a reproach to any people." What better teaching could our pupils have than that? Then we have the prophets, with their powerful appeals for justice and mercy. But all this is far surpassed by the teaching of Jesus Christ, with its demand for purity of heart, love of enemies, and forgiveness of injuries. Nor is it only by its moral precepts that the teaching of the Bible is invaluable as a means of moral instruction. Example is better than precept, and the stories which the Bible contains encourage us by the noble example of those who lived righteous lives, and warn us by showing the disastrous effects of evil-doing. Above all we have the example of Jesus Christ.

Nor is even this all. Believing as we do that in Christ God has revealed Himself in a unique way for the redemption of men from sin we are able to set before our pupils His love, and to urge them to respond to it; and to love their fellow-men, and act as this love dictates in all their relations with them. This does not mean that there is no room for detailed moral teaching. We try to give our pupils guidance as to the actual problems of their lives. But in doing so we base our instruction on what we believe to be God's revelation of Himself.

Another matter on which we lay stress—and here we claim no superiority over those who do not include religious teaching in their curriculum, or teach another religion—is that moral instruction should not be confined to the periods set apart for it. The entire discipline of the school should be a means of illustrating and emphasising the lessons we teach. This means, first, that the teacher must be careful to see that his conduct, both in the school and in his private life, is in conformity with his teaching. Idleness, slackness, insincerity, bad temper, lack of self-control—these and other moral defects are fatal to the teacher's influence for good.

In the second place, the class-work must be conducted in such a way as to show the supremacy of moral considerations. What do we rebuke or punish pupils most seriously for—for intellectual deficiencies or for moral faults? Do we impress on them the strength of the moral imperative, the urgency of duty? Are pupils allowed to do what they like, or told that they must do their duty, however difficult or distasteful it may be? If we find signs of dishonesty do we deal severely with the culprit, or do we wink at them? Do we expect our pupils to be truthful, or do we assume that they will tell lies? Do we aim at bringing our school up to the standard of Rugby in Arnold's time, when boys came to say: "It's a shame to tell the headmaster a lie; he always believes your word"?

Thirdly, we must make the most of the athletic field. Why do games take the place in school life which they do now? Is it merely for the sake of the health of the pupils, or is it because games rightly played are a great means of moral discipline? Surely the latter is the true answer. By means of games we cultivate courage, endurance, fairness, chivalry. Let our pupils learn that to lose is infinitely better than to win by foul play, and that to play for the honour of the school is far better than to play for one's own honour. If pupils learn to "play the game" while at school there is hope that they will be careful to avoid anything dishonourable when they are engaged in their life-work.

In still another way the school may convey moral instruction, and that is by encouraging pupils to unite for the good of others. A school brotherhood, or a similar organization with any other name, may lead them to work for the benefit of those less highly privileged than themselves. This may be done by carrying on night schools, taking part in village uplift, or in some other way rendering social service.

COLOURING THE MIND WITH GOD

BY

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It is a curious anomaly that the modern state does not seek to wrest from the parent the privilege of feeding his children, nor unless exceptionally, help him to fulfil this duty : whereas it does feel quite entitled, even bound, to supplement the parent's teaching of his children.

The two most obvious reasons for this attitude are that normally the parent *will* feed his offspring, but *will not* instruct them; and that the State has nothing to gain by feeding bodies, but everything to gain by feeding minds.

There might be much to be said for State education, if it really could continue and complete the training started in the home. But this is an obvious impossibility. For the essence of home training is the (perhaps unconscious) effort of the parents to reproduce in their children their own individuality ; whereas the essence of State education is the ideal of standardisation and uniformity.

State education therefore simply *omits* those elements in a child's formation on which there is any large divergence of opinion among parents. And thus achieves a superficial uniformity by leaving out of the children's training all the big issues on which men disagree. Such a proceeding does not deserve the name of education. For, instead of passing on to the rising generation those vital things for which its forebears stood (and that is surely one of the essentials of true education) it is content with imparting a sterile literacy and an accumulation of more or less accurate information about this world's phenomena.

This type of education is everywhere unsuitable, because so incomplete. In India it is an outrage, because India believes in God, and no section of it wishes its children to grow up materialists. But, faced with a multiplicity of beliefs, the State, even if it were not itself agnostic, would find it hard to solve the problem of religion in education otherwise than by simply turning God out of the schools. Hence the obvious unfitness of the State to be an educational agent in this country.

We, Catholics take a firm attitude in this matter, and it may be useful to others to understand it. We have schools of our own (of every degree); and we claim it as a right that our contribution to the educational taxes should return to us in grants for the upkeep of these schools; the same right belongs to any other body that feels as we do about the necessary content of education, and no convincing argument has ever been advanced against it, except that of the big stick. When the latter is brought to bear, we protest most strongly, we agitate politically for our rights, and, meanwhile, we carry on our schools unaided, to the limit of our possibilities.

It is simply that for us life is wasted if it is not, at every moment, from infancy to death, coloured by the thought of God and transformed by His presence in our souls. This is the doctrine of "grace"—which I here submit to the scrutiny of the intelligent reader, so that once for all he may at least

understand our position in matters educational, whether he agrees with us or not.

We are impressed, first, with the shortness of life and we regard it as a test by which God chooses those to whom He will grant the privilege of knowing Him, in Heaven, as He is.

The test is negative, in so far as it consists in keeping out of sin; and it is positive in demanding that we be united with God-made-man (in certain definite ways that He has laid down) so that our actions link up with His infinite merits and become transformed into such value as can actually purchase the privilege of seeing God, which would be impossible to our unaided human nature.

There is no need for us to live any other than the humdrum daily life of home and business and decent enjoyment. And that is the whole point. We aim at sharing all the ordinary occupations of humanity, but we try (some succeeding not at all, some fully) to be continually conscious of doing all our actions, even the smallest and most indifferent of them, according to the rules laid down to make them "supernatural" and therefore such as to be capable of an eternal reward.

Now all this is not, with us, mere speculation for professional theologians. It is, in some degree, the practical outlook of every Catholic mind ; and every well-instructed child is not only quite familiar with these ideas but really tries to live his daily life in accordance with them. To be unaware of the "supernatural life" is considered, among Catholics, a sign of deplorable ignorance and neglect. So that, quite definitely, in any Catholic community, if the people as a whole cannot give at least some account of the workings of "the grace of God," we say that their education has been fundamentally neglected and we begin to ask who is to blame and what can be done about it.

It is thus clear that the schools of the State are worse than useless to us, since they are godless and our whole effort is to train our children to colour their minds with God at all times and whatever they are doing.

To leave our children for half the day in the hands of teachers who know nothing of the fundamental mysteries of life and who have no solution of its problems appears to us the height of folly. To put them through the long series of school duties without their being constantly reminded to "offer up" their efforts and their obedience and their joys and sorrows to God in their hearts seems to us an utter waste of time.

And time is our only real possession here below ; it is a marvellous arrangement by which our duties come to us, as it were, in single file and we can exercise our will on each in turn, thus testing our conformity with the will of God and "laying up" eternal reward or punishment.

If education is a training for life, and if one's whole life is to be coloured by God, obviously the process must begin in the mother's arms and practice in it must be continued every moment of childhood and youth, till it becomes a habit. Any school that interrupts this practice is of no use to us.

Thus Catholics will always be found on the side of Religion in the school. For us Literacy, Progress, Civilization, which are the fetishes of the State, are not contemptible : they have a definite value and are humanly worth striving for ; but—God's claim comes first.

ENLIGHTENED RELIGIOUS INSTRUCTION — THE SUPREME NEED OF THE DAY

BY

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For the past 25 years and more, the question of religious instruction in our schools, especially in Hindu schools has been engaging the attention of the educationists of our country. But, as yet we have not reached a practical solution of the problem. The European nations have solved it for themselves, and the Mohammadan countries have long ago made religious instruction a part and parcel of education. The Christian schools in India have made it compulsory and the Muhammadan community here have demanded it for their schools from the Government. It is only the Hindus that have been approaching the problem with their usual timidity and vacillation. The best thinkers in the West have pronounced in favour of it, still we waver. It is the right and privilege of every boy to be instructed in the religion of his birth. But in our country, the Hindu youth passes through the entire educational course, absolutely ignorant of the fundamental truths of his religion. It is only to be expected that the desire for Swaraj should be preceded by the irresistible yearning for national education which, without religious instruction, will be a misnomer. Strangely enough, politicians are indifferent to it and sometimes are even antagonistic to it. Instruction in the religion in which a boy is born cannot mean or involve the inculcation of any militant or narrow spirit or intolerance of other religions or breeding the canker of disunion. Just as patriotism is consistent with international peace and good-will so love of one's own religion is consistent with religious concord and tolerance. In fact, real culture in one's own religion is the surest basis for the appreciation of the essentials of all religions.

Let us not run away with the idea, however, that the problem is not beset with difficulties. They exist only to be surmounted and the clear duty lies in overcoming them, if the Hindus must continue to live as a Hindu nation. What with the apathy of Hindu parents in respect of the right education of their boys, the vastness and variety of Hindu Religious literature, the apparent conflict of views and ideals among the sects and cults into which the Hindus are divided, and the disturbing forces of communalism, one often despairs of ever arriving at an uniform curriculum of religious instruction in all schools. The dearth of proper text-books of Hindu religion and the paucity of right-minded religious teachers contribute not a little to the difficulty of the problem. Above all, there is the absence of a persistent and vociferous demand from the Hindu community itself for religious instruction for their boys.

Still, all these difficulties will vanish if there is the firm resolve among the thinking section of the Hindu population to introduce efficient religious instruction in Hindu schools. It is not impossible to arrive at the fundamentals of Hindu religion which will form the basis for a uniform curriculum of religious instruction. It is not beyond the range of practical politics to

improvise proper text-books which will give to the Hindu students an outline of their religion.

From my experience, I can also say, it is not difficult to make religious instruction interesting to students. It is also quite possible to give religious instruction without ever in the least, wounding the religious susceptibilities of even a bigoted sectarian. Fortunately for us, there is quite a mass of religious literature which forms the golden treasury of unified Hindu thought which can give room to no acrimonious controversy either among the various Hindu sects and cults themselves or with our brothers belonging to the other great religions of the world. But it is necessary to train a goodly fellowship of teachers of religion who can handle religious instruction with circumspection and with a sound and enlightened outlook. Their treatment of the subject must be on modern lines, suited to the changing environments of the present day. For the Hindu religion admits of calm, scientific presentation. Neither superstition, nor dogma nor sectarian prejudice need mar the beauty and harmony of the class lectures.

The students' mind in schools need not also be agitated by the dust and storm of the controversies that are raging around social problems. It is enough for us to instruct them in the ideals of the Hindu religion and leave the students to think about these problems intelligently when they are in a position to form their own judgment in after-life. Sometimes people have an idea that religious instruction in schools need be only in the major part moral instruction. But mere moral instruction can never be a substitute for instruction in Hindu religion. Unless and until the student is acquainted with the distinctive tenets of the religion, lectures on ethical ideals accepted by all mankind cannot, in the very nature of things, give any idea to him of what Hindu religion is.

The only thing that is needed is the determination on our part to introduce religious instruction in our schools and to set about it in a practical manner. We will indeed cover ourselves with glory, if we in our generation, at least, will solve the problem and bring within easy reach of our Hindu boys, the treasures of thought which are imbedded in the literature of one of the greatest religions of the world which has established beyond doubt the practicability of man attaining the Divinity that is his birth-right—the goal which all religions have preached to their followers. It is only then, that we will have attained one of the essentials of a living Hindu nation.

THE INFLUENCE OF SCIENTIFIC METHODS ON EDUCATIONAL THEORY AND PRACTICE

BY

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(Continued from page 263, Vol. VIII, No. 5.)

II. LECTURE

It has been already pointed out that for an individual any kind of ability, reasoning ability as well as mechanical ability, is made up of two factors, G and S. The score (or marks) in any ability is partly due to the individual's amount of 'G' and partly due to the individual's 'S' for the particular ability.

Next, when we tried to find out what the abilities are in which the influence of 'G's is not felt, i.e., in other words, what are the abilities in which one can acquire efficiency irrespective of 'G' i.e., in ordinary language, without much use of intelligence it was found that all those abilities that depend on the anatomical make up of the man i.e., on the soundness and the power of the sensory organs, such as the eyes and the ears and those that depend upon muscular strength, such as hammering or cooly-porter work, do not depend upon 'G' to a very great extent. But there was one apparent exception. And it was bare 'retentivity'—what may be called 'brute memory'. I say, the exception is apparent, because, there is evidence to show that memory may be attributed to some nerve cells in the brain. There are pathological cases in which, after some accidental injury to the brain, people lose their memory, may not even remember their own names.

Now we come to the question of diverting pupils from the University to the vocational courses which is the primary object of the Government of India Circular. From the point of view of ability, we found that the influence of 'G' is more or less the same both in literary and vocational pursuits. The difference lies in the 'S's for both. Denoting the 'S' required for University work by 'U', and the 'S' required for what are called Mechanical pursuits by 'M', all individuals that have the same 'G' may be classified under four heads: (1) $G+U+M$ (2) $G+U+O$ (3) $G+O+M$ (4) $G+O+O$. Here zero does not mean absolute cipher. It merely means, say in (2), M is small compared with U. So long as rewards either in the form of honours or emoluments go with the University degree it would be unfair to divert the first class of pupils from the University, though it would be advantageous to do so from the point of view of society. Simply because one has an additional ability, he should not be penalised to pursue a less remunerative course. Let us reserve the present inequity of less pay and more work for the adults and not contaminate the young mind with that idea. The second class must be prevented from taking up practical pursuits. I assure you it is necessary and it is not being done now in India. Witness our selection to the professional colleges like Engineering, Medicine and Teaching. Thirdly, all would agree

that it is right to deny any kind of higher education to the fourth class and to divert the third class to the vocational schools. The question is "Do these classes exist?" Among those who have the same 'G', are there people whose 'M's are larger than their 'U's? That is the main question to be considered.

