

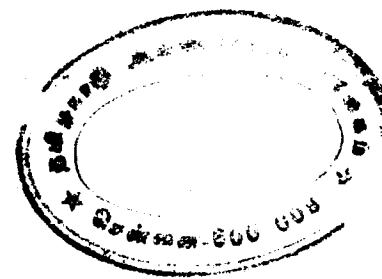
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154



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**HIGH SCHOOL
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THE INDIAN EDUCATOR

MR. V. ARAVAMUDA IYENGAR, B.A., L.T. — *Managing Editor.*

Vol. XIII.

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No. 7.

The Teacher in the New India

BY MR. R. RAMAKRISHNA, M. A., L. T.

I shall begin my paper with a quotation from an eminent writer on current problems. The writer says, "The teacher is the spiritual mother of society, the nurse of the nation's inner life, the shaper of human beings. He is the guardian of the moral conscience of the community. And in the stupendous work of nation-building, his contribution is the most indispensable. I look forward to the Indian teacher to contribute his quota to the bringing into existence of a new and glorious India. Even as the new India is going to be an improved edition of the old India, the teacher in the new India must be modern *avatar* of the ancient guru." This quotation puts in a nut-shell my conception of the teacher's mission in the new India.

That a new India is being built before our eyes we all see. The refreshing breezes of a Renaissance are breathing new life and vigour into the national body. The long dark night has passed away, and the freshening light of dawn is on us. The great mother, India, is awakening to an era of glory. In all the spheres of national activity we see a new outlook. A healthy enthusiasm is pervading the atmosphere. Of course no one can deny that poverty is still the badge of our tribe, that death and disease are uncommonly solicitous to us, and that dark clouds of ignorance are still hanging over us. But we have at any rate ceased to regard our chains of bondage as golden ornaments, and our cage of iron as a heavenly mansion. We have resolved to free our soul from its thralldom, and to shine with no borrowed light. After wandering aimlessly on foreign sands we have now learnt that there is nothing so congenial and wholesome as sweet home. We have decided to cast off alien costumes, and to be dressed in simple home-made cloth; we have decided never more to sing the songs of other regions, but only to warble our native notes. In short, we have decided to be ourselves.

It is this 'home-coming' of the Indian nation that is celebrated today in a hundred different ways—our passion for political freedom, for economic betterment, for national unity and for cultural advancement.

In the ushering in of a new epoch in the history of India, in the moulding into perfect form of an awakened nation, the teacher has a vital part to play. If the teacher does his work well and is true to his own being, if he does not allow base material considerations to attenuate the spiritual intensity of his mission, national welfare is assured. If on the other hand he is false to the sanctity of his profession, and sinks into unteacherly practices, the springs of national well-being will get poisoned. That this is true is seen from the position occupied by the teacher in the ancient India, in the golden age of India's history. While other members of society guarded the physical health of the community, the teacher was responsible for the social wisdom. It was he that kept the intellect of the people at white heat, and looked after the psychological needs of the community. He was not a book worm, did not merely indulge in 'intellectual opium-eating', and did not stuff his brain with ready-made thoughts and conclusions. He always read from the vast Book of life, and ever kept his mind open to the influences of new factors and the impressions of new discoveries. He was the pivot of society because he was not merely an instructor, an informant, but an educator, a pathfinder, a guide. And above all, he was a man of character. He was fitted in every way to be the leader of the people.

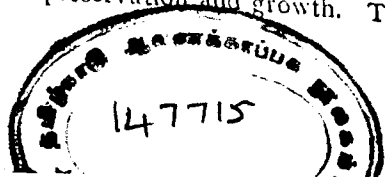
But today the teacher has fallen on evil days. For his sad plight he is not solely responsible, but he is certainly partly responsible. The sweeping tide of a material civilisation, the onrush of a philosophy of utilitarianism, the undue importance attached to the near and the immediate rather than to the ultimate, the keenness of the struggle for life—all these have served to bring the teacher down from his pedestal of glory. In the old days education was thought to be too sacred to be ever made a marketable commodity. The teacher had a twofold duty—to study and to teach—*adhyayana* and *adhyapana*. He was not to become a stagnant pool, but had always to enrich himself with the fresh waters of new knowledge. Such of us as feel that the getting of a degree is a license to a permanent suspension of study and research must take a lesson from this ancient injunction that the primary duty of a teacher is to learn and learn for all time. In the old days among the many charities enjoined upon a wise man the foremost was *vidya dana*—the gift of knowledge. Just as in its own interest a well must give freely of its waters to all, so too must a teacher teach for the sake of self-preservation and growth. The teacher gains as much from his teaching

as the pupil does. Therefore in the relation between the teacher and the taught in the old India there was no element of shop-keeping. How can the immensity of the inter-relation between master and pupil be at all measured in terms of a remuneration in the form of worldly goods? Teaching in the old days was not a trade at all. Our forefathers refused to permit the entry of businessmen and merchants into the temple of learning. And the pupils were not thought of so many sources of revenue. The teacher venerated the pupil as much as the latter did the former. For the pupil was not thought of as a nothing of which the teacher had to make something. The teacher's task was not to carry the pupil on his shoulders to the destination. He was only a co-traveller, a co-student,—the *upadhyaya*. Just as it is not the gardener that is the creator of the tree, and just as he is only indispensable because he helps the seed to have the necessary environment in which alone it can grow, so too a teacher just provides the proper atmosphere in which the bud of a pupil can blossom to fragrance. Every inch of the path the pupil must himself traverse. The teacher is but a pointer. All this was known to the ancients and they did not stop with theorising; theories were followed up by practice.

The ancient Indian teacher was not a mere tutor; he was a *kulapati*, and the *gurukulas* of old were homes of character-building, and not merely places where instruction alone was given. The pupil was a *brahmacharin*, and adhered rigorously to the vows of chastity and poverty. He learnt not so much from books and formal classes as from observation and emulation. The teacher taught more by example than by precept. Teachers and pupils lived together, and teaching and learning were whole-time processes, and not merely the work of a few hours of the day. The relation between teacher and pupil was more intense than that between parent and child. For the parent at best gives a body to the soul, but it is the teacher that helps the light of the soul to shine forth.

But today the situation has changed. The teacher has no more significance than a wage-earner. The teaching profession has even come to be regarded as the refuge of the thrown-outs of the other professions. For this arduous work of teaching, for this task which requires a high degree of special skill, anybody is considered fit. And society naturally pays no respect to the teacher.

This unsatisfactory state of affairs should no longer be allowed to continue. That society which does not see to the proper functioning of the teacher rings its own death knell. If the child is the father of



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the man, social prosperity is mainly dependent on the efficiency of the teacher.

But we teachers should not rest content with merely blaming society for not giving us our due regard. Honour never comes that way. We must do some serious self-searching, and readjust ourselves by shaking off from our being all undesirable accretions.

We teachers must primarily be men of soul. We must remember that our place of work is the *sanctum sanctorum* wherein the white-robed Angel of learning sits enthroned. We cannot afford to be unmoral and corrupt. We must be models of good behaviour and flawless conduct. Our sphere of activity is the region of the soul. Plain living and high thinking must be our ideals. Ours can never be the path of material abundance. We must be content with the ample bareness of poverty. We must seek our wealth in abundance of wisdom, in purity of living. Education has been defined as the manifestation of the perfection already in man. How can we help another being to bring out his perfection unless we ourselves are aspirants after, if not achievers of, perfection? Ours is the razor-like path of a righteous living. Day by day we must reflect in our own life and conduct the immaculate nature of the Supreme Preceptor. "A teacher ends by becoming a fool" a great writer once said, because a teacher is apt to derive satisfaction from the fact that he knows more than his immediate pupils, and may, like a ladder, help to uplift others and never uplift himself. We must therefore take care never to get antiquated, never to rust. Another charge against the teacher is that he is often standoffish, that he is never free from the teacher-consciousness, and does not feel at home at clubs and recreation homes. We must of course be merry members of society, and make our own contribution to the lighter side of life. We must ever remember that gloom is no sign of light. But yet our abode must be far from the madding crowd's ignoble strife, away from the din and noise of humdrum existence. We can never join the hilarious laughter of the unthinking multitude or be a party to the wild revels of the light-headed populace. We must find joy in 'unreproved pleasures free'. A calm demeanour, a meaningful serenity, a certain inwardness of spirit must distinguish us from the other folk.

We have our own difficulties, we are poorly paid, our service conditions are not what they ought to be, and it is our duty and our right to fight for professional betterment. But we must always be on our guard not to let these considerations affect the excellence of our

work. Our labours can never be measured in terms of money. And if society does not pay us adequately the children in our charge are not responsible for it, and they must not suffer in consequence. We must banish all thoughts of personal considerations and professional dissatisfactions when we step into the class room.

Ours is a sacred trust, and in the performance of our work we must exhibit the qualities of a hero who sticks to his path at all costs, unmindful of the scoffs of the ununderstanding lesser mortals, and unmindful of the lack of appreciation of noble endeavours.

My vision of the teacher in the new India is that of a god on earth, unsullied by baseness, untainted by darkness, scattering wisdom all round, inspiring men to aim high and dream nobly,—a sublime personification of the best traits of the Indian race, a possessor of the following qualities considered essential for a teacher by our ancients: control of mind and senses, austerity, purity, forbearance, uprightness, knowledge, realisation and faith.

My vision of the teacher in the new India is that of a *yogi* performing the perennial *yagna* of illuminating human souls by the brilliance of his own innerlight.

Partnership in Schools *

An Experiment.

BY MR. S. BALAKRISHNA JOSHI, B.A., L.T.

(Hindu Theological High School, Madras.)

A School of the right kind is not a brick and mortar affair. Nor is it mainly a place of instruction. It is a vibrant centre of social and national life, a living and growing organism with distinctive characteristics of its own. The main parties that, in one way or another, influence the vitality and the growth of a school are the Board of Management, the Head Master, the Teaching Staff, the Parent Class and the Pupils. Only when these regard the school as a joint concern and are permeated by the spirit of partnership, can it hope to fulfil its purpose.

Such a state of affairs does not, however, generally exist in our Schools. The Manager adopts towards the teacher the superior attitude of an employer towards a helpless and resourceless employee. The Head Master is often said to show scant consideration to the views and

* Paper read at the Tanjore Educational Conference.

feelings of the teachers, and to play the role of the little autocrat. The teachers, coming under the double lash of the Management and the Head Master, rapidly develop an inferiority complex, lose zest and energy, and regard their work as super-imposed drudgery. The parents, who are the ultimate pay-masters, are practically out of the picture, their existence being felt only on the eve of promotions or selection. The pupils look upon the school more as a prison-house than as a nursery where their minds mature, hearts quicken, vision expands and character develops. Thus, it is evident that there is in general no partnership, worth the name, in the prevailing system of school organisation.

It is possible, however, to transform this mechanical and centralised system into one actuated by the spirit of partnership. Only the human element needs to be brought more into play than authority. In other words, mutual trust, confidence, respect and sympathy must prevail among the parties concerned.

How is this idea of partnership to be worked out in practice? In the first place, it must govern the relationship between the Management and the Staff. Managements should provide teachers facilities to give expression to their views on matters affecting the progress and welfare of the institutions, and should give due weight to their considered opinions. Next comes the Head Master-Teacher Partnership. Head Masters ought to feel it their duty to consult their colleagues as regards the details of internal organisation and to share with them the responsibility in the conduct of activities—curricular and extra-curricular. The third aspect is the Teacher-Parent Partnership. Parents are the first teachers, and teachers are the second parents. If the work of the school is to bear fruit, the enlightened co-operation of the parents is a necessity. Hence earnest attempts must be made to enlist such co-operation. The last, but by no means the least, is the Teacher-Pupil Partnership. Education is a co-operative endeavour, involving two parties—the teacher and the taught. The emergence of 'Individual Methods' in recent times is an emphatic recognition of this basic, educational truth. Pupil-participation in the learning process is but the minor aspect of the Teacher-Pupil Partnership. The major and the more vital is the enlistment of the active co-operation of the pupils in the larger life and the nation-building activities of the School. It is the duty of teachers to afford pupils every opportunity to manage their affairs and to express frankly their views on matters affecting them. They should also try to give effect to such views when found feasible and practicable. These steps indicate the way in which the spirit of partnership can be infused into school life.

During the last ten years, an earnest, strenuous and persistent attempt has been made in our School to put into practice the ideal of partnership. Our sole object in briefly describing the experiment carried on by us is to share with brother-teachers our joyous experiences in this connection and to make it clear that the ideal sketched above is not impossible of achievement.

The Management-Staff Partnership: The Management's position has been stated in clear and unambiguous terms by the Honorary Secretary and Correspondent of the School in the following terms: "Managements should undertake their work in a spirit of public service. They should not regard the teachers as mere mercenaries or wage-earners, but should consider them as *co-workers in a common cause* and treat them with the respect due to Acharyas. Further, teachers must have on the Board of Management direct representation in consonance with the democratic spirit of the day. They, in their turn, must merit the honour by their work, worth, character and devotion to the welfare of children". This enlightened policy is not a mere paper declaration but has been carried out in letter and spirit. The revival of the good old practice of showing honour to the Acharyas on the occasion of the Deepavali by entertaining them at dinner and offering them presentations is a typical instance of the spirit that actuates the Management in its dealings with the staff. The election of one of us, and that rightly the chief of us, to the Board of Management in December 1932, has been an important step in the fulfilment of the Management's idea of taking teachers into Partnership. Another significant move was the constitution some years ago of an Arbitration Board to decide the issue when a teacher's services were to be dispensed with. When one or two such occasions arose the Management made it a point to consult the general body of teachers before arriving at the final decisions. If, however, it is under a cloud now, it is not the fault of the Management. The constitution of a committee of teachers to frame Leave Rules, embodying the teachers' views in the matter is yet another step. Besides, teachers have been given not a little freedom to work out educational ideals without let or hindrance. In these ways has the Management taken the teachers into partnership in the work of the School.

The Head Master-Staff Partnership: The same happy spirit of Partnership characterises to an intensified degree the relationship between the Head Master and the Staff. Our Head Master, through the Masters' Association of which he is the Founder, has taken the staff into his confidence and has shared with it his responsibilities. A few typical instances may be cited to illustrate the nature of the partnership.

In the matter of selecting Text-Books, the teachers have had all these years a free hand. Early in March every year, the Head Master appoints committees for selecting text-books, giving them only the general direction that books should be chosen on account of their intrinsic merit, suitability and comparative cheapness. All possible care is taken to see that no extraneous influence is brought to bear on the committees in their work. The Head Master accepts the recommendations of these committees, and they meet with the final approval of the Management. The matter of deciding school promotions is another joint responsibility. Teachers meet two or three days prior to the commencement of the academic year, hold prolonged sittings, study the marks, frame rules, consider each individual case and make their final decisions, the promotion list being signed by all, the Head Master being the last signatory. The framing of the Time-table is done by a special committee of teachers after consulting those who wish to have their say in the matter. In 1934-35, the Head Master took the initiative in constituting a committee of the Masters' Association to tackle the vexatious problem of Private Tuition. The conclusions arrived at by the Committee have since then been given effect to. When cases of alleged lapses relating to the work or conduct of teachers arise, the Head Master, instead of constituting himself the sole judge, consults the elected Court of Honour, consisting of three members of the Masters' Association, and abides by its decisions.

It may appear from what has been stated above that the Head Master is a mere automaton, simply dotting the i's and crossing the t's of his colleagues. But the truth is far from it. He exercises effective and continuous supervision over the work of the teachers. His object in doing so is to offer helpful criticisms to level up the general efficiency of his colleagues. This he does by constantly meeting the teachers. At the end of each of the three courses of the school year, he convenes special meetings of the staff when members are given full freedom to point out administrative defects and to ventilate grievances, if there be any. He has stated times without number that he is ever prepared to justify his actions at the bar of the Masters' Association. It will thus be seen that the principle of partnership between the Head Master and the Staff has been incorporated into the internal working of the School.

The Teacher-Parent Partnership: A series of steps have been taken by the teachers to bring the Home and the School into fruitful contact. The genesis of this contact lay in the issue of periodical Pupils' Progress Reports to the parents. In the words of the illustrious educationist, the late Father Bertram, these reports are "precious

human documents". The inspiring convention has been established that Class Masters should pay at least three visits to the homes of their pupils in the course of the year and make an effort to study the environment in which the boys are brought up. Parents, in their turn, have got into the habit of visiting the school and interviewing the Head Master and the Class Masters regarding the conduct and progress of their children. The parents have formed themselves into an association, under the auspices of which the Parents' Day is held every year. On the day short talks are given by teachers on topics of practical educational interest in which parental co-operation is at once desirable and helpful. They have an opportunity to study all the school records and documents like the Class Progress Registers, Teachers' Individual Study Pocket Note-Books, Pupils' Punctuality Register, Teaching Notes, etc., which are exhibited for their scrutiny. Their intimate knowledge of the work of the school has convinced them that the teachers sincerely strive to do their utmost for the children. It is the barest truth to state that there has not been during the last ten years any case of misunderstanding worth recording between the teachers and the parents of our school. On the contrary, the parents have been uniformly extending to the school their whole-hearted co-operation. They make it a point to attend in fairly large numbers the various public functions of the school. They eagerly await the release of each issue of the School Magazine because of their intelligent interest in the work of the school and their genuine desire to watch its progress. Perhaps the most striking instance of their co-operation is their solid material support to the school on the occasion of the enactment of a drama year after year in aid of the School Funds and their continuous contributions in cash and kind towards the feeding and clothing of the poor boys of the school under the auspices of the Dheena Bhandu Sangam. The Parents have come to feel that the School is as much theirs as it is the teachers'.

The Teacher-Pupil Partnership: The most vital aspect of partnership in schools is, however, the partnership between the teacher and the pupil, the others being only ancillary. Extra-curricular activities alone provide ample scope for this partnership. The various organisations like the Boys' Union, the Athletic Association, the Bhajana Sangam, the Deena Bandhu Sangam, (Association for feeding poor boys), the Boys' Savings Bank and other associations have active committees of boys besides teachers in charge of them. The pupil-members practically manage them, the teachers stepping in only when their help is necessary. The Boys' Own Bharata Mata Mart, a concern to encourage Swadeshi and Khaddar spirit, is manned, managed and

financed entirely by the boys themselves. Special mention must be made of the Service Corps of the School, consisting of the senior boys, who actively co-operate with the teachers in the maintenance of school discipline. The brunt of responsibility is borne by them during the annual excursion of the school when nearly 500 members—pupils and teachers—go to a place of pilgrimage and live there the family life for four or five days. All details regarding the Excursion—which is perhaps the most onerous of our undertakings—are mostly decided by boys themselves.

Partnership of the most effective kind is exercised by the pupils through the Boys' Representative Council which has been functioning for the last six years as their Parliament. It is the forum from which the members voice forth the pupils' point of view on many school matters. The suggestions put forward by the council cover a wide range from asking for better chalk for class use and for Swadeshi pencils with the school name on them to running a raffle to augment the resources of the school. Even a superficial perusal of the very interesting minutes books of the successive secretaries would give an idea of the very intelligent and practical interest which the council takes in the affairs of the school. This pupils' Parliament has made the boys realise in a very vivid sense that the school mainly exists for them and that it is a partnership in which they have their due share. The council has been showing an increasing sense of responsibility, with the result that the Head Master has thought it fit to consult it during the last two years even in the matter of framing rules of promotion and 'selection'. It is a fact, though it may sound strange, that the rules recommended by the council have been stricter than those eventually adopted.

There is also the Boy's Court of Honour, consisting of ten elected members. Cases of grave misconduct on the part of boys are placed before it. More royal than the king, this court discharges its magisterial functions promptly and without fear of favour. It may be mentioned in passing that these two pupil organisations were singled out for special commendation by the late Mr. A Rangaswami Iyengar, the distinguished editor of the Hindu. It will thus be seen that the Pupil-Partnership in the affairs of the School has been of a very real and fruitful kind.

RESULTS.

A few results that have accrued from this four-fold partnership may be stated here to demonstrate the desirability and the necessity for its general adoption. Our School has carved out for itself the repu-

tation of being "a premier institution" "with a distinct personality of its own", to quote Mr. N. S. Subba Rao, an eminent educationist and the Vice-Chancellor of the Mysore University. The teachers have been able to give of their very best in the service of the school and to experience the joy of creative effort into the bargain. The Management, on the one hand, and the parents, on the other, have come to show increasing confidence in, and regard for, the teachers. The tone and the atmosphere of the school have remarkably improved as is borne out by the fact that the Boys' Court of Honour has had no cases at all to try in recent years. The boys have learnt to love the school and to be jealous of its honour and fair name. Even after they leave school and become Old Boys, they continue to show their abiding love of their 'alma mater'. The growing feeling of 'Guru Bhakti' is yet another visible result. The offering of Guru Dakshina in the shape of fruits, flowers and 'pansupari' by the outgoing pupils of VI Form has become an annual fixture in recent years. Boys willingly submit themselves to the discipline of the school because they have had their due share in its evolution. A striking instance which occurred three years ago will bear testimony to this fact. The Boys' Representative Council had decided that the school should work on a particular day, though under normal circumstances it should have been declared a holiday. The decision had to be taken to make up the minimum number of working days in conformity with departmental regulations. There was a kind of general strike of pupils that day. A hostile crowd gathered in front of the school and demanded its closing, causing it damage. The boys manifested their sense of exemplary discipline by calmly minding their work as if nothing had happened.

FACTORS CONTRIBUTORY TO THE SUCCESS OF THE EXPERIMENT.

If the experiment sketched above has proved successful in our school, it is not a little due to the community life that it has developed. Daily congregational prayer, weekly pujas, celebration of Hindu National festivals, pilgrimages, excursions and, more than all the daily meeting of the pupils and the teachers on the sportsfield have made us all feel that we are the members of a joint family. An atmosphere has thus been created conducive to good feeling, amity and co-operative endeavour.

The ultimate factor in Education is, however, not any system but the personality of the teacher. Only a band of earnest and enthusiastic teachers, who have faith in their work and calling, and who have the good fortune to enjoy wise, sympathetic and dynamic leadership

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can work out any educational experiment. Head Masters, no doubt, hold the key position in the matter of educational reform in Secondary Schools. They form the nexus, linking Managements, Staffs, Teachers and Pupils in the common work of schools. It is superfluous for me to state that, to the foresight, initiative, and, more than these, to the continuous and consecrated service of our Head Master, we owe the inauguration and the prosecution of the experiment of partnership in our school.

CONCLUSION.

Let us not forget that this idea of partnership is the very foundation of the Hindu Joint Family, in the affairs of which the son has an undivided interest along with the father. The school is an extension of the Home, and the same spirit of partnership must needs prevail in it. Hence it was that in ancient India when the Guru took up the boy, he continued the tradition of the joint family. The opening words in which the Guru greeted the pupil were: "Let us live together, work together and grow *in heroism* together". May we profit by this great Upanishadic saying and take our boys into partnership with us in our schools. Only then can our educational institutions become in a real sense the nurseries of the nation. Only then will the work of the teacher become the highest national service which a citizen can render.

Toleration. (Culture Cult Propaganda)

BY DR. S. S. NAM OF TITI

THUS SPOKE DR. NAM:

My dear people of Orur,

After having spoken to you about cleanliness, urbanity and learning in my first three lectures, I mean to talk to you now about toleration as an essential ingredient of culture. A really courteous and learned man must necessarily be tolerant, for toleration is born out of gentlemanliness and knowledge of the life and manners of men in the wide world. Learning is not effective if it cannot make us tolerant. The chief characteristics of a learned man are a breadth of outlook and a catholic temperament. Knowledge makes us sympathetic to other people's views and ways of life and prevents us from thinking ill of others because they do not think and act like us. It endows us with the charitable disposition of granting that others may be quite right in *their* ideas and ideals though they may differ from our own and we may be wrong though our reasoning powers and training dispose us to hold ours as the right ones. Devotees in the temple of knowledge often have to confess that views to which they have been wedded for long as the only correct ones have to be given up as incorrect. Then and thus come to them a sense of humility, a disinclination to be dogmatic, and unwillingness to be fanatic in their beliefs and persecute others brave enough to differ from them. The result of such a mental development is the spirit of toleration which involves a readiness on our part to allow others the liberty to have their own views, beliefs and ways of life though we are in a position and possess power to compel them to adopt our notions, creeds and manners of life.

