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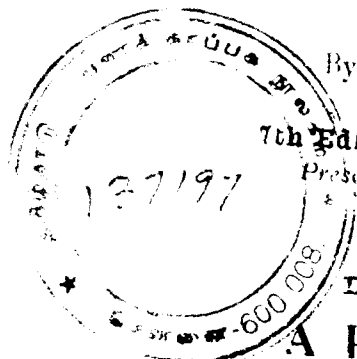
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A MONTHLY RECORD FOR INDIA

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JANUARY 1940

No. 1

HEALTH OF SPIRIT

BY PROF. NICHOLAS ROERICH, *Naggar*

- "Resplendently flowered, Thou, Queen Omnipotent, beloved by all!
Harken, Oh Hygea, blessed Mother of all, Thou, who bringest happiness!
Thy grace saves the sick bodies of mortals, Thy grace adorns each hearth with joy inexhaustible
And regenerates Science. Oh Queen Omnipotent, all Cosmos is thine.
Hades itself, the destroyer of souls, shudders before thee.
Oh, most Benevolent, eternally young, Thou, the refuge of mortals!
Free art Thou from turmoil and all that is needless for mankind.
For Thou, Queen Omnipotent, rulest all and Thine is the World.
Oh Goddess, Thy devotees await Thee, Thou art their eternal protector.
Oh, Thou Benevolent, smite all pestilent germs of ravaging scourges."
Thus during the fire offerings of manna resounds the Orphic Hymn to the Goddess of Health, Hygea. Verily divinely the ancients understood the conception of health. The sublime Goddess Hygea is not head of a medical department, but she bestows health in its full conception—the health of body and spirit. How precious it is that in mutual understanding we can speak about the health of the spirit without which the health of the body would be but monstrosity!
Our spirit strives again to the light of Apollo and the sun-like Mitra and the fiery life-giver, Zoroaster. Do we become pagans in pronouncing those conceptions? Those who think of light, will come unavoidably to the one Light. In whatever form we shall perceive light, the heart is always aware that in light we find the life-giver.
"This is the day of the testimony of the manifestation of the Word and the fulfilment of the affirmation."
"God ordains for you that which is benevolent and commands for you that which shall bring you to Him, the Lord of all Teachings."
Were not those words pronounced by the New Testament, were they not pronounced by the Bible, or are these words from the Book of Authenticity, "Kitjab El Igan?"

These words direct one to the one Light that makes us gather all our best experiences and accumulations in order to approach it more closely. And how shall we name this mighty treasury of all that is best and most precious for our spirits? We shall agree honestly and sincerely upon the conception Culture. Was there not in antiquity a Goddess Cultura? Was there not an Angel Cultur, whose service consisted in the opening of the wondrous Gate?

There is no sacrilege in bringing everything pertaining to Culture closer to the highest conceptions. At times the decline of the human spirit reached such abysses that each manifestation of the Highest Spiritual Inspiring was already considered as something not timely, shameful and irrelevant with the conception of a contemporary "serious" man. Numerous have been the senseless destructions, resulting from the distortion of the foundations. We know of Bliss, we know of psychic energy, we know of vitamins. It seems that from the orange and lemon, itself filled with vitamins, from the seed which begins to germinate through its basic substance, there opens a path upward even for the most limited trend of thought. Verily upward, for there is no seed which grows downward. Even the smallest blade of grass or each little leaf knows the direction of the light and stretches towards it. And wars and earthquakes and sickness and the horrors of rebellions of the human spirit sufficiently impel humanity to raise its head and search for new paths. Let these paths lead not through the caves of hermits. They can be found in life.

The Towers of spirit can be erected there where rise the towers built by hands. And if it be whispered to you once more that it is superfluous to remind anyone of Culture, or that sufficient has been done for Culture, you can boldly call the whisperer ignorant. Besides, he will probably not be able to understand the difference between Culture and civilization. And for him civilization will be but the standard of vulgarity. And you will easily witness how resourceful such a whisperer becomes when he finds himself in the ill atmosphere of slander, gossip and other alcers of vulgarity, so dear to him.

No measures are sufficient to cover the needs of true culture. Culture is as sublime as Infinity. And when the human spirit realizes Infinity, it places man under the obligation of unceasing perfection. Thus Infinity becomes for us a reality. Nobody can hide his head from reality like an ostrich. It means that reality is unavoidable, hence one must become its worthy co-worker.

Those who cognize the significance of Culture uproot from their hearts above all every conception of fear, the fear of death, the fear of enemies. When in the innermost heart one firmly knows that one proceeds unwaveringly to the Light, one's sole enemy then will be darkness alone. But darkness is dispelled by light. Thus it means that an inspired heart which carries light is the dispeller of darkness.

Culture rests upon Beauty and Knowledge. It grows through the realization of the blessed Hierarchy of Light. Thus to the mechanical knowledge the fire of the heart must be added. In this will be the cardinal distinction of Culture from civilization.