But the assumption usually made by laymen is, much of 'G' is not required for the practical pursuits and a large amount of 'G' is necessary for the University courses. I am afraid this is the assumption underlying the Government of India Circular.

The assumption is not unnatural. It is a case of wish fulfilment. We are so long accustomed to consider anything useful beneath the notice of 'gentlemen'—For a long time the Public Schools of England refused to teach Science because Science was vulgar, useful in the vocations and therefore fit only for the working classes. Latin verses and Greek Drama served no other purpose than amusing the possessor and impressing the non-possessor with awe. These are what a 'gentleman' was expected to learn. We have been accustomed for a long time to justify the existence of the upper classes on the assumption that they possess the brains and that vocational pursuits do not require any, at any rate, to the same extent. Therefore the most sympathetic among the upper classes do not think of anything else except to make the worker have more physical comforts.

"Their hours of work will be much shorter than they are at present; they will have no fear of destitution or of misfortune to their children. As soon as working hours are over, amusements will be provided of a sort, calculated to cause wholesome mirth and to prevent any thoughts of discontent which otherwise might cloud their happiness."

But the question before the educationist is 'Is this assumption true? What has Scientific Method to say on this matter?

As a matter of fact all these questions are being considered and all the three numbers of the British Journal of Educational Psychology 1934, have something to say upon them. We seem to get contradictory results. It is clear that investigators have not taken into consideration all the factors involved in it.

It is difficult for many of them to get rid of this superiority complex altogether. The argument of Cox—he has written a book on Mechanical aptitude and claims that he has found an 'S' for Mechanical aptitudes—is typical of that class. He took the results of school examinations and two Mechanical aptitude tests and used the correlation coefficient method. I need not go into the mathematics of it but shall give his arguments in his own words.

He found that the inter-correlations among school examinations on the one hand and the several 'M' tests were such that there should be a common factor among the various M tests denoting what may be called *Mechanical ability* or a common factor other than 'G' among the school examinations or in both. He argued from this that "we should expect the position at the school examinations to depend very largely on 'G';—It is therefore extremely unlikely that the school examinations involve a group factor large enough to account for the super-correlation—Unless we accept this view we

must suppose that the correlation of the 'M' Tests with one another and with the various criteria of 'ingenuity' which we have collected are due to 'G', while the correlation of the school examinations with one another depends largely upon some group factor—i.e., that the M tests Drawing and Handwork, are better tests of general intelligence than the school examinations." If this is the only alternative, i.e., there is something else except 'G' that is common among all the school examinations, I for one, have no objection to accept it. For, our school examinations as at present conducted, load the scale heavily in favour of those who possess the 'S' for retentivity and 'G' does not seem to have any more to do with them than it has to do with Drawing and Handwork. That the school examinations have a common factor—the 'S' for memory—apart from 'G' is really true. Therefore there is no need to assume that there is any such thing as a mechanical aptitude. There is also another reason for this view. It is often found that the correlations between school examination results and 'G' are more or less the same between the correlations of the results of the M tests and 'g'. (British Journal of Psychology, June 1934 and Nov. 1934.)

But it was reported that in some investigations there seemed to exist a special aptitude which may be called constructive mechanical ability. On enquiry it was found that the M tests were applied only to boys. But when these tests were applied to girls, no such thing was found. When the matter does not involve physical strength, there is no reason why there should be any sex difference in mechanical ability. If, as the Biologists say, heredity is due to the chance distribution of the 'genes' of the parents among their children there is no reason why the genes of aptitude M should go only to boys and not to girls. On the other hand, if there is to be any difference at all it must be in favour of girls. They say girls on the whole make better typists than boys. "This striking sexual difference raises the query as to whether such a group factor in the case of the boys may not derive from acquired rather than innate ability. Daily observation shows that many boys, unlike almost all girls, tend already in their second year of life to play with mechanical instruments in a very thorough way, which can scarcely fail to help them subsequently in all performances of a kindred nature." *Spearman*. Thus so far there is no evidence to show that there is any such thing as a general mechanical aptitude apart from 'G'.

Now we can answer our questions and by doing so we shall be in a position to say how far we can accept the position taken up by the circular.

1. There does not seem to be any kind of innate aptitude that may be called mechanical aptitude which will work in all kinds of vocations such as carpentry, electric wiring and weaving. When you find any, it is most probably acquired informally in early life. If a carpenter's son does better in M tests than a professor's son it is not because the one inherited his ability from his father but his early associations are such that he understands these things better.

2. I use the word 'understand' advisedly. For my answer to the next question is that, if you do not mean by mechanical aptitude coolly-porter-work, the amount of 'G' required for any kind of vocation is the same as that required for the corresponding standard in general education. The 'G' of an uneducated good carpenter is not less than that of an ordinary graduate clerk. Indeed it is often greater. The 'G' of a good Engineer is very often greater

than the 'G' of a Collector or a Professor. For very often our university and competitive examination honours go not to the man who has the greater 'G' but to the man who has a large amount of the 'S' for memory. Therefore, the real problem is how to divert the person that has a small amount of 'G' from both the University and the vocations that require a large amount of G. What we now do is to shove him into the University for the sake of his memory. It is not difficult to do so because there seems to be some evidence contrary to Herbartian psychology that one can improve one's memory by practice. (Psychologies of 1930 P. 354). And memory in the words of the French Psychologist, Binet, is a great simulator of intelligence. Therefore, the real problem now is not how to divert people to vocational pursuits, but how to select only the best sort of people, in other words those that have a large amount of 'G', both for the University and the higher vocational pursuits and bring down the undeserved prestige, ease and honour enjoyed by the possessors of a smaller amount of 'G', and a larger amount of the 'S' for memory.

But the zeal for anything new very often outruns discretion. The business of vocational guidance and a number of other guidances has become such a great nuisance in America that Prof. Kitson of the Columbia University has to write in the last October No. of the Teachers' College Record under the caption "Getting rid of a piece of Educational Rubbish." Dr. Lorge of the same college writing in Feb. 1934 under the heading "The Chimera of vocational Guidance," says:

"Vocational guidance is in danger of making a virtue of charlatanism. If, inspite of proof of the impossibility of vocational guidance, counsellors continue to concoct undemonstrable predictions, and continue to claim an impossible panacea for youth's maladjustments, and continue to pretend to wonderful knowledge, they will be charlatans—charlatans no less than the phrenologists who claim to read character; charlatans no less than the physiognomists who claim to discover potential criminals. A vocational counsellor would be sceptical of guidance given upon the phases of phrenological examination, or upon the basis of physiognomy. Vocational guidance based upon whatever analysis, tests, hunches, and records that are part of current stock in trade of the vocational counsellor is no better."

Professor Kitson practically admits the position but claims some consideration for vocational guidance and denounces every other kind of guidances such as civic guidance, leisure guidance, leadership guidance and what not. He claims for vocational guidance the same certainty as for the prediction of the life of an individual by the Insurance Companies. He says,

"To predict would be to imply that the counsellor had clairvoyant vision which would enable him to foretell what the occupations would be like twenty years hence; that he could foresee the new inventions that will revolutionize certain occupations; the strikes that will disrupt others; wars, tariffs, and other "acts of God." Surely the vast changes that have swept over the occupations during the past few years show the futility of such a hope.

"Nor can the counsellor be much more certain with respect to the distant future of the individual. Factors affecting vocational adjustments are so numerous that they cannot be comprehended in a single formula. In the report under discussion certain variables are cited, but no one would assert that these are all or even the most important. Even if these variables were multiplied by one hundred, specific prediction would be impossible, for no one could foresee what addi-

tional factors might enter into the life of an individual and motivate him one way or the other. It was this fact that led William James to assert in 1890: "It is safe to say that individual histories and biographies will never be written in advance, no matter how 'evolved' psychology may become."

"While we are on this point, we should call attention to the fact that from massed statistics, however perfect, one cannot make a prediction concerning any given individual. The insurance companies have developed statistical computations to a high degree of refinement; they know that of one-thousand 40-year-old men with a blood pressure of 150, a certain number let us say, (38) will die before the age of 60, but they do not make so bold as to say which 38 of the 1,000 will die before reaching that age. No more would a vocational counsellor, with the best obtainable statistics, say that a particular individual in a group of 1,000 would attain a certain vocational goal."

But this kind of guidance may be good for society but most unfair to the individual. In the matter of Life Insurance, if the individual lives long he merely loses a certain amount of money which he can very well afford to. But in the matter of misguidance in vocational matters, the whole life career of the individual is ruined. That is why the principles officially adopted by the National Vocational Guidance Association, America, are particularly emphatic: "Care should be taken that the choice is made by the individual himself . . . absolute freedom of choice is his inherent right."

The best educational guidance, therefore that we now have is as Kilpatrick says "I have no right to fix my child's character irrevocably . . . I must do what I can to get him ultimately to the place where he can and will intelligently decide what ought to be done." Therefore in every system of Modern Education they are careful to see that at no stage is any pupil irrevocably committed to either literary or practical pursuits. But there is some truth in the statement of the circular on Educational Reconstruction that our pupils are too long wedded to purely literary pursuits to think of anything else. In this matter, no doubt, we are not doing what we can to get the pupils to the place where they can and will intelligently decide for themselves. Taking also into consideration the fact that there is a great probability of the Mechanical Aptitudes being acquired aptitudes, a part of the education of every pupil must be along the line of some form of manual work. And on the principle that when you are at it, you should hit two birds with one stone if you can, the manual work as far as possible should not be of the formal variety like stick laying and clay modelling which serve no other purpose than that of mere exercise for exercise sake, but, like gardening and woodwork, it must intrinsically be useful in and of itself. In Soviet Russia, we are told, every pupil is made to work with his hands everyday for some time in a farm or workshop. Secondly, we should not deny university education simply because one is not able to mug up in a foreign language a lot of practically isolated facts in history, geography, science or even mathematics, i.e., to say the 'S' for memory should not be the controlling factor, as it is now, in university education. In many of the American Universities, the entrance examination consists mainly of an intelligence test occupying an hour or so. In some, even if the candidate fails, admission is not refused. His school records are examined and the candidate is advised on the strength of his school records and the results of the intelligence tests what he should do. If he still wants admission, admission is granted. Some may say that Americans are too eager to try newer and newer methods. I think

there is less harm in it than in our usual attitude of indifference. When I proposed to replace the present Matriculation Examination by the New Type Examinations, an experienced Headmaster said that I should wait and see the result of the trials made in all other parts of the world. This is the principle of stagnation. If a thing does not work well we do not want to change until the change is proved to be better. This is like saying "don't swim until you have learnt to swim safely". Perhaps there may be something plausible to be said in favour of this conservative principle. But what we do in India is something worse. When anything is found to be not working satisfactorily we do not try other methods but resign ourselves to our fates. Even when any new idea is suggested, we do not try it out and verify. We leave it to other people to do these things and then when they are modifying this and forging other and better methods we try to introduce the old 'new' methods that have already become obsolete elsewhere. Our teachers who have received a foreign education instead of being a source of help in this matter, are very often the reverse. Most of them know only what was going on in their school or college days. And it takes some time for them to come to a position from which they can speak with authority. The result is we are always one generation behindhand in matters educational.

Real progress is impossible until we provide for higher education and research in India itself. In the first flush of victory over intelligence tests, various kinds of tests were invented and tried out. As the question of 'utility versus culture' was a perennial source of dispute, mechanical tests were almost the first kind invented after the intelligence tests. Traditionally the schoolmen along with the economically higher classes stood for culture. And they are the people who invented and applied these tests. As I have already stated, the wish is very often the father to the thought. At first very many investigators claimed they had found out the existence of a mechanical aptitude which would justify them in keeping the lower classes in their proper place. The quotations from the most recent numbers of the Teachers' College Record that I have referred to, show, they are backing out of the position. What they are giving up in other countries, we, in India are trying to take up. The kind of Educational Reconstruction that we should work for should be such that no injustice is done in the name of scientific psychology to those who have the brains but not the tin.

We must outgrow the traditional opposition between vocational and liberal education just as the Public Schools of England outgrew the opposition between classical and scientific education in the last century. People having the same amount of 'G' (general intelligence) should not be treated differently on account of economic or other disadvantages. It is towards this kind of Educational Reconstruction, that even England, the most conservative of European countries, is working. Lord Eustace Percy's book "Education at the Cross Roads" pleads for such a kind of reconstruction. So, far from saying that the university should not control the education in the schools, Lord Percy wants the universities to take up full control over all kinds of education. He says,

"Every school is to regard itself as preparing its pupils for a higher stage of education; every institution of higher education is to regard itself as setting a standard for the schools below it; every pupil is to regard himself as pursuing a connected course of study which will, if he so desires, carry him from childhood

to manhood. It is clear that such a reform throws an overwhelming responsibility on the institutions at the upper end of this connected course; that is to say, on the universities and the technical colleges. It is they who are to set the standards for the schools, and everything will depend upon the manner in which they discharge this duty."

He goes on to say that the technical colleges should form part of the university and not separate institutions that are supposed to cater to the needs of those who cannot enter universities. The idea is that there should not be the feeling that vocational schools and technological colleges are intended for some kind of inferior beings. The kind of organisation desired is better understood if we take into consideration the relative place of the sciences and the humanities in our educational system. From the primary school, through the secondary school to the university, these two run on parallel lines. It is demanded that all the three, Humanities, Sciences and the Practical pursuits run on the same parallel lines. Every pupil should learn something in each of the three divisions of work. The time of every school should be divided equally among the humanities, the sciences and practical work. Entrance to the university should be decided by the amount of 'G' (general intelligence) one possesses and the success one has achieved in one of these three branches of knowledge in which one *wants* to specialise in the universities. Practical pursuits should form part of every university course just as much as the humanities and the sciences. I will go one step further and say skill and intelligence in practical pursuits should find an equal place wherever humanities and the sciences take their place. I do not see any reason why, if one who can learn a good deal of old English and Ancient History can become a Collector or an Executive Council Member, another who can scheme and build a bridge should not. The answer that the Engineer as a Collector would be wasting his talents is justifiable only when the reward in the form of honours and money are equal in both cases. Otherwise you should allow each individual to choose for himself. In any scheme of education, the old dualism of culture versus utility, vocational versus liberal education must be given up.