Voltaire wrote in his 'Philosophical Dictionary', "What is tolerance? It is a privilege which human nature is entitled to; we are all so compounded of weakness and error that it behoves us mutually to forgive one another's follies. This is the very first law of nature. Every man persecuting another for not being of his own opinions is a monster." The monstrosity becomes all the more glaring when we remember that a man's opinions depend very much less on reason than on the suggestions he has imbibed in his early years. A great thinker writes, "Even before birth the mind of the foetus is affected by the desires of the mother or accidents to her; and immediately after birth the grand cheat begins to delude us from every quarter. The midwife

uses charms; the priest baptises the child with superstitious rites; the nurse frightens him with bugaboos; the tutor tells him of satyrs and genii; the university indoctrinates him in the usually false maxims of the priest and of the governor." When such is the case, how can reason help us to find out the correct views to guide our lives?

Of all influences on human mind, it is that of religion and superstition that makes men intolerant to a large extent. The greater the regard for religion which prevails in a community, generally the more intolerant they become. In the name of religion and for the establishment of the 'true religion', many countries in Europe have witnessed cruel persecutions and bloody massacres. Religious fanaticism is, perhaps, the worst of all fanaticisms, for there is no possibility of arguing against beliefs and disproving the convictions of the persecutors. Time only brings the remedy. The persecutions of Henry VIII, Edward VI and Mary for imposing their religion on the English, the bloody massacres of the Huguenots in France and the horrible Thirty Years' War for religion in Germany are enough to prove that religious toleration is quite necessary for human happiness.

In India religious toleration has prevailed to a very remarkable extent. It was sedulously fostered especially when new creeds were encouraged by the rulers. Asoka, the emperor of all India, when he wanted to spread the tenets of the new faith, Buddhism, was an apostle of toleration. Even to-day, the Hindu and the Buddhist are, it seems to me, more tolerant than those belonging to other religions in the world. It is not owing to their lack of love for their religion but only owing to their distaste for intolerance to other religions that they are so tolerant. That all people should be free to follow their own religions without any force being used for conversion is a proposition which is now accepted everywhere as the correct policy to be followed by men of culture. Yet in our country long noted for toleration, religious fanaticism is rearing its head very often now-a-days.

Mr. J. Nehru regrets this development in our land in his Autobiography and wishes to make a clean sweep of religion itself, as it sets up men to break each other's heads. "Almost always it (religion) seems to stand for blind belief and reaction, dogma and bigotry, superstition and exploitation, and the preservation of vested interests. Organised religion, whatever it may have been, to-day is very largely an empty form devoid of real content. Mr. G. K. Chesterton has compared it (not his own particular brand of religion, but others!) to a fossil which is the form of an animal from which all its organic substance has entirely disappeared; but which has kept its shape, because it has been

filled up by some totally different substance. And even where something of value remains, it is enveloped by some other and harmful substance." 'Religion,' says Mr. Nehru again, 'seems to me to be the enemy of clear thought, for it is based not only on the acceptance without demur of certain fixed and unalterable theories and dogmas, but also on sentiments and emotions and passions. It is far removed from what I consider spirituality and things of the spirit and it deliberately or unconsciously shuts its eyes to reality lest reality may not fit in with preconceived notions. It is narrow and intolerant of other opinions and ideas; it is self-centred and egotistic, and it often allows itself to be exploited by self-seekers and opportunists.'

Real religion, however, does not consist of blind beliefs, bigoted dogmas, superstitions and exploitations or the preservations of vested interests. Nor is it empty of real content, being made only of rites and ceremonies, fully or partially understood or even mis-understood, and of sacred books, asceticism, fasting, feasting, prayer and notions of the next world, narrow conceits of self-importance leading men to think low of others differing from their religion, and regard them as fit for being saved only through the blessing of their beliefs or being suppressed or oppressed or persecuted or murdered. Even Mr. Nehru says, "Yet I know that there was something else in it, something which supplied a deep inner craving of human beings. How else could it have been the tremendous power it has been and brought peace and comfort to innumerable tortured souls? Was the peace merely the shelter of blind belief and absence of questioning, the calm that comes from being safe in harbour, protected from the storms of the open sea, or was it something more? In some cases certainly it was something more." To quote again some of the quotations of Mr. Nehru is to acquaint ourselves with the true significance of religion and with the need for the possession of a faith. "No man can live without religion," Gandhiji has said somewhere. "There are some who in the egotism of their reason declare that they have nothing to do with religion. But that is like a man saying that he breathes but that he has no nose." "Whatever introduces genuine perspective into the piecemeal and shifting episodes of existence," or "any activity pursued in behalf of an ideal end against obstacles, and in spite of threats of personal loss, because of conviction of its general and enduring value", is religious in quality. If this is religion, says Mr. Nehru, no one can have the slightest objection to it. Yes, true religion has that essence but it is dressed up differently by different people in consonance with their past traditions and teachings of their own preceptors. One should not quarrel with the liberties

people take for dressing themselves and their notions of true religion. Only all should enjoy equal freedom in all other respects in a state without any body being penalised for his opinions in religion or for that matter on any other question.

Therefore real religion cannot and should not create intolerance and persecution. It is only extreme love of any organised religion filled with false notions of self-importance, dogmas and prejudices that can cause intolerance. It is something like patriotism making men think well of their own country whatever it does, and ill of others without good cause. Thus do some nations puffed with power try to exalt themselves by force at the expense of others. Patriotism and any other narrow loves and affinities lead men astray into blind beliefs and sentiments, unless they take particular care to be level-headed and broad-minded in their dealings with those that differ from them. Again caste and class systems produce a lot of intolerance and feuds based on it. The remedy, I will suggest for all such intolerance, is not the destruction of all such loves and systems in the world and an artificial compulsory moulding of humanity into one faith, one state, one class or caste. It will only spoil the beautiful variety in humanity which a poet of humanity can appreciate and sing about as a poet of nature does with the variety in Nature. Variety has been described to be the very spice of life. Nay, it is bound to be the cause of all progress as it cannot but set men athinking and fashioning themselves better by thought thus provoked. The world will be a poor world indeed if instead of variety in faith, and ways of life embodied in various institutions, systems and divisions of people, there were one dull monotony. That should inevitably tend to a dead formality of unrelieved universal prevalence. My remedy is only toleration for all faiths and organisations and the full enjoyment of liberty to develop and improve, each in its own way, without being a hindrance or tyrant against others. Let all take the vow to be tolerant to other creeds, castes, classes and countries, if these do not play the tyrant but only want to grow according to their own views and opinions.

If we consider the vast differences in faith and organisations of men based on their beliefs and opinions on all matters, social, economic, and political, one has to grant that toleration, like honesty, is the best policy to follow. Indeed toleration has been the one remarkable tendency to result from progress of knowledge and advancement of culture and civilisation. To-day it will only argue lack of culture and civilisation if any man or community or state were openly to advocate a campaign of persecution based on religious or other grounds. Enlighten-

ment cannot but result in catholicity and tolerance. Helvetius, a great thinker, points out in his treatise 'On Man' that every man believes on the authority of his nurse and his tutor that his own religion is true and all others false; the author proclaims that there is a truly universal creed founded on eternal and invariable principles and as demonstrable as a proposition in geometry. This religion consists principally in a belief in God, who says to man, 'I have created you and I have endowed you with five senses, with memory and with reason. I wish you to use your reason to gain a livelihood. I wish also that by cultivating this reason you should come to a knowledge of my universal moral will; that is, to a knowledge of your duties to society, of the means of preserving order, and finally to a knowledge of the best government possible.' 'That is,' says Helvetius, 'the only religion I wish for men; the only one which can be universal and worthy of the dignity of God.' Thus he reduced religion to simple morality. Indeed this conception of religion as something which should make people pure, honest and perfectly moral seems to me to contain the core of all religions.

Perhaps, Frederick the Great of Prussia had such a view when he made the memorable declaration on his accession:— "All religions must be tolerated, and the magistrates must notice them only to prevent any religion from disturbing another, for in this country every man must go to heaven his own way." Indeed far from regarding variety of religion as a danger and weakness to the state, as almost all statesmen had hitherto done, he thought of it as a distinct advantage. Despising Christian dogma as he did, the ruler found in Christian ethics a useful support to the state.

When one reads what even the founders of religion, or its teachers have said, one cannot but grant how toleration of all creeds becomes almost a creed of all creeds. "Be brave and sincere; then follow any path with devotion, and you will reach God." (Lord Krishna). "The perfect man knows that religions are many but that Reason is one. The broad-minded see the Truth in different religions; the narrow-minded see only the differences." (Confucius). "Whatever be your relation, associate with those who think otherwise. All have a quarter of the heavens to which they turn, and wheresoever they turn—there is the face of Allah." (Mohammed). "Oh people of the earth! Make not of the Religion of God a source of variance amongst you. Verily it was revealed for the purpose of unifying the whole world...that all nations should become one in faith and all men as brothers; that the bonds of affection and unity should be strengthened; that diversity of religion should cease, and that differences of race be annulled. And so

it shall be! These fruitless strifes, these ruinous wars shall pass away and the Most Great Peace shall come. Let not a man glory in this that he loves his country; let him rather glory in this that he loves his kind." (Baha-U-Llah).

Here again are a few quotations from a Persian Rosary of Nineteen Pearls. "Stop the circulation of the poisonous germs of religious fanaticism through your veins and arteries, and through those of your children. Never argue with any soul concerning his religious beliefs. Religious controversies lead to hatred and separation. Religion is Love and Fellowship and not theological dogmas and creeds. When you have Love and Sympathy in your heart for your fellowmen, you have the highest type of religion; no matter by what name you may call yourself. Rest assured that the emancipation of the world is through the nameless God of Love, and in the Nameless Religion of Love." "Religion is a personal relation between man and his Maker. For God's sake do not interfere with it; do not organise it; neither try to reduce it to so many 'statements'. Organisation in whatsoever form is the death-knell of religion. Do not only preach this. Practise and teach it. Let no one dictate to you what you should, and what you should not believe, and do in your spiritual life. The ultimate authority is the Authority of the Spirit within you and not the authority of any man, dead or alive." "Live above the world of faith and infidelity; religion and atheism; orthodoxy and liberalism; angel and devil; truth and error...and you will be living with and in God...THE GOD OF ABSOLUTE GOOD; THE GOD OF ABSOLUTE BEAUTY; THE GOD OF ABSOLUTE ART; THE GOD OF ABSOLUTE PERFECTION." "In religion there is no compulsion. The path to spiritual unfoldment is not by restriction and constraint; not by anathema and excommunication; but by constant progress from world to world, from star to star, from constellation to constellation, forever and without end!"

My dear people of Orur, so do not on any account become intolerant. One strange argument for intolerance is that we cannot tolerate what is wrong or bad. I ask, who is to decide whether a notion or an action or behaviour based on it is right or wrong, good or bad? Judge not. Live and let live. Be TOLERANT in addition to being clean, gentlemanly, and learned.

The Tyranny of Examinations and Marks

BY MR. S. VISWANATHA IYER, B.A., B.T.

We are so practical a nation that we need every now and then some one to warn us of materialism—to tell us about something which may not be tested by examinations and rewarded by marks, to remind us nobly that "Education is the transmission of life from the living". We have little imagination and less faith; so tests abound. We have test tubes in our laboratories and test matches in cricket.

We must not object to be tested so long as the test is fair. But we know from bitter experience that examinations, specially external examinations, are very often very quite unfair. The more general the examination is, the more it is standardised, the greater the chance of injustice in individual cases. It is almost impossible to test a young person's educational proficiency by such impersonal means, as an external examination unless we reduce the test to a merely mechanical one. This is precisely what happens in schools which are gauged entirely by the system of results. All the children are tested every year at an examination conducted by external examiners. In this, mass production is secured, intelligence is killed, and ideals are neglected. The schools become factories. The system goes on, unwept, unhonoured and unsung.

We get a glimpse of a more enlightened use of examinations to-day in what takes place at the Universities. Here the professors examine their own students on the special lines of work, which have been presented to them, and have the help of fellow-teachers from other Universities to keep up the standard of University honours in the various subjects. The Secondary schools are less fortunate. The pupils are examined in the main by those teachers, whose knowledge of the performance of youths and maidens of sixteen and seventeen, is not very convincing. The teachers at the schools are not directly consulted in these examinations, although there are representative teachers in the examination boards; the pupils' school record is not at all consulted in what is called "border line" cases; and there is a growing tendency to make such examinations national instead of local. There is no co-operation between teacher and examiner. A fixed percentage of marks for all subjects has brought about a deadly uniformity, and a fixed examination type. Interest is deadened, originality extinguished and experiment is prevented. This sort of testing will make the examination the

master of the school and not its servant. What is required is an individual syllabus drawn up by a teacher who knows his subject and wishes to treat it in a special way in accordance with his own qualifications and the interests of his pupils—perhaps with some very definite bias for sufficient reason. The work of the pupils in an examination which might conceivably be, either written or oral, or both, should be tested by the teacher in co-operation with an external assessor, or the teacher should supply a list of his pupils in order of merit, and the examiner should take note of the work as reported by the teacher and give the pupils credit for what the school is able to guarantee. In time the need even for such a limited form of partly external examinations should disappear, and the University be able to accept the statement of any duly qualified school affiliated to it. This freedom is secured at present in America, where doubtless compensating tyrannies abound.

What is sauce for the goose is sauce for the gander, and any attempt to bring back on the Primary Schools or the Middle Schools the burden of external examinations needs to be stoutly resisted. There are so many people whose only means of securing efficiency is "checking off" other people. It is those who are themselves imitative who resent originality. Yet we should all realise that it is the special out-look of the school, its general tone, its living force, which really matter. One can hear the crack of the overseer's whip in most of the arguments for the reimposition of external tests. "Check your teachers, frighten your teachers, weaken your teachers and examine them", is a poor slogan. In its place a variant can be suggested. "Train your teachers, inspire your teachers, encourage your teachers and trust them."

Those teachers whose ideals are low, who are ungenerous and untrustworthy—if any exist—will be just the people who knowing on what a low level one intends to test them, will respond by making the cleverest arrangements to circumvent us. We may break the heart of the enthusiast, whilst the slacker is grinning at the clever way he had misled us. We cannot imagine that the schools which secure 98% or more of passes are the most honest and efficient institutions. Evidently there should be illicit associations of high percentage earners. Examinations are a growing tyranny, and their most deadening effect is the monotony of the teacher's work. Freedom is associated with new efforts, new views, a constant changing of plans to suit new conditions, growth and development. The poor prisoner says: "Of seed-time or harvest, of the reapers bending over the corn or the grape gatherers threading through the vines, of the grass in the garden made white with broken blossoms or strewn with fallen fruit: of these we know nothing, and can know

nothing. For us, there is only one season, the season of sorrow. The very sun and moon seem, taken from us. Out-side, the day may be blue and gold, but the light that creeps down through the thickly muffled grass of the small iron-barred window beneath which, one sits is grey and niggard. It is always twilight in one's heart." But there is a great deal of educational twilight in the school prisons now-a-days.

A corresponding subject which concerns our present day schools is the question of marks. Marks are the first stages of the great testing system. In some schools, marks are supposed to be allotted for each lesson. These are then totalled by the week, month, or term. Mark adjustment is succeeded by place-in-form lists and a mechanical equivalent is obtained for each scholar's work and ability. One has known cases where the mark system has been a nightmare of dread and worry to the whole staff, and the amount of competition introduced by it sufficient to set each pupil against all his fellows. Surely the sanest method of competition is the struggle of each student to improve his own record. The ideal form will have as its aim that all the pupils are doing well. The individual performance of members of form could be recorded by using a system that estimates ability and industry without bringing the statement of results into the realms of mathematics. The use of the system of Class I, II and III marks, is well known and well supported now-a-days. It will kill the mark-hunting spirit which refuses to work without numerical bribes, and limits the possibility of adding marks together in mercenary competition.

The correction of the pupil's exercise is another problem of the schools. It is obvious that in written exercises errors should be noted, either by the teacher or by the pupils themselves and a correct copy secured. The old fashioned method of a clean copy after revision is still quite wholesome. On the other hand there are exercises such as the working out mathematical problems or making a sketch, where the ill-results of actual "marking" of the exercise have not so obvious a result. Many of the exercises worked by the pupils can be over seen during class-work,—the geography master may rapidly examine the maps he has asked for. There is obviously no reason, if one accepts the general system of marking by classes, why every exercise worked out should be classified. Errors should be detected and mistakes corrected. The system by which this is done should not overwhelm the teacher. As a rule the more rapidly the marking follows the working of the society the more effective it is. Nothing is more pathetic than to note a young teacher red-inking page after page of exercises which the pupil will instinctively try to ignore and to which he will not willingly refer.

Loose-leaved books are both good and bad. Their use needs to be carefully guarded lest they be a very convenient method of promoting oblivescence; certainly when they consist of a number of exercises chronologically arranged and all correct, they do avoid the "inferiority complex" which is encouraged by the sight of past unfortunate adventures of the inaccurate and sometimes despairing pupil. Finally there are some subjects which should not be examined or marked, especially religious instruction and moral training. The cultivation of the smug and the humbugging is to be avoided. Many a young rascal has received a prize for religious knowledge. Even essays on moral subjects are psychologically unsound, as they divorce sentiment from action and encourage priggishness.

The Colonial Training of German Women

COLONIAL SCHOOL FOR WOMEN AT RENDSBURG.

A NEW GERMAN PLAN.

(BY EUGENIE VON GARVENS).

EDITOR'S NOTE: Germany has begun to train her young women for careers as colonizers. The "Koloniale Frauensschule"—"Colonial School For Women"—is at Rendsburg. The School has been recently established to prepare young woman for life beyond Reich frontiers. In the following instructive article the learned writer explains that the training at this school is along practical rather than strictly academic lines.

The great swing bridge across the Kiel Canal outside Rendsburg swung open. We had to wait outside the barrier along with many other vehicles, but the time was not wasted, for passage was being given to a torpedo boat, and everything to do with the Navy attracts the attention of everyone, from the smallest boy to.....but more of that hereafter.

The torpedo boat moved slowly in the canal as usual, for if vessels moved at higher speed the larger waves caused would gradually destroy the embankments. So meanwhile we had a good look round and asked the gatekeeper about the places of interest in Rendsburg. He advised us to make a closer inspection of the large and impressive building beside the Canal, the Colonial School for Women and the pride of Rendsburg. But we were not so much interested in admiring its exterior as in obtaining an idea of the school and its work. We had

arrived just at the right moment to see how glad young girls also are to see the boys in blue. There was much waving, signalling and laughing, for the torpedo boat was about to drop anchor. That seemed worth noting to the girl pupils.

But in spite of all these gay doings we were impressed by the good training when we sent in our names to the Director of the school as we wished to be allowed to see the girls at work and hear about the aims and objects of this institution. The latter may be briefly described as "to train the pupils in general human efficiency". That sounds as simple as the young people themselves, but it implies much more than the words may appear to mean. "General human efficiency", in the sense of training for the colonies, means that, in the first place, these young girls must be given preparatory training so that they may act as representatives of Germandom abroad some day, and that they must be steeled for such tasks as colonists, so that in no situation, however difficult, they will suffer physical or mental shipwreck.

It was merely necessary to observe the energetic faces of these young girls in the house, the garden, the domestic buildings and the stables, while we visited the extensive grounds and all the buildings, under expert guidance, to realize that the girls are thoroughly aware of the seriousness of the matter and that everyone cooperates, from the senior teachers down to the youngest pupils. The teaching staff have all spent many years in the colonies in the school of destiny, and the pupils, who have the same object in view, namely to work for their homeland abroad, give daily proof of their varying abilities. It is not love of adventure or romance that brings them here. They are following a call, based on the will to do responsible work, and they know that a settler's life overseas or on the frontier posts of Germandom can never be mere child's play.

Hence, the moment one enters the Colonial School for Women one has the delightful feeling that one has come to the right place to be cheered up. And this is soon followed by the less comforting feeling that we older women ought honestly to admit that we were not so suitably and correctly trained, and that it would be best to make a fresh start here, even without any intention of living in the colonies. Here briskness and strict self-restraint are the rule. Here one sees nothing but faces with honest upright eyes, strong capable hands, and just as much comradeship as obvious womanly dignity and warmth. One feels absolutely at home among these girls because each of them attends to her job with unusual independence, whether the washing she has to do

is much or little, whether she cooks for a family of ten in the large kitchen, or does her best in the tiny "colonial kitchen" with a spluttering petroleum cooker and simple utensils to prepare a perfect meal for the table of the Director of the school, ready to the minute.

In this school no girl knows what work she will have to do in the course of the day, just as it happens in later life. When the cows are not easily milked, when the butter or the cheese for keeping, which she makes herself, are not a success, when a poker or other household utensil is lacking, or its soles have to be mended or wooden clogs made, she always has to fall back on her own resources. She stands, as we see with astonishment, at the anvil or the lathe, she lays drain-pipes, she ploughs, saddles her mount, rides, drives, digs, hoes and, when there is no horse, yokes herself in front. She knows how to build frames and greenhouses for early vegetables, and how to keep house in the best sense of the words. In the separate houses, which stand quite alone and far from the others, there are little communities of seven who manage everything without guidance, and have to render account of how the money has been spent, how the day has been passed, and what work has been done.

One sees groups playing games, and others practising rifle shooting, for it may happen to any of them that she may have to go about armed, either for hunting or to protect her own person or her home. Unexpectedly we had an opportunity of seeing these girls receive and entertain visitors with all the charm and assurance of grown up women. A detachment from the torpedo boat brought an invitation to tea and dancing in the evening. It seems right to the ship's officers and the school authorities that people who are pursuing the same object should learn something of the life and work of others. The detachment is to be given some idea of the girls' daily life and are taken on a thorough tour of inspection by a few who are unemployed for the moment. Joking remarks are made to those who do not let themselves be disturbed at their work, of course nearly every sailor is a teasing critic. But here the eleventh commandment applies: "Don't let yourself be bluffed", and many a one who professes to know better moves on with a flea in his ear, or admits that he could not have done what he criticized any better.

They are all looking forward to the evening, but duty comes first and all stick to their jobs. We see on every hand that no practical devices, such as craftsmen use, are forgotten, whether for building a farm or of which knowledge is necessary owing to lack of craftsmen. It is

the same with knowledge of foreign languages which, in addition to the usual French, English or Spanish which are spoken in turn in the house with foreigners, may be extended to knowledge of native languages which is of great advantage later on in communicating with native workers and traders.

The pupils are not considered ready for working the colonies when they leave the school, but must spend two years doing practical work as helpers in Germany or with Germans living abroad in Europe. These are years of apprenticeship, and, if everything goes well, there is then no objection to finding jobs for the girls in overseas countries.

It is a school of life, before the real responsibilities of life have begun. Its necessity is confirmed by the large number of applications of which only the best can be accepted by the school management with their good knowledge of human nature. Anyone who cannot stand the training or misuses the independence allowed her brings about her own discharge from the school. Those who remain become genuine pioneers of Germanism.

Parental Co-operation

BY MR. D. V. CHICKERMANE, B.A., B.T.

Many parents and guardians think that their duty towards the education of their wards is over when they have secured them admission in a well-conducted school. Hence they rarely take the trouble of enquiring about the studies of their children or watching their progress. This state of things may be due to either want of time or ignorance on the part of the guardians. They have their own work to attend to and in these days of heavy work one can hardly expect them to find sufficient leisure or energy after the day's hard work, to enquire about the progress of their children. In the case of some parents illiteracy comes in the way. School going is not now restricted to the fortunate few from the higher classes, but a large number of students from lower and backward classes are daily pouring in to share the benefits of education. The illiterate parents of these pupils hardly understand what is being done in schools and have to rely solely upon reports given to them by their children.

As education is becoming more and more popular, the necessity for parental co-operation is being felt keenly. The aim of education is

not merely to enable the taught to pass examinations, but to bring about their mental, moral and physical uplift. In the cases of the last two, no tangible results can be achieved by the teachers without the co-operation of parents. As for mental development, home supervision is essential in the case of duller and backward students, though the intelligent can afford to do without it. The pupils who attend the school are under the control and supervision of the teacher only for about five hours a day, greater part of the day being spent at home. It is obvious from this that the influence of parents and those at home is more powerful than that of the teacher. Sometimes the work done by the teacher in school, is undone by contrary forces working at home. But often the teacher's efforts in school bear no fruit under conditions of neglect at home. In such cases, though the intelligent pupils can pull on, the duller students are hard hit and several times have to spend more than one year in a class. A teacher has often to attend to large classes of pupils, and in addition is saddled with a good amount of clerical work. Thus he finds very little time for individual attention to his pupils. He can within the limited time at his disposal give general directions and guidance to his pupils about the work to be done. Very often he has no time to see that his directions are carried out. This has to be done in such cases by parents. Parents anxious for the welfare of their children should always keep themselves in touch with the work at school.