We assemble for the sake of the restoration of the language of the heart. We gather for exchange and mutual strength through the tokens of the heart, recurring to the Primary Sources without prejudice or superstition. The human being who reflects in himself the entire radiance of Cosmos cannot be content with meanness, spiritual poverty and falsehood, because of the corruptibility of the present day. Sooner or later psychic energy rises in rebellion, if refused a broad channel for its wondrous ascent. The history of mankind has given enough examples of this rebellion of psychic energy. These experiences ought to suffice as reminders to humanity of how urgent it is to recur consciously to creative thought, to light-bearing creativeness, understanding it is not as a far-off abstraction but as an undeferrable vital necessity.

Let these qualities of undeferrableness and vitality be our nearest stimulus. For we are responsible for the coming generation. As a gardener is responsible for his garden, thus humanity bears the responsibility for the planet entrusted to it. Humanity has no right to stain, to obscure and to pervert the glorious sublime creation. Who of the thinking ones will dare then to belittle and darken creative thought?

At our meetings we shall not quarrel, leaving this to dark ignorance. It is said: "The first sign of lack of culture is a quarrel." Let us not belittle each other, because out of the small is generated the small. Let us feel ourselves as hearty co-workers for the enhancement of life and the deepening of knowledge. Before us lies an immeasurable field of work and to each are given unlimited possibilities, for the approach to light is boundless. Our thought will abandon rivalry for there is

enough room in Infinity. Besides, containment and tolerance are the first adornments of Culture. Let us eradicate all germs of mean thoughts, because each laboring one has verily no time to pre-occupy oneself with these. Our meetings shall be the source of vital interchange of inspiration and strengthening but not a burden of false trifles.

When drawing from the Primary Sources, how beautiful are the examples of creativeness with which we can inspire each other! From the Churches of the Roman mediaeval age to the great covenants of the ancient East, monuments of Egypt, China, India, Malaya, Persia and Japan. How limitless, benevolent and real are they all! Let us also not forget our contemporary Arts and Sciences remembering that those will serve as foundations for the future styles of life.

At our meetings, let the scientist, the artist and all builders of life greet each other in friendship, for essentially they all are the very same carriers of evolution, the very same initiates of thought-creativeness. Let our meetings be blessed by the radiance of the Madonna and the quick-helping, hundred-armed Heavenly Mother and the many-eyed Dukkhar and the many-handed Kuan-yin and Lakshmi in her creative Image. The Moslems reverence Miriam—the Mother of Christ; the Bible gives us touching Images of self-sacrifice of womanhood; in the most ancient places of Asia were found cults of adoration of the Mother of the World. Under this benevolent sign let us remember that with which we began. Let us remember how inspiredly the Hellense glorified Hygea, the Mother of all; thus the ancients realized that the strength of the spirit was the health of the body. In the name of this invisible strength, in the name of the eternal snows of the Himalayas, the Guardians of the precious meteoric dust—these messengers of the far-off worlds—I trust you will find within yourself the inexhaustible vigor, patience and good-will to serve Culture!—the glorious Culture of the Future!

LITERARY POSSIBILITIES OF BROADCASTING IN INDIA

By SRI T. R. PADMANABHACHARI, M.A., Madras

OF thought and language it is indeed a difficult problem to ascertain which of the two has a claim to a greater importance. Man in his childhood wrote in hieroglyphics. But literature as an expression of the human heart dates back to the discovery of script. Manuscripts of palmyrah or papyrus, scrolls of leather or parchment, rich with the learned spoils of time came into existence. The poet was a seer; and the clerk was the scribe. There were no standard texts; it was not possible to have them. Oral tradition was repeated in a hundred different ways. Recensions reveal great alterations or wide differences. The invention of the Printing Machine standardised to a great extent Spelling in England. The Printing Press established by the foreign traders in this country, though a belated institution, brought much of ancient literature to light. Erudition and criticism sprung up. India, at last, found its proper place in the literary atlas of the world.

But India is a land of colossal ignorance and illiteracy. Little the foreign rulers recked to improve the lot of the teeming masses. Country-wide agitation and prolonged struggle lately spurred the Government to their sacred duty. Modern methods of locomotion and aviation have lessened distances. Various races and nationalities that inhabit this vast continent from Kashmir to Cape Comorin and Sind to Assam claim fellowship with one another. The outburst of Nationalism in Politics had its literary counterpart in the dawn of Renais-

sance. Bengal first, and others next in their turn witnessed the revival of their arts and letters. Tagore in the East, Iqbal in the North, Keshavasut in the West, Vallathol and Bharathi in the South were the most prominent among those numerous poets and singers who heralded the new era in Indian history.