Literary and scientific studies and the practical pursuits should occupy parallel positions in the whole scheme of education from the elementary school to the end of the university course. A Collector or a Clerk will be a better Collector or a better Clerk if he has been made to do a bit of gardening or woodwork when he was at school. Our 'educated' people may not approve of this scheme now. But then, time was when educated people in England thought it beneath their dignity to study the sciences, and then later on, to pursue commerce or trade. All these have been changed. And I have no doubt that this variety of the 'superiority complex' of our educated classes will follow suit.

EXAMINATION

Another question raised by the Circular is about Examinations. It says, that the examinations, in future, "will test whether the pupils have obtained the object of that stage. For this reason, examinations would have a more clearly defined purpose than they now do." What other purpose the present examinations serve, I am at a loss to understand. I must say scientific methods have absolutely no objection to examinations as such. The task of education is to make changes in human beings—in their skill, power, attitude and ideals. The teacher is there to do it. No teacher worth his salt should

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object to seeing whether the required changes have been made. Nay every teacher who knows his business must be constantly doing it himself. It is only the idle and the dishonest teacher that wants to get rid of examinations altogether. But what is objected to is the present system of examinations. Experiments after experiments have shown that the examination marks are very unreliable. They are mere opinions. They do not indicate the real merit of the pupil. We do not even know what the marks really indicate. In the words of Thorndike, "Marks in Freshman Algebra, for example, might be measures of inborn talent for mathematics, or of acquired power at mathematics, or of mathematical erudition, or of temporary memory or of docility and fidelity in doing what the instructor ordered, or of sagacious divination of what the instructor desired!"

"It is demoralising to students to find that their official ratings (on which degrees, honours, and financial rewards are given) depend so little on real achievement, so much on irrelevant matters and mere chance."

It is often said that even though a particular mark does not indicate anything definite, examinations on the whole do really test merit in general. Such a lesson on the theory of probability gives little comfort to the candidate who has failed in the subject for want of a mark or two. I do not know which is worse, the conceit of our examination boards that seriously discuss and make rules as to how a deficiency of one mark in one subject can be compensated for by 2, 5 or etc., marks obtained in another subject or the sardonic indifference with which we prepare pupils for examinations whose findings we do not trust. I have dealt with this question more than once in various places. I do not think it is necessary for me to dilate upon it here except to say that there is really no need for the present type of public examinations at any stage. In the system of school organisation which I am going to recommend presently, every pupil will be examined by teachers by means of objective tests at every stage i.e., as soon as any unit of study is over before he is allowed to go to the next unit. There is no need for any other examination. Even now in Madras we have only one public examination during the whole school course. The principle of examining by the new type questions is accepted. Though at present the new type questions are not particularly good, I have no doubt they will soon improve and become standardized. Now that the principle of competitive examinations for recruitment to all kinds of services is accepted, the value of school or public examinations is diminished. School marks can very well be trusted. Secondly I have already stated that the university should have its own entrance examination in the form of standardized intelligence tests and tests on the achievement of the candidate not on all the available pieces of knowledge on earth but on the particular topic in which the candidate wants to specialise. The object of the university should only be to find whether the candidate will be profited by the courses of study he proposes to take. All investigations made on the subject agree that the intelligence tests have on the whole a greater correlation with college success than entrance examinations.

INDIVIDUAL DIFFERENCES

Now I come to an important and vital outcome of the testing movement. It is specially important at present not only because we are now trying to reconstruct our educational system but recently there was an attempt made in the Academic Council to raise the minimum age for Matriculation. Still more recently, one of the Principals of our colleges wrote two

long articles in the "Hindu" advocating the raising of the minimum age. There is a widespread belief that intellectual 'precocity' is something pathological usually got at the expense of health and growth. Intellectually bright children are generally considered to be puny, undersized, unhealthy and short-lived. It is often thought that by checking their intellectual growth, their physical growth could be ensured. It was this superstition that was responsible for our preventing the bright boys to progress according to their abilities by forcing every pupil to spend a fixed number of years in schools, by fixing a minimum age for matriculation and so on. What has scientific method to say on it?

I told you that a pupil's score in any test is a function of two factors, G and S and that G or general intelligence was constant for the same individual and varied with different individuals. This, of course, agrees with common sense. Everybody was aware of bright and dull pupils. But few people realised the enormous amount of difference that might exist between one pupil and another of the same age. So it was not considered a great drawback if the teaching was adapted to the non-existent average pupil. But these investigations brought out the fact that

"The range of ability in school children of the same age is such that in a majority of capacities the most gifted child will, in comparison with the least gifted child of the same age, do over six times as much in the same time or do the same amount with less than a sixth as many errors."

What is more important is, that these differences do not vary in jumps so that you may classify the boys in 3 or 4 groups. Intellectual capacities vary in individuals just as any other biological trait like, say, height. The distribution closely follows the Probability curve. That is to say there are pupils on both sides of the average at every stage leading to the extreme ends. In the language of Modern Psychology, mental age is different from chronological age. A boy whose chronological age is ten may have a mental age of 13 or 14 on the one side or 6 or 7 on the other. Though one may develop faster than another and thus take less time to reach a given level, every boy develops according to his inborn capacity and therefore there is and there can ordinarily be no intellectual 'precocity' in the sense that a boy can develop before his time. The time depends more upon the boy's inborn capacity than upon his age.

INTELLECT AND PHYSIQUE.

It is equally untrue to say that intellect is developed at the expense of the physique. In this connection it is no argument to point out here and there some bright boys who are physically weak. One can give any number of examples for the other three possible cases also. Statistical investigations into a large number of cases have to be made to find out whether any real relation exists between the two. Such studies among adults begun by Galton and others continued among school boys by Baldwin, Terman, Hollingworth and a host of other educationists give the lie direct to this idea. They found that not only the intellect is not developed at the expense of the physique but the two very often go together. Hollingworth says, "We may summarise the present data by saying that the intellectually gifted tend to be tall and heavy and they are usually superior in health and motor ability as well."

The explanation for this finding may very well be that though the development of the intellect is quite independent of that of the physique, health makes the path of intellectual development smoother and ill-health rougher. Biologically speaking, the chemicals of the genes that give intellect to an individual are different from those that give height, weight or health. An individual may possess both, neither or any one of them.

AN EXPLANATION FOR THE ERRONEOUS BELIEF.

But there is a very simple explanation for the belief that the intellectually bright are puny, undersized etc. The fact is that the bright boy is usually small for his class but may be big for his age. The teacher usually finds the smaller boys brighter than their bigger class mates. He jumps to the conclusion that intellect is developed at the expense of the physique. He forgets that though the boys of the same class under ideal conditions may be of the same mental age, they are of different chronological age. He forgets that bigness and smallness depend more upon chronological age than upon mental age. He forgets that the bright young boy has very often been found to attain an equal if not a superior physique to that of his bigger class mate when the former attains the same age as that of the latter. Thus it will be seen that we can neither help nor hinder physical growth by retarding or accelerating intellectual growth. It may be true that some ambitious parents may try to push up their children with a small amount of 'G' and a larger amount of the 'S' for memory at the expense of their health. The remedy is not to push back the healthy individual with a superior intelligence to keep time with the dull, but to devise a method of examination which will keep out the dull.

GIFTED CHILDREN SHOULD BE ENCOURAGED

All educationists agree that bright boys should be allowed to develop their capacities to the fullest extent according to their own rates. The Dalton Plan is one of the means advocated for the purpose. Some advocate that we should have special schools for gifted children just as we have special schools for the defectives. Anyway it is an advantage both to the individual and to society to take special care of the gifted children. It is individuals of surpassing intelligence that advance knowledge and culture and create national wealth. They are both the capital and the directing hands of a nation. National well-being requires that we should make the most of them. Secondly, one feature of modern life is the progressive lengthening of the period of preparation for all the learned professions. The sum total of knowledge has enormously increased. It would be folly not to shorten the period of preparation by means of rapid progress whenever possible. The ultimate aim of education, "to do those things which do the most good for the most people," requires greater attention to the more talented. For it is these that help to build up the nation. It is these that can do original work and add to the total knowledge of the world.

From the examination of the world's great men it is clear that most of them showed their capacity at a very early age. Lord Kelvin entered university when he was ten years old. His brother James Thomson, the great Mathematician Gauss, the great jurist Hugo the Good, Sir C. V. Raman and a host of others who became great in life graduated when they were sixteen or less. I am sure many of these might not have become great if they had been prevented from entering the university on account of their age. For, in education as in other things not going forward means going backward.

I am not sure whether our university does not prevent the promising youth from developing their powers to the fullest extent by fixing a minimum age for matriculation and making them mark time in their schools.

FREEDOM IN EDUCATION

This brings me to the last item on my programme, a plea for freedom in education. By freedom I do not mean freedom for the child to learn or not to learn. I mean freedom for the pupil to learn in his own way and at his own pace. There is no system of education in the whole world that is so rigid as that in India. I have already referred to the age restriction. In this matter, the immediate thing to do is to make the entrance to the university depend on nothing else except the capacity to be profited by the university courses of study. If the means by which the university tests this capacity is inadequate, or misleading or leads to cram or any such undesirable thing, it is up to the university to reform its methods of testing as so many other universities in the world are doing. It is certainly unfair, to say the least, to penalise boys especially bright boys for the inability of the university to devise proper tests, by prescribing other irrelevant conditions for entrance to the university courses of study. I have suggested a more useful and reliable test.

Our university and many of us want to imitate the English in a number of undesirable ways. But many good things are avoided. None of the English Universities insist as a condition of sitting for their entrance examinations that a candidate should have spent 11 years or so in a recognised school. Any one of our boys can sit for the Cambridge Local or the London Matriculation without attending any school and claim perhaps, better privilege from our own university. But no boy can sit for our matriculation examination without spending 11 long years in some school or other. Again almost all the universities in England hold their entrance examinations at least twice a year. Many hold it three or four times a year. Recently a modest resolution to hold the matriculation examination on dates different from those on which the S. S. L. C. Examinations are held so that a candidate may sit for both the examinations in the same year was defeated by our university fathers.

Why is it that there is so much freedom in England and so much restriction in India? Can it be that they want to encourage university education in England and discourage it in India? We are now practically bringing these restrictions into the elementary schools also. The consolidation scheme may bring in or may not bring in efficiency or economy. I have no doubt, and the author of the scheme itself admits, that it involves a slower rate of progress.

I have no time to discuss the various advantages claimed for school education such as discipline, character formation, etc. My own idea is that most of this talk is moonshine. It is certainly flattering to the underpaid teachers to be told by the opulent merchant or the prosperous lawyer or the administrator that teaching is a noble profession and that teachers are the makers of the new generation. Many of these speak with their tongues in their cheeks and some of them do all they can to discredit the teacher in the eyes of the pupils. Nobody believes in it. Look at the way in which the reduction of the salaries of teachers was made. To add insult to injury we are told we do not deserve better. If the qualifications are not as good as those in Government institutions, and if they really believe that the teachers are the

makers of the new generations, the remedy is not cutting down the salary, but turning the whole lot of us out and employing better men. They know that the pupil's character is formed more by the atmosphere in which he lives than by anything the teacher does or says. We talk a good deal about the unreality of the intellectual work done in our schools. Very few appreciate the unreality of the moral teaching done or expected to be done in our schools. Even in respect of the common virtues like truthfulness and obedience it is difficult to make pupils realise that the teacher's attitude is not a mere make-believe intended to make things easy for himself. That 'the end does not justify the means' may be proclaimed from the house tops but very few even among public men and leaders act up to it. "I never can make out," Ruskin said, "how it is . . . that they will go anywhere barefoot to preach their faith, but must be well bribed to practise it, and are perfectly ready to give the Gospel gratis, but never the loaves and fishes." In every sphere of life this is as true now as it was in Ruskin's time.

Big schools with an uncontrollable number of pupils are a source of demoralisation. If the freedom that I ask for is given, two or three graduates can bind themselves together and go to the small towns or big villages and train a small number of pupils to the university courses of studies. Under such conditions, individual differences can be better looked after. The pupils will come under the direct personal influence of the teacher. Teachers also will have greater freedom. Living in small towns or big villages, they may be satisfied with the grant given by the Government and the small amount they are able to collect from the pupils. Brick walls and costly show apparatus will become unnecessary. Practical work such as gardening will become easier. On the whole the boys will get better education and teachers may be able to show a better record of work. And by bringing secondary education into the villages, rural uplift will be assured and the gulf between the rural and urban civilisation will tend to disappear. Last but not least it will relieve to some extent the menace of the educated unemployed, which seems to be the main object of the Government of India Circular on Educational Reconstruction.

CHOICE OF TEXT-BOOKS AND THE RECENT G.O.

BY

A. S. VENKATARAMAN.

It would be unnecessary as it would be irrelevant to enlarge on the principles governing the selection of books in schools, but the recent G.O.—putting a five-year embargo on text-books—raises issues of a definite character that require not only a clarification but also a close examination.

G.O. ON BOOKS

The G.O. cutting short or prolonging the life of a text-book to five years seems to be planned with a view to check the vagaries of people who are out to change the text-books for the sake of change or for other considerations, of people who have cultivated the change of text-books as a fine art. That seems to be the ostensible consideration that weighed with the Government. But it is not for us to seek what is more than meets the eye.

WHY BOOKS ARE CHANGED

It is not difficult to discover why text-books are changed. It is plain to the simplest understanding that in very many cases, where the choice of text-books is left in the hands of teachers themselves, a change is made, because books have been in use for at least three years (a convention followed in almost every school) or the lessons or selections, if the text be English detailed, have been exhausted in the course of two or three years, or in actual experience, the book which on cursory examination appeared suitable, disappointed the expectations it raised first. The last consideration holds good in a good number of cases while the first two considerations govern the choice in very many cases. It may be taken for granted that if a book is changed oftener than once in three years, it must be an exceptional case, justifiable only under extraordinary circumstances. The position explained above supplies the *raison d'être* for the change.