It has been realised by educationists that best results can be obtained in education by co-operation with parents and several devices are used to secure parental co-operation. One of these is the invitation extended to parents at school sports and other similar functions. Even this simple invitation is not sometimes responded to by parents either for want of time or through indifference. Where however parents attend such functions, they get a general idea of the school, a record of the matches and trophies won by the school and the percentage of passes scored at the University or public examinations. But such occasions do not give them much information about the studies of their children unless they enquire the same from the teachers. A second device, used with greater success, is the monthly progress report sent to the parents about the results of the Weekly or Periodical examinations held in the school. But I have often noticed that some parents sign them without even caring to go into the details. They think it to be a part of school routine like payment of monthly fees and attach no more importance to it. In the case of illiterate parents, this device is practically useless.

Some schools have started parents' and teachers' associations to bring about greater contact between parents and these will do a great deal in securing home supervision and parental co-operation necessary for the progress of a large number of students. It is desirable that meetings of such associations should be held as frequently as possible and parents kept in touch with the progress of their children and also the difficulties of the teachers. When pupils are unable to secure promotion to a higher class, I have often observed, parents laying the blame at the doors of the teachers. They often complain that though they send their wards regularly to school, pay their monthly fees and cost of books, which in these days is indeed heavy, their children are detained under the same standard for two years. It would be to the advantage of teachers also to see parents of children who are backward in their studies and acquaint them with the steps taken by them for the progress of their wards and to enlist their co-operation and aid. The teachers' associations and parents' associations should try to secure every opportunity to bring parents and teachers together and enable them to freely exchange their views. This will remove the misunderstanding between the two and promote the interests of pupils. Such meetings should invariably form part of the activities of schools like matches or meetings of debating societies.

Gleanings

Hobbies and Education

(Extracted from the Speech of Sir Charles Todhunter, Secretary to H. H. the Maharajah of Mysore, at Bangalore)

In the course of his speech, Sir Charles Todhunter said:—

It is the observation of some Indians who go to England that one of the most remarkable features of English life is the way every boy and girl in school, every employee in an office or factory and even the people who do the house work insist, as upon a religious observance, upon their holiday every year. This is just the reverse of what one finds in India. I remember years ago in Madras, a certain officer coming down from the north to take charge of a particular office and passing orders that the office shall be closed sharp at 5 p. m. every day. The clerks went to him in a deputation and said, they had come to complain about this order. He said, "Surely, it is all for your benefit", and the reply was "But, Sir, where are we to go?" They were in a way like Charles Lamb when here tired from the counting-house after thirty-six years' service. While some of the people in England are so tired

with their work that they are glad to spend their holidays lying and dreaming by the sea-shore, most of the younger ones, at any rate, have their hobbies, which they wish to pursue with zeal and delight, whether when they escape from school or from office at 5 o'clock in the afternoon, or in the brief three weeks, when those in the offices escape from work altogether. While the classroom may put into you the stuff that is necessary for the examination hall, and sports give you the healthy body that goes with the healthy mind, the hobbies really draw out of you your natural inclination towards that for which you have a real bent.

HOBBIES IN LIFE

"These hobbies," the speaker proceeded, "ought to go on with a man throughout his life. There is none so fascinating as gardening, which gives you great interest and healthy exercise, and you soon become one of a band of brothers who exchange seeds and cuttings and experience all the world over. Stamp-collecting teaches you to take interest, especially in times like these when all the world is changing in history and geography. Photography teaches you a little chemistry and also, if you are to be at all successful, requires a lot of patience, and a study of light and shade as a beginning of art. You have hardly begun here yet to think of a hobby like sailing, but there is no doubt that in the Great War marvellous service at sea was done by people who had taken up navigation simply as a hobby."

The lecturer then mentioned some of the hobbies pursued by some eminent persons in the world and said, "There is one common and fatal mistake made about hobbies in this country. I have been told more than once that boys at school and college in India cannot afford hobbies because it is such a poor country. That, I want to persuade you, is a reversal of the true state of affairs."

As often as not, the lecturer observed, zest in a hobby was one of the things that the rich man lost by very reason of his richness. They would find in the English papers constant accounts of people who had achieved the most wonderful inventions from earnestly prosecuting their hobbies with the aid of whatever materials they could beg, borrow or steal. A girl recently achieved a wonderful discovery in connection with wireless, while it might be stated that television itself owed much in its invention to a hobby pursued. In this matter more than in any other, necessity was truly the mother of invention. Even people who were not concerned with new inventions got the greatest possible delight out of making the most intricate contrivances out of the most simple materials.

GREAT SCOPE FOR WORK

In conclusion, he made some suggestions as to how to make hobbies useful, both to themselves and to other people. He mentioned how they could all prove useful to help the nursery schools with toys and other materials and suggested that they should undertake the invention and making of toys for

sale in the market, either in Europe or in India. Toy-making was now a very large and quite a scientific industry, and it had its fashions, and like everything else, it had gaps to be filled which people like them could easily arrange to fill. The use of them served a very important educational purpose in the case of the children to whom they were to be distributed. There were also miniature zoos, gardens, farmyards, motor garages, shops and a hundred other things, all exactly accurate in detail, and made so that they could be arranged by the children according to taste. For instance, in the gardens, there were a number of varieties of well-known flowers, each on its stand, and flower beds in which the child could make a combination of colours that suited his fancy. So also with the farmyards, and so on. At present there was little or no provision for Indian birds, or animals either in the text-books or in the toys. They read stories of the nightingale and the lark, the polar bear and dromedary, but there were hardly any stories about the mina, the bulbul, the hoopoe or the tiger of Mysore.

What he would suggest to them was to set their wits to work to collect the folklore stories about Indian animals and birds, to invent toys that illustrated them, making them up with their penknives and fret-saws, and that they should ask the Director of Industries to send them to the British Industries Fair for sale. Once, however, they succeeded in establishing a popular pattern, and through an association of hobby clubs could turn out copies by the gross, then that business was one well worth pursuing as a business. But when it ceased to be a hobby, they would have to look round and find something else to pursue with zeal and delight. But whatever they did, they must see that they had some hobby horse in their stable, something to which their mind turned whenever it was free from actual occupation with the business of learning or living, something that would prevent them from brooding over their examinations or the difficulty of getting jobs or the better luck that had fallen their class mates, something that would enable them in the distant future when they had done their life's work, to enter on their life's play with real zeal and delight.

Teachers' Training and Educational Experiment and Research.

BY MR. BARUN CHANDRA DAS GUPTA, B. T.

(Extracts from a paper read at the Jalpaiguri Conference.)

The need for teachers' training is proved by the fact that modern education is not what it was a few decades back. Faculty psychology is now exploded and education is now to be adjusted to the behaviour of individuals. Biology has revealed the fact that there are variations in the innate capacity of children and so instructions can no more be stereotyped. Book learning has been anathematised because, as Locke asserts, the art of living has been found

to be more important. We teachers have therefore to create such life situations at school as may give the learners varied experiences for helping them to be practical men in the work-a-day world. For this purpose teachers are required to impart useful knowledge and skill and form certain habits and attitudes in the boys. Unfortunately by adopting a cut and dried system of instruction we are in the words of Dr. West "robbing the boyhood of its colour-box". The knowledge that our boys acquire from us to day is to adopt Rousseau's words "learning the art of being ignorant" after 8 years of school life. The only skill attained by them is the skill at "quill-driving" as Sir P. C. Roy aptly describes it, and with the habit of "do-nothing" and the attitude of "helplessness" deeply ingrained, boys educated by us are struggling and struggling and finding no need to shelter them in the current of life. This is because while stuffing them with the so called lessons we forget the fact that the child is a behaving organism and varied factors like interest, attention, memory, intelligence, native endowments, will etc. are to be taken into account before we are able to make the boys learn, and to do that each one of us, teachers, has to be a student and has to fit himself for teaching by studying the modern reforms in pedagogy, by studying the principles and art of teaching, by investigating into the traits, instincts and emotions of learners and by measuring their mental standing and scholastic achievements. We need to know the 'what', 'when' and 'how' of repression, redirection, motivation and sublimation of instincts and emotions as weapons of education. We need to know how to deal scientifically with the school delinquents, the howlers and the bullies and the brain-fag, the superior, the average and the idiot. We need to know the present-day experiments in child gardening, with the Montessori, Decroly and Cousinet methods, Howard and Dalton plans, Winnetka Technique, Dewey's Project and Problem methods of teaching and so on. Not for adorning our schools with their embellishments but for inculcating the best spirit from them in our teaching system. This brings us to the need for wider training of teachers, because in fact half of a teacher is born and half is made. The current idea that teachers are born, not made is but a half truth. The acquired side of teaching abilities is imparted by the Training Colleges but I do not say that all trained teachers are metamorphosed into full-fledged pedagogues and all untrained teachers are mere dross, for there are still in the latter category men inspired with the spirit of Arnold, Thring or Sir P. C. Roy. Indeed, training colleges are not the end but the beginning, not the mouth but the source of our professional life-stream. They only give us the initiative for starting our profession in the right direction.

The problems of teachers' training and educational experiment and research are inter-allied. A teacher will not be called trained as long as he does not get the hunger for experiment and research. Ratich tells us that everything should be learnt by experiment and induction. In fact our teaching should be diagnostic. Teachers are educational doctors. The schools are the hospitals or clinics for treating intellectual patients. A teacher is a student researching in the laboratory embodied in school children. As teachers it is

our duty to know what native capacity a boy is endowed with, where he stands on a particular subject, where his error lies, what an average boy can do in a given period and what an average class has achieved. Thus we appear face to face with the problem of investigating and examining the systems of admission, instruction, examination and promotion for the proper handling whereof I. Q's and E. Q's of boys are required and scales and norms are to be prepared for measuring curriculum, instructional methods and examination and for maintaining correlation among them. It is also necessary for us to know what portion of the curriculum the boys should learn and how, whether X or Y method is the best, whether analytic or synthetic marking is the better or both are to be blended according to Sir Gurudas's suggestions, what type of questions ought to be set, what class a boy is fit for, and what class it is possible for him to go up to, because we can also thus predict his future possibilities.

There are many who act under the impression that juvenile traits and educational achievements are so delicate that they cannot be measured. This is quite wrong. As Thorndyke observes, "everything that exists in some amount and if it exists in some amount it can be measured." Measurement is a condition precedent to success in educational endeavours. Up to this time elaborate experiments have been and are being made in America, England, France and elsewhere. Experiments on fatigue, intelligence, memory and attention have been made by scientists and psychologists like Galton, Mc Dougal, Binet-Simon, Burt, Ebbinghaus and others, with the help of dynamometers, aesthesiometers and dotting machines. On reading, spelling, handwriting, dictation, arithmetic and such other subjects, elaborate tests and scales have been made by Ayre, Starch, Buckingham, Thorndyke, Ballard, Chapman, Cook and others. In Bengal too, experiments have been made for measuring intelligence and achievements in reading, language learning, spelling and so on under the auspices of the training colleges.

Educational experiment is indeed a thing like the coconut, hard to look at but full of refreshing drink within. But as I have already said an environment suitable for instructional researches and experiments is wanting in modern schools. For the spirit can never thrive in teachers given to a whole day's fagging at school and absorbing the spare hours in tuition for supplementing their starvation salary, having no breathing time for cool thinking, calculation and conclusion. You are to judge whether any scheme of work which does not give relief to teachers in the excessive share of routine work which makes machines of teachers and does not allow their organisms opportunity for original expressions, which does not give an undisturbed rank and station to the teachers and which does not provide ample resources for research and experiment can be ever successful in the field of practice.

What is the Psychology Behind School-Boy Howlers?

BY MR. N. G. S.

There are tears mingled with our sincerest laughter, so says a poet. I for one believe there are tears to be shed over school-boy howlers however much they may provoke our mirth. It is easy for us, teachers, to ascribe our bad results at the various public examinations to the poor material we have to deal with. It may be partly true, but mostly untrue. Blunders are bound to be in every walk of life, to the largest extent in the pupil world, but while blunders happen to be made in adult life through blind ignorance, priggishness and arrogant self-conceit, in the pupil world they occur in the main through simple ignorance, gullibility and pardonable deceit, and lack of effective supervision. Bald and uninspiring teaching, confused and illogical presentation, employment of bad teaching devices, a knap-sack view of the pupil's brain, inability to evoke intellectual or emotional response from pupils, a callous disregard for the mental reactions of the pupils towards the material taught, a total absence of the verification of the results of teaching are some of the characteristics of the present day class-room work and, necessarily, they have their reaction on pupils. There is no surprise therefore, that they should make many blunders. But as school children still preserve in them some of their natural gifts—in spite of reactionary forces—the blunders they commit are most of them happy and characterised by a spice of humour and intelligence. They may seem to be utter nonsense, but it is occasionally inspired nonsense too. Teachers may laugh at it, mistaking it as exhalation of stupidity, but there is enough in it to make them weep. Does it not point out the fatality of their endeavours? Better they introspect than laugh.

Here are a few Howlers gleaned from the answer papers of Ministerial Service candidates. They are the products of our schools and colleges. Shall we ask ourselves where we stand? Shall we laugh or weep or shall we introspect? What is the Psychology behind these Howlers? Who shall answer?

Barometer—Is an instrument by which we can know how much heat is in the lands; is a mathematical instrument; is an instrument to find the depth of the water; is an instrument by which we can find out the pressure of temperature in hilly places.

Beetle—Is a kind of leave in South India.

Binoculars—are guindic glasses; are vacuum brakes of a motor; are similar to tongs by which the bodies are lifted up; is a kind of flower in England; are cold-measuring watch; are instruments used for finding diameters of circles; are certain diseases pertaining to boils; is a muscle; is an animal called Mullanepantri; is used for telescoping distant visions; are sea-shells; is an instrument used by doctors to examine the body; *Bi* means 'two' and *noculars* means inventors.

Birds or trees—The kite kills baby hens; the crow is a common animal; the crow can be seen in India abundantly; the crow is a bird which gives an unwilling sound; owls are like men in shape; the cock lays 15 to 20 eggs at a time; the Goose, its feet resemble a row; the Duck's body is quoted with oil.

Bulbul—is a small, beautiful and tender beard; is a string instrument.

Cauliflower—is a flower belonging to the caste of cabbage.

Drumsticks—are the names of the bones in the ear which beat against the drums when they receive any sound; are agents who have caused much humbug under the supervision of some manager; cause heat in our bodies.

Echo—is a stone; is a sound produced by men of great strength; some magnet or load-stone is necessary to produce it; it is the retaliation of sound; the roaring of the lion is sometimes called the echo; is the sound generally produced at a successful attempt after which boundless joy is created.

Football Inflator—throws large bumps of air.

Frederick the Great—was the King of London; even gave order to publish the book on George II; even Jesuits found safety in England; was mad after religion; there was freedom of speech in England under his reign; there was no religion under his government.

Highest Peak—Kanchinchanga the peak of Mount Everest, is the highest; is Kinchenchengo; is Mount Alps; Everest is supposed to be one of the middle aged wonders; the difficulty in climbing Everest is that purity is required.

Lightning Conductor—conducts light; is a machine which gives light.

Microscope—is an instrument by which one can talk from the transmitter and another can hear at the receiver; is a very small jerm; its nature is to amplify the size of objects.

Orion—is a man who belongs to Oriya nation or oria country; is the language spoken by the people of Orissa; is a lake in North America; is one of the installations; is a company; is a kind of liquor; is East; is a bird with fine plumage; is a kind of gramophone.

Peepul—is a third stage of the worm; is a reddish powder in a flower; is the opening in the eye through which light passes; and Margosa trees are supposed mates (husband and wife).

Planets—are ecclesiastical objects; are spheres which are providentially kept in the air; are important things which help in the study of astronomy; may be of wool or of cotton and wool; used to protect against cold; by their appearance some events will signify.

Rocket—is an instrument used for playing cricket; is vokal shaped instrument; is a larger bird than eagle; is a disease of children; is a tool used in Archimides Principle; a cylinder fits it; is a part of the bat without the cutts; is an insect; is a long stick of iron in the umbrella; is tied by nerves very closely; is a stand in which one hangs his clothes; is a place in the sea where there are a group of rocks; is a kind of cradle; is a jewel worn by Indian women.

Sea-Plane—is supposed to have the same height at all places; can fly under the water.

Skimmed Milk—is nothing but condensed milk untouched by the hand; by skimmed milk, we mean milk supplied by the buffalow at the time of its giving birth to a child; is the milk without the yeast on it; milk is perfect food because it lubricates the body; a man can live alone with milk any number of years; even a deceased person will drink milk; butter is made by spurning, chuk-king, twinkling, chewing of the stick, chearing, skimming, chirping with a staff ending in a hump; is called a perfect food because it contains iron tonic.

Zebra—is a wild horse with big bars on its body and looks like tiger; is a kind of snake; is a mathematical symbol; is an animal belonging to the beast caste; is animal with black scars on its body; is a horse with straps all over its body; is an ass resembling an horse; is a lined horse; is a vegetable animal; is used for traffic purposes.

Expressions—Then this curred will be churred when butter comes floating; just like moles become mounts; to the walls barometers and thermometers will have been hanged; the arrangements and other disciplinary measures were beyond words; pin drop silence prevails; misslanious heros; when milk is stirred a kind of fomentation comes on top, this is 'skim'; the most beautiful of the cows and other horses will

be exhibited; then the woman of the house gets the churn and churns; it is difficult to climb one third of the height on account of the iceness and stand still of the air at the place; when we boil milk for a considerable time, a screen forms; the hen is a bird which is feminine in gender; it lays eggs which so many people eat upon; pitch-cold weather; they cannot withstand the burning cold. 'Even a worm will turn, is a kinetic energy problem.

Llama—are great Chinese Saints seen on the plateau of Tibet; is a deduction from the theorem; it occurs in Mathematics; is a hot semi-liquid discharged by Volcanoes; a kind of animal brought up by Eskimoes; an animal found in Tibet; the most common animal in South America; a lake; a kind of tree found in the forests of Burma; a bird in England.

Nanga Parbat—is a village munsiff in a Tamil district; is a ferry; is a paper widely circulated; a paper in wide circulation; a summer resort in Bengal.

Cherrapunji—is a monkey; is a Indian Raja; is a sweet made in lunch houses; a mode of cultivation in Tamil districts.

Sivasamudram—is a pious sea near Rameswaram; Name given to the Indian ocean according to Hindu Mythology; an island cursed by a Rushi. So this is uninhabited; a sea in India.

Chief Vernaculars in the Presidency—the chief vernaculars spoken in the Presidency are Ramayna and Mahabharata; Adiravidism is one of the languages spoken in the Presidency. Oriya is a language spoken chiefly in Punjab, Delhi, Agra and Simla; Malabarie is one of the vernaculars in the Madras Presidency.

Ceded Districts—are districts owned by Germany and the Ottoman empire. In the Great War they had to cede many countries to the victorious enemies as a sort of compensation; are so called because seeds are grown there; are districts ceded by Alexander—Kashmir, Sindh and Ahmedabad; are situated in Bengal; districts given as benevolences by government.

These howlers baffle analysis. They are scattered over different subjects and are of varied interest. But each one of them has presumably proceeded from incorrect conception of facts, warped judgment, reasonable unreason or inspired 'shots'. It is a problem now to discover why and how these howlers come up in large numbers, what special mental forces or aberrations operate behind them and how best the teachers may check their outgrowth.

C. T. A. Journal.

Notes

The New Government and Education in India

BY PROF. C. A. KRISHNAMURTHI RAO, M. A., F. R. Econ. S.,
ASSOCIATE EDITOR

THE change of Ministry with the inauguration of Provincial Autonomy according to the Government of India Act of 1935 which has effectively taken place on the 14th of July is an epoch-making event in the history of our country. Perhaps, the nearness of time may not enable us to realise the tremendous effect of the change which is a great and deliberate step forward on the part of practically the whole nation or that portion of it which really counts as such. The Congress entry into the Ministry was after such a protracted discussion on the part of the leaders and the Government that, perhaps, very few points of real importance were left in doubt. So it is in the full and perfect consciousness of the implications and limitations of the new situation that the new Ministries in the six major provinces have entered upon their duties. It is the first great public act of the people after the national awakening which has had a continued history of its own in the past.

The choice of the personnel of the Ministry leaves little to be desired. Of course, there is always the inevitable fact that some one might appear to be better than those chosen or that some well-known names have not found a place in the Cabinet. It is here that there is the acid test of all efficient Parliamentary Governments, a large number of men and women competent to fill the highest offices but yet content to remain outside the actual orbit of Government yet influencing the actions of the Government from their own places, ever ready to shoulder responsibility when the call comes to them. England is a standing example of political life of that type. Petty squabbles disfigure public life where places are sought as a means of earning one's livelihood instead of looking upon them as so many posts of onerous responsibility and opportunities for unselfish service. The lowness of salaries adopted by the new Ministries is not a measure of the amount of work they are called upon to do, or a proper estimate of the nature of the work they have to perform. For the first time in the world's history, India has set the example, done by her so often in the past when she was in every sense Indian, of politics and economics based upon, and not divorced from, ethics. It is a spiritual transformation of the whole nation and for its continued success requires men of the same calibre and outlook as the men who have led and completed a bloodless revolution.

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We of this Presidency may congratulate ourselves on the fact that our Ministers and Speakers are among the ablest that we can think of. Under the leadership of Mr. C. R. Chariar, the Cabinet can be counted upon for performing its duties in an enlightened and unselfish spirit.

Our Education Minister is Dr Subbaroyan who had once held the same portfolio in a previous regime. He is acquainted with all that is best in Western culture. His knowledge of our own conditions must enable him to plan wisely and economically. Mere changes from the blue bed to the brown do not constitute educational reform. A good deal of harm has been done to our education by ill-conceived plans of reform and re-organisation. They are the outcome of fads and fad-dists, such as the Champion Scheme. Nor are the changes proposed at present in any way justified by any genuine demand for such things. The only good feature about them is the diversification of courses after the Middle School stage for which the introduction of a Public Examination is quite unnecessary besides being positively injurious and inconsistent with the age-long cry against the evils of a public examination even at a later stage. While the transfer of one year from the Collegiate course is of no material benefit to the High School, it takes away a very valuable year from the College course. The only merit of the proposals is that they will make no one happy, because the Crafts course suggested after the Fourth Form cannot be of universal or wide application when the financial aspect of the question is borne in mind. The one object of the new Government should be not to do anything striking in a hurry or anxiety but to stabilise conditions and proceed cautiously forward without adding to the burden of the parents in the name of educational progress, for they are already groaning under the weight of a ridiculously heavy and unnecessary load. Let us also remember that we should preserve our national virtues of simplicity, purity and efficiency which are to be acquired only in our schools and colleges. Let us go back wherever we can to those inexpensive but none the less effective methods of education. Let us not persist in the ignorant pastime of mistaking mere expenditure for progress in education. None can attend to this question so well as the present Ministry.

Reviews

1. Food, Clothing and Shelter: Book I. Hunters, Herdsmen and Cultivators. By L. McD. Robison, B. A. (Manch.) Published by Macmillan & Co., Ltd. Price: As. 10.

This is the first of a series of Geographical books prepared on a novel plan to give some geographical training to pupils in primary classes in the tropics. Geographical facts are sought to be closely correlated with daily life. Both the teaching and learning aspects of the subject have been attended to. Pupils while acquiring knowledge of every day life are also helped to implement it by practical application through intelligent questions. Part A of every lesson serves the former, and Part B, the latter purpose, by means of new type questions of interesting variety. A revision lesson with questions at the end completes the book. The matter is printed in bold type throughout, interspersed with apt pictures, and the get-up is neat. Books prepared on similar lines in the vernaculars of India would be greatly helpful to children.

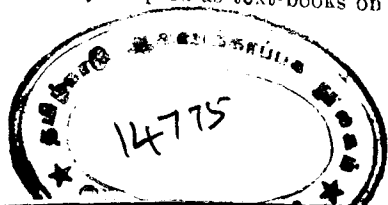
2. An Atlas of Indian History: By E. W. Green, B. A. (Oxon.) Published by Macmillan & Co., Ltd. Price: Rs. 2/-

Twenty useful maps have been included in this atlas, representing the growth of Indian History from 6000 B. C. to 1930 A. D. The maps also illustrate the main geographic features that have influenced the course of the history and also indicate the extent and importance of India's foreign relations. The short notes accompanying each map explain clearly its bearing on Indian History. Prepared by an experienced Educational Officer, the atlas would prove a valuable guide to all teachers of the subject.