Broadcasting is a recent introduction in India. Although our ancestors referred frequently to the *Akash-vani* or the Divine Voice in the *Puranas*, it is a novelty as a scientific achievement. With its strategic importance and commercial advantage to the ultimate powers that be, yet is it made to render sweet music and learned instruction. It has this superiority over the printed page, that while the latter can only appeal to the minds of the higher intellectual classes only, the radio enlists the ready sympathy of the illiterate and the ignorant masses of the country-side. But where seeing is believing, it is not such a powerful factor as the screen for purposes of national regeneration. While there is an element of permanence in the moving picture, the radio is wholly transitory. But both are destined to live and let live side by side, and if need be complement each other for mutual prosperity. For some years till now fears have been nurtured that the cinema would throttle the theatre. But on the contrary the silver jubilee year of the Indian Motion Picture Industry beholds the slow but steady rejuvenescence of the stage and the dance drama. Already it is being recog-

nised that, as observed by Prof. Baldun Dinghra, "The Film is an established creation which remains immutable as a painting or a picture; the theatre presents an art-form which is never precisely to be determined in its outlines." During the early days of the novel many imagined the carcass of the drama and shed profuse tears in anticipation. And Time, the great healer, has shown that the narrative as well as the mimetic art can exist one beside the other without prejudice to either. Similarly the Radio will never be in a position to oust the cine-art. Their functions are differently aligned and may be co-ordinated for the greater glory of both.

Just as the evolution of the theatre envisaged newer literary forms and the film offered newer and more profitable channels of literary enterprise, broadcasting also in its turn is bound to discover fresh fields and pastures new. As a preliminary it dowers a new lease of life to the decadent art of music and literature. When the sunny days of royal patronage have set and those of popular favour are yet cold, radio comes to the rescue bringing warmth and energy. It is the best available agency to raise our nation from the "Cultural Depression" into which it is at present plunged.

In a country which is torn asunder by communal and parochial or provincial animosities, radio broadcasting is the greatest medium for the spread of human culture, peace, and mutual understanding. The ill-feeling now raging high between the Andhras and the Tamils in this presidency, though due to political differences,

may be overcome by the ameliorative influence of their common heritage of Carnatic Music. Similar steps have been adopted in Canada to patch up the racial strains by introducing the English speaking people to the French through their music. Language is no barrier to the extension of arts and letters and culture is the greatest centripetal force.

Though music is the main-stay of the radio, the latter has also given a great fillip to the Aural Play. Music-drama is not much in vogue in the country at present; but with the increased popularity of broadcasting of dramatic programmes, this new literary form is very likely to come into a fashion. And Indian literature with all its hoary tradition will grow richer. Music or poetry as an artistic instrument for expression of psychological emotions will find fit exponents, though few. The late Mr. Krishnadhani Bannerjee is of the following opinion:—"Just as the drama is the highest perfection of literary form, the highest perfection of music is dramatic music.....The business of dramatic music is to express in tunes all the emotions of the human mind and all the tuneful happenings of the external world which bear any relation to human deeds—and thereby cause an illusion in the auditor's brain." The "Emotional alphabet" of Indian music will be the best substitute for the absence of the "Emotional exhibitionism" in the Indian Drama.

Even in England it is only in the poetic drama of T. S. Eliot, Auden, and Stephen Spender that lasting work is likely to be brought to the stage. The naturalistic play

of Wassermann, Capek, and Maurice Maeterlinck will not survive the recent revolution in the taste of the English audience. As observed by Priscilla Thoules, "It is in Cochran's revues and musical comedies that playgoers look for the strange, the romantic, the spectacular." Music and song, and not dramatic action being the body and soul of the Indian theatre, the radio can with least hesitation and less fear of failure take over the function of dramatic entertainment. Moreover, in the field of educational enterprise, the radio is better adapted to those modes in which the emotional and dramatic ingredients have a part to play, than to those which merely consist of the transmission of intelligence.*

But yet the radio has its limitations. The radio cannot compete with the stage or the screen for visual effects. Secondly the motion picture has better sound effects than the radio, which prevents attentive listening by the presence of disturbances, either atmospheric or domestic. Racy dialogue will have to be augmented with suitable sound effects to approximate to a dramatic presentation. The audience should be able to recognise music as indicating a change of

* In this connection James R. Angell opines:— "One of the surprising achievements of the wireless is its success in presenting drama. When well cast and presented by talented actors, drama heard by means of wireless is astonishingly moving and even the most sluggish imagination is stirred to fill in with the throbbing reality of life the various scenes portrayed..... The one serious drawback is the necessity of abbreviating the longer plays. The results, when the cutting is skilfully done, are extraordinarily effective.... We have too largely lost the feeling for the beauty of the spoken word and radio offers a rare opportunity to restore something of this forgotten treasure."

scene. It should comprehend an abstract show. Only short plays adapted for broadcasting have met with some measure of success; for, the 'Pressure on Time' will not enable other than playlets to be performed. Indirectly broadcasting might render a service not only to the dramatic art but the dramatic profession as well by producing before the mike some choice scenes from a play to which the people would rush to see after hearing it on the radio.

An obvious thing in the present day journals are the articles published "by permission of the A.I.R." Though the advantage should be debited to journalism rather than to broadcasting, the primary aim to impart "a wisdom mingled with delight" belongs to the latter. Several listeners are eager to obtain a *talk* in print, either to express their approval or disgust, or to read and digest it at leisure, for "many people feel that the eye, which can pause while the mind ponders, is likely to be a safer guide than the ear, which has hard conveyed one impression before it conveys others in rapid succession." Hence the radio talks have only the transitory value of lectures, popular or academic, unless subsequently published.

A propos of the literary aspects of radio broadcasting Gladstone Murray