FORCES—PULLING

The teachers' point of view does not wholly explain the situation nor does it cover all cases of change in text-books. Indeed there are far too many forces working and pulling in different directions. The publishers bring to bear pressure on the managements, who in their turn transmit it to the teachers. In some cases the influence or the pressure takes its hue or cue for that matter from political and party bias, and assumes such proportions that unless the teachers yield, their position is apt to become insecure and their tenure uncertain. He must be a bold man indeed who can stand four-square against all such unfavourable winds, but the very moment he shows signs of a truthful and rebellious conscience and independence of thinking and judgment, he finds himself out of office. Surely no one can serve both God and mammon. There are cases of publishers who carry on a propaganda with a zeal which is worthy of a better cause. I know how they starve the authors to fatten the managers. They are not prepared to spend any decent

amount on good authors but do not grudge to spend unconscionably large sums on canvassing and such allied practices. Under these circumstances, books are changed, and replaced by books not always of a good quality.

It is said that in elementary schools, the selection of books, sometimes amounted to a scandal. The Presidents of Taluk Boards were solicited and they gave accommodation. The Chairmen of Municipalities, also, a good many of them, could not withstand the overtures of publishers. The present tense also may be used. With the abolition of Taluk Boards, the publishers seem to have an easy time of it, since they have to interview only the Presidents of District Boards and finish their business. It is an open question whether the Presidents of District Boards have been, and are susceptible to the same influences as the Presidents of Taluk Boards or the Chairmen of Municipalities, barring a few exceptions here and there.

The position in private schools is not referred to here, for there are managers who do not interfere as there are others who do interfere and the question does not arise or is not serious.

THE EDUCATIONAL STANDPOINT

Apart from any other considerations, let us examine the educational or technical standpoint in this problem. It has been aptly remarked by H. G. Wells that one of the most wasteful things in the world to-day is the school text-book ("Mankind in the making," page 322). This really means that any remissness or obscurity wasting five minutes of a child's time, is bound to waste so many tens of thousands of five minutes of the nation's time at its impressionable period that perhaps no more disastrous wastage in educational process can be imagined. Text-books, very many of them, are printed from stereo-types and so the obscurities are also stereo-typed. Therefore it is difficult to alter or improve the books unless it be in the light of experience in their use. Now this is neither an easy nor an expeditious affair and it has to spread over time. And the people who write text-books are not always of the desirable quality. Dr. West says, "The writing of such books (text-books) is often left to literary hacks, private tutors, unemployed lawyers or less successful school-masters." The corollary is plain enough. Successful school-masters are in many cases too busy to write text-books (I do not mean of course the variety that ply a busy trade in private tuitions) except when they come to the end of their service or become out of date. It is at first difficult to envisage the evil effects of a bad text-book. The teacher's task becomes stupendous as he has to combat the deficiencies or make up for them. All this means an expenditure of time and energy. The more do we think of this aspect of the problem, the more are we convinced of the futility of a good many of the existing books. To quote the words of Dr. West, "Ideally a school text-book should be worked out by a staff of research workers, after an exhaustive and probably rather expensive survey of the real requirements of the subject and of the deficiencies of existing text-books." (For instance, Professor E. L. Thorndike's valuable studies of the Psychology of Arithmetic and his series of Arithmetic text-books are based on the principles which were evolved in the course of those inquiries.) Probably judged by this standard, very few books deserve to be encouraged. But then the ideal text-book cannot be quickly prepared for it must be the product of a laborious research perhaps extending for years together. And when it is brought out, it must be capable of being retained for a longer time than five years, looking

at it from the business point of view. But it cannot be based on considerations allied to a profit and loss philosophy. There is also the fear that it cannot and should not continue for a number of years lest the principles of educational theory and practice should change meanwhile. The ideal has been adumbrated and its attainment examined. It must be realized that the success to be achieved depends in a large measure on the honest effort to strive after the ideal and on a realization of the limitations that beset the scheme. It is too much to expect that the G.O. has adequately recognised the necessity for an ideal as much as the authors have acted on it or have been prompted by it. Apart from anything else, this argument by itself establishes the need for a reversion to the old state of things however undesirable, till an enquiry is held, even supposing that the affairs are so bad and unsatisfactory as to call for a G.O.

AN AD HOC COMMITTEE

Taking for granted that the situation warrants an interference by the Government, the best thing for it would be to constitute an *ad hoc* Committee and hold an enquiry. Witnesses from the rank and file of parents, teachers and publishers can be called in, their evidence taken and then action may be taken on the report submitted.

HAVE THE TEACHERS BETRAYED A TRUST?

But this proceeds on the assumption that the teachers have betrayed the trust the public or the Government had in them, or their competence has been called in question. For that matter, the teachers' associations all over the presidency or the Central Association in Madras should set up sub-committees on a district basis to go into the merits of a new book when it is submitted, it being a point of honour, that no book is prescribed or recommended for the purpose unless it has been considered by the S. I. T. U. If this side of its activity could be developed and if the sub-committees could function on proper lines, the S. I. T. U. will be in a position to enhance its reputation or prestige. Not that the teachers who are already doing their work without any initiative or reference from the S. I. T. U. lack competence or confidence but the point is, their activities will be systematised and legalized, and matters of personal equation or predilections ruled out. As it is, no case has been made out that the teachers have betrayed any sacred trust or any good cause. There are reasons to think that the G.O., in so far as it contemplates the vesting of power in the hands of a Committee consisting of people other than teachers or one in which the preponderant element is not the teacher, amounts to an interference with the teacher's freedom and right to select the text-books.

THE PARENTS

The other interests involved in the question are those of parents and publishers. It would be preposterous to discard the point of view of parents. With the increased cost of education, their burdens may become heavy, if books are to be changed year after year or once in two years. Teachers must realize that the tax-payer is their paymaster, and they can ill afford to ignore this consideration. Whenever and wherever the choice of books is likely to become a scandal, the parents have shown themselves a readiness to take up cudgels, for the teacher more often plays a passive role even in a single

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CHOICE OF TEXT-BOOKS AND THE RECENT G.O.

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combat. The parents have several strings to their bow and one such demonstration of the parents' strength is of course the G.O. in question even when the situation does not justify it.

THE PUBLISHERS

There is another class of people whose interests are vitally affected. Of course, they exist for children and therefore for parents. As they are human, there are different kinds among them. As between teachers who are numerically strong, and the managers (belonging to a wider class, viz. parents) who are materially or legally superior to teachers, the publishers declare their preference for the stronger side or in other words champion the winning side, if it requires any championship. There are among publishers a class of people (a minority I should say) who take their stand on principles of right conduct and are prompted by lofty ideals in bringing out a text-book. But very soon they find themselves square pegs in round holes and incapable of adjustment to a changed and changing environment. The squabbles of communal strife have their own repercussion in the selection of text-books and will perhaps continue till saner counsels prevail. I know that the true author rarely becomes a publisher and vice versa and the capitalist is not always drawn from the ranks of authors. The traditions of the Grubb street are here, there and everywhere, not a monopoly of England alone.

Sometimes a question is raised whether the number of publishers in this province is not getting very large and unwieldy. But this is an age of competition and monopolistic combination signs the death-warrant of competition and with it of freedom, initiative, enterprise and skill. The increasing number of publishers reinforces the argument in favour of strict and impartial agency to sit in judgment on books submitted.

RECONSTITUTION OF THE TEXT-BOOK COMMITTEE

In this province there is a Text-Book Committee whose business is to pronounce its opinion on books submitted to it. Day by day the books are on the increase, perhaps owing to cheap printing or noverty of scholars, or an increasing unemployment among the educated middle classes. Indeed their numbers have so grown that the Text-Book Committee constituted as at present is unequal to the task. The personnel requires so to be overhauled as to provide better representation to the teaching classes and give preponderance to the elected over the nominated element. And it would be well if its services could be remunerated, as in the Punjab, by demanding from each publisher a fee of Rs. 50 for each book or set of books submitted a time.

While the Text-Book Committee requires to be thoroughly overhauled, its services also have to be enlarged. It may be made to have its own library in order to lend books, to buy its own cinema projector and films, to arrange educational shows and exhibits, and its own gramophone records on a variety of educational subjects. It may be charged with a responsible task of arranging for good books to be published as well as of translating modern books into the vernaculars of the province. There are other things to which its hands may be set, as in the Punjab, of selecting and purchasing good books for free distribution to school libraries, periodicals and magazines for free distribution to schools and of offering handsome awards to authors of good books in the vernaculars.

CHILD WELFARE AND THE CINEMA

(From The League of Nations Indian Bureau.)

Anyone interested in child welfare is bound to consider the influence of the cinema on the physical, mental, psychological and moral development of growing children.

THE PHYSICAL ASPECT

The presence of children in picture theatres necessitates the fulfilment of the following desiderata : proper ventilation, adequate distance between the children and the screen to prevent eye-strain, and sufficient diffused lighting in the hall to ensure that the pictures thrown on the screen shall not dazzle. But even the most perfect equipment of the theatre itself cannot prevent certain nervous reactions which may be inimical to health : late hours cause fatigue, often followed by loss of appetite, on the morrow ; over-excitement leads to disturbed sleep ; disregard of normal bedtime may produce insomnia.

In the case of special performances for children there is also the danger of infection ; this danger is particularly great when large numbers of children are gathered together.

Then there is the question of safety ; the Child Welfare Committee has on several occasions discussed the desirability of insisting on the use of non-inflammable films, particularly in the case of performances specially organised for children.

It may also be desirable to consider how the panics which often occur amongst children may best be nipped in the bud. All countries should—taking the national temperament into account—decide how many adults are required to maintain discipline per 100 children in case it may be necessary to clear the hall rapidly, and how such clearance should be effected.

THE MENTAL ASPECT

The Child Welfare Committee is not called upon to consider the purely educational aspects of cinematography regarded as an aid to instruction. It will therefore refer only to a few general points.

From the standpoint of the mental development of children the educational cinema is a double-edged weapon. The value of the illustration or repetition by cinematography of some previous lesson is fully recognised by all who remember the dryness of theoretical teaching and the dullness of the black-board. Nevertheless, an imprudent use of the cinema may lead to superficiality of knowledge, lack of concentration and even fatigue with consequent inattention. Teaching by films is in fact a method which teachers must learn to handle.

The intellectual development of children is affected by all entertainments they attend. Films which have no educational aims react on the men-

tal structure gradually, just as drops of water finally wear away a hole in the rock ; the slightest deviations from logic, the least distortions of the truth, hardly perceptible exaggerations in the strict sequence of events, may by repetition cause irreparable harm. They may also undermine the child's artistic and literary feeling and culture. It is a fact that the children and young people of to-day often prefer the comic effects of animated drawings to all other shows ; they prefer to see film based on a classic rather than to read that classic for themselves ; they prefer the mimicry and particular gestures of the film artist to the talent of a great actor or musician. It may, of course, be said that in every age the form of entertainment is that fitted to the mentality of the people. But man is only a continuation of the child, so that the question arises—have the tastes of the child been directed into the proper channels ?

On the other hand, films may be of great value in disseminating elementary knowledge in rural districts which have never been able to enjoy the entertainments now ousted by the cinema in the towns. But if country children, whose intelligence and feelings may be moulded all the more readily in that they are practically virgin soil, are to be educated by these methods, every care must be taken to see that the pictures which will be impressed on their minds are not such as will warp their judgment or basic concepts. The danger is heightened by the fact that these children live in surroundings which are less able to provide the necessary antidotes.

THE MORAL AND PSYCHOLOGICAL ASPECT

The moral and psychological influence of the cinema on children and young people is immense for various reasons, among them the following : (a) the absolutely "passive" condition of the spectator, who merely sits and watches ; (b) the simplification of ideas owing to elimination of all the constructive or deductive mental effort entailed by the drama or by reading ; (c) the violence of the impression produced by objective scenes presented to the spectator without any call whatsoever on his imagination ; (d) the rapid succession of events and the complete absence of intervals between them, during which excitement has time to die down and reason regains its hold ; (e) the pleasure children experience in seeing people give way to instincts which they have been taught to suppress, when the actors do things which the child's conscience or the law itself forbids him to do, or when he witnesses adventures of which he would love to be the hero but into which he has not the courage or hardihood to plunge.

In countless cinemas throughout the world the latent feelings of young children are being violated daily—the germs of the future ruination of souls are being bred. On the other hand, sometimes the seed of fine and noble thoughts are being sown in fertile soil. But it is all pure chance and to leave the development of a child's personality to chance is an offence against the human mind, the consequence of which may adversely affect the whole human society. But how can these defects be remedied ? By some form of censorship ? By special performances for children and young people ? By the production of special films ? By measures restricting the attendance of children at cinemas ? These are serious problems which call for very careful consideration.

CONCLUSIONS

The cinematograph exerts a far-reaching influence on the development of the child in all its aspects. It may jeopardise his health and even his

life, it may warp his intellectual development and also disorganise the mechanism of his psychological, sentimental and moral reactions. Would the Child Welfare Committee be really carrying out its task if it attached only secondary importance to the examination of the numerous questions raised in the present note? And would adult men and women be carrying out the duty which natural morality enjoins upon them of watching over the young, if they were to abandon them, helpless and unprotected, to the cinema, which the Second International Congress on Child Welfare (Brussels, 1921) described even then as "demoralising"?

But measures of protection are not enough; we must not only see that the film, like all other scientific inventions, does not harm, we must also ensure that it actually "serves;" that it becomes an instrument of harmonious development and health recreation, and a vehicle for the transmission of all such ideas as may guide the rising generations to an ideal of broad-minded understanding, agreement and concord.

Whose is the responsibility for enabling the men and women of to-morrow to reap the benefit of the marvellous technical advance which the cinema represents, while at the same bending it to educational uses? It devolves upon all those who in any capacity whatever devote their thoughts and energies to the great work of the protection and education of childhood, and it is for that reason that the Child Welfare Committee of the League of Nations is anxious to co-operate ever more closely in the activities of the International Educational Cinematographic Institute.