3. Life of Man on Earth: in Tamil: By T. S. Sundaram Aiyer, B. A., Thiruthapathi High School, Ambasamudram. Published by The Teachers' Publishing House, Madras.

Book I for Form I —As. 10 Book II for Form II —As. 12.
Book III for Form III —As. 12.

These three attractively got up books form a new series of descriptive geographies suitable for the lower forms. The instructions and principles accompanying the departmental syllabus have been closely followed, including descriptive treatment. The topics have been treated in simple style, and the development of the life of man bearing on his environment has been clearly brought out. The volumes have been profusely illustrated in colour and half-tone blocks, with pictures obtained from original sources, and with instructive diagrams and maps. Useful questions and exercises have been added at the end of each lesson. Written by a teacher of long experience, the books are admirably adapted as text-books on the subject.



4. Longmans' Indian Readers: By J. A. Yates, M.A., I. E. S. (Rtd.) Longmans, Green & Co., Ltd.

Primer I —As. 3	Primer II —As. 4	Introductory—As. 5
Book I —As. 6	Book II —As. 8	Book III —As. 10
	Book IV —As. 12	

J. A. Yates needs no introduction. He has already made his mark in the educational world by his Reformed Series of Readers and other valuable books which were very popular and had a wide circulation. The present series of Readers under review have been designed to meet modern methods of teaching English. The author has taken particular care to give an Indian atmosphere to the books by the introduction of Indian topics and Indian scenes of life. Lessons have been carefully selected and properly graded. The subject matter covers a variety of useful and interesting topics like Coffee, Ways of Travelling, Coal Mine, Butterflies and others associated with life. Books I to IV provide concise and intelligent notes, and exercises to be answered by pupils, which appear at the end of each lesson. Special care has been taken from the earliest stages to give opportunities for the pupils to get acquainted with grammatical usages. The Readers are profusely illustrated, interspersed with fine coloured plates, and have been attractively got up.

N. Subramania Aiyer, B. A., L. T.

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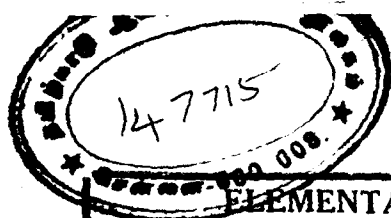
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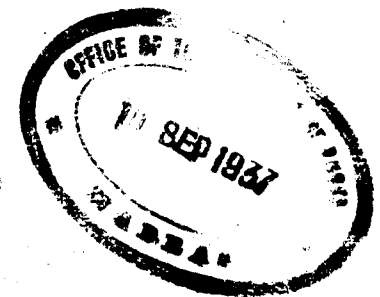
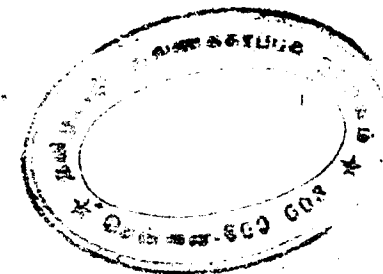
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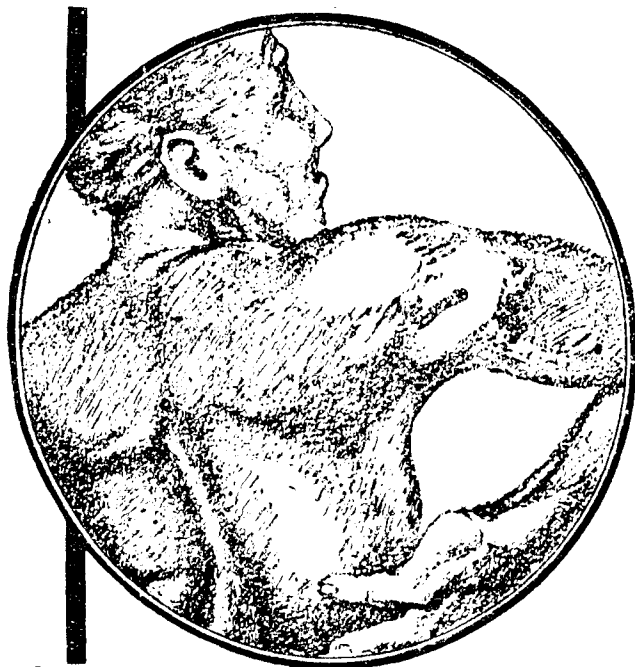


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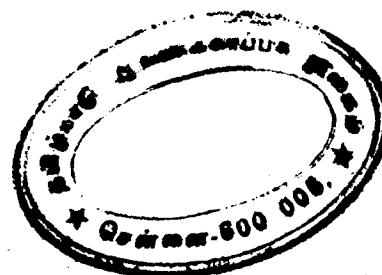
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The Madras Convocation.

By MR. R. RAMAKRISHNAN, M. A., L. T.

There is, no doubt, a spectacular side, a tamasha aspect, to a University Convocation. The sight of numerous oddly-clad young men and women is interesting, perhaps smile-provoking. Cynics who watch the procession of the new graduates may mutter to themselves, 'Here are the latest recruits to the army of the educated unemployed'. (To be unemployed is bad enough; to be educated and unemployed is worse). And a Convocation is an annual, even a half-yearly, feature in everyone of the many universities in the land. Convocations have perhaps therefore come to possess a touch of the monotony and staleness of an oft-recurring function. But to the thinking few and to the more soulful among the participants at the Convocation, it is a unique occasion surcharged with thrilling associations, a holy event of great significance to the human personality. The institution of marriage is as old as Adam, and yet every new marriage has a novel romance about it. So too is there a fresh charm in every Convocation. It is an occasion when hundreds of youths of both sexes pass out of the preparatory stage of life into the expansive field of labour and service; they step out of the training ground into the battle-field; they launch their boats on the sea of life in search of new treasures and new lands; each one is a Columbus on the wide Atlantic. Royal mothers in the old days used to send their sons into the world on a career of conquest, with benedictions and words of practical wisdom. The *Alma Mater* performs a similar function at the time of the Convocation. The Convocation is thus a meaningful occasion, 'a day of rejoicing, a day of recapitulation and a day of thanks giving', an occasion of tears of gratitude; it is the modern counterpart of the leave-taking ceremony in the *gurukalas* of old when the student offered *gurudakshina* and left the forest-school with the master's blessings. The promise and vows demanded of the graduate are intended to stand him in good stead in later life in resisting temptations and adhering to a life of noble idealism.

The Convocation Address at the recent Madras University Convocation (July 1937) was delivered by Dr. A. Lakshmanaswami Mudaliar, a gentleman of high cultural attainments. His address is full of noble sentiment and practical advice. A review of the address will be instructive.

Mr. Mudaliar in his address first traced the progressive development of the Madras University (1857 to 1937) from an examining to a teaching and residential institution, and narrated its achievements in the field of research and cultural propaganda. He pleaded for the two-fold independence of the university—freedom from governmental interference, and the freedom to be a haven for the daring thinkers of the world. Mr. Mudaliar did well in referring to this need of freedom for the university, because to-day in spite of our boasted civilisation and advance, the freedom to think is seriously assailed from many quarters. As a great writer has wisely observed, there are always three kinds of people in society. A few think and see in advance of the times, and these are classed as rebels and revolutionaries. A great many somehow manage neither to be in advance of nor behind the times, these are called the sane, law-abiding majority. A few lag behind the times and they are the criminals and the social out-castes. But history always teaches us that the conventional opinions of to-day are but the heresies of yesterday, that progress has always been possible only because a few dared to feel and think in advance of the times and braved ridicule and persecution. The tragedy with humanity is that its path of progress is red with the blood of the pioneers and the pathfinders. And yet we cannot afford to dispense with the explorers. At the present day when, thanks to the sway of peculiar political philosophies and the continuance of the primitive instincts in man, humanity and society are impatient even of well-meant honest criticism, and attempts are widely being made to dwarf the human soul by trying to fit it into a particular groove through one-sided propaganda, perversion of truth, and over-emphasis of partial truths, universities all over the world have a grave responsibility. They must safeguard the interests of all worshippers at the temple of knowledge, and protect them from the interference of short-sighted authority, secular or spiritual.

While pleading for the encouragement by the university of technological studies, Mr. Mudaliar did a service to the cause of national uplift by attacking the prevalent tendency to look down upon the humanities and the pure sciences. The philosophy of utilitarianism is good, but it should not be carried to excess. And nothing on earth is without its ultimate utility. Mr. Mudaliar showed how when Faraday demonstrated how a current of electricity was produced in a wire,

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many eminent men wondered of what use it was. The study of the classical languages of philosophy, of history may not be productive of spectacular immediate results, but no cultured community can afford to starve the arts and the pure sciences.

Mr. Mudaliar also referred to the need for vernacularisation of studies. We are all agreed on the need for it, and yet the process of vernacularisation is slow, because we do not set about the business in a determined, practical way. Mr. Mudaliar wisely remarked that the Teachers' Colleges have a duty in this regard, and that original work in the vernaculars must be forthcoming, as translation of English books into the vernacular would not give an adequate literature.

The struggle of life is so keen at the present day that many of those who leave college and take up a vocation bid farewell to study and the acquirement of knowledge. The Convocation means for them the end of the period of learning. This is a tragic situation, and Mr. Mudaliar did well in pointing out that the impulse to seek truth must never be stifled. The pursuit of knowledge is a never-ending process. A vigorous intellectual curiosity is the primary need of an enlightened man.

All knowledge is sacred, and all seekers after knowledge are worthy pilgrims. Mr. Mudaliar gave appropriate advice to the several groups of graduates. He exhorted the gentlemen of the long robe, the lawyers, to help in the administration of justice and to cherish the ideal of sturdy independence. He advised the graduates in medicine to be ever prepared, to remember they were priests of science in whom a noble spirit of service and devotion to duty were to be ever present. Graduates in engineering and agriculture could do much for national uplift. On the teachers depended in a very special sense the future of the land, as they had to look after the development of the mind and of the character of the future citizens. Journalists had a great responsibility; they should be honest and incorruptible, just and fair-minded, and wield the pen only to uplift the public in every way. Graduates had to perform their duty as citizens in an exemplary way, and play their part in the national life worthily.

Mr. Mudaliar also spoke on the glory of service and on the need for a proper perspective regarding the trivialities of birth and position, age-long customs, and diversity in non-essentials. If only graduates would rise above all selfish appeal and above narrow passion and sentiment, the new era would dawn soon. It is the duty of graduates, who are the torch-bearers of knowledge, to dispel the surrounding darkness, and therefore they must be men and women of light.

Primary School In Japan

A System of Uniform Training.

BY SOZO KURAHASHI.

The age for entering primary school in Japan is six. Every child, on reaching this age, is required to enter. The proportion of those who fail to enter, for one reason or other, is but 42 per cent of the entire number. That is to say, the total number of children who enter school reaches the unbelievable figure of 99.58 per cent or more. Among those who send their children off to school at this time there is no distinction between rich and poor, city and country. The highest duty of Japanese parents to their children is the sending of their little ones to the primary school.

Compulsory education in Japan was inaugurated in the twelfth year of Meiji, A.D. 1879. At that time the compulsory period covered four years. This was later extended to six; and the present government has a plan to extend the term to cover eight years of the child's life, viz. from six to fourteen.

The number of schools in Japan Proper, excluding Chosen and Formosa, schools of primary grade, reaches more than 25,700. Among these there are four that are under the national government, one hundred are private, but the vast majority are local government institutions. It is the duty of parents to send their children to school, and it is the duty of the city, town or village to provide the school for their education. In such a country as Japan, where the birth rate is high, and there is a steady increase in population, the number of public schools must be steadily and proportionately increased. And the local governments, however much they must economize in other directions, have a wholesome rivalry in increasing the support of their primary education; this not only to furnish sufficient accommodation for the children, but also to provide the proper equipment and instruction. Visitors from abroad are often surprised at finding our primary schools large and well equipped, even in seemingly backward rural places. Those of such large cities as Tokyo and Osaka have of course truly splendid buildings.

As a rule, these public primary schools charge no tuition fee. Even in those places where local conditions may compel the payment of some tuition, according to state regulations this figure is kept very

low. This is because such education is recognized as a universal claim.

The four primary schools conducted by the national government are attached to the higher normal schools for men and women in Tokyo, Hiroshima and Nara. There are primary schools attached to each prefectural normal school. But all the others are under local city, town or village government. Some aid is received from the national treasury towards the payment of teachers' salaries, but all other expenses are met locally. The private schools are those conducted by individuals, or other than government agencies. There are one hundred of these, some of which are widely known. But whether government or private, all primary schools are established and conducted under the same regulations. They are all therefore one in their essential character. Without exception, all primary schools are subject to the same regulations. In other words, we may affirm that all primary schools in Japan are in strict conformity with the educational policy of the government. One of the outstanding characteristics of Japanese education is this, that all Japanese people have had absolutely uniform training in their primary grades.

Anyone is free to visit a primary school on permission of the principal. If such a visitor, whether lady or gentleman, has a real interest in such a school, the principal would be only too glad to show and explain the inner working of the institution, and offer any other courtesy. An understanding of primary school education in Japan is essential to the proper understanding of Japan herself. It is this primary education which, together with their home training, is to provide their true development as Japanese people. The children are trained, not merely in knowledge or skill or moral character; they are trained to become true Japanese subjects.

In these primary schools all the text-books are determined and edited by the Department of Education. And this supervision covers not only education given through books, but also every other form of educational training. Education through living, education through objects, education through action, are all a part of it, the contents and grades of such subjects being fixed by the primary school regulations, and are fully set forth in the text-books prepared by the government. Therefore the government places great importance upon the preparation of primary school text-books, and as times and conditions change provides for their prompt revision.

The subjects of study are as follows.—Morals, Japanese language, mathematics, history, geography, general science, drawing, music

"POISE AND PEACE"—yes, these are the chief ingredients of the concept "unaffectedness" as conceived by me in my Culture Cult Propaganda. The mind of a cultured man cannot but possess a high degree of equilibrium or balance enabling him to remain calm, unperturbed and dignified, whatever happened, happens, or threatens to happen in the near or distant future. The admirable trait of evenness of temper or equanimity under provocation from others is the high watermark of culture. A certain serenity born of a deliberated resolve not to be affected by happenings about him, even concerning his life in a serious manner, is a *sine qua non* of real culture in a man. The unruffled manner in which Rama is portrayed by Valmiki as being quite prepared without the least sign of sorrow to give up his claim for coronation and take the life of a recluse in a forest, the calmness with which Dharmaputra is depicted by Vyasa even as a personal witness of the mal-treatment of his beloved Draupadi, by Duryodhana in a flouting and open manner, provoking uncontrollable bursts of anger in the breasts of Bhima and Arjuna as well as their two other brothers, are mighty flights of poetic imagination in our Hindu literature to teach us the value of the virtue of Unaffectedness.

Our Sastras, especially the Vedanta, teach this as the greatest lesson to be learnt by man in this world: "Why worry about the things which happen about you? Whatever happens, be calm and unruffled. Things are bound to come about according to the will of God, and not man. If God wills otherwise than willed by man, however mighty and intelligent that man may be, there is no way to prevent or resist that will. So, poor powerless man, don't worry, try your best, do your duty, and leave the rest to God. Whatever betide, good or bad, pleasant or unpleasant, don't weep or fret or fume. Take all things as they come with cheer, and think that everything is for the best for you and all the world. Do not be elated or unduly joyful at your successes or good fortune. Be in the world like the lotus leaf in the tank, that is, prepared to shed off your sorrows as the lotus leaf sheds off the water on it. Success or failure, good fortune or bad fortune, joy or sorrow, pleasure or pain, should not affect you at all." Such is the refrain of all our treatises which purport to convey the highest moral, ethical, and Vedantic lessons taught to us by our holy scriptures. Indeed, this is the burden of Lord Krishna's Divine Song known as the Bagavat Gita which is said to contain the quintessence of the Hindu Culture.

This philosophy of detachment is not easily assimilated by an intellectual perception only of its usefulness. Mental equipoise is not acquired without assiduous practice. This is to be cultivated patiently

and laboriously. To achieve the state of mind which refuses to be damped by external happenings and to attain indifference towards them is to become a mukta or a completely free soul almost identical with divinity. Why, then, cannot I call this poise as the high watermark of culture?

Though this poise is difficult for ordinary mortals to achieve, at least an attempt should be made to retain peace of mind under all the trials and tribulations of life by disciplining our minds in such a school of philosophy. Philosophy is divine indeed, if it teaches calmness under all crises of life. That is the real function of true philosophy. That is why the philosopher is regarded to be a wise man. The first step in wisdom is reached by an individual only when he is wise enough to be cheerful even under calamities which wrench and break the heart of an ordinary individual. He knows that not only nothing is lost when a candle burns but also nothing is lost when a life burns or is spent off in some manner, desirable or undesirable. When he loses what he holds dear, he calmly reconciles himself to the loss and bows cheerfully before fate. A near relative's death, domestic troubles, bodily ailments, financial worries do not at all vex him to any appreciable extent. He never fails, however, to discharge his duties towards all and to do everything to better his lot; but if things do not happen as he wants them or devises, he is not nonplussed or found indulging in useless lamentations or in bad temper. He knows well that man proposes, God disposes. So he acts in a detached manner in the spirit of the teaching of the Gita, "Do your duty and leave the results to God".

I strongly believe that it is the greatest worship of God to practise such a resignation to His will and to cultivate a cool, calm and cheerful disposition inclining us to the joyous acceptance of whatever happens, whether it is according to our purposeful activity or otherwise. Instead people waste a lot of time, money and energy in pleasing some Idol-God or some other simulacrum in ever so many ways. All utterings of set prayers or mutterings of a god's names, japas, endless repetitions of His manifold titles to flatter Him for moving Him to help us, sacrifices, pujas, naivedyams, dipas, dupas, charities for pleasing Him, fasts, feasts, and festivals in His honour,—these are all quite worthless and even utterly reprehensible without the grasp of the proper spirit underlying them. If, however, all these are indulged in for the cultivation of the true philosophical temperament of detachment, all honour to them. I find them, however, far removed from that purpose as I find them practised in our land at present. A clear understanding of the need for the cultivation of unaffectedness in the sense pointed out

there are to be found in our land Yogis who have the power to overcome the inclemencies of weather and bodily cravings and remain unaffected under all hardships to which they may be exposed by others. This is a culture which our country could boast of in the past to a remarkable degree, but which is fast disappearing to-day. It behoves us therefore to study our ancient Yoga Sastras for learning this art of being unaffected. Not to perform, let it be remembered, Yogic feats to an admiring world, but for the acquisition of self-possession and the enjoyment of true happiness or bliss unalloyed with any suffering through external happenings, I advise a serious study of these ancient works. Even in the West, there was a school of philosophy called Stoicism. The Stoics were famous for bearing all pain with patience, whether it was physical or mental. To read the biographies of some of the most famous of them is a sure way for imbibing the stoic capacity for Unaffectedness.

Now coming to the conclusion, my dear people of Orur, I wish you to understand that in addition to your trying to be clean, urbane, learned, and tolerant, you should also try to be *Unaffected in your conduct and unperturbed amidst the trials and tribulations of life. Cultivate Shantam or Shanti.*

"SPEAK gently! 'tis a little thing
Dropped in the heart's deep well;
The good, the joy that it may bring
Eternity shall tell".

In life's small things be resolute and great
To keep thy muscles trained. Know'st thou
when fate
Thy measure takes? Or when she'll say to thee,
"I find thee worthy, do this thing for me".
--Emerson.

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— A Few Questions —

BY MR. DHIRENDRA NATH SINHA, M.A., S.T.C.

The question whether merit or memory should be mainly tested in a University Examination, has been, we think, settled once for all and the verdict has been given, so far as we remember, in favour of the former. This verdict has, no doubt, much to commend itself to all right-thinking men, for education means the development of intelligence but not the taxing of memory. Its purpose will certainly be defeated, if any attempt be made to over-burden memory. We do not here mean to say that a sharp memory is, in any way, useless. It is, we agree, extremely useful, as it is of great help in many matters of daily life. But we think that memory is not a whit whetted but remains dull and inactive, if it is to lie constantly under a heavy weight of too many things which have got to be remembered. Like all other things, if it is to have full play, it must never be crushed but on the other hand, nurtured with tact and care.

The questions in a school or college examination-paper should always be judged by the standard laid down above. If they fail to conform to it, they must certainly be condemned without any hesitation. Those questions are not helps to the boys as they should be but are so many meshes in a snare carefully laid to involve the credulous. We always expect that the university questions should be rightly framed, for they are the guides to students preparing for an examination. From the types of the university-questions, the students seek light in the maze of obscurity; they know what they should specially attend to and what not. If the questions put a student off the right track and make him focus his attention upon what is trash and nonsense, the fault is certainly not of the misguided student but of the august paper-setter who cannot be said to have discharged his responsibility quite efficiently.

Now let us review some of the typical questions which often find place in the English question-papers. Questions on Grammar may be taken up first of all. We fail to understand to what important rules of Grammar the learned paper-setter wants the examinees to attend, if he sets questions like these:—

Give examples of the following in sentences of your own:—
(a) Genetival adverb, (b) Prepositional adverb, (b) Instrumental 'The'

- (c) Familiar 'The' (d) Reflexive object after an Intransitive verb,
(e) Possessive of Interest, (f) Impersonal verb, (g) Double Feminines etc.

These are the abstruse points in Grammar and, we think, a boy may neglect them with profit. His knowledge of the English language and consequently his ability to write correct English will never suffer, even if he is unable to master these subtleties of Grammar. The time at his disposal is certainly limited; the time wasted on memorising them, may certainly be better employed, if the boy takes care to learn at that time the rules of Syntax, Sequence of Tenses etc.

Again some questions on Parsing are equally puzzling. As for example:—

Parse the italicised words:—

- (a) *The* more, *the* merrier.
- (b) Fare *thee* well, my friend!
- (c) Words failed *him* to express his gratitude.
- (d) They sat *them* down.
- (e) He hied *him* home.

Some of these sentences are relics of old English and as such, they have no place in the chaste English of the present time. By asking the boys to parse certain words peculiarly used, the paper-setter draws their pointed attention to what should be strictly avoided. This is certainly misleading and we humbly pray that the students be spared such riddles of Grammar.

Another class of questions is rather amusing. Give a *detailed* Analysis of (then two or three very big complex or compound sentences are set):—

At once, the young student takes up his sword (we mean here his pen) and mercilessly hacks the poor sentences to pieces. He then sorts the pieces, as if he were a postal mail-sorter. The result of his labour is, indeed, admirable! The answer obtained to the question looks like a chess-board honey-combed with the fragments of the slaughtered sentences. A more appropriate example of grammatical vivisection could hardly be met with! Instead of improving the boy's knowledge of the structure of sentences, such futile method makes his confusion worse confounded. The *General* Analysis of a big sentence has its value no doubt. It enables a student to know the relation between one clause and another and there the Analysis should stop. Any attempt to go beyond this is to stoop down to the bewildering mass of

unnecessary details. The *detailed* Analysis of any sentence other than a Simple one cannot but lead to a waste of time and energy.