THE JUNIOR RED CROSS IN TOKYO

IMPRESSIONS OF A LEAGUE DELEGATE

"At the conclusion of the International Red Cross Conference, held in Tokyo last October, one of the chairmen present said that, if he were asked to describe the Conference in a sentence he would reply that it had been held "under the sign of Youth." This seems to have been the feeling of the great majority of the delegates. The delegates were able to appreciate for themselves the phenomenal development of the Junior Red Cross movement, having continually before their eyes the spectacle of thousands of busy and enthusiastic Japanese Juniors, who provided a striking illustration of what may be achieved by a well-organized Junior Section. Moreover, the Tokyo meeting was the first International Red Cross Conference to include a special Junior Red Cross Commission. This innovation was warmly welcomed, as was evidenced by the size of the Commission, the animation of its debates, and the importance of the resolutions submitted by the Commission to the conference in plenary session.

The discussions of the Commission were greatly facilitated by the very remarkable report prepared for the Conference by Miss Jean E. Browne, National Director of the Junior Red Cross in Canada. We cannot do better than quote here some of the statements made in this report which is on an exceedingly high level of thought:

"In Junior Red Cross we are dealing with the child as an entity; we do not seek to divide him into separate compartments labelled body, mind, spirit. We believe that culture of the body is necessary for the complete development of the individual, and so far the race, just as we believe that noble character is an element of good health. The two forces act and re-act on each other.

It is now a definitely established fact that Junior Red Cross has proved to be the most powerful motivation that has ever been introduced into health education in schools. Wherever we find members of this organization we find them enthusiastically putting into practice the usual twelve Junior Red Cross rules of health. The practice of these rules has been lifted out of the realm of a task imposed, and on to the plane of a ritual to be performed—voluntarily, diligently and with loyalty to the organization. What is the explanation? We have not far to seek. It is because the programme of the Junior Red Cross has a moral basis which is readily understood by children and young people, and which appeals strongly to their imagination. It has been my invariable experience in speaking to groups of children about the Junior Red Cross that they respond at once to the appeal or the humanitarian activities of our organization. This appeal stimulates their altruistic emotions and at the same time there is opened up a practical channel through which their feelings of compassion may find expression and satisfaction. I doubt if grown-ups can really estimate the depth of a child's compassion or the extent of his satisfaction when he finds that he can help some other child who needs his help. I am convinced that it

is chiefly through this sound and practical appeal to the emotions that Junior Red Cross has become such a potent force among the children and young people of the world. Mercy is linked up with a sense of responsibility, and the result is not only beneficent action but also the liberation of an inspiring force which is carried into the whole programme of the Junior Red Cross, and indeed into the whole life of the child."

The spirit of co-operation manifested by the Juniors is not only exercised among themselves, but embraces all other groups of children; this was emphasised at Tokyo when delegates of the Boy Scout and Girl Guide organizations spoke of the close identity existing between the aims of their movements and those of the Junior Red Cross.

In the course of their debates, the members of the Junior Commission re-affirmed a number of cardinal principles which should always govern the work of the Junior Red Cross. Chief among these is the principle of unity; the Junior Sections, it cannot be too often repeated, are integral parts of their national societies. The maintenance of this unity is an essential condition to the progress, and indeed to the life, of the Junior Red Cross.

The Madras Provincial Branch of the Indian Red Cross Society publishes a quarterly Journal in English-Tamil and English-Telugu, entitled "The Madras Junior." A free copy will gladly be sent on application to the Organising Secretary, Indian Red Cross Society, Madras Provincial Branch, Red Cross Buildings, Monteith Road, Egmore, Madras.

GLEANINGS

RELIGION IN THE PUBLIC SCHOOLS

Speaking on "Religion and the Public Schools," Mr. J. Howard Whitehouse, Warden of Bembridge School suggests the following:—

I believe it is a mistake to think that the head of a school should necessarily be in holy orders. Still more do I feel it to be a mistake for the religious teaching of the school to be in the hands of a chaplain appointed for this special purpose. The spirit and truths of religion are greater than can be expressed by the official representatives of any Church to a school unattached to a particular sect, for these are almost inevitably bound to throw their weight on the side of dogmatic teaching, with an insistence upon creeds and catechisms. These mean in reality that the religious life of a school is divorced from the activities of the school, and from its real life. I think even the distinctive dress of a school chaplain or of a clerical headmaster tends to cause a division which need not exist.

There should be placed before boys those virtues for admiration and imitation which are the foundation of religion, which can never divide, which can only unite. Boys who are taught to practise unselfishness, to show sympathy to those who are unhappy, to refrain from cruelty not only physical but verbal, to live with simplicity, to show toleration for views diverse from their own, to find joy in working with others, in carrying out schemes for the good of all, are learning the essentials of the only noble and happy life possible on earth. It would not matter to me how deficient such boys were in the knowledge of catechisms if they believed in these things.

I should like to appeal for the spirit of toleration in the religious life of our schools. Let them be wholly free from any thing in the nature of a heresy hunt. I know from my personal experience what great intellectual and spiritual difficulties are raised in the minds of older boys by the dogmas and views they often hear. I do not think that we can too often remind ourselves that there is no irreverence in questioning the doctrines propounded by ecclesiastics in the sixteenth and seventeenth centuries and earlier. They ought to be questioned. Credulity is not religion. The Churches in every civilized country have built in part, in modern centuries, upon dogmas many of which are unessential, some are non-understandable, some are actively harmful. There would have been no World War if the Church in every country had been strong enough to proclaim the peace of the Founder of Christianity.

Let us give boys liberty. Let us put before them knowledge, and the spirit of reverence and of mystery too, for these things play a great part in religion and in life. Let us put before them the constructive virtues of life, the things in which they will always believe, and the things which they may perhaps all try to achieve. But let us give them liberty, and no longer attempt to force their minds into channels too narrow, but on the other hand to welcome every sincere attempt to understand something of the mystery of life, and of the mystery of good.

How necessary it is in this strange world to save the heritage of youth. Everywhere we see his greatest asset being destroyed—the right to spiritual and intellectual freedom. Take for example three great spiritual tyrannies differing in name but not in kind, which exist in Europe to-day. One is in Russia. In the *Times* on the day I am writing these words there appeared an illuminating article, written without any party feeling, giving the impressions of an able traveller in Russia. He gave a picture of a

recent youth-day in that country. There were gathered together hundreds of thousands of boys and youths. They represented numerous organisations in the State. But all carried symbols standing for belief in war, or the expression of extreme nationalism. This million or so of boys performed the same evolutions, shouted the same cries worshipped the same catchwords. It was a picture of the servitude and the spiritual bondage of youth. Youth had been robbed of truth and freedom and had received instead the fly-blown philacteries of old men.

There is also the spiritual bondage of the youth of Italy, where recently children from seven years of age have been formed into a military organization, are to be taught the drill and technique of warfare and are to spend a period of every year in military camps, under military conditions.

We know something about the physical horrors which have taken place and are taking place in Germany, but sometimes we forget what is being done there and elsewhere to destroy the spiritual landmarks of the world by destroying the spiritual heritage of the youth of the world.

(From Report of the 23rd Annual conference of Educational Associations.)

CHILDREN AND ROAD SAFETY

In a memorandum submitted to the Committee of Road Safety by the Pedestrians' Association, it is stated that "The dangers in rural districts to children occur mostly when they are walking along roads which are unprovided with footpaths. The majority of the classified roads of the country are still without footpaths. The State is required to provide schools so that no child shall have to travel on foot more than three miles, and even below three miles, if the distance is considered unreasonable, the local education authority may provide a conveyance. The above conditions being complied with, parents are compelled by law to send their children to school. Nevertheless, in many cases the only way children are able to get to school is by walking a considerable distance along footpathless roads carrying a fair volume of high speed motor traffic.

In towns "no mechanical means of safeguarding pedestrians across roads inspires the same confidence, or provides the same measure of safety for children, as a policeman. It is submitted, therefore, that as far as the reserves of police permit, traffic duty men should be furnished during the hours that children are going to or leaving school, at points where they have to cross main roads."

There are too many children in junior schools to be escorted to and from their homes. "It is suggested that the most effective method to assist these children would be for the teachers to work out satisfactory home-to-school routes. Cards could be printed giving a plan of the streets in the area served by the school, and a route should be marked on it which the pupil could be advised to follow. . . . With children attending junior schools the problem of the use of the bicycle emerges. Recently some county education authorities have been encouraging the use of bicycles by children and dispensing with motor conveyances. Bicycles have been sold very cheaply or given to the children in order to get to school. While no minimum age can be fixed at which it is safe for a child to ride a bicycle, it is submitted that no pressure, direct or indirect, should be brought to bear by education authorities on parents to sanction the use of the bicycle by a child attending a junior school."

"The difficulty of teachers is that they are asked to give instruction but have no means of ensuring that their instruction is carried out", states the Memorandum. "When teachers are escorting school-children from schools to museums, swimming baths etc., they could usefully take the opportunity of pointing out safe and unsafe practices on the

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road. Generally speaking, parents are in a better position than teachers to control the conduct of children on the roads and therefore the co-operation of parents should be sought.

"Instruction to younger children regarding road traffic might be given by models of traffic units and signals. This is already done in some schools. Reading books might include road safety points and even statistics could be used in arithmetical lessons, but these are points on which teachers can best advise, as there is no doubt special danger in giving too large a dose of road safety propaganda."

—From *The Schoolmaster and Woman Teachers' Chronicle*, May 23, 1935.)

TIT-BITS FROM THE EDUCATIONAL WORLD

BY

ANGLER.

THE ETHICS OF THE TEXT-BOOK G.O.

To understand the ethics of the Text-book G.O., one must peep into the system of book-production, proscription and prescription in vogue in Madras. To-day, book production has attracted to itself writers drawn from our Inspectorate, our Educational Service and the Teaching profession. Book-production is thriving not only on account of the urge to unfold and on account of competition in book-trade but also on account of the frequent changes in the curricula brought about by those shaping or mis-shaping our educational system. Book proscription is being done, obviously on political and educational grounds, and sometimes on other grounds, especially where members of text-book committees have themselves publishers' or authors' interests at heart and where canvassing for approval has brought with it all the elements of the market. If publishing and prescribing have gathered business interests round themselves, prescribing books in schools and for schools has equally provided for lapses. Under dyarchy, book publishers have specialised in currying favour of educational and administering authorities. Book-prescription has been regulated by the influence brought to bear, by the commission given, and by the profits likely to be earned by book-depots in book-trade. There is therefore need for cleansing the educational stable which partakes the nature of its augean prototype. But the proper moral way is to enquire into abuses, punish the guilty and allow educational considerations alone to prevail in book-production, proscription and prescription, on the advice of organised teaching opinion.

REFORM OF OUR SCHOOLS

In the general drift caused by the levity of all concerned in education, nobody seems to think of schools and children. It is time that a reform of schools is brought about. School captains have to be real, enthusiastic, efficient, expert leaders. Schoolmasters have to develop professional skill by being up-to-date and using the latest methods of teaching. Schools have to develop a tone of their own with a definite objective and plan, suited to the environment and national needs, instead of merely dragging on as slaves of routine. School administrators have to withdraw themselves gradually from details of internal administration and leave teachers freedom to evolve harmonious work with discipline from within. School finance has to be placed on a stable foundation by the co-operation

of school authorities, teachers, parents and the Government. Above all, the entire school organism has to be reconstructed on an entirely moral basis, free from the ulcers which disfigure the temples of education, from admissions in schools to the submission of school-returns.

PROVINCIAL HEADMASTERS' ASSOCIATION

The attempt made at Madura in April to form a Provincial Headmasters' Association is a step in the right direction, provided it works as an auxiliary of the S. I. T. U. As it is, it seems to be an extension of the influence of Mr. Savur from Madura to Madras. The last attempt to work the Provincial Headmasters' Association under official auspices some years ago was a sorry failure from the point of view of the general body of headmasters, because the office-bearers of that association committed the mistake of accepting berths for themselves in remunerative offices, like the S. S. L. C. Board and Examiners' Boards. The present attempt too is likely to go the way of its predecessor, unless the association develops self-respect; steers clear of official leading strings; denies itself all temptations to get at posts of influence and vantage in the Senate, Academic Council, S. S. L. C. Board and Examiners' Boards; adopts a policy of self-education for headmastering efficiently; develops a code of professional conduct for headmasters as teachers and administrators; brings to bear wisdom, morality, initiative and experiment in school organisation and administration, and above all works in active and democratic co-operation with the general professional organisation, the S. I. T. U. The office-bearers and leaders of the Headmasters' Association have to pass a self-denying ordinance for themselves, so as to command respect from the profession and outside. Each guild might form its Headmasters' Section, for affiliation to the Provincial Association.

RELIGIOUS INSTRUCTION IN AMERICA AND INDIA

The office of Education of the U. S. A. has recently completed a survey of public school co-operation in week-day programmes of religious education. Pupils are released from school to attend classes of religious instruction which are organised and directed by churches and religious organisations. Pupil attendance is elective and a written request from the parent for the pupil's release is required. In India, Christian institutions impart religious instruction to all, including non-Christians, especially in Protestant institutions under the protecting wings of a "Christian" Government. In Madras, religious instruction has been allowed in Muslim schools. In other institutions, religious instruction is optional, and where it is given, it is said that expenditure on it is not legitimate. It is time that denominational instruction is provided for in all institutions impartially from general revenues. It is symptomatic of the subtle undermining of our racial and religious heritage by others that our newspapers and schools would publish church services and teach the Bible, and not take up the promotion of the religion of the vast majority of the nation.

NEWS AND NOTES

THE INTERNATIONAL CONFERENCES AT OXFORD

A varied and interesting programme awaits delegates to the synchronised conference of the *World Federation of Education Associations*, the *International Federation of Associations of Secondary Teachers' Associations*, and the *International Federation of Teachers' Associations*, at Oxford on August 10, 1917. As the result of the active co-operation of the University, the City Council, the Local Education Authority, the teachers' associations and other prominent and influential bodies, there is every reason to anticipate that the conferences will prove to be of unique and historic importance. Various entertainments of an interesting nature are being arranged. These may include concerts, a garden party (Oxford is renowned for the beauty of her gardens) and an amateur dramatic performance. Oxford possesses two excellent theatres, of which one is the most modern provincial theatre in England. There are also numerous cinemas at which specially chosen films of world-wide interest will be shown. Excursions by river, coach and rail are being arranged. Among other places Stratford-on-Avon, Ewelme (with its historic Church and Cloisters) and Dorchester (famous for its Abbey and its Saxon earthworks) will be visited. There will be organised tours round the Colleges, to the Clarendon Press and to Wytham Abbey and the open air schools. Arrangements will also be made for delegates to visit centres of local industry.

EDUCATIONAL EXHIBITION

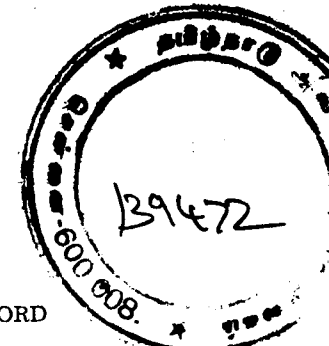
An outstanding feature of the Conference will be an Exhibition which will give our visitors from other lands some indication of the work of the various educational institutions in England and Wales.

Some idea of the problems which will be discussed is indicated by the following list of Section of the W. F. E. A. Home and School, Teachers' Organisations, Preparation of teachers, social adjustment, Illiteracy, Pre-school and Kindergarten, Elementary Education, Secondary Education, Colleges and Universities, Rural Life and Rural Education, Educational Crafts, Geography, Health Education, Visual Education, Adult Education, and Herman-Jordan Committees and International Home and School.

It will greatly facilitate the task of organisation if those who propose to attend would send their names and addresses as soon as possible to Mr. F. Mander, B.Sc., Hamilton House, Mabledon Place, Euston Road, London W. C. 1.

PROGRAMME AND PRACTICE

It is for this planning ahead for education that I appeal. When will some political party, or all political parties, put education not merely in the forefront of their programmes, but in the forefront of their practice? Instead of their futile tinkering with the present, why cannot they plan boldly, wisely, nobly for the future? The average men and women of this country want a better life for their children than they themselves live; they would make an overwhelmingly favourable response to the right lead from the right quarters. Enthusiasm for a great educational advance could be aroused. The means are available. They should be mobilised and used. Religion, art, science, common sense could all play their part. From the pulpit and the platform, in the Press, on the screen, and by the broadcast, reason could be convinced and feeling awakened.



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CASTE IN EDUCATION

Hitherto public policy in education—when we have had done—has been the conscious policy of adjusting the next generation to the needs of the present. But surely it should be concerned rather with giving each new generation "the ability to face new issues in new ways." If we really desire to educate for a true democracy, this must be recognised. In other ways, too, there must be a change of heart as well as of policy. The idea that children of different social classes must be educated in different types of school perpetuates caste and renders democracy unattainable. It is mostly sheer snobbery. You cannot produce a democracy by an education based on class prejudice and fostering class distinction. And we must get rid of the idea that there is something superior about literary education; it is merely one type of education fitting those likely to benefit by it for certain occupations in which presumably they can best serve the common good, but definitely inferior as fitting them for other equally useful occupations. In a true democracy the man who ploughs, or forges, or builds would be regarded as serving the community equally with the doctor, the secretary or the administrator. Therefore the kind of education which gives skill and artistry in ordinary avocations should not be regarded as inferior to that fitting people for work not done with the hands. One can say that on the whole the kind of education given in the primary schools is given by the best methods and is calculated to train the whole person—body, mind and spirit. It is hampered by every imperfect conditions and does not go far enough. Remove these disabilities and it would be an education which would fit our future citizens to live fuller and better lives, to be worthy of a real democracy and to play their part in evolving it.

The aim of public policy in education must be, therefore, to make all schools supported by the State—the best for everyone.

—(*The Schoolmaster and Woman Teachers' Chronicle*, April 28, 1935.)

SECONDARY TRAINED GRADUATE TEACHERS

To

The Editor, The South Indian Teacher,
Triplicane, Madras.

Dear Sir,

The University of Madras was kind enough to permit Secondary Grade trained teachers to appear for the various University Arts Examination, exempting them from the production of certificates of attendance in constituent colleges. Secondary Grade trained teachers thought that it would be a great boon to help them to better their prospects. But, as it is, it has not really proved as a means of improving their prospects materially. Secondary Grade trained teachers who have passed B. A. are yet unable to improve their prospects by becoming L. T's. At a meeting of the Academic Council about four years ago, a resolution was passed that Secondary Grade trained graduates may be permitted to appear for the L. T. examination as private candidates. But the Syndicate of the University was not kind enough to give effect to that resolution. Then the Academic Council passed a resolution that such teachers may be permitted to appear for the L. T. examination, if they undergo a course in a Teachers' college for at least one term, in addition to a special course during the vacation. But now the resolution is practically a dead letter. There is only one Teachers' College in this presidency within the Madras University area, and that is the Government College at Saidapet. No provision has been made for such a course at that college. So the teachers have to undergo the full course for the whole year. The difficulties to which the teachers are put to, need not be re-

counted here, most of the teachers being family men. In spite of the hardships some have undergone the full course. Of the Secondary Grade trained graduate teachers who applied for the L. T. course this year, about 25 of them were refused admission on the ground that most of them were above 35 years of age, and that there were too many Secondary Grade teachers for L. T. course this year. Their experience as teachers for over 15 years in most of the cases, could not help them to gain admission into the Teachers' College. The rush of application was so great that the authorities concerned thought of applying the age restriction this year. In previous years teachers even above 45 years of age were admitted without any objection. What will be the plight of such applicants who were refused admission? Is there no hope for them to better their prospects?

The University can help them by allowing them to appear for the L. T. examination without the production of any attendance certificate. If that is not possible, it is but just that the Madras University should not insist upon a special vacation course in addition to the attendance for one term in the Teachers' College. The Department of Education can help them by inducing the Government to provide for the one term course in the Teachers' College, Saidapet and Rajahmundry. It may be pertinent to point out here, that the Andhra University does not insist upon the special vacation course.

I hope my appeal to the authorities concerned through your valuable journal will not be in vain.

24-6-35.

A SUFFERER.

THE MALABAR DISTRICT TEACHERS' GUILD.

At a meeting of the Executive Committee of the Malabar District Teachers' Guild held on 18-5-1935 with M.R.Ry. Kulapathi V. V. Parameswara Iyer Avl., in the chair, the following resolutions were passed:

(1) That all executive business be transacted hereafter either by correspondence or by actual meeting at the discretion of the Secretary and according to urgency (in view of the fact that there is considerable difficulty in getting a quorum).

Mover. Mr. S. K. Padmanabha Iyer.

Seconder. Mr. N. R. Ramaswamy Iyer.

(2) That the subscriptions for 1934-35 be collected before the annual meeting of the guild in the last week of June and for 1935-36 before the end of the school year. (Moved from the chair.)

(3) That the annual meeting be held in the last week of June in Palghat. (Moved from the chair.)

(4) That the provisions of the G.O. on Text-Books be made advisory and never mandatory.

Mover. Mr. N. R. Ramaswamy Iyer.

Seconder. Mr. S. K. Padmanabha Iyer.

(5) That the consideration of the S. S. L. C. scheme be deferred to a later date when official communication is received. (Moved from the chair.)

FROM OUR READERS

THE S. I. T. U. PROTECTION FUND
ITS MANAGEMENT AND WORKING

BY

MR. S. SRINIVASA AIYAR, B.A., L.T., Vellore.

The idea of starting a Protection Fund for the benefit of teachers was as old as the year 1918 and a set of draft rules was framed at the Tinnevelly Educational Conference in 1924. These rules were amended at a meeting of those that registered to enrol themselves as members of the Fund held at Madras in the Christmas week of the same year and vigorous propaganda was carried on to enrol more members. A committee was appointed at the Mahanandi Conference in 1926 to further scrutinise the rules and the report of this committee was adopted with slight amendments at the Vellore Educational Conference held in December 1927. The Fund was brought into working order on the first of January 1928.

During the years 1924 to 1927 when the draft rules of the Fund were discussed there was always a conflict of views between two schools of thought, one representing the philanthropic side and the other the business aspect of it. The rules as they were finally adopted at Vellore laid great stress on the business aspect of the Fund and a sum of eight annas per member from the annual contribution payable by him was set apart as the Profession Fund to be utilised to promote professional solidarity and to safeguard professional interests and to carry out the objects of the South India Teachers' Union. Thus in laying great stress on the business aspect, professional interests were not forgotten by the promoters of the Fund. The financial stability was further discussed and the rules were revised on the actuarial report of Professor K. B. Madhava, M.A., A.I.A., of Mysore in February 1933.

Though the rules on the financial side were revised the rules relating to the management and constitution of the Fund remain the same ever since its inception. It was always thought necessary to entrust the working of the Fund to a Board of Management and the office-bearers of the South India Teachers' Union had nothing to do with the administration of the Fund. Under the rules, the Board of Management consists of a President, a Vice-President, a Secretary and six other members, the three former being residents of Madras. As three members out of a total of nine of the Board of Management are to be residents of Madras under the rules, the remaining six members were elected, during the first seven years of the existence of the Fund, according to a healthy convention and an unwritten law, from among the mofussil members of the Fund. At the seventh annual meeting of the Fund held in April 1935, this wholesome principle of mofussil representation was broken and all the mofussil districts were given only five seats whereas Madras got four. Out of 796 members of the Fund, 12 districts have got a membership of more than ten members and they are as follows arranged according to the number of members in each district:—1. Madras (144), 2. Coimbatore and Nilgiris (141), 3. Trichinopoly (82), 4. North Arcot (68), 5. Kurnool (65), 6. Salem (53), 7. Madura (43), 8. Tanjore (38), 9. South Arcot (34), 10. Ramnad (30), 11. Tinnevelly (25), and 12. Chittoor (23). The present Board of Management consists of 4 members from Madras with its 144 members and one member from each of the districts of Trichinopoly (82), Chittoor (23), Tanjore (38), Salem (53), and South Arcot (34). The following districts with a large number of members to their credit are left unrepresented in the Board of Management:—Coimbatore and Nilgiris (141), North Arcot (68), Kurnool (65), Madura (43), Ramnad (30), and Tinnevelly (25). The total number of members from represented mofussil districts is 230

whereas unrepresented districts have to their credit a membership of 372. There is already a good deal of discontent in some of these districts about the working of the South India Teachers' Union and now that discontent will also be against the Protection Fund. It is earnestly hoped that the Board of Management of the Fund will find out ways and means of allaying the fear in the minds of a large number of members.

Again, of the five members elected from the mofussil four are members of the Working Committee of the South India Teachers' Union. The South India Teachers' Union has its own ideas and ideals and the Protection Fund is to work on business and financial principles; further the South India Teachers' Union is an unregistered body controlled by representatives of District Guilds. All members of the South India Teachers' Union are not members of the Protection Fund whereas all members of the Protection Fund are bound by rules to be members of the South India Teachers' Union. There is already a feeling in some quarters that membership of the Union need not be insisted upon teachers desirous of becoming members of the Fund. In the best interests of the Fund it is necessary that its management is kept distinct from that of the Union and the Working Committee of the Union need not be anxious to capture five out of the six seats of the Board of Management thrown open to mofussil districts.

The administration of the Profession Fund of the Protection Fund had been a bone of contention between the Fund and the Union. As early as 1932, the President of the South India Teachers' Union gave notice of a resolution that the Profession Fund of the S. I. T. U. P. F. be handed over to the authorities of the South India Teachers' Union. The general body of the Fund did not accept this proposition but the Board of Management of the Fund has been setting apart a portion of the Profession Fund for purposes of propaganda in connection with the Fund and the South India Teachers' Union. From the proceedings of the Executive Board of the S. I. T. U. held in April, published in the May number of the South Indian Teacher, it is found that the Executive Committee of the Union has recommended to the Board of Management of the Protection Fund to pay travelling allowance to members of the Working Committee of the Union for attending meetings of the Working Committee and to the delegates of the Union for attending the All-India Educational Conference. The Working Committee may as well recommend that all expenses of the Union are met by the Protection Fund. It remains to be seen whether the Board of Management of the Fund accepts the recommendations.

Further, with the increased strength and growing finances of the Fund, registration under the Societies' Registration Act is not considered sufficient and the Fund may be registered as an Insurance Company under the Indian Insurance Companies Act. It is hoped that the Board of Management will consider this suggestion and take early and effective steps for registering the Fund under the Insurance Companies Act.

S. I. T. U. PROPAGANDA AND ORGANIZATION

SCOPE FOR INTENSIVE WORK

BY

WORKING COMMITTEE MEMBER FOR ORGANISATION

The table given below gives the figures at the end of the official year 1933-1934 regarding the strength of educational institutions in Madras and the number of teachers engaged in these institutions.

Of 1599 teachers engaged in teaching in constituent and affiliated colleges of the Universities in Madras, Andhra and Annamalai, roughly only a 100 are members of the

S.I.T.U. Of 11,108 teachers in secondary schools, nearly 5,000 are members of the S.I.T.U. Of 107,162 teachers in elementary schools only about 3,000 are members of the S.I.T.U. Of 14,010 women teachers, not even a hundred are still members of the S.I.T.U. It is therefore imperative for the S.I.T.U. Board of Propaganda to concentrate attention during the year on enrolment of teachers in colleges, women teachers and elementary school masters in the Union. It is of course not possible for a small body of S.I.T.U. workers of the headquarters to reach the vast teaching force in the province of 119,866 teachers. It behoves the executive of each district guild to work in their respective area and organise a membership campaign. A rotating shelf of the S.I.T.U. might be instituted to be awarded at every annual meeting to the guild which has the highest number of members, representative of all grades of teachers. If the S.I.T.U. is to develop in its professional strength, it must be possible for its executive to bring in every teacher into the Union within at least ten years. Then alone would it justify its motto "Raise yourself by your own efforts." The very effort at organisation of a lakh and twenty thousand teachers would bring us an income of nearly Rs. 30,000 per annum under the four anna franchise or at least Rs. 7,500 under a one-anna franchise! Let us realise our strength in numbers! May God grant us the vision to do it!