We like to conclude with a word or two about the questions on the English Text. The first thing that draws the notice of every examinee as he gets his question-paper, is that formidable sentence written in italics:—

"Candidates are required to give their answers in their own words as far as practicable". This solemn injunction of the paper-setter is respected more in its breach than in its observance, as every examinee has come to know by this time that it is, at best, a hollow threat and need never be attended to seriously. An examinee has been found to pass and even with credit, even though he turns out to be a J. L. Banerjea, a MoniSen or a Sailen Sircar (with very respectful apology to the honoured names of these famous Bengali annotators). Anybody who has ever had the occasion of looking over an English Second Paper, will find, to his great disgust, that a student reproduces, with parrot-like fidelity, what appears in the bazaar-notes. He has hardly written any sentence which he can proudly call his own. Yet a student like this, comes out successful, nay sometimes secures even a high percentage of marks in that paper. A greater apotheosis of cramming could hardly be contemplated! If a boy is to be taught how to write and understand correct English, no great premium should be set on his memory-work only. Answers which such a boy gives are, to say the least of it, only mechanical and stereotyped. He will certainly cut a sorry figure, if the common-place questions are so worded as can never be answered except when he comes forward to write in his own language. Such questions will undoubtedly defy his power to reproduce the contents of the bazaar-notes. He will, in course of time, give up this practice as entirely useless. Let us take, for example, the well-known poem of Sultan Mahmud. The paper-setter, let us suppose, wants to know if an examinee can correctly write down the story described in the poem. Instead of setting the time-honoured question: Give in your own words in English the story of Sultan Mahmud, he can frame the relevant question in any one of the following ways:—

- (1) Give the story of Sultan Mahmud in the words of the troubled suitor.
- (2) Give that story in the words of the Sultan himself.
- (3) Tell the story as the wife of the oppressed man might have told it to her friend.

building. The simple yet dignified style in which this room is finished is most impressive. If one then steps out on to the long covered terrace, flanked by a high tower on one side, one can see the ten dormitory buildings ranging down the slope of the mountain. Each one of these houses accommodates 50 men, and in each house there is a school-room for lectures and consultations. Farther down the mountain-side, there are extensive grounds for gymnastic exercises, athletic fields, a closed swimming-pool, and an indoor gymnasium. These grounds extend to the shores of Urft Lake, while beyond are the beautiful wooded heights of the Eifel Mountains. Perhaps the best view of the whole "Ordensburg" can be had from across the lake, from which point one can see that in architectural style none of the false romanticism of earlier times is copied, but rather the spirit of modern times and modern thought. This idea has been consistently carried out by the architect, Professor Clemens Klotz of Cologne. Even the 50-meter tower is not there for ornamental purposes, as it contains an immense water tank. An inspection of the kitchens, butcher-shop, bakery, and laundry will show that these are all provided with the very latest technical and scientific equipment.

The building of the "Burg" took 18 months, and 270,000 cubic meters of rock had to be removed. Over 1000 workmen from the neighbourhood were given employment on the project, which was formally opened in May 1936, although then not quite completed. Surrounded by the natural beauty of the Eifel this Ordensburg constitutes an ideal training place for the new generation of German men, whose life is to be devoted to the service of their community.

The Position of the Teacher in Society.

BY MR. V. V. DIVEKER, B. A., B. T.

So much is being said nowadays about improving the lot of a school master that one wonders why in spite of all this tall talk the poor teacher has remained what he was about half a century ago. The teacher's profession is said to be the noblest of professions but the sorriest of trades, and the teacher himself is often advised to take care that his position is improved by his own efforts. Oft have I heard complaints from persons of my profession that they are not recognised in society and that they are often ignored. It is no doubt true that whereas a new clerk in an office is invited to social and other functions held in the towns, the poor school master, unless he happens to be rich, is and is more often left in the lurch and has to thank himself if he

happens to be invited. Though the school master happens to be one of the enlightened few, very rarely does he receive an invitation. It need not be considered that the present writer is trying to ventilate his grievances through the columns of this Journal, though he has had many unpleasant experiences of his own to relate. He knows that in a certain town where he had to serve, teachers though they had their own children attending the school, were not invited to a prize distribution ceremony to make room for the clerks and the lay gentry because in the eyes of the organisers of the function they wielded greater influence. This is just sufficient to prove that teachers are rarely respected by the public and are more often avoided.

In the July number of this Journal, a writer, who is himself a teacher, has pleaded for parental co-operation, and one need not say that the parents and guardians of students consider their task ended soon after they find admission for their children and their wards in schools. While writing this, I am reminded of a controversy that is being carried on in a Marathi Weekly of Bombay wherein, the parent finds fault with the teacher for sending to him every month progress reports of his son with the teacher's remarks that the particular student is weak in one or the other of the subjects or that his attendance is irregular or that the student's health is weak. The parent goes on to argue that students are sent to school because they have no facilities of teaching them at home and secondly because the parents have no opportunities and funds to look to the sons' tuition at home. Further he goes on to say that it is the duty of the trained teacher to see that the dull boy is improved in character and study for the tuition fees received by the school and not to go on sending reports to the parent every now and then. If this be a sample of parental co-operation, then we cannot expect to have any improvement in the attitude of the public. The majority of the parents seem to be under the supposition that their business is not to co-operate but only to sit in judgment over the teacher's work. I really pity such parents if there be any. They are neither the friends of the teacher nor of their children.

Sometime ago I read a learned article from the facile pen of Prof. M. R. Paranjape of Poona published in the *Times of India*. Prof. Paranjape has given his own experiences and one is well able to realise therefrom the pitiable lot of some of the teachers. The University and the Department of Education have often complained against several tactics played by the Managers of several schools, which are run on commercial lines as money making concerns. Teachers are removed at the end of the academic year in April only to be reappointed in June to

effect a saving of a few rupees at the expense of the poor teacher. Besides this, the start that is offered is generally low and the poor helpless teacher finds it so difficult to maintain himself and his family, that he has to eke out a living by having recourse to private tuition, which in itself is another evil.

I remember that in or about the year 1920 when a member moved a resolution in the then Bombay Legislative Council that children of teachers should be given free tuition, the D. P. I. said that the question would be very sympathetically considered by Govt. to lessen the burden of the poor teacher. It is therefore a pleasing sign of the times that Life-members of Societies which maintain schools of their own have laid it down that the children of the Life-members should be given free tuition in their institutions.

To ameliorate the hard lot of "the poor helpless teacher" a proposal has been mooted in the Bombay Presidency that every private institution should be compulsorily made to maintain a Provident Fund as an insurance, as it were, against all risks and emergencies. The D. P. I. has considered the proposal very sympathetically and happy will be the day when the proposal is put into effect.

I remember our Head Master once telling me that in England, teachers in Schools and priests in Churches are treated with equal respect. But in India the opposite seems to be the case and the teachers and priests are disregarded. The improvement of our lot lies mainly in our own hands and it would be advisable for teachers in a locality to form themselves into Unions, Guilds or Associations to co-operate, mix together, and discuss their own problems and thus try to improve their own social position. Let them also try to do their work honestly and faithfully and try their best to introduce the latest methods in Education to prove their own worth to society. In short, teachers will improve their lot by minding themselves and their work and side by side let them educate, organise, and agitate if need be for the recognition of their claims, and a day is sure to come when their claims will be recognised.

I cannot do better than conclude this article in the words Dr. R. C. Majumdar, M. A., Ph. D. (All Bengal Teachers' Conference), 'The most thought-out schemes of educational reform would founder if nothing is done by way of improving the pay and the prospects of the teachers so as to attract the right type of men and by making them contented and giving them decent status in life to make them zealous and devoted workers in the cause to which they dedicate their lives.'

Some Problems of Education

By MR. GAURI PRASANNA BISWAS, M.A., B.T.

The educational atmosphere is surcharged with more of airy cogitations than of well-directed agitations for educational reform which is really an up-hill work almost impossible of completion in the age within sight. Nevertheless, it should never lead one to infer that nothing has been achieved so far since Macaulay's historical despatch. But the demand far outweighs the gain. However much we may argue to the contrary, English Education has been a distinct gain, giving the lie direct to the hopes of some wily educationists. The increase in the number of schools even without proper adaptation of the Curriculum to the country's needs has been, to some extent, a gain. But the wastage sustained to obtain this gain is beyond all proportion. Which way so much valuable energy and money are being drained out, how to check it and how to utilise these to the best advantage—these are the questions that have been racking the brains of educationists though not as seriously as they ought to. The question of the decentralisation of Government schools, so long expectantly thrashed in Non-government School Teachers' Conference floors, has been given a decent burial. The specious argument against decentralisation was mathematically precise. The money saved by decentralisation and diverted to non-government schools would not add so much as even a couple of coins to a non-government teacher's salary, or to the equipment of the school. What solid improvement can we expect to be humanly possible so long as "standing want" stares us in the face?

The result is that what goes by name of education, is but a phantom or shadow of the real thing, and everything is in the melting pot. There is no room for educational research, no co-ordination between the elements that enter into the system to make it solid and broadbased. I like to disabuse your mind of all suspicions as to the fact that I am not going to give you any scheme or even as much as a hint at such a one for constructive work. Nor do I find fault with all that exist, for you know fault finding is no criticism as sugar or salt is no food. What I do emphasise is that all your syllabus, training, physical instruction, vocational education, vernacular as medium of instruction, efficient English teaching, annual passes and failures, cuts and retrenchments, have all been under abnormal conditions. Want of money as has already been partially referred to sits as a relentless giant at the head of the above hierarchy as an implacable wirepuller and everyone of us cries in exasperation for more of grains than of grooming, more of practical guidance than of sugar-coated platitudes, more of an example of sacrifice from outside the school than one from within.

Every school now needs a moderately equipped science laboratory under educational reconstitution. The rule of thumb is that the thumb is improvised as the thermometer, the tin-shed or straw thatch upturned or blown off by the norwester proves the barometer, and the collapsing roof demonstrates gravitation; black boards have become white boards or at best black-and-white boards. Let alone other ordinary teaching appliances which are almost nil or at most moth-eaten.

The cry for mere training colleges is an anathema when out of 25,778 high school teachers of Bengal at least 20,806 are untrained, the percentage of trained teacher in Bengal being 19·8 only, the lowest in India according to the annual report of the Educational Secretary to the Govt. of India. The three months' training course, inaugurated by the Calcutta University, at a very opportune moment out of her sense of duty by the schools is not yet much inviting owing to the fact that it offers no degree. A degree being a commonly accepted standard of knowledge and efficiency, teachers trained under this course are frankly suspicious about their status in schools. Though a teacher is born, not made, and an untrained teacher is best trained in the school of experience, yet the necessity for training stands unchallenged.

Then again granted that the requisite number of trained teachers is available for each school, they will feel like fish out of water as soon as they join their schools with their heads teeming with the theories and practice of teaching. They will be asked to make bricks without straw. The class is too horribly backward to furnish a field for their trained practice. Lax promotion and indiscriminate admission and importunities of guardians conspire to put or push the alphalet-learner straight up to class VII or VIII, just to keep the school going. This adversity of widespread poverty makes the trained teacher strange bed-fellows. His untrained colleagues hardly find a trace of widened outlook in him. He reverts to the stereotype.

Now that vernacular has been made the medium of instruction, which is admittedly a substantial gain for more reasons than one, particular care is to be bestowed on better English teaching. The Calcutta University is unsparing in her solicitude in this regard even to a fault. The Matriculation English course is so extensive and so stiff and ill-adapted to the capacity or incapacity as aforesaid, of the boys that the selections cannot at all achieve their otherwise noble object. From "our" course to the Matriculation course i. e. from class VII to class IX it is a big jump. We have been relieved of the grip of Ivanhoe which very few students read up to the last chapter except through "Bazaar notes" and "Matric success in an hour". Why should they

bother more for only 50 marks out of 200 set apart for questions on selections when "Bazaar help" gets them through the examination? It is a pity that "Incendiary", objectionable on grounds of the theme and inadaptable for reasons of language, has not escaped the selection committee's scrutiny. We are chivalrous enough to welcome "Tales of Rajput Chivalry" but the book should be cut down by 75 pages at least. Rapid reading and appreciation have language as an indispensable factor for mutual adjustment. The University Text-book selection committee have ideal classes in their mind while we teachers have to work under abnormal circumstances in the actual class room. Further, being professors they have managed to forget their school boy days. All these have a far-reaching effect and the deterioration of boys, in the higher courses, or at competitive examinations is laid at the door of secondary schools.

The Managing Committees represent private enterprize and munificence which have kept alive the torch of learning throughout the province. But, of late, many of them are found to be actuated by a love of power with no counter-balancing generosity. The bickerings among the managers in many cases have shut the door of progress and spelt ruin to many an institution. Donations from the prominent public may flow to purposes, other than educational, just to satiate this love of power and prominence. Coupled with these is the great economic crisis affecting all and sundry. The Govt. aid, in aided institutions, is withdrawn, retrenched, or at most static in the fortunate ones. The result is that schools are starved or half-starved with duplicate accounts. What progress can we expect under these conditions? But "Hope springs eternal in human breast" and we hope the country's progress in Education, assuredly the basis of all sound national advancement in an eight-per cent educated India, will make a few rapid strides under the new constitution.

The inflated curriculum should have greater demands on the physical resources of the boys to build up a muscular Bengal with a modicum of knowledge. But want of qualified physical Instructors, want of midday tiffin, difficulty of accommodating physical instruction hours in the daily routine and want of a little more physical consciousness in all concerned make the whole thing a problem or a paper affair, to say the least of it. The guardians cannot pay for the midday tiffin. Will the education authorities come forward with some financial help as a tentative measure to substantiate the scheme of tiffin supply and to lead public opinion? School authorities should pause and think.

(Read at the Pabna District Teachers' Conference at Baghati on 2—5—37).

Beginning Again.

BY SUSAN COOLIDGE.

EVERY day is a fresh beginning,
Every morn is the world made new;
You who are weary of sorrow and sinning,
Here is a beautiful hope for you—
A hope for me and a hope for you.

All the past things are past and over,
The tasks are done and the tears are shed;
Yesterday's errors let yesterday cover:
Yesterday's wounds, which smarted and bled,
Are healed with the healing which night has shed.

Yesterday now is a part of forever,
Bound up in a sheaf, which God holds tight:
With glad days and sad days and bad days which never
Shall visit us more with their bloom and their blight,
Their fulness of sunshine or sorrowful night.

Let them go, since we cannot retrieve them,
Cannot undo, and cannot atone;
God in his mercy, receive, forgive them;
Only the new days are our own,
To-day is ours, and to-day alone.

Here are the skies all burnished brightly,
Here is the spent earth all reborn,
Here are the tired limbs springing lightly
To face the sun and to share with the morn,
In the chrism of dew and the cool of dawn.

Every day is a fresh beginning;
Listen, my soul, to the glad refrain,
And, spite of old sorrow and older sinning,
And puzzles forecasted and possible pain,
Take heart with the day, and begin again.

The Christian Esoteric.

Gleanings

The Desires of the French Teachers' Trade Union for School Reform.

BY RAOUL SIMON.

The National Council of the French Teachers' Trade Union dealt at its March meeting chiefly with the Bill for School Reform of the French Minister for Education (Jean Zay). The guiding principle was expressed that the chief goal of a democratic education reform must be the education of the great mass of the people. The scholarship system which has obtained hitherto must be reformed. The State must make adequate and lasting provision for children of poor families or families with little resources who wish to devote themselves to study.

I. Primary education should comprise:

1. Elementary education.
2. Finishing education.
3. Post-school education.

As regards (1) and (2), elementary schooling is compulsory for all children until they attain the age of 14. Efforts are being made to secure the extension of compulsory school attendance to the age of 16. Children who wish to pursue their studies in schools of the second grade, or who wish to try for appointment later in the public services, must secure at the conclusion of their elementary education the "studies certificates". The normal age for obtaining the studies certificate is 12, but the age can be reduced to 11 as an exception for specially gifted children.

On (2), children who wish to continue school attendance with advancing to a school of the second grade, may attend finishing courses from 14 to 16. The courses are to give the children a minimum of general knowledge and general education before they take up employment. They are, however, to afford children whose first attempt to advance to a school of the second grade unsuccessful because of unfortunate accidents, an opportunity of repeating their attempt. Finally, they are to accept the children who do not make progress in schools of the second grade.

As far as (3) is concerned, post-school education is compulsory for all children (up to the age of 18) who have not been educated in a school of the second category. The training is intended to build the character and to impart the rules in theory and practice for general conduct of life.

II. Institution of a course for educational guidance.

Preliminary condition for acceptance is the studies certificate. It would be desirable to reform the examination which has to be taken for this

which has hitherto been the rule, can thus take the leaving examination after eleven years' work, that is to say at the age of seventeen.

In the transitional provisions it is set forth that the eight-year school period will only come into force for girls at girls' schools in the case of those in the upper fourth form in the school year 1936-37. In 1940 they will be admitted to the leaving examination after 8 years' school attendance. The 9-year school period will still apply for girls in the lower and upper fifth and lower sixth forms in the school year 1936-37, since in contrast to the young men, there is no shortage of young women with university degrees. Girls at young people's schools, who have already passed through the lower sixth form, and who had to enter a combined course of the sixth form at Easter 1937, can undergo domestic training in order to avoid a repetition of the teaching matter. Upon proof being afforded of such training, re-entry into the sixth form and admission to the leaving examination are granted to them in October 1937. Upper fifth form girls in the school year 1936-37 can take the leaving examination at Easter 1938, but the certificate will only be granted to them upon production of proof of one year's successful domestic training.

International Pedagogical Information.

Security of Teacher Tenure in India.

BY PROF. P. SESHADRI, M.A.

Insecurity of service is one of the serious problems with which the teaching profession is faced in India, though it must be mentioned at the outset, that conditions differ in its various sections. Those who have the privilege of being employed in Government service enjoy as much of permanence as teachers in any civilised country of the world.

The Government has regular machinery for control and supervision and a teacher once he enters service, usually before he is twenty-five years old, continues till his superannuation at the age of fifty-five, when he leaves with a pension which is generally half the salary on completing twenty-five years of service. He has also regular leave rules, in accordance with which he can take casual or privilege leave or furlough, the last after a certain number of years of service.

There is hardly any grievance among this section of teachers, except that the employers have sometimes reasons to complain that such permanence of service often leads to intellectual stagnation and there is no inducement to the teacher to do better, to satisfy his masters, as he is quite certain to receive his salary and increment—he is usually on a time-scale—and it is not always easy to get rid of a teacher in Government service, even if he is inefficient.

GOVERNMENT SERVICE.

But Government service covers only a very small section of the teaching profession in India. Government operates only in the higher stages of

instruction and runs a few colleges and in some provinces also a few Secondary Schools, but has hardly anything to do with the lower stage of instruction. The privileges conferred by Government service thus apply only to an infinitesimal number of the teachers in India who are generally looked upon with envy by their brethren.

PRIMARY EDUCATION.

Primary Education is almost entirely in the hands of Local Bodies, called Municipalities in Urban areas and District Boards in rural areas. While elementary education is largely financed by Government, its control is nominal and the rules framed for the purpose are not stringent enough. Local Self-Government has yet to acquire healthy traditions in this country and there is too much of interference by the layman in the management of the schools, sometimes even on the technical side, which at least should be the undisputed province of the teacher. Membership of Local Bodies is still looked upon as an opportunity for exercising patronage rather than for privilege of service and this is a fertile source of trouble. A healthy and enlightened public opinion, as well as effective regulation to ensure efficient educational conditions as in Scotland, for instance, are remedies eagerly looked for by teachers in this country.

PRIVATE SCHOOLS.

The plight of teachers in private schools is about the worst. They are managed by private committees, though generously aided by the Government and also recognised by the authorities of the Education Department concerned who have power obviously, to regulate their working. There is hardly any security of service in them and teachers are liable to be sent away any moment. As the managements have not enough of money and often runs the institutions only on the fee income from the pupils and grants from Government, there is temptation to reduce expenditure in all sorts of ways, some of which are indeed undesirable.

Teachers are discharged at the end of the term and re-employed after the long vacation to save the salary for the period. Senior teachers are thrown out under some pretext or other, to be able to employ junior teachers who can be started on the lowest grades of salary for the appointment. Personal likes and dislikes on the part of the members of the Managing Committee also play a prominent part in setting the destinies of the poor teachers who happen to be at their mercy for the time being.

DEMANDS FOR BETTER CONDITIONS.

The teaching profession has been demanding better condition for this section of teachers, in particular, and something has been done by Educational Departments in some provinces to ensure fair treatment. Provision exists in some provinces for Arbitration Board to settle disputes between the teachers and the managements and they have begun to operate with beneficial results. It must, however, be confessed that there is not much security of service for

and yet there is the declaration of the eligibles to the University from the S. S. L. C. army. At least one branch of the S. S. L. C. eligibles must project into the University, Elementary, Secondary and University education while being separate in themselves cannot be disconnected. The difficulty lies in trying to make at one and the same time the same system answer two ideals—completeness in parts and continuity as a whole. The cry of so-called domination of University interests would disappear if the standards in the lower regions could be raised and if the University could insist on a more real and less mechanical percentage of marks especially in a foreign language like English.

The in-escapable examination system is being pulled in two opposite directions rather violently. It is too late in the day and sheer waste of time and energy which can be better spent, to discuss the abolition of the examinations. In a public educational system such as ours is, examinations are unavoidable.

Again, to talk of economy and prevention of wastage in education has almost become a fashion. Individuals and groups are anxious to do something demonstrative and reorganisation proposals emanate, in quick succession, taking no account of the good features in things that have already existed and served well enough, and the possible evils that might lurk in new schemes. To evolve a scheme to be of universal application by the rule of thumb method requires the greatest caution and the creating of the widest possible margin for individual differences and local variations especially where such subtle things as the young growing human brain is concerned. If the individual method is good in a small class can its principles be brushed aside in a larger and more complicated sphere?

The only good way of reorganising our education is to make the teacher economically better and give him the greatest freedom in devising methods and schemes of education. The tendency to-day is to regard teachers, particularly the lower ranks as incapable of any originality, with a reverse belief in the infallibility of the higher castes in educational society. It involves a stupendous loss of intellectual capital for the nation which now lies crushed under the dead-weight of official superiority-complex. We do not want supervision but intellectual co-operation between the Head and the Assistant, and between Teachers and Students. That would be real educational reorganisation. Would we had a planned drive to realise this! The advance of the nation would then be by leaps and bounds. We would be reborn. All the present attempts concern themselves only with the externals and leave the crux of the core untouched. Educational reforms come from without. The

actual workers in the field having little to do with the schemes adumbrated by others who have little working knowledge of the conditions under which the work has to be done and on the success of which depends any real progress in education. The spectators act and the actors are spectators!

The latest move in the field is the proposal by the Ministry for Education in our Province to hold conferences at select centres for the collecting of public opinion. This is well as it is. Two highly remunerated British experts were imported recently into India to study our system of Education and make proposals for reform. They have done so at great length and considerable trouble. But their study of the matter was confined to the Punjab, Delhi and United Provinces. Nothing extraordinary is to be found in their report nor is any action so far as we know, proposed to be taken on the report. The proposed Ministerial Conference at select centres might be attended with better results. But Mr. M. S. Sabesan one of the leading figures in the S. I. T. U. fears that this might only involve delay and confusion. So he would like a representative committee to be appointed, with the Hon'ble the Minister for Education as Chairman. We may be permitted to point out that such a committee would find it difficult to meet as often or as long as might be necessary. Many would have to travel from varying distances and their legitimate work might suffer. The Minister's proposal makes the Minister alone (with his Secretary) travel. Instead of a few representatives giving their opinions, the Ministerial tour would not exclude them but have the advantage that the Minister and the wide public would have valuable opportunities of meeting each other face to face and have a more efficient and useful exchange of views that would be truly democratic and in accordance with the Congress Ministry's programme.