STATEMENT SHOWING THE NUMBER OF EDUCATIONAL INSTITUTIONS

District.	Colleges.	Sec. schools.	Ele. schools.
Ganjam.	1	24	2737
Vizag.	1	20	3019
Godavari East.	3	32	2809
Godavari West.	-	20	1821
Kistna.	2	28	1860
Guntur.	1	26	3291
Kurnool.	-	14	3017
Bellary.	-	13	1211
Anantapur.	1	10	1391
Cuddapah.	-	11	2128
Nellore.	1	20	2217
Madras.	12	44	418
South Canara.	6	36	1352
Agencies.	-	7	1022
Chingleput.	3	16	2366
North Arcot.	2	24	2323
Chittoor.	1	15	1437
South Arcot.	1	16	2633
Tanjore.	2	39	2386
Trichy.	3	21	1970
Madura.	2	22	1791
Ramnad.	-	21	1589
Tinnevelly.	5	40	2489
Coimbatore.	2	28	1873
Salem.	1	15	1535
Malabar.	6	57	4111
Nilgiris.	-	5	221

No. of Teachers.

In Colleges. 1599
 In Secondary schools. 11,105
 In Elementary schools. 107,162.
 Women Teachers. 12808.

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THE TEACHERS' BOOKSHELF

Twelfth Night.—Edited by N. V. Meeres. The Scholar's Library Series. Publishers, Macmillan & Co., Ltd. Price. 2sh. 6d.

The Editor of this delightful comedy of Shakespeare has taken much pains to present in a lucid manner the fundamental points of dramatic criticisms as regards the technique of the play, plot construction, character development, the action of the play, the lyrical qualities of the style adopted, etc. He has stated in introduction the quaint essence of Shakespeare's workmanship in *Twelfth Night* thus: "Perhaps the most remarkable achievement of 'Twelfth Night' is that the comic scenes do not produce a discordant effect; that the boisterousness of the underplot is not allowed to mar the fantastic delicacy of the more serious story." The character sketches are crisp, but beautifully drawn. The Notes portion deserves commendation. The Editor has tried to take the reader in the Shakespearean grove by giving excellent short summaries. A single illustration will suffice. "Shakespeare uses the word *Humour* in three principal senses. (1) mental disposition, temperament, character; (2) temporary state of mind, mood, temper; (3) fancy, whim, caprice." Such notes act as an eye-opener to the students of Shakespeare's works. Besides these useful informations, the Editor has given at the end of the book critical and exhaustive questions in each act, and subjects for examination treating the play as a whole. Lastly, the appendices supplement the extent of knowledge of Shakespeare and his times.

K. NATESAN, B. A.

King Lear.—Edited by F. E. Budd. Scholar's Library Series. Publishers, Messrs. Macmillan & Co., Ltd. Price 2sh. 6d.

This volume contains all the appendages characteristic of the Scholars' Library Series. The introduction is a masterly achievement and the canons of criticism employed are strictly modern. The Editor has made special contributions on the nature of the Shakespearian Tragedy, and the tragic treatment in "King Lear," besides character sketches, informatory and instructive remarks on the texts of Shakespeare's works, dates and sources of the same. More light is thrown in the vein of a Quiller Couch, on character is destiny and on the disputed question namely 'The Lear of Shakespeare cannot be acted.' The Editor has put in a nut-shell the superiority of workmanship of the dramaturgist on this supreme dramatic poem thus: "From the dramatic point of view, the sub-plot involves the presence of a far greater number of major character and a much more complicated action than any other Shakespearean tragedy shows." In fine, we have to thank Messrs. Macmillan & Co., Ltd., for having brought out cheap, handy and excellent editions of Shakespeare's texts indispensable to university students.

K. NATESAN, B. A.

Macmillan's Senior School Series.—History Study Book I (55 B.C. to 1714 A.D.): By P. Montgomery Law. Published by Messrs. Macmillan & Co., Ltd., 7¼" X 5¼" pages 220. Illustrated. Price 2sh. 3d.

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lasting impression. We hope that our teachers will begin to produce books on these lines for the History of India. This is a welcome publication.

V. K. S.

Macmillan's Senior School Series.—Elizabeth and Her people: By Rosamund White. Published by Messrs. Macmillan & Co., Ltd. 7¼" by 5¼" pp. 120. Illustrated. Price 1sh. 2d.

This is a book in the History Terminal Books series intended to provide alternative courses. It is a very good elementary course book for the reign of Elizabeth. In the first part there is a short introduction by the author. The second part is entitled Elizabeth herself and is subdivided into (1) her appearance; (2) her character; (3) her accomplishments; (4) her court; (5) her progresses; (6) her favourites and statesmen; (7) her love for her people. There are quotations on each from the works of contemporaries or modern historians. The third and the fourth parts deal respectively with the sailors of Elizabeth and Her court and her people. In two appendices the author has given (1) a list of important books in literature dealing of the period and (2) a short account of Europe in the Sixteenth century. A very useful book if history is to be learned easily because the pupil can effectively understand the subject with the help of the study notes given under each chapter.

V. K. S.

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The title and sub-title of the book are sufficiently self-explanatory regarding the scope of the book which is neatly printed and elegantly bound. There are 19 chapters which deal with the empire in general and the royal family and India in particular. Chapter V. (pp. 27-46) gives a short biography of the Emperor and pages 47-52 deal with the life of the Prince of Wales. The varied developments in India are given in chapters VI to XVII. This is a very readable book.

The Modern Class Book of English History.—Senior Book IV. The Hanoverians. By E. J. S. Lay with a preparatory note by Prof. F. J. C. Bearnshaw. Published by Messrs. Macmillan & Co., Ltd. 7¼" X 5¼" pp. 208. Illustrated. Price. 1sh. 4d. paper 1sh. 6d. limp cloth.

Mr Lay is quite well-known as a writer of instructive and effective school books. The present book deals with the period 1714-1837 and continues to have all the salient features which characterise the earlier number of the series. The book will help our pupils and teachers in understanding the subject.

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K. NATESAN, B. A.

Lorna Doone. By R. D. Blackmoore, abridged by Y. W. Cann, M.A. (English Literature Series No. 136). Macmillan & Co., Ltd. xii + 162 pp. 1s. 9d.

This romance of Exmoor has been made available by the publication in this series in an abridged form. The very short introduction gives the reader the necessary insight into the environment of the novel. The one page life of the author is instructive and clear. In the 30 chapters of 156 pages into which the story has been condensed (it would have been better if suitable chapter headings had been suggested) the main trend of the story is given. The usual features of the English Literature series are given at the end—subjects for essays and suggestions for further reading. This would be a helpful book for our undergraduates.

The Confessions of a Thug. (Abridged and adapted). By Mr. P. K. Anantanarayan, M.A., L.T., (Mysore Educational Service). Published by Bharathi Publishing House, Bangalore City. Price 12 annas.

This juvenile production of Meadows Taylor has been very carefully summarised, without disturbing the niceties of the intricate plot, the faithful pictures of the political and social life of the days of Thuggism, and maintaining the author's well-woven characteristic sketch of the hero Amir Ali, whose innumerable crimes form the subject of the novel. Mr. Anantanarayan has taken much pain to simplify the language of the original, to weed out the unnecessary details of the different tales of horror. But he has given prominence to the incidents and episodes of the lively hero, Amir Ali. This admirable abridgement has made the big novel of Meadows Taylor, a popular non-detailed text-book for our juvenile readers. If the learned author attempts to do this sort of work concerning certain most important popular books of English fiction, our boys will have an easy access to understand the standard works of fiction in English literature. The introduction, the appendices and the suggestive subjects for composition leave nothing to be desired by the learners.

Tales of Wonder. By Arthur Duncan, M.A., Bharathi Publishing House, Bangalore City. Price 6 annas.

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This is a new type reader meant for use in the lower classes of Indian schools. The Test questions, word study and grammatical notes are a special feature of the book. The scheme of the author is very good, but he has not kept up to some standard or other as it is in the case of readers published elsewhere. The prose lessons are suitable for III Form, the poetry selections are suitable for IV Form, and the grammar notes are far below the Fifth Standard. Besides the book is full of stories and it cannot come under the category of a reader. There is not even a single lesson on general knowledge, except a short note on Raja Ram Mohun Roy. The lessons require a revision and the word study is to be bettered and put under some well-chosen plan.

The New Method Elementary Science Books I, II and III. By Rev. G. P. James and M. Sundaram. Published by G. V. K. Swamy & Co., Educational Publishers, Kumbakonam. (Price Annas 8 each).

These three volumes form a graded series prepared for the use of the first three forms and the upper classes of first grade elementary schools. In this earnest attempt in providing a course in Elementary Science, the authors have closely followed the latest

syllabus and the treatment of the subject is highly commendable. The booklets are priced cheap. They are noted for their illustrations and statistical charts and the language is lucid and flowing.

Senthamil Noorkovai Parts I and II.

These two beautiful books of Tamil selections are intended for the pre-matriculation classes. They are only additional adjuncts of the selections annually made for the use of the S. S. L. C. pupils. The get-up is very good. But the books lack some sort of notes and assignments to enable the pupils to understand the selections made from standard authors.

The Atlas Geography of the Madras Presidency. By G. V. Rama Iyer, B.A., L.T., G. V. K. Swamy & Co., Publishers, Kumbakonam. Price Annas 8.

This booklet supplies the long-felt want of the lower classes in having a suitable Text-book of Madras Geography. The subject has been ably handled and the author has left no stone unturned in making it a practical book of knowledge so far as the Madras District is concerned. The maps and plans add importance to this text-book based on the modern method of teaching Geography.

K. NATESAN.

Kalaimagal, May 1935.

The current issue of this high class Tamil monthly contains as usual precious articles on practical everyday science, feminine frivolities, present day politics of the world in general, besides interesting stories both for the young and old. As usual the leading article is from the pen of our erudite Dr. Swaminatha Iyer on "the immeasurable benefits of Tamil scholarship". Mr. P. A. Natesan has contributed a valuable article on the poetic technique of Subramanya Bharathigal, Mr. A. S. P. Iyer, I.C.S., has written a story in his own inimitable manner, and Mr. K. Natesan has given a valuable contribution on Dr. Stressman, the maker of modern Germany. There are other tales, notes, news, fads and contributions on subjects of topical interest to suit the taste of every one of our Tamil Nad.

This valuable journal is completing its seventh volume, and the learned members of the Editorial Board have taken great effort to do all they can in fostering the long-felt need in Adult Education. 'Kalaimagal' has got everything for someone and something for everyone. Besides the usual contributions of high literary, scientific and historic value, special pages are devoted for women and children and the lovers of the short story. Though the journal has made itself felt in the educational world, it requires a good lot of encouragement which it richly deserves at the hands of our students and teachers.

K. NATESAN.

A Text-Book of Physics. By R. Sankara Iyer and V. Srinivasan. Published by Thirumalai & Co., Madras. Price Rs. 2-8.

This is a carefully written text-book for students taking Physics as an optional subject under Group C of the Madras S. S. L. C. Scheme. The authors have done well in outlining instruction for many practical exercises. The book is copiously illustrated, though the illustrations in some cases can easily be made more attractive. Questions given at the end of each chapter are designed not only to test the understanding of the pupil but also to stimulate thought on the subject.

EDITORIAL

WHAT OF HIGHER EDUCATION ?

Schools and colleges are about to re-open and teachers are for the time being interested in the results of the Public Examination. We shall very soon have addresses from eminent men on the occasion of the convocations of the several Universities and they will surely raise many points regarding the future of higher education. That there is serious dissatisfaction with the system of higher education in our presidency is becoming clearer day by day. It is however astonishing that no one chooses to study the problem and to give the lead. Like the ladies of Cranford, all persons connected with higher education move and act as if the position of higher education could never have been brighter. What is needed is clear thinking on the part of our public men and University authorities. *What is and what should be the aim of higher education ?* So long as the aim is not properly defined, higher education will take its own irregular and aimless course and the expenditure from all sources will prove in the long run a colossal waste. The need for a clearer understanding of the fundamentals of higher education will become plain if one should go through the pages of the book "Education and Government" by Mr. Arthur Twining Hadley, who was President of the Yale University for about twenty years. Wide experience in public life and business would give his utterance a special value, and the above-mentioned book is a collection of a number of papers contributed by him in regard to public affairs in general and to the problem of higher education in particular. He is not a dreamer and he is anxious that we should face the situation. If he should feel that much of the confusion in America, is chiefly due to fundamental defects in higher education, we in India shall be well advised in studying carefully the diagnosis of the situation as found in his book.