Reviews

1. New Method Magazine: Published by Longmans, Green & Co., Ltd. Annual subscription (six numbers)—2 sh.

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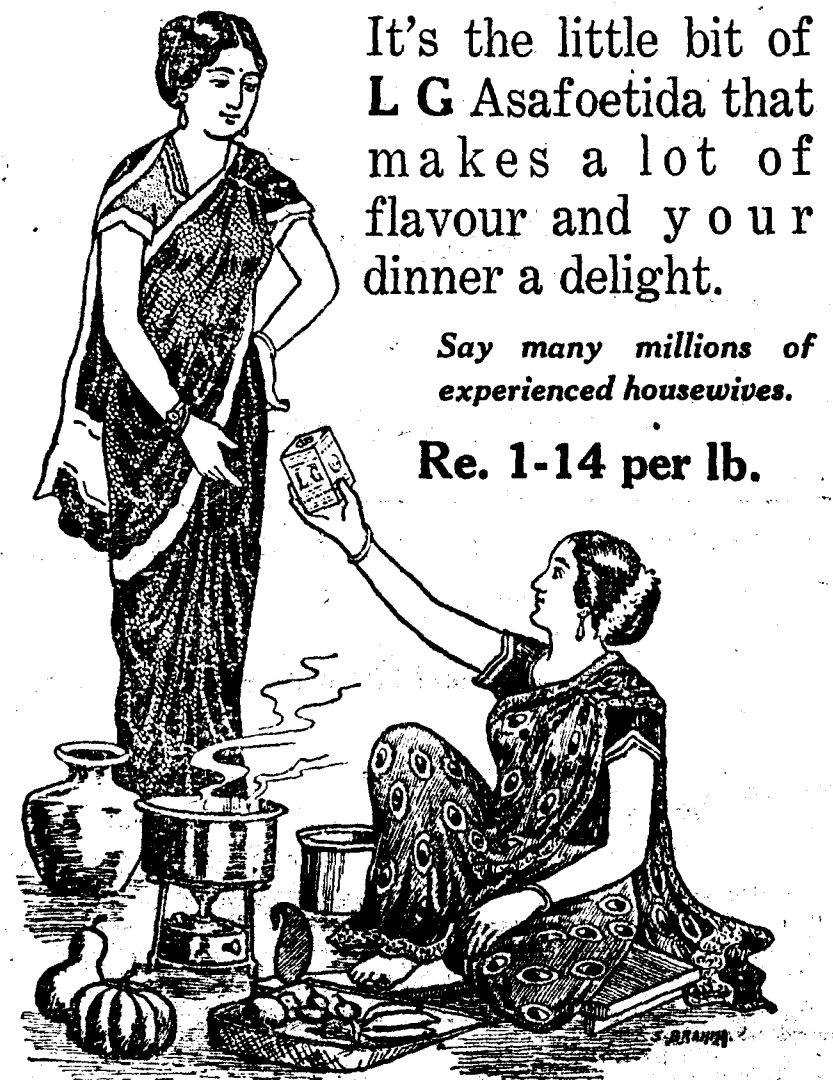
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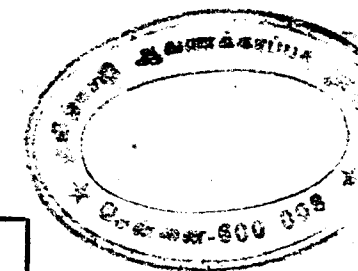
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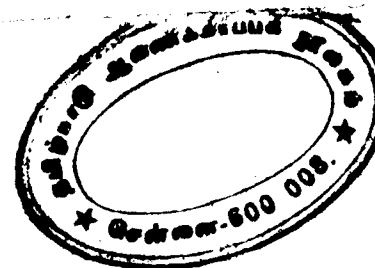
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Sublimation-The Secret of Education.

Some Practical Lessons from Psycho-Analysis.

BY PROF. M. S. SRINIVASA SARMA, M.A.

No department of psychology is likely to exert as much influence on the theory and practice of Education as psycho-analysis—that most important contemporary development of the science of mental life which originated with Sigmund Freud. The fundamental doctrine of this remarkable branch of psychology is that the law of causality reigns supreme in mental as well as in physical realm, that healthy mental life consists in the free and full exercise of all the native powers of the individual, and that mental disorders are not chance affairs but are caused by the emotions and instincts which owing to repression have been thrust into the unconscious where they strive for expression. The unconscious, in the opinion of Freud, is the store-house of frustrated desires, painful disappointments and unethical wishes which are impossible of fulfilment in actual life. But these repressed tendencies do not tamely submit themselves to this kind of summary disposal, and aggressively manifest themselves in the shape of dreams, neurotic symptoms and other forms of mental abnormalities. By a thorough diagnostic analysis, the Freudian attempts to get an insight into the real working of the mind, finds out the desires and instincts which have been denied conscious fulfilment on account of their recalcitrant and reprehensible nature, and endeavours to secure for them substitute gratification in refined and more useful ways.

All schools of psychologists are agreed on the point that the instincts and emotions constitute the source of human activities, serve as a background for the acquired capacities, and finally settle the type of character and form of mental life evolved by the processes of living and learning. But these native tendencies left to themselves are in hopeless conflict with each other, and constantly engage in civil war.

Further they may develop in ways severely condemned by society. For example, fear and curiosity, sex and anger are instances where there is mutual conflict; and they are apt to grow in wild ways injuring the individual and becoming a menace to society. Thus an urgent necessity arises to manage these innate forces properly with as little friction among them as possible; and this exactly is the function of education. Says Prof. Dewey "The child's own instincts and powers furnish the material and give the starting-point for all education. Without insight into the psychological structure and activities of the individual, the educative process will be haphazard and arbitrary. To prepare him for the future life means to give him command of himself; it means, so to train him that he will have the full and ready use of all his capacities, that his judgment may be capable of grasping the conditions under which he has to work, and the executive forces be trained to act economically and efficiently. It is impossible to reach this sort of adjustment save as constant regard is had to the individual's own powers, tastes and interests—save, that is, as education is continually converted into psychological terms."

What we call character is the power by which these instincts and emotions are organised into an effective working unity and directed towards a common purpose. The task of education is to help the individual to realise the balanced all-round life which is the harmonised expression of all the native forces. The achievement of harmony in the working of the instincts is the measure of the success of the educational effort and moral training. Social life involves its own special demand and strain upon mental activity; and as a member of a social group, it is neither practicable nor desirable to give full scope for the free play of these primitive instincts. So a situation arises tending to "repression" by which the turbulent motives, immoral cravings, unpleasant memories and unfulfilled wishes are rejected and relegated to the realm of the unconscious. But by repressing them the problem is not solved but only made worse. The repressed desires and their emotions which have been denied open expression find a way of escape and manifest themselves in neuroses, hysterical disturbances and complexes. In these circumstances, sublimation is adopted by the psychoanalysts by which the repressed tendencies are detected and diverted from their original anti-social and immoral ends and redirected to purer purposes satisfying to the individual and of value to the society. Freud means by this term "a process which seeks to utilise the sexual energy immobilised by repression and set free by analysis for higher purposes of a non-sexual nature."

Now without stirring the ashes of recent controversies on this subject, we may at once acknowledge the validity of the concept of sublimation and its tremendous constructive value in the formation of character. There is however no reason to believe that it is only the perverted sex motives that are repressed; because all instincts can by over-emphasis or perversion or undue repression become grotesque, subversive and monstrous, and consequently stand in need of sublimation. We must also recognise that though the popularisation of the terminology is largely due to Freud, yet the practice of it all over the world in all ages cannot be denied.

The mechanism of sublimation works by uplifting and purifying the original crude instincts and diverting their energies into nobler and socially valuable ends. Nowhere is the Socratic advice "know thyself" more appropriate and more profitable than in dealing with the instincts which so vitally affect our lives. The successful application of sublimation consists largely in training the intellect to perform the all-important function of guarding and controlling the instincts along smooth lines without the least disharmony and friction. As Ernest Jones observes "the weaning of the child to external and social interests and considerations which is the essence of sublimation is perhaps the most important single process in the whole of education." Sublimation is thus a sort of psychic economy of the individual and at the same time a social convenience. It is a specifically human process which effects a harmonious union of the egoistic and social tendencies, and is a direct help in harnessing and focussing the powers of the individual for the integration of the inborn and acquired tendencies.

To educate wisely and effectively the teacher should know what exactly the pupils hanker after, where direct expression of an instinct is permissible and where an unreasoning suppression will be harmful, and take steps to train and utilise their ineradicable forces in channels which subserve social ends. As Prof. McDougall points out "sublimation is a process that is exemplified on the widest scale in all normal living; and the more important part of education may be said to consist in guiding the processes of moral sublimation". Sublimation therefore consists in the raising of the moral plane upon which the energies of the instincts are set free to go onward, to create, to be refined and to be of general usefulness. Thus, for example, the instinct of crude fear is transformed into the awe and reverence of the religious man. The wild rage is replaced by moral indignation. The rude self-assertive instinct is sublimated into the stuff that makes leaders of men, mighty heroes and great dictators. Submission finds outlet in obedience,

loyalty and in self-sacrificing service. The prying curiosity is glorified into scientific research and philosophic quest. Artistic endeavour and public speaking would gratify the egotistic cravings. The original sex instinct is sublimated into life-long devotion and consistent love which constitute the basic foundation of family organisation.

Morality, religion and social life are some of the effective agencies for the successful training of the instincts and emotions in healthy and mentally satisfying activities. Genuine happiness is achieved only through the exercise of human powers along chosen paths of effort and attainment. It is therefore most necessary and advisable that everyone in setting an object of endeavour before himself should form an estimate of his powers and choose the vocation suited to his ability as well as nearest to his heart's desire. It is in this respect that people differ from one another; and it is the lack of harmony in the working of the instincts that separates the mad from the happy. Not only is sublimation indispensable to the individual to avoid mental conflict and maintain the equilibrium of life; it is also of immense social value in as much as the undoubted energy belonging to the instincts is utilised to the utmost in channels which are serviceable to society. Instead of diffusing and wasting the limited stock of energy indiscriminately in all channels of instinctive tendencies the individual under the guidance of lofty ideals and wholesome principles is trained to direct his energies in the path towards the realisation of the True, the Good, and the Beautiful—the triune ideal which plays such an important part in the history of culture.

There are no two opinions regarding the aim of education. It is instruction and training in good conduct. The real value of the teacher consists in assisting the pupils in the formation of character; and character is a matter of direction, not of suppression; and it is here the generous sympathy, skilled effort, the creative imagination, deep knowledge of human affairs and personal power of the educator are needed most imperatively and in great abundance. That is why it is being increasingly realised that the teacher, besides possessing sound scholarship in his subject and high efficiency in the skill and technique of teaching, should have a thorough knowledge of the child, its mental life and the law of its unfoldment.

Righteousness (Culture Cult Propaganda)

BY DR. S. S. NAM OF TITI.

Thus Spoke Dr. Nam,

My Dear people of Orur, I have spoken to you on the need for cleanliness, urbanity, learning, toleration, and unaffectedness, and now I wish to tell you how Righteousness is one of the essential features of a man of culture.

Sir Michael Sadler, an eminent educationist, says, "The supreme benefit which education can bestow comes from a right attitude of mind and heart to the truths which are waiting to be seen and received. Its reception is followed by the acceptance of a way of life. Its criterion is peace of mind. It manifests itself in conduct, in human relationships, in the spirit of service and self-surrender, in courageous protest against what is at enmity with the moral law." This quotation must make it clear to you that true education consists in the attainment of a right attitude of mind and moral behaviour in accordance with it, as well as peace of mind, the importance of which I took pains to bring out in my last discourse. In this discourse I want to explain how without righteousness or the attainment of a right attitude of mind and moral behaviour, no man can be cultured, however highly he may have been educated academically.

Our difficulty lies in the understanding of the words, 'right' and 'moral'. Ideas and conduct which some individuals or communities regard, or may think to be, right or moral, are not so regarded by others. How can we determine, in the face of such a conflict of opinions and behaviour, what is really right and moral? Further, the same individual or society does not entertain the same notions of what is right and moral at all times. These notions change with times. For instance, the Hindu, individual or community, thought it not right to approach and touch the Adi-Dravidas and even now there are many Hindus who continue to do so, though it appears that the community as a whole does not concur with the idea. Slavery is to-day regarded by all civilised societies as an immoral institution, but the Greeks and the Romans did not think so. The English indulged in it for a long time in a merry manner and became quite prosperous by their trade and employment of Negro slaves. So at the outset we have to understand

that the notions of people as to what is right and wrong, and moral and immoral are subject to changes wrought by time in the minds of men and by the differences of thought regarding them in different communities. The notions thus seem to be relative and not absolute.

However, it seems possible to get at some uniform standards holding good for all men and communities at all times, past and present, as well as the future as far we can see. Take, for instance, some of the Ten Commandments of the Holy Bible. (Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's." No man will find it difficult to grant that to think and act according to them is right and moral and has been held to be so in the past, and will be held so in the future also by all cultured men and civilised communities. Yet even in understanding them correctly, there is a lot of difficulty. If killing is wrong, flesh eating is wrong; perhaps eating vegetables also. Then all war is wrong, war even for a right cause because there can be no war without killing a lot of men, and aye, women and children too. All acts of execution based on convictions by the courts of justice are wrong. All conquests of other countries by strong countries are wrong because they involve not only coveting but also taking what is others'. A strict interpretation means a condemnation of all men all over the world. All European nations which have won empires in other continents are to be severely condemned as having perpetrated what is not right and moral. Life seems impossible to many without killing and coveting. Our duty under conditions which force us to kill and covet for maintaining life should be to indulge in it in as minimum a manner as possible, and not destroy the higher forms of life when we can do with the lower.

One interesting question arises. That is, why is it that different individuals and communities have different standards for judging what is right or wrong, moral or immoral? History can explain and account for these differences between communities and in the case of individuals, education, upbringing and social surroundings play a large part in making one aware of what is right and moral. The orthodox Hindu says that the Vedas or Srutis and the Smrutis tell him what is right and moral. The Muhammadan is guided, he may say, by the Quoran and the Christian relies on the Bible for this purpose. In all these holy books, there is a great deal of agreement, while there is

also a good deal of difference as to what should be regarded right and moral. The Vedic 'Rita' is not very different from the 'Asa' of the Avesta, the Zoroastrian Veda. The later Hindu word 'Dharma' conveys in its essential aspects the very 'Dhamma' of the Buddhists. This again is similar to what the Moslems call 'Islam' and the Christians 'Righteousness'. Yet their ways of life and modes of thought vary a great deal. It will be quite a futile and unnecessary task to explain and account for the differences, though it may be an interesting thing to do so. What, however, one is forced to think is that these different communities of men regard what is right or moral can be found out by a study of their scriptures.

I wish to tell you, as a propagandist of a new cult, the Cult of Culture, that you may take the guidance of your scriptures for understanding what is right and moral but you must think deeply on the standards they set up for you and must arrive at your own conclusions regarding them. The power to decide what is right and moral is within you and not outside you in the shape of books or any other man-made laws or institutions. Every man is endowed with reasoning powers for understanding, and the gift of intuition for feeling what is right and moral. Use these powers to the best of your capacity and make an honest attempt to see whether your heart approves as valid what your scriptures teach. Don't become a base and senseless slave of your scriptures and religious preceptors and turn out to be a narrow sectarian and bigoted fanatic claiming the honour of yourself and your co-religionists alone being in the right while others are wrong and are not moral. If you use your own common sense and take what is taught to you by your teachers of scriptures with a grain of salt, especially in the matter of how you should behave to people who do not belong to your religious fold, your conduct towards others cannot become intolerant and thus wrong or immoral according to the wider common sense standard I advocate. Religious books and teachers have gone to the extent of preaching cruelty to men of other faiths and thus they become bad guides to right conduct.

As a thinking and feeling human being, every one of us can know easily what is right and moral. God has endowed us with a faculty for this purpose. Some call this conscience. Whatever be the name used to denote this faculty, there is no doubt that each possesses it and thus has the power easily to discriminate between what is right and wrong or moral and immoral. One may not become aware of it, if one lives like a brute driven by animal cravings alone. The moment

one begins to live the thinking and feeling human life, one cannot but be aware of the presence of the faculty. Even a little child possesses it; from the time it is able to think and talk, it will become conscious of it. It is possible to over-ride and even silence this power and do things against its directions but it is never completely lost. It is only by the presence of this power that we axiomatically accept that it is right to be truthful in our speech and honest in our dealings that it is wrong to rob and cheat others. It enables us to know that we can be unjustly or wrongly selfish in our dealings with our brothers and sisters and all other members of the family or of the wider world to which we belong. To be selfish is not wrong, but it is wrong to be unjustly selfish. Now without going into the meaning of the word 'unjustly', I think it is possible for each man to understand when he is unjustly selfish, if he is honest enough to be directed by this faculty of conscience and is scrupulous enough to avoid being blinded by self-interests.

Now there is a danger of people losing their sense of righteousness in a communal or collective manner. A man may be unselfish and perfectly right and moral in his dealing within the family circle. He may be more than a good son, brother, husband or father. His behaviour may not only be right and moral, but may also be very noble, loving and extremely self-sacrificing. But when he comes to deal with other men and families, he may not scruple to lie, steal and do all wrong and immoral things. What is more, he may try to excuse himself for all such wrong and immoral conduct by taking refuge in his righteousness and self-sacrifice to the members of his family. Even this is not a great danger at present in any country because the Government and the public opinion everywhere have taken steps to prevent the imbibing of such ideas by men and their acting upon them. When, however, men behave as members of one community based on religion, race, nationality, political party or economic interests, we find them becoming glaringly wrong and daringly unjust.

For instance, the Muhammadan in India thinks it right to claim special privileges in the matter of Government appointments and representation in legislatures. So also do the other minority communities in India, namely the Christians, the Anglo-Indians and the Europeans. In the Hindu fold itself, the Harijan claims special favours because his community has been depressed and oppressed for long. The Justice party stood and stands for the exclusion of the Brahmin from the public service on the score of the community having been already benefited by it to a large extent and having enjoyed a

sort of monopoly therein. It therefore regards it right and just to deny the Brahmin educated youth employment in government service and to prefer for it, all other communities, not only Hindu but also non-Hindu, desiring to limit the number of Brahmins in government service to the proportion that the community bears to the whole population. It has gone to the extent of preferring Non-Brahmins with lower qualifications and capacity to Brahmins of higher qualifications. All this is right and just according to the Justices. The Brahmins and Caste Hindus think it just and right to exclude the Harijans from the Hindu temples. The socialists and the communists think it right to deprive the rich classes of their possessions. The Germans display a racial prejudice against the Jews, and behave in a manner which impartial outside people cannot regard as just or right. The Italians believe, perhaps, that it was right and just for them to conquer and annex Ethiopia. The Japanese may also think it right to conquer and rule over parts of China, if not the whole of it. Really speaking, I wonder whether any thinking and feeling Italian will regard the Abyssinian annexation to be just; any Italian can and will easily understand its profitableness but not its righteousness or justice or morality, unless he is blinded by his passion for profitable possession. If the possibility of another power doing to Italy by might what it had done to Abyssinia were contemplated by the Italians, they can understand the injustice done by their government to that unhappy country. It is a thousand pities that communities and governments follow principles of justice and righteousness which, when the individuals within them follow towards their fellow citizens, will be readily seen to be wrong, bad and unjust.

So our principle should be that each man, to whatever community, race, nationality or class or caste he may belong, should be very strict in judging the behaviour of the fellow-men of his fold and should courageously protest against the injustice and the immorality of the brethren of his fold. It may be risky and extremely dangerous to oppose the organised power of their national or communal institutions. But no man should act against his sense of righteousness. It is the acme of culture to stand for righteousness, especially against the injustice of the men who are dear and near to us. Such a conduct is really praiseworthy and admirable, as it shows a strong sense of duty to the whole humanity and to the God, the bestower of the sense of righteousness in men. It implies the highest manliness resulting from one's courage of conviction. Vibhishana in the Ramayana is endowed with such a sense of righteousness. He deserted his brother Ravana and other

relatives when he found his brother and kinsmen obstinate in their unrighteousness, even after his passionate pleading for justice. He joined the enemy of his brother and kingdom because the enemy was in the right. If a man belongs to a country which is indulging in an unrighteous aggression on another, a righteous man should try to persuade his country-men to give it up and failing in his attempt should try to help the country made to suffer by the unrighteousness of his country-men. To oppose and fight against one's own countrymen for their unrighteousness is the height of culture and cannot be too highly commended.

In this connection I very much like to remind you of the policy followed by Asoka the Great. He declared through his Rock and Pillar Edicts that the truest conquest was the conquest of the Dhamma and not of the sword. In one of his Edicts, he says, "Dhamma is good. But what is Dhamma? The having but little in one's own mind of the Intoxications; doing many benefits to others; compassion; liberality; truth; purity." 'Intoxications' is a technical term of the Buddhist system of self-training. They meant the mental intoxication arising from lusts, that arising from the craving after a future life, that arising from ignorance, and that arising in the mind from dogmas or speculative metaphysics. Asoka's Dhamma or Righteousness, sometimes translated by scholars as 'Laws of Piety', mainly consisted of Ahimsa or non-killing, honour to the parents, teachers, and elders, speaking the truth, not speaking evil of others, being pure in heart and life, and kind to inferiors, such as servants. I will strongly advise every one of you to read all the Edicts of Asoka and understand them. They contain the essence of what I mean by Righteousness.

So, my dear people of Orur, understand that morality consists in doing what is right and avoiding what is wrong. What is right and wrong is easily made out by your common sense with the help of your scriptures and the public opinion prevailing about you, but your inner god-given faculty of Conscience is your final judge. Attend to that small shrill voice within you and you cannot go wrong. You must courageously and honestly follow its dictates even against the authority of your holy scriptures and powerful rulers. Only then you will become really cultured in your behaviour. Never quail and fail to be bold enough to protest and fight what is unrighteous. Give up your own men if necessary. Thus in addition to being Clean, Urbane, Learned, Tolerant and Unaffected, be also *Righteous in your actions, fair and just in your dealings with others.*

Indian Education at the Cross-Roads.

BY DEWAN BAHADUR K. S. RAMASWAMI SASTRI, B.A., B.L.

Mental power is a function of organised experience. Every nation should organise its experience in such a way that it will maintain itself amidst the fierce competitions of life and that it will preserve and perpetuate and perfect its essential and innate nature '*Swabhava*'. Horne says: "As the educational aim is the unfolded and capable mind in the concrete social and natural situations of life, and as we are efficient in those situations in proportion we have developed ourselves earlier in similar situations, it follows that those subjects have the greatest educational value which have the greatest number of identical elements with the situations of life. A new problem is proposed to educational theorists at this point viz., to go through our subjects of study with a view to determining what and how many elements they have in common with life". We have hence to see what education will be most useful to the whole human personality in relation to the whole environment, giving prominence to ethical, intellectual, artistic, and spiritual ideals.

It is in the above way that the English people have been working out their destiny. Matthew Arnold says: "Slowly this powerful race works its way out of its confining ruts and its clouded vision of things, to the manifestation of those great qualities which it has at bottom—piety, integrity, good nature, and good humour". It must be said of every people that "perplexed in faith, but pure in deed, it slowly beats its music out". The English system of education has been helping the dual cause of self-preservation and self-realisation. It has never hesitated to move forward. Nor has it ever hesitated to hold on to the centre. Its aim has been to use Herbert Spencer's phrase, to live in a moving equilibrium". Dr. Ward defines the aim of education well as "efficiency for the highest life". We cannot have in the national life the desired harvest if we do not sow the seed in the schools. Von Humboldt says: "Whatever we wish to see introduced into the life of a nation must be first introduced into its schools",

Milton defined education as "that which fits a man to perform justly, skilfully, and magnanimously all the offices, both public and private, of peace and war". In England the Public Schools helped to bring about this result. When a well-known Englishman was asked what he considered to be the essential quality produced by the public

schools, he answered that it was a readiness to be an officer. Such a readiness implies leadership, initiative, and sense of responsibility. It implies also what is meant by the rule *noblesse oblige*. A famous Headmaster says: "If it is on the positive side of discipline, the discipline of games, of sixth form responsibility, and all the different activities of corporate life that English public schools are strongest in". The public schools produce all-round men. Squire Brown tells Tom: "If he'll only turn out a brave, helpful, truth-telling Englishman, and a gentleman and a Christian that's all I want". The public schools cater for the upper middle class and keep up their traditions very well. The boys are taught to "play, play up, and play the game".

At the same time an endeavour has been made to democratise education so that the whole English Nation is at school to-day. Children are now compelled by law to attend school from the age of five up to the end of the fourteenth year. The new ideal is that of an equal education for all, provided or at least guaranteed by the State. The basic concept is that everyone must develop all his talents to the full. Technical training has come to the fore in this scientific age. An agricultural bias is now attempted to be given in many schools above the primary stage. Similarly an industrial bias is sought to be given in other schools. In yet other schools a commercial bias is sought to be given. During the last century these aspects of elementary and agricultural and industrial and commercial education have been given a tremendous push in England. Dr. Johnson said on one occasion: "Gentlemen of education were pretty much the same in all countries; the condition of lower orders, the poor especially, was the true mark of national discrimination". This century is the century of the poor and the humble and the lowly, because it is now realised that on their uplift depends the greatness of the nation. Mr. Mark says: "The strength of a modern nation depends upon the possession by its people of all classes of power in work, the spirit of citizenship, and virile personality. Work, citizenship, and individuality — these are the nation's primary needs".

I do not for a moment say that we must copy the English system of education. I hate all imitations. It is also well-known that there are weak points in the English Public School system. These are undue emphasis on games, the sacrifice of knowledge to athletics, expensive habits of living, and over-valuation of the showy aspects of refinement. We do not want these gaudy defects in India—in poverty-stricken India. But we do want physical culture, leadership, initiative, and a sense of responsibility. Similarly we do not want to adopt

wholesale the curricula in English elementary schools. But we do want free and compulsory and universal primary education. We want a scientific bias. We want technical training. We want agricultural and industrial schools and trade schools and commercial schools. Similarly in Secondary Education we do not want to imitate any other nation. But we must study elementary mathematics and history and geography and elementary science and include our own languages and literatures and teach everything through the medium of the vernaculars while studying English as a second language. A well-known writer says: "Surely it is no exaggeration to say that a man cannot be called educated unless he has a moderate acquaintance with the literature of his own country, and at least one foreign language, and has a little real knowledge of history, of elementary mathematics, and of some one science. To withdraw any one of these branches from his education is to lop a limb from his mind". Of all these subjects science is the most important. We have been very much behind in regard to science. Huxley says: "The life, the fortune, and the happiness of every one of us depend upon our knowing something of a game infinitely more difficult and complicated than chess. The chess-board is the world, the pieces are the phenomena of the universe, the rules of the game are what we call the laws of Nature. Education is learning the rules of this mighty game".

The ultimate test of education is the test of its adaptedness to our life. Even if our present system of education is excellent which it is not — it will fail if it is not related to our life. Dewey says well in his *School and Society*: "We can get only an artificial unity so long as we confine our gaze to the school system itself. We must look at it as part of the large whole of social life. These are the two great things in breaking down isolation — to have the child come to school with all the experience he has got outside the school, and to leave it with something to be immediately used in his everyday life". Let us look to the child. He is greater than statistics, than curricula, than examination. We do not want to have an education imposed upon us, thrust upon us, forced down our throats. The school is for the youth and the youth are for the nation.

The Congress Ministry is as keen about our educational uplift as about our immediate economic and political uplift. We must lift up at the same time the present generation and the next. Only then shall we be able to insure a continuity of progress. Ours is a poor country. Just as the parents pinch themselves to bring up their children, even so

the present adult generation must show itself capable of service and self-sacrifice so as to bring the next generation to a higher level of life. The Congress is keen about salary cuts and prohibition and Khaddar etc., to improve the lot of the present generation. It is equally keen about the mother tongue and the Hindi and about making education practical and banishing unemployment. It is up to the teachers and the public to help the Ministry in every manner possible. The question of questions is, can we increase the present fund of altruism and apply it to our future welfare. On our answer to it depends our future greatness and happiness. The Congress Ministry is doing its utmost to introduce a human touch and a genuine national element into our educational machine and we wish it every success and must give it our fullest co-operation.

Where Scientists Gather

BY MARGARET FRAZIER.

Japanese, Americans, Frenchmen, Germans, Italians, Indians, in fact people from every corner of the globe are assembled in the friendly clubrooms and living quarters of Harnack Haus in Berlin, many of them world famous in their particular line of study and research. They are all drawn together in sympathetic comradeship and an all-consuming interest, that of science. To serve as a centre for these learned men and a meeting place for leisure moments, the Kaiser Wilhelm Society for the Furtherance of Sciences opened a clubhouse or hostel in Dahlem, one of Berlin's most beautiful suburbs. It is called Harnack Haus after the first president of the society. Near to it are the 10 scientific Research institutes of the Kaiser Wilhelm Society in Dahlem as well as various state and academic research institutes and scientific laboratories.

Before describing the various amenities of the Harnack Haus, let us first consider the Kaiser Wilhelm Society for a few moments. It was founded in 1911 at the suggestion of the German Emperor on the occasion of the hundredth anniversary of the University of Berlin. The Society's main work has been the creation of research institutes, especially in the domain of natural sciences, in which the leading men of learning and their collaborators could be released, as far as possible, from the duties of teaching. The origin and purpose of university laboratories led to their being equipped for educational purposes with

the material necessary for pure research work only available to a limited extent. The result was that at the turn of the century Germany was in danger of losing her leading position in scientific fields because other countries were equipped with better facilities for research.

The growth of the Kaiser Wilhelm Society has been great despite the many changes that have come over Germany since 1911. It has conquered each obstacle one by one until now it is able to develop freely under the encouragement that it is being given by the Germany of today. There are at present 34 different research institutes belonging to the society. Ten of them are in Dahlem. A few are scattered in other parts of Germany. Many outstanding contributions to science have been made as a result of discoveries made by its eminent staff of scientists coming from Germany, the United States, Europe and the Eastern countries. The facilities of the Institutes are open to all advanced scientists the world over.

And now since May 1929, bearded scientists speaking many different languages, and eager young men with eyes that sparkle with the excitement of work that inspires them, have been given headquarters near to the scene of their various experiments, and yet quite removed from the familiar odors and sounds of the laboratory. Harnack Haus has its own large garden. It is so large one cannot see the end of it, even when one stands on the elevated brick terrace where white tables and chairs are placed to invite any scientist to linger for a cup of tea or a glass of good German beer. One can see from this vantage point the three tennis courts that are much used by the younger assistants and staff members, and by some of the older and more dignified professors as well. If one walks about in the garden one finds many attractive paths bordered with rose bushes, fuchsia trees and tall spikes of phlox. There are also chaises longues to tempt the scientist, for after all scientists are "just folk" like the rest of us, and do not mind an after-lunch snooze, a game of cards now and then, a set of tennis, and even a dance to the latest records. Therefore Harnack Haus has been charming rooms with easy chairs and tables suitable for many uses, its library containing 2000 volumes, nearly all of them novels, and its reading room with over 100 different periodicals and newspapers in several languages. The novels are for the relaxation of their learned readers, for there are scientific libraries a-plenty in the various Institutes. The Music room is named after Mozart. The main living room is known as the Bismarck Saal. In fact each room is named for some great German. The Goethe room serves for large gatherings, such as lectures or dances. A smaller room is devoted to lectures on scientific subjects

and is fully-equipped for this purpose. Shower rooms and steam baths add the final touch to the comforts of this house.

The dining room is the gathering place of scientists, whether they be Germans or foreigners making use of the research possibilities of the Kaiser Wilhelm Society. About 260 meals are served every noon in the attractive room with its early German architecture. They range in price from 60 pfennig to 1.20 marks.

Harnack Haus has one more important service. It is "home" to 25 persons, most of them scientists from foreign countries (especially from North and South America and the English colonies) and in many cases their wives and families. Most of the rooms have their own private bath and sitting room, and they are all decorated in simple good taste. The people who planned these rooms must have understood just what a scholarly sort of person wants—an airy room with wide windows facing over gardens and meadows where no discordant street noises can penetrate, a substantial desk with adequate lighting, a telephone near at hand, a private bathroom, comfortable beds, a day couch, and an easy chair.

No, Harnack Haus is not a "paying proposition". Its facilities are open to the staffs of the Kaiser Wilhelm and allied research institutes, to members of the Society, and to foreign scientists and professors wishing to do advanced work. They pay no dues. The meals are served without profit. The bed-sitting rooms and apartments are likewise rented on a non-profit basis. This is, therefore, all the more reason why the hospitality of Harnack Haus is welcomed by hundreds to whom it has come to mean a second home.

Exaggeration

BY MR. BEPIN BIHARI BANERJI.

"Lovers always talk in hyperbole", said Bacon, the shrewdest observer of men and things. Passion lets loose the tongue and dear darling, pet, the jewel of my heart, the apple of my eye, my angel, my heart's blood, my life and death and what not come like a flood, alas, to be turned, by the law of reaction perhaps, into the most virulent epithets and blackest names when the rosy cheeks fade into a spectre, and love, like many things of this wicked world, evaporates into a sigh. "At first you and I talked and no body could hear us, now you and I shout and roar and the whole neighbourhood is up in

arms". 'The blast that blows hardest is soon overblown' and the wicked little Cupid seems to delight, like a child that he is, in the two extremes of smiles and tears.

Love is a golden bubble, full of dreams

That waking breaks and fills us with extremes.

Bacon has spoken of lovers, but Shakespeare, the prince of poets and born psychologist, has gone a step further in bringing lunatic and poet into the same fold:

The lunatic, lover and the poet

Are in imagination all compact.

We may smile at a lunatic vaunting of his strength in knocking down a tiger with a slap, but can we resist a tickle in our risible muscles when we read of a hero with arms long as pines and a thousand moons powdered into a Helen or Cleopatra. Exaggerations have no doubt their effects but they are none-the-less "talking in hyperboles".

When His Excellency the Viceroy subscribes himself as my "most obedient servant" he knows full well as well as I do the relation between the two. He is here the slave to a form just as almost all religions of the world have become slaves to rituals. If the "public servants" had done even a part of what the people have wished them to do for their welfare, the face of the country would have assumed a different look.

There are no ailments under the sun which will not yield to Beecham's pills. There are so many "bests" in the advertising world that the poor superlative is going to be pushed out of its high pedestal almost to mean the contrary. There is psychology in advertising and the overdose is so cleverly managed as to escape notice and command a roaring sale. The frailty of the human mind and body is the strength of the advertisers.

From advertisement to sale there is but one step. A smart looking fine youngman with all his risible muscles rigidly under control extols in all seriousness the numerous virtues of the worthless goods of his master, while a funny little hawker with a clown's mask dupes the public into buying his cheap wares at fancy price, for, both of them know full well that the art of making things what they are not is the key to their success as salesmen.

Not only in the humble business of advertising and selling but in the most serious work of administration affecting the lives of millions of people, the same skill is displayed to hoodwink men.

Report-writing is in many cases nothing but blowing up the bubble into the globe. The manager of a Wards' Estate once tortured his tenants in the most inhuman way and rack-rented cent per cent in a year of famine but in his report to the authorities he attributed his success to the "recuperative capacity of the Indian tenantry". This is, as a rule, the key to report-making, high and low. To cleverly turn the precious little into a magnificent performance is the only thing needed here all over the world.

In his Convocation address in 1905 castigating Indians as a nation of liars and perjurers, Lord Curzon is reported to have used the First person Singular number 57 times in three quarters of an hour. The men who like this prancing pro-consul are thoroughly persons soaked in self gloat on their own merits to the disgust of their hearers. Modesty is the prince of all virtues, this is true to manners and to talks.

Professional men before they rise, cry up their own worth and sometimes employ touts and underlings to advertise their merit. This is a dangerous game, for, when facts do not correspond to fiction or when the dish is overdone, the whole thing is spoilt leaving behind a bitter memory of the artificial stimulus to quicken a weak heart.

Men exaggerate facts by their talks, but they often do more by their dress in hiding the paucity of brains and ugliness of forms. "We are tailors' men", cries out Carlyle, the philosopher. A gaunt frame of the blackest dye with eyes run into their sockets and limbs dangling out promenades the streets everywhere under voluminous folds and thick pomatums and cosmetic Beauty and charm is invited where there is none and the loss is sometimes compensated for in a manner that evokes pity for the poor worm. Sixty per cent of the merchants of the world, if not more, live on this human vanity. Gorgeous designs in clothes and costumes, brilliant displays of bracelets, bangles and earrings, tempting rows of perfumeries, foot-wears, neckties and other fancy goods at shop-windows are only an echo of how men and women all over the world vainly attempt to improve on Nature. Modern civilisation is dress and dress is modern civilisation. The feeble beat of the heart can hardly be perceived here under the heavy folds and overlarded crusts.

A poor but vain Anglo-Indian speaking of his two-night-old wet rice as *thandi* (cold) *polao* and his saltless curries of fries as *cawab* may provoke a smile in us, but do not many of us induleg in the same game day after day of bolstering up things into what they are not and what they cannot be? *Bengal Teachers' Journal.*

UNIVERSITY OF BOMBAY Convocation Address

17th August 1937.

By SYAMAPRASAD MOOKERJEE, M.A., B.L., Bar-at-Law,
Vice-Chancellor, University of Calcutta.

Let me convey to the authorities of your University my sincere thanks for the honour they have done me in asking me to address your Annual Convocation. I bring to you the good wishes of my own University and I hope that in the years to come there will be established a closer contact and co-operation between your university and mine, representing the culture and thought of two of India's great Provinces which, each in its own way, have contributed in no small measure towards the advancement of the best interests of the country. I recall with gratitude that our first great benefactor was a merchant prince of Bombay, Premchand Raychand, whose generosity laid the foundations for our activities in pursuit of higher learning and research.

In recent years occasions like the present one have been utilised with remarkable zeal for discussing problems of educational reconstruction in India. I am inclined to think that public attention has been sufficiently stirred by such utterances and by the publication of numerous reports, pamphlets and addresses. And the time has now come for initiating a new policy of education, suited to our needs and aspirations and consistent with the best traditions of our past. That the aim and outlook of Indian universities should be altered in many respects in the light of our changing conditions is acknowledged by all schools of thought. The future policy in respect of Indian universities must, however, be one of progressive expansion and not of short-sighted curtailment..

Those who advocate restriction either of a direct or of an indirect nature, base their suggestions on two main grounds. They argue that a large number of university men do not find suitable employment for want of either opportunities or necessary training; further, that the universities admit many into their portals who are not fit to receive higher education. Even assuming the criticism to be partially correct, the remedy obviously is not artificial restriction of the number of university students but the provision of sounder preliminary training, the introduction of an improved system of education, varied and diversified in character, the creation of fresh opportunities for work and the opening of new avenues of employment to absorb the constructive energies of the youths of the country. Surely the existence of 17 universities with a little above a lakh of students receiving training under their influence is not an alarmingly large number for a country like India which has a population more than 300 millions. Instead of merely criticising the policy pursued by the universities let our critics help in introducing a new era of

constructive efforts towards the establishment of special institutions and departments technical, industrial, agricultural and commercial, for imparting a thorough training to the youths for varied occupation in life and for national service.

Let me however emphasise that the mere production of such trained youths will not solve the problem, that it will be the bounden duty of the State and other authorities so to readjust and modify their policies affecting the economic and political conditions of society as fully to utilise their services in a useful and productive manner. Such a policy of educational reconstruction, enunciated and carried out solely for the advancement of India's interests, requires a very large expenditure of money from the public exchequer. It is futile merely to talk of defects and shortcomings of ill-equipped schools, colleges and of universities with their ill-trained alumni. No reforms of a far-reaching character are possible so long as out of the total revenues of British India only five per cent. goes to education, 34 per cent. being reserved for defence, for police and jails. It is to be hoped that with the inauguration of the new constitutional changes, education and other nation-building departments will receive their legitimate shares out of the revenues of the country.

The universities of India to-day are threatened with attack from two classes of critics. One, as I have said, urges artificial reduction in their numbers and in the spheres of their influence justifying its policy on the plea of academic efficiency though some of its champions are consciously or unconsciously impelled by the fear that education may break down the barriers of superstition and slavery and lead men along the path of equality, liberty and progress. The other, often unthinking and short-sighted, regards higher education as an unnecessary luxury benefiting a comparatively small number of people and of doubtful value to the larger interests of the nation.

We have to guard against both these classes. We must boldly assert and prove that a university, if properly conducted, can be the home of progressive thought and culture, the mouthpiece of national hopes and aspirations. It can be the recognised medium for conserving and advancing the bounds of knowledge, and for preserving and raising the intellectual life and thought of a nation, breathing an atmosphere of freedom and truth, drawing together men and women of all castes and creeds, inspired by a zeal for devoted and unselfish service. Indeed there should be no question of conflict between the different stages of education, primary, secondary and university, and each should receive the unstinted support of the State and the public.

Students of the university, let me now address a few words to you direct and through you to others who are still pursuing their studies. You are about to enter the arena of life and whatever trials and responsibilities you might have had to face in the past are nothing in comparison with what await you in the days to come. It may be that some of you will achieve success from a worldly point of view and attain fame and wealth in your res-

pective professions; there may be others amongst you who may pursue the path of scholarship and learning or follow other walks of life, beneficial to society but not highly lucrative: there may be still others who may have to spend their days in comparative obscurity or who may not attain worldly success at all. Some of you will become leaders and issue commands; others will learn to carry them out, all acting for the common welfare.

But whatever may be your lot in future, are you carrying away with you any special traditions, do you feel inspired by any ideals, which will mark you out as men and women different from those who have not passed through the doors of the universities? Apart from imbibing information and knowledge in the special subjects of your study, do you not regard yourselves as messengers of a new hope, faith and courage, which it will be your duty to instil into others to whom the gates of knowledge yet remain closed? Inspiration comes not from books and study alone. Your determination to serve the cause of your people cannot come merely from reading stories of similar efforts made in other countries. Your faith in truth, simplicity in life, and uprightness of character and conduct is not to be derived from any dry and academic theories. Your striving after intellectual supremacy or your exertion in the cause of economic and political freedom is not of men with no history of civilisation of their own.

Has not your own Province for centuries past been a scene of activities of eminent persons, whose names are remembered with gratitude and affection throughout the country, names which will never be blotted out from the memory of any self-respecting Indian? They stand out as illustrious workers in diverse fields of activity, in the pursuit of culture and knowledge, in the study of literature and languages, in art and architecture, in social, educational and humanitarian work, in commerce and industry and last but not least in the great movement for India's struggle for the attainment of *Swaraj*. If Shivaji coined the expression *Swarajya*, three hundred years ago, Bal Gangadhar Tilak brought it back to the minds of the sleeping millions of modern India and roused their energies to constructive work which had far-reaching effects on the destinies of our country. Let us pay our unstinted homage to and draw inspiration from such names as Dadabhai Naoroji, Pherozshah Mehta and Gokhale; Agharkar, Namjoshi and Apte; Telang, Bhandarkar and Bhagwanlal Indraji; Banade, Wacha and Chandavarkar; Mandalik and Badruddin Tayabji; Rajwade and Chiplunkar; Jamshedji Tata and Jijiboy; Wadia and Thackersey; names, taken at random, of persons who are no longer in the land of the living, names which recall loyalty to duty, persistent constructive activities, fearless advocacy of truth and justice, steadfast devotion to culture and scholarship, honesty and sincerity of purpose, sufferings and triumphs in the cause of national progress and prosperity. Of those living, the name of Mahatma Gandhi naturally comes uppermost in our minds as one whose greatness and goodness have given India a new position in the eyes of the world.

Traditions such as these should fill you with both pride and responsibility. Of what practical value will these traditions be if you do not mould your own lives and activities in accordance with the ideals of your chosen hero? What will these traditions be if you do not link them with the changing needs and aspirations of society and hold them in correct perspective before the people at large who do not always know what their true heritage is?

You have drunk deep at the springs of Western knowledge. While you will not hesitate to absorb for your benefit and for the national good the best elements in Western culture and thought, you will not in any case permit the destruction of the vital elements of your own civilisation. As true sons and daughters of Bombay, you will of course strive for the increasing greatness of your Presidency and be loyal to her in thought and action; but never disown your allegiance to the spirit of your beloved Motherland and whenever the occasion needs it, do not hesitate to proclaim yourselves as Indians first and anything else next. One feels distressed to find the recent growth of communal and provincial feelings, which unless checked are bound to retard the progress of true Indian nationalism. I need not enquire into the origin of these differences, but it is true that if the idea of Indian unity is to grow permanently, it can do so mainly by the determined efforts of the youth of the nation. And who else can sound this call to unity than you who are entering into the field of public activity after a full intellectual preparation, ready to face the struggle of life?

Let us unreservedly stand by our conviction that whatever our detractors may say, Indian Universities are bound to play a large and noble part in the emergency of a new India which will be the mistress of her own destinies, the proud inheritor of an ancient civilisation, rebuilt and reshaped with the changing requirements of the age. Let us stand united to make our universities centres of culture and independent thought, nurseries of honest and open-minded teachers and scholars pursuing and advancing knowledge, from which will go forth manly and useful citizens, brave and self-reliant, patriotic and fair-minded, capable of making sacrifices and judging issues and problems critically and fearlessly. Let the Indian universities mould their activities in full remembrance of the fact that the progress of a nation, if steadily maintained, can alone prevent degeneration, that there must be new life and purpose or there will be weakness and decay. At this crisis in the history of human civilisation when cherished doctrines of liberty and democracy are often discarded and freedom of thought and opinion suppressed, let Indian universities and their sons and daughters proclaim the noblest ideals of Indian teachings and thought, which may once again secure for her that supremacy in the world of intellect which is truly her birthright. And let the Indian universities prove to the world that India can achieve this simultaneously with a progressive and systematic pursuit of Western knowledge itself. Let the Indian universities be the worthy participators in a constant movement towards a higher and nobler civilisation that a civilisation will make its

conquests without resort to war or oppression and achieve its greatest victories pursuing the paths of peace and justice.

Friends and fellow-graduates, let a fervent prayer go forth from every member of this assembly in the soul-stirring words of Rabindranath Tagore that we may face our duties and responsibilities with courage and fortitude and make our contributions, however humble, to the cause of national welfare:

Let honour come to me from Thee
Through a call to some desperate task
In the pride of poignant suffering.

Lull me not into languid dreams,
Shake me out of this cringing in the dust
Out of the fetters that shackle our mind,
Make futile our destiny.

Out of the unreason that bends our dignity down
Under the indiscriminate feet of dictators,
Shatter this age-long shame of ours and raise our head

Into the boundless sky,
Into the generous light,
Into the air of freedom.

The Epic in Literature

By the Late Mr. R. Ramachandran, M. A.

[This treatise was found among the papers of Mr. R. Ramachandran, M. A., Assistant Lecturer in English at the Alwaye Union Christian College, whom the world beyond claimed for itself in September, 1936, when he was but twenty-four. Mr. Ramachandran was a keen student of literature, and passionately loved study and research. This treatise seems to have been written when he was still in the M. A. class. Our thanks are due to the brothers of the late gifted writer for sending the treatise to us.]

The Epic claims the attention of the student of Literature for more reasons than one. In Sanskrit Literature—and I suppose it is true of Greek Literature too—the Epic remains the highest achievement of the human mind among the various literary forms. Not only does it refer itself historically to ages of which we have no conception at all, not merely is it the crystallised expression of all that maze of mythology

of which alike the Sanskrit and Greek Literatures are the most brilliant exponents, but it is in some ways the most primitive expression of the sallies of the human mind into the realms of Literature. We must note this because in Sanskrit Literature a surprisingly large amount of religious and philosophical books had already grown before the Epics ever came to be written. The Vedas are there before them—long before them. If we hold that the highest realm for the exploitation of the human mind is religion, which alone, by the way, connects us with God, the Ultimate Reality, then the Hindu ideal had been reached in the Vedas and the Upanishads, and the Epic refers itself to a lower plane of mental evolution—that plane which is responsible for all the mythology in Hinduism and in Greek Literature also. But as a beautiful creation of the human mind it ranks highest, because we cannot consider the religious books like the Vedas and the Upanishads as Literature. Hinduism has a knack of referring everything good to religion and morals; religious life forms the basis of everything in Hindu life, and so we have to take for granted this deep vein of didacticism in all Sanskrit Literature. All the gorgeous canvas of Hindu Mythology serves this twin purpose—a fundamental aim runs through all the innumerable stories, with their jumble of, the most crude and primitive and the most refined of human sentiments, their juxtaposition of the serious and comic, and the physical and mental, their constant interplay of good and evil, their combination of extreme license and the most austere asceticism, and of virtue and vice in their extreme roles, their fusion of the human and the divine, and of the realistic and the romantic and supernatural, their blending of the beautiful and the sordid—through all this labyrinth of the phases of human life runs the central purpose of religion and morals, of trying to give the people virtuous laws in the form of stories, because the desire for stories is a fundamental human instinct.

The mythological stories embrace in themselves all the gradation of literature. They are anything but uniform as regards their excellence. The most primitive conceptions are found in plenty, as also exquisite stories of tragedy or pathos, or of skilful illustration of the scenes in the way of adventure of human soul in its quest for perfection.

Hence it is no wonder that all authors did not trouble themselves to invent new forms when such splendid raw material was there in such abundance waiting for the mere touch of the master-artist to be turned into first-rate Literature. Viewed in this manner the Epic itself is but a collection and a store house of such mythical stories ranged round a dominating central theme. The same instinct that was

responsible for the creative outburst of all this mythology found its perfect compact expression in the Epic.

The time and the state of society against which we must refer the Epic are not the most ancient and primitive. In Sanskrit Literature the time of the Epic is not comparatively very old. Not only has the nomadic existence passed away, but life in the forests has broken down and duly given place to small settlements of various clans, each with its small chief; the forest existence has comparatively sunk into the background. Cities have grown up—flourishing cities with a happy populace. There are fairly large kingdoms in the Gangetic plain, each with its king or prince or ruling chief. The distinguishing feature of difference between kingdom and kingdom is only the difference of rulers. The whole Hindu race that had settled in the Gangetic plain was unified by common aspirations, ideals, religious beliefs, social manners and civilisation. Hence the Epic again is the narrowed and much more definite and circumscribed expression of the state of society amidst which the people lived during this age.

Coming to the actual story, we must notice the broad outlines of conception, because the minor points of difference are numerous between the two chief Epics in the Sanskrit Literature. The Epic is one of the vaguest of literary forms, being the most primitive literary expression, and no definite rules having been formed for its writing, its scope was free and absolutely unhindered.

The story centres round the family of the most illustrious of the ruling chiefs. There is a slight difference here between the two Epics in Sanskrit Literature. One of them traces the fortunes of the chief prince of the family, and hence gains a definite compactness and unity, because of there being a sole central figure. The other epic deals with the fortunes of a whole family of five brothers. Anyhow the Epic is the story of a person or a group of closely related persons in royal life, the main story taking its rise generally from some wrong or calamity that has befallen the hero in the form of abduction of the heroine or unjust capture of the hero's legitimate kingdom. The calamity happens fairly early in order to set the action going, and the rest of the story is concerned with the heroic endeavours of the hero in trying to regain his lost position and status. Amidst the vast area of the Epic two things stand out as crises. The one begins the action, and the other ends it. The former is the calamity to the hero, and the latter is the great fight wherein the hero comes off as victor, and regains his lost position. The story between these two outstanding incidents is not much unlike the

mediaeval romances describing the various adventures of the knights of old; only with this difference—that in these romances these knights definitely set out in search of adventure, whereas in the Epic the adventures that befall the hero are merely wayside incidents, because the hero is governed by the central aim of regaining what he has lost.

It is as well that we note here the differences between the main outlines of the two Epics of the Sanskrit Literature—the Ramayan and the Mahabharata. The first marks the more primitive times, not merely because of the society described, but because of the opposing forces too. In the Epics the opponent is as important as the hero himself. He belongs essentially to the same society to which the hero belongs, and at times is his own kinsman. He has nearly as much pretension to valour or cunning or wisdom as the hero, with the difference that he has a curious mental twist of character which assumes definite shape with his unfortunate wrong-doing to the hero, and afterwards grows more and more well-defined; it will not permit him to rectify the injustice he has done, but governs him for evil till the time of his ultimate defeat and death. This realistic touch of the feud as existing between the human agencies is true not only of the Mahabharata, but also of the Greek Iliad. The Ramayana marks an exception and claims separate attention, because the opponent is totally a different creature, other than a human being and endowed with super-human powers. This intrusion of the quasi-supernatural disturbs the epic being a record of the actual society of a particular age.

Society is more developed in the Mahabharata. If we want to distinguish broadly, we may say that the Ramayana is purely idealistic in conception, while the Mahabharata abounds in realistic touches of actual human life. The kingdoms are more numerous, the intrigues of political value are greater, and vice is more observable than in the Ramayana even in good society. The Ramayana is a compact whole with a central main theme and a central hero; the story offers a clear-cut straight running, without any clogging diversions, by-plots etc. as are common in the Mahabharata.

(To be continued)



The Report of the Educational Experts and Vocational Education.

By PROF. N. KUPPUSWAMI AYYANGAR, M.A., I.T.

It is no secret that teachers as a whole were against the importation of the experts. The All India Educational Conference passed resolutions to that effect in two successive sessions,—at Nagpur and Gwalior. They had nothing personal against them. It was thought that there were men in India competent enough to do the job equally well but at a considerably reduced cost. This is justified by the fact that there is not a single idea in the report that has not been expressed by Indian educationists. Secondly, teachers know that the motto of every Englishman is "my country, right or wrong". They know also that this was proved by the reports of all the commissions and experts, Royal or otherwise. They had no reason to expect anything different from these experts.

It is a pleasant surprise to see that, true to the traditions of the teaching profession and those of the educated classes, these experts have tried their very best to look at the matter in an impartial manner. This was not particularly easy for them. The Govt. of India have prejudiced the case by the issue of their circular which contained statements that no educationist can accept. The experts naturally did not want to expose openly the hollowness of the circular. They had to approve something or other in it. That they found this rather difficult is clear from the fact that the only thing they could wholeheartedly commend is "the general layout of the proposed reconstruction". Lest it should be understood to mean more than what they had in mind they hastened to add: "That is to say we think (a) that Universities should make themselves responsible for a three year course leading to a first degree, and (b) that the system of general education below the Universities should be divided into three well defined stages." These are the most innocent and theoretically not undesirable of the govt. proposals. Even this approval is qualified. They say, "Though we regard reform of the *content of general education* as being even more important than a re-organisation of the *framework* of the educational system, we wholeheartedly approve etc." Every other proposal of the Government of India is considered to be absurd by these experts, though, out of politeness, they do not say so in so many words.

VOCATIONAL EDUCATION AND UNEMPLOYMENT.

When we remember that the main object of the proposed reform was to remove unemployment, the following statements of the experts must be disquieting to the authors of the circular. The report says:

"On this aspect of the problem we may remark that it would not affect unemployment, considered as a quantitative problem, to divert students from universities into other educational institutions regardless of whether the students from these other institutions were likely to be more successful in obtaining employment than are the B.A.'s and B. Sc.'s. Such a policy would but alter the educational qualifications of the unemployed without decreasing their number."

Out of courtesy to their employers, I take it, they did not add what every country in the world has found out by experience that efficient vocational education increases unemployment by replacing unskilled men by a less number of skilled men and skilled men by machines.

WHO ARE TO BE DIVERTED TO VOCATIONAL EDUCATION.

Both the Government of India and that of Madras want those that fail in the proposed examination to be held at the end of the Lower Secondary Course to be diverted to vocational courses. The experts' report is definitely against this idea. They say that this plan

"assumes that the proper aim of every good student is to proceed to the university and after completing his studies there, to enter upon a professional career outside industry and commerce; and that only students of inferior ability ought to aim at a career in business, either when they have finished their general education, or after they have received some measure of vocational training in a technical school." Such an assumption is unsound because "No country can develop its trade and industry through the work of second rate men only."

Among various reasons, one reason why India is backward in industrial matters is that up till now its best brains have not turned their attention to industrial work. The experts say "Vocational education must be based on an adequate general education." "Employers themselves want it that way," says Mr. H. A. Roberts of the Appointments Board of the Cambridge University, "Business men do not want us to teach business but to train men in such a way that they will be in a position, later, when they enter business, to master soon the routine details of their calling and then be fit for industrial and commercial leaderships."

Secondly, "Vocational education is not a lower plane than literary education," say the experts. The general intelligence required for

any kind of vocation is the same as that required for the corresponding standard of work in general education. The general intelligence of an expert carpenter is not less, perhaps, more than that of an ordinary graduate clerk. The intelligence of a good engineer is often greater than that of a collector or a Professor. Therefore they add that the vocational schools "should be held in the same repute" and "would be parallel to the existing Higher Secondary Schools and Intermediate Colleges". There is no reason why the successful products of the vocational schools should not get admission into suitable university courses.

There is yet a third reason why pupils should not be diverted irrecoverably to vocational courses. Improvements and inventions take place now so rapidly that a person trained to a particular vocation finds his occupation gone in a few years, for in the meanwhile, better and more efficient methods have been discovered and younger men trained in the newer methods become available. This kind of unemployment after the man has attained the age of 25 or 30 has come to be common in Western countries. Therefore the Board of Education in England in their recently published book "Suggestion to Teachers", in discussing the aims of education say:

"Modern education must adapt itself to modern needs..... They (modern citizens) will need, moreover, to accommodate themselves to sudden changes of process and method in the occupation they are likely to take up, and even be prepared to transfer themselves from one occupation to another and from one part of the country to another. The individual, therefore, must not only become more adaptable as a worker, but must also be in a position to select for himself some worthy and useful way of occupying his free time."

In fact, throughout the world, the problem now is not how soon pupils are to be diverted to vocations but how long we can keep our pupils in the same school for general education. So according to the report, it is not the failures in general education that should be diverted to vocational education. On the other hand, they want "admission to vocational schools to be something of an achievement". In addition to their passing the "Examination at the end of their general education", the experts say that "it is desirable to hold a special entrance examination in the subjects they have already studied". That is to say, it is not the failures in general education but it is only those that have shown themselves to be superior in the matter of general education that should be admitted into the vocational schools. This should be an eye-opener to our arm-chair educationists.

HOW ARE PUPILS TO BE DIVERTED TO VOCATIONAL SCHOOLS? VOCATIONAL GUIDANCE.

Both the government of India and Madras naively assume that, by examinations and vocational guidance technique, it is easy to find out who are fit for which kind of education. The report states clearly that "Although progress has been made in many countries in the direction of determining vocational suitability, we are not convinced that the investigations have yet reached the point at which their results are of general applicability." This is only a mild way of saying that Vocational Guidance is still in its experimental stage. No psychologist is prepared to take full responsibility in the matter. Even in go-ahead America, The National Vocational Guidance Association is particularly emphatic that "Care should be taken that the choice is made by the individual himself.....absolute freedom of choice is his inherent right."

VOCATIONAL SCHOOLS.

The experts recommend the establishment of Vocational schools. But they say that "General and Vocational education should not however be provided in the same school." Again, they say, "The expansion of vocational education should therefore not greatly outstrip the development of industry." "But the development of industry on a scale which will offer profitable employment to any substantial number of those who are now idle depends upon.....a number of other factors which education cannot influence, as well as action in the field of economics and politics which do not come within our terms of reference." This may not have come within their terms of reference. But the people of India must insist on solving the economic problem before they are satisfied with any kind of educational reconstruction. For a beginning they want the government to make an industrial survey of the country and establish and maintain Vocational Schools at suitable centres a little in excess but not too much in excess of the needs of trade and industry, and in co-operation with them.

RELATION BETWEEN GENERAL EDUCATION AND VOCATIONAL EDUCATION.

It has already been indicated that, in the opinion of these experts, indeed all sane educationists agree in it, vocational education is not a substitute for general education. "General and vocational education ought not to be regarded as essentially different branches of education, but rather as earlier and later phases of a continuous process, fostered by the community, with the object of helping the immature child to

develop naturally into a good citizen." The question therefore arises that in what way general education can help in the development of industry and commerce and thus in the removal of unemployment. Our present difficulty is not so much that there is unemployment among the educated but our ordinary educated men are unemployable in any productive occupation.

It is sheer nonsense to say that Indian boys will not take off their coats and do a 'job work' with their hands. Tiresome, hard physical work, no body likes—neither the European nor the Indian. But every Indian boy likes manual work as much as any other in the world. The popularity of our manual training department proves it. It is adding insult to injury to say that you are unwilling to do it without giving any opportunity to do it—nay, after preventing you from doing it. It is the nature of our education both in the way of omission and commission that made our boys acquire a distaste for manual work. The experts fully realise the truth of this aspect of the matter. (See page 21, section 55.) Therefore they say that "*Manual work, that is creative manual activities of diverse kinds, should be part of the curriculum of every school.*" Manual work gives boys a handiness, invaluable to those who proceed from general to vocational schools." This is the most important contribution towards educational reconstruction made by these experts. It remains to be seen whether this recommendation will be implemented in the proposed reconstruction.

This recommendation is made not merely because that it would be useful to those who go in for vocational education, not only because it may lead pupils to acquire interests which will stand them in good stead in their leisure hours, "but because it is an education in itself". It will create a sense of real value. It will make pupils realise what work means and remove the narrow-mindedness involved in having an undue reverence for what are called black-coated professions. It would create a certain amount of respect for the manual worker. It would make the pupil estimate the value of skilled work in a more sympathetic manner. In short, the creation of social sympathy as a result of a better understanding of what is due to others is the aim. This is exactly what the All India Teachers Conference which met at Gwalior last Christmas and at which the experts were also present wanted when it passed the following resolution.

"That this Conference is of opinion that if any educational reconstruction is to be real and satisfactory, it should provide equally for the Humanities, the Sciences, and for practical pursuits in the curriculum of every pupil throughout his educational career."

This, of course, means less time for the Humanities and the Sciences. But I have no doubt that at present we are teaching a lot of worthless lumber in the name of the Humanities and the Sciences. It should not be difficult for teachers to select matter so as to make the curriculum less heavy and more useful.

Summarising, the recommendations are :

(1) Vocational education should be given in separate schools.

(2) Admission to Vocational schools should be given not to the failures in general education but to those who do well in general education.

(3) Useful constructive manual work should form part of the education of every pupil throughout his school career irrespective of the fact whether he is to enter the University or one of the vocational schools, or he is to take to work directly he leaves school.

It is to be hoped that after spending so much money and time over the matter, neither the government of India nor the Local government will shelve this report.

Notes.

Education under the New Government.

BY PROF. C. A. KRISHNAMURTHI RAO, M.A., F.R. ECON. S.,
ASSOCIATE EDITOR

Education has received more than ordinary attention under the Congress Ministry. It is not, of course, in the usual sense of "re-organisation" which has come to mean changes here and there, breaking up of a single area into so many administrative divisions, to be followed only after the lapse of some years by a reunion on an altered basis. The creation of new posts or the abolition of old ones was a normal activity in this field. The new Ministry means business of a new kind and a few of its proposals have created quite a stir and roused the public to a healthy attitude of attention and examination. The reorganisation proposals issued by the Department of Public Instruction seem, tentatively at least, to have receded into the background. Other major issues hold the front place in the educational field.

It may be said that unintentionally and indirectly recent political events have given the people the widest political education that no particular educational institution can ever hope to give. Again, good government is in itself a sound education. Apart from these, the Ministry's determined attitude regarding the introduction of Hindi as a compulsory subject of study in the lower forms, has given rise to a good deal of controversy and apprehensions which require calm consideration and unbiassed conclusions. The object of those who would make Hindi compulsory in the lower forms is that India which is at present a heterogeneous element might be welded into one entity by which the country has everything to gain. The history of other nations shows that that country can fare best nationally and internationally which can speak with one voice—not like that of an organisation like the Government of India to-day but a Government deriving its life from the people themselves. That this may be an accomplished fact in our land also, however late it may be, it is necessary that one at least of the essential conditions may be fulfilled. English can never hope to become the language of the country, though its cultural and other values do remain unquestioned. The introduction of Hindi in the lower forms is said to be based on the propriety of the season of youth when anything new can be easily assimilated. Much can be said on both sides regarding this question of the study of this language at this stage. But if it is granted on a broad and long view of things that such a binding element is essential in our national economy, we should not demur to an arrangement made by those to whom we have entrusted our entire government. Mistakes, if discovered, can be easily set right. The Ministry would also do well to rid their programme of the appearance of severity by introducing it in those places from which assurances of co-operation have already flowed forward. Other parts might be permitted to watch and wait and when the fears vanish at closer handling, they might voluntarily take to the scheme. If India is to get her position to which she is entitled—an India whose parts can understand one another fully—the step seems to be in the right direction.

The fear that Tamil, Telugu and Kannada may languish is more sentimental and will disappear in course of time. The

conditions under which all our languages can be studied best are those which favour the continuance of a government of the people than whom we cannot think of better patrons of our ancient languages and cultures. Already there is "a return to nature" in dress and outlook. This will find an extension in language and culture. The vernaculars will be more safe under a united self-governing India than when people look at each other through 'English' spectacles.

The change of hours is another question which has aroused controversy. The move is that school and college hours should be in the mornings and end there once for all for the day. The advantage pointed out is that that is the best time for study and the students can concentrate for the whole day at home on their subjects. Under the present arrangement instruction is given between *ten* and *four*, the hottest part of the day. Left to themselves, both teachers and the taught would be inclined to 'doze' away all these hours and in the houses, which are in no way ideal, they have not the atmosphere for real work. Most often the school buildings are better and it is good that teachers and boys spend the major portion of the day in such places rather than in their homes. Concentration of study is more individual than collective. The best time for this is the morning and the night. The present system is good enough under conditions obtaining in our land. The proposed change will work more harm than good.

As for the reorganisation proposals, opinion seems to favour only one portion, i.e. the introduction of a practical course as opposed to the merely literary. Here the greatest difficulty would be lack of funds. Public opinion is definitely against the public examination before the S. S. L. C. and other consequential alterations. But we would close by appealing that the expenditure on school buildings may be lessened and funds diverted to the maintaining of the teacher in conditions of efficiency and respectable living. The position of the teacher, be he Elementary, Secondary or Collegiate, requires urgent and complete attention. Any proposal omitting this central fact would be to demand the staging of 'Hamlet' without the Prince of Denmark.

Reviews

1. Elementary Science: Book I for Form IV; English & Tamil Editions; each as. 10; By Rev. G. P. James and M. Somasundaram. Published by V. S. Swaminathan, Madura.

The English and Tamil editions conform to the latest departmental syllabus, written in simple and clear style. The syllabuses for Forms I to VI have been planned to be taught on concentric lines, and they have the main topics in common. The working out of the details to suit each form is difficult, and views may differ on the amount of matter to be imparted in each. The books under review do not err on the side of being too elaborate, and deal with the broadest outlines of the subject, which will not be felt anything like a burden. Apt and neat diagrams have been included, along with a set of 100 questions at the end. The Tamil edition has employed authorised vernacular equivalents, and forms a close adaptation of the English original. The appendix at the end giving a list of English and Tamil terms occurring in each chapter is very useful. The books have been neatly got up.

2. Stories of Peter and Pat: By Florence F. Surfleet (i) Kitty Green Eyes, (ii) The Adventure in the Woods, (iii) Pear Jam, (iv) The Blue Pencil. Published by Macmillan & Co., Ltd. Price; Paper-3d.

This set of four stories will form useful supplementary readers for Indian pupils of the lower Forms. They take young readers through interesting adventures, making them eager to push on with the reading. The stories contain much conversation with the ordinary abbreviations of spoken English. They are printed in large type, and illustrated attractively and so as to help the readers in the understanding of the story.

The first tells of the adventures of a kitten and the part played by the children, Peter and Pat, with their mother in trying to help it. The second describes the children's visit to a neighbouring wood. The third tells how the family's attempt to make 'Pear Jam' ended in their getting 'Pear-Jam-Toffee'. The fourth which will greatly interest children, gives the account of a quarrel over a lost pencil and the subsequent reconciliation between the children.

3. Exercises in Punctuation: By Heather Tanner; Price: As. 12. Published by Macmillan & Co., Ltd.

Punctuation as an integral part of clear expression needs to be taught. Whatever the methods adopted, plenty of examples for illustration and for practice are needed. The book under review has been designed to meet the need, and will be highly valuable to teachers and pupils of English in all schools. Graduated exercises have been provided, and one use of one stop only is dealt with at a time. Latitude has been given where strict rules do

not apply. Explanations are given before each exercise, which would be helpful to teachers. A book of this kind needs to be placed in the hands of all teachers of English.

4. A Text-Book of Light: By G. R. Noakes, M. A. (Oxon.), A. Inst. P. Macmillan & Co., Ltd. Price: 6 sh.

This is a course on Light of Higher Certificate and University Scholarship standard. Care has been taken to restrict the scope of the contents to the needs of the students. Principles have been explained thoroughly, descriptions of familiar experiments being made brief to economise space. Topics like Polarisation, the Ultra-violet and X-rays have been dealt with fully, and brief accounts of modern applications, particularly in medicine, have been given. The calculus has been used throughout. The suggestions of the Physical Society's Committee on the Teaching of Geometrical Optics have been kept in view. The terms and sign convention conform to the current technical practice; real distances are reckoned positive, and virtual, negative. Useful examination questions have been added at the end of each chapter. Diagrams are neat and profuse, and the get-up quite handsome.

5. Richard Carvel: by Winston Churchill (America)—Published by Macmillan & Co., Ltd. Price: 2 sh.

This is an abridged edition with notes of the historical romance of the days of the American War of Independence. The book gives interesting and graphic descriptions of life in England and the American Colonies at the time, the plot centering round the Carvels, a well-to-do family in Maryland. The author is a well-known modern novelist whose work needs to be studied by all who desire to improve their English. The abridged edition besides enabling readers to enter into the atmosphere of the history of those memorable times makes interesting reading during leisure. It is a valuable book which no boys' library should miss.

6. Sakuntala: (in English)—Prepared for the English stage by Kedar Nath Das Gupta in a new version written by Lawrence Binyon. Macmillan & Co., Ltd. (1937) Price: Rs. 2.

This is an attempt to present Kalidasa's masterpiece to an English audience. It is an abridgment of the original play in seven acts, adapted for the English theatre, and written in blank verse. As stated in the preface, 'fidelity to what is universal in Kalidasa has been sought for, rather than the reproduction of exotic beauties'. The contents make delightful reading, giving the reader a taste of the great dramatist's art. The play is prefaced by an exquisite exposition of the inner meaning, by Rabindranath Tagore, translated into English by Prof. Jadunath Sarkar from the poet's original article in Bengali. The book is very attractively got up.



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Saraswatha Gritha	" 4 0	Drakshasava	" 1 0
Sukumara Gritha	" 5 0	Lohasava	" 3 0
Schagaladya Gritha	" 7 8	Kasthuryadi Pills	per 100 0 6
Thithaka Gritha	" 3 0	Nasikachurna Vataka	per Doz. 0 6
Agasthya Rasayana	" 0 12	Virechana Pills	per Doz. 0 6
Ajamamsa Rasayana	" 2 0	Rasa Bhasma	per Tola. 2 0
Chyavana Prasa	" 1 8	Asana Vilvadi Thaila	24 oz. 1 8
Kankayana Modaka	" 3 0	Pinda Thaila	(ointment) 1 8
Kasthuryadi Leha	" 10 0	Balaguluchyadi Thaila	" 1 8
Mahat Chinchadi Leha	" 2 0	Balaswagandhadi Thaila	" 2 8
Maha Vilvadi Leha	" 2 0	Sahacharadi Thaila	" 2 8
Madhusnuhi Rasayana	" 3 0	Dhanwantari Thaila medicated	101 times per oz. 3 0
Musalyadi Rasayana	" 7 8	Ksheerabala Thaila medicated	101 times per oz. 2 8
Narasimha Rasayana	" 3 0		
Patavaladi Leha	" 1 0		

For further Particulars write to:-

Telegram:-

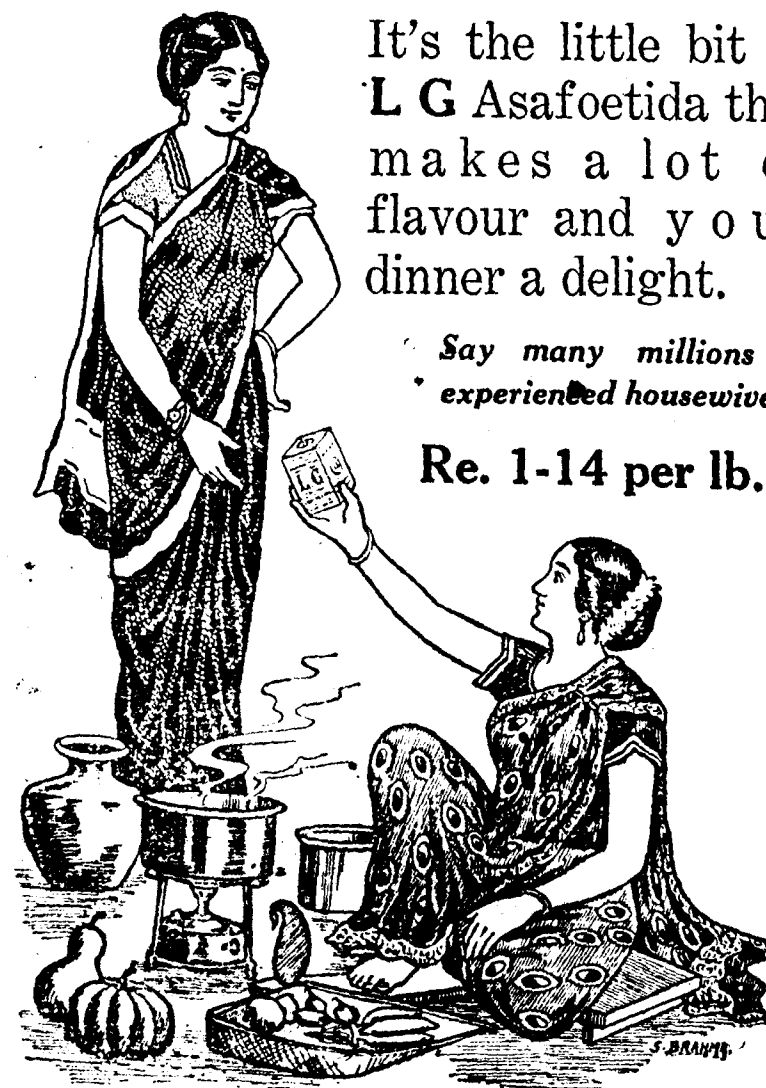
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