Mr. Hadley thinks that the system of Elementary Education in America is very good compared with that of any European country and that as a consequence, the ordinary American citizen compares favourably with the citizen of any other civilised country. He, however, regrets that, in the higher walks of life requiring qualities of grit and initiative, the position is not quite so good and refers to the experiences in the Great War. This difference is attributed by Mr. Hadley to the defects in the system of higher education in America ; and, in a number of essays such as "What is Education ?," "College Studies and Tests" and "The Colleges and the Nation," he takes up for discussion the programme of higher education in America. He is convinced that even educated men have not properly understood the aim of Education. He refers to the tendency on the part of most people to regard the mere acquisition of information or knowledge as "The all important end of a college course." The change in our outlook regarding education is clearly indicated in the following passage :—"But if we can bring our minds back to the public purpose of education we shall see that much of this nineteenth-century effort went wide off the mark. Society is not concerned with what its members know, but with the use they can make of their knowledge. It wants men who can verify information, see what bearing it has on their own conduct, and act accordingly. This is thinking, in the practical sense of the word ; and the habit of thinking in this sense is the thing that it is vitally essential to have the schools teach, whatever else they do or leave undone If parents and teachers can once recognize that it is

the business of the student to get the information and of the teacher to show him how, we shall have laid the foundation for twentieth-century school system." He strongly deprecates the widely prevalent "reservoir" conception of collegiate education and puts in a vigorous plea for stimulating the students to do more work. Let us listen to Mr. Hadley again. "In the advertisement of a popular encyclopedia we are told a college education costs several thousand dollars while the encyclopedia can be had for a hundred; and that there is more knowledge contained within the covers of the encyclopedia than any man, however learned, can amass during four years of college study. We are left to infer that every father should buy his son an encyclopedia rather than send him to college. If the boy's mind is to be regarded as a store-house this inference is perfectly sound. The teacher cannot compete with the printer in manufacturing store-houses of information. The human memory is neither so durable nor so omnivorous as paper and type. The higher school or college should not train the boy to compete with the encyclopedia but should train him to utilise the encyclopedia. If he knows how to spell he can use it to find what he wants; if he knows how to read he can make the encyclopedia's contents his own property. If he knows how to distinguish the parts which he needs from those which he does not need and to apply them to the problems that are before him, he has realised Winston Churchill's ideal. He has made himself the rifle without which the ammunition wagon is useless. He believes that too much is done for the students instead of by the students and many will appreciate his pointed reference to the telling advice given by Mr. Winston Churchill to his cousin. "Don't turn your mind into a damned ammunition-wagon. Turn it into a rifle to fire off other people's ammunition." The function of higher education could not be stated in plainer terms and it is the duty of all connected with education to see that this ideal is clearly borne in mind.

WIDE OUTLOOK

The British Social Hygiene Council has brought out an interesting handbook containing the proceedings of the National conference on the "Place of Biology in Education" and a perusal of this volume will prove highly useful for more than one reason.

The subject is treated under five sections namely, (1) The National and Imperial Need for a Biological Outlook; (2) Biology in the Public, Secondary and Preparatory schools; (3) Biology in the Elementary, Central and Technical schools; (4) The place of Biology in Public Education; and (5) Biology in the Training colleges. Each section opens with a short introduction and contains an account of the discussion on the different aspects of the problem. Among those who have taken part in the debate are persons who have been in intimate touch with education and public life. We commend this book to the notice of our readers in the hope that they may have an idea as to how a complex and difficult educational question is attempted to be tackled elsewhere.

The complaint that one frequently hears in our schools is the overcrowded nature of the curriculum. Any suggestion for the inclusion of a new subject is therefore apt to be stoutly opposed and there will be attacks from different quarters. Owing to historical, religious and social factors, certain subjects have come to find a safe place in the curriculum and it is not easy to dislodge them from their entrenched position. The attitude of hostility to any change will persist so long as society is regarded as unchanging and static. But the idea is coming to prevail that society is dynamic and that

our schools should not be slow to adapt the pupils to the rapidly changing conditions of modern society. The curriculum therefore should not only be elastic but adequate and comprehensive so as to satisfy the varied and vital needs of the pupils. Considering the many points of contact which biology has with the development and welfare of human beings, it is a surprise that biology receives such scant attention in our country. As pointed out in the introduction to the first section, "It is essential, therefore, that the people should learn Biology, that it should be adequately taught, and that educationists everywhere should see that this is done."

There is one weakness with teachers to which we should make a reference at this stage. Many of them are sceptical about the value of any change in the system or courses. In their eagerness to keep out change, they are tempted to perpetuate the serious defects of the present. Once the value of instruction in a branch of knowledge is found necessary for educational and national reasons, it should be the prime endeavour of every teacher to change his angle of vision and to find out the ways and means of meeting the situation. An unchanging conservative attitude is more in the nature of an exoskeleton which is sure to hamper natural progress. Fortunately for us, the boundaries of different sciences are vanishing rapidly and it should be possible for the teaching profession to give the essentials of scientific knowledge without increasing the load. The load will remain if the sciences still continue to be taught as several independent subjects and unrelated to life. There is great need to bring important facts in a small compass; and time can be also saved if one should consciously strive to apply the principle of correlation. This work cannot be done by the department but it is one which is really within the province of the masters of each school. Here is a field for careful research and thinking and it will be a good thing if the masters' association of a school should take up problems of this type for patient and detailed investigation. There is no doubt that in the course of studying such questions, it will be in a position to understand more clearly the needs of modern education and to offer practical suggestions of value. A group of thinking teachers is what is needed at the present moment and they will find their hands full.

CENTRAL ADVISORY BOARD

It is reported that the Government of India have, under contemplation, the formation of a Central Advisory Board of Education. A clear idea of what this Board is expected to do cannot be gained from the accounts that appeared in the press. One cannot deny that certain advantages may be anticipated from the formation of Board of this type but he will be certainly disappointed if he should hope for prompt and considered action on the part of appointed if he should hope for prompt and considered action on the part of local Governments as the result of the recommendations of the Board. There are details mentioned in the press reports, relating to the composition of the Board, constitution of committees by the Board, and preparation of the agenda. These details, so far as they go do not make us enthusiastic about the formation of the Board in spite of the reference to the report of the Harlog Committee. There is first of all the inherent weakness resulting from over-emphasising the representation of interests. Membership of the Board should be made to depend primarily upon fitness for the work proposed to be entrusted to it and if this principle be ignored for any reason, the Board will be a big white elephant recording the returns submitted by Local Governments.

Education is a transferred subject and minor measures of reform like the revision of the Grant-in-aid code, the improvement of the conditions of service of teachers, and the compensation to the teachers and managers from the loss of fee-income are not even considered on the ostensible ground of financial stringency.

In academic matters, questions such as the adoption of the mother-tongue as the medium of instruction, publication of suitable books of science and the value of physical education and Manual training have yet to be seriously considered in spite of the fact that the attention of the Government has been frequently invited. The Hartog Committee may urge the importance of the expansion of Elementary Education in relation to the political development but we have yet to hear of steps taken in regard to compulsory primary education. As a matter of fact the amendment recently adopted by the Madras Legislative Council permitting a so-called modified form of compulsion is sure to result in the indefinite postponement of universal compulsory primary education. What we see in our province is not lack of ideas or schemes but a will or spirit to act in a vigorous manner at the right moment. Much will be gained if it be possible for the Central government to coax or goad the Local government to action. The Minister of Education is the only minister who is having an easy time at the time of the budget and he takes his position behind financial stringency. Any proposal for the improvement of education which the Government of India with its full sense of responsibility is bound to adumbrate from time to time should contain provisions to stimulate the local government to vigorous efforts. Otherwise, we are afraid the reports which the New Board may issue will simply adorn the secretariat and the Old College. Our presidency will be no better. Far from making recent advances in every sphere of education accessible to the provinces, the Board will have the unenviable task of finding a philosophy for the illiberal and uneducational measures attempted by the Local Government.

SECONDARY TRAINED GRADUATE TEACHERS

Our readers may be aware that some years ago the University of Madras discussed the question of admitting to the L. T. degree examination, graduates of approved teaching experience in recognised secondary schools and holding the secondary grade teachers' certificate. The University then accepted an amendment to the effect that such teachers might be admitted to the L.T. degree examination after one term instruction in a teachers' college. Many graduates holding the secondary grade training certificate have been anxiously looking to the Department of Education to provide for such a short term course. It appears that the Government have not taken any step in that direction. Unfortunately the Teachers' College at Saidapet refused admission this year to a large number of secondary trained graduate teachers on the score they were over 35 years of age.

It looks as if there is no reasonable prospect for a good number of these teachers to obtain a collegiate trained teacher's certificate or an L. T. diploma. While the University has in a way admitted the principle of allowing these teachers to appear privately for the L. T. examination, it is the Department that stands in the way and insists on a short term course of instruction before they should be given a collegiate certificate. Yet the Department is unwilling to make the necessary provision for such instruction. In the meanwhile many teachers become old and they are denied the chance of improving their position in schools.

May we appeal to the Department to consider the case of these teachers sympathetically. They may either provide a summer course for three months or they may consider the possibility of issuing collegiate teacher's certificate to graduates holding the Secondary Grade Certificate and having approved teaching experience in recognised secondary schools. We also suggest to the Union to take up this question also for representation when its representatives would wait in deputation on the Director of Public Instruction.

It will strengthen the hands of the Union if graduate secondary grade teachers working in recognised schools write to the Secretary of the Union giving particulars of age, service as teacher, the date of passing the B. A. and the year in which they completed their training.

EDUCATIONAL ENDOWMENTS.

Educational endowments in South India are not many but it is strange that when some far-sighted philanthropist offers any endowment for an educational institution, the authorities of the institution should be slow to take advantage of such offer. Such seems to be the case at Tiruppur. A leading citizen of the locality is reported to have offered Rs. 50,000 for a pucca building for the Municipal High School, if the municipality would locate the school in the extensions. It appears that this site has many advantages and besides has the approval of the Director of Public Health and the District Magistrate. But somehow an influential section of the municipality is opposed to the transfer of the school from the present site located as it is in a congested part of the municipality and considered insanitary and unhealthy by the health authorities. We understand that the matter has been taken before the Government and we hope Government will interfere and see that the generous offer is accepted. Party politics and personalities should not be allowed to influence educational endowments.

We are glad to find that the authorities of the Hindu College, Tinnevely, have wisely agreed to the generous offer made to them of an endowment of over one lakh. The details of the offer are not known but it is understood that they contain some clauses which may be considered not very much conducive to real educational growth. However, the authorities of the College should be congratulated not only on their good fortune but also on their wisdom in availing themselves of the offer. We hope that in course of time the donors too many relax some of the harder clauses in the terms of the agreement and thus help in making their generosity confer a maximum of benefit.

APPOINTMENTS IN MUNICIPAL SCHOOLS.

It was some months ago that the Hon'ble the Chief Minister was reported to have said that in Board and Municipal Secondary Schools, teachers have good chances for promotion. Some members thought that if vacancies of certain special posts, (like the Headmastership of a school), should arise, the Municipality and Boards would promote to such vacancies the senior-most of the Assistants. But we understand that this may not be. A few days ago the Villupuram Municipal Council met to appoint an assistant (an L. T.) in the vacancy caused by the first assistant of the Municipal High School, Villupuram, taking leave, preparatory to retirement. There is no special salary fixed for the first assistant's place. The senior L. T. assistant is generally styled first assistant. It cannot be thus considered a selection post.

But the Municipal Council has overlooked the claims of the senior assistants in the school by appointing a new teacher as the first assistant. This has given the new entrant seniority over the others, while it has blocked the chances of the existing members of the staff for promotion. Surely this is not what the Hon'ble the Raja of Bobbili had in mind when he said that teachers in Board and Municipal schools have great prospects before them.

RELIGIOUS AND MORAL INSTRUCTION.

The question of Religious and Moral Instruction is engaging the attention of all anxious to reconstruct the present educational system. In the West, educators are realising very forcibly the effect of a godless education. Any system of education based on material considerations only, without the strong background of godliness is bound to produce a condition in society where tolerance, spirit of service, respect for one's neighbour, sympathy and neighbourliness will be unknown. Life itself will become irksome and unbearable in such a society. As Dr. Arundale observes elsewhere in this number, "Right religious education broadens, does not narrow . . . Right religious education will make each student enter more keenly into the purpose of his living which is far more important than belief in a set of teachings." If education is a training for life, then the years spent in school will be wasted if then, the minds of children are not 'coloured by the thoughts of God.'

In spite of such strong realisation on the part of all that education should be based on a strong religious sense, in India, we are told that in the public schools and in schools, managed by private institutions with the help of Government aid, religious instruction should not be imparted and that in its place moral instruction should find a place in the curriculum. Moral instruction may at best be a substitute for religious education. The State, which aids secondary education in our province, always tries to take the line of least resistance in those matters on which there is any large divergence of opinion. And such is the case with religious education. Taking advantage of the multiplicity of beliefs, the State speaks of 'neutrality' in matters of religion.

Neutral attitude in regard to religious education is worse than a hostile attitude, for then the only solution to the problem of religion in education is simply 'turning god out of schools.' In the words of Dr. G. S. Arundale, "At this stage of the world's growth we need universality, not neutrality. And the various Governments in India should have the wisdom to arrange for the establishment of a G. C. M. in religion and to acquaint Indian youth with it. It is their foolish neutrality which stands between India and that solidarity which she is designed to exemplify. It is this neutrality which is a manifestation of fear of differences, making differences a source of weakness when they might be a source of power and comradeship."

That the State has realised the supreme importance of religious education is evident in that it permits Christian missionary schools to make teaching the Bible an essential element in the curriculum of studies. The Muhammadan community demanded and the Government have permitted the utilisation of State funds for imparting instruction in Muhammadan Religion in their schools. It is only the Hindus that have been approaching the problem with their 'characteristic timidity and vacillation.'

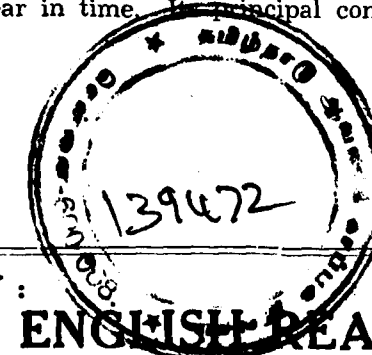
The Indian home is noted for its stability and the chief cause for it is the strong religious and spiritual atmosphere that prevails in the Indian Home.

But if this godless education should continue for some more years, the influences that have brought about the chaos in the West, may find a safe harbour in Indian soil. It is therefore the duty of the State to devise some means whereby every child would be instructed in the religion of his birth. It is the duty of the society to so organise itself and press on the Government the need for action in this regard and also to supplement the efforts of the State by helping school authorities to provide for proper religious instruction in their schools.

We like to take this opportunity to thank our esteemed contributors, Dr. G. S. Arundale, Rev. J. H. Maclean, Rev. T. Gavan Duffy and M. R. Ry. K. Balasubramania Iyer. We are however sorry that we could not succeed in getting the view-points of educationists of other religious faiths.

JULY ISSUE

We regret the delay in the publication of this number but we are hopeful that the July issue will appear in time. Its principal contents will be "History in Secondary Schools."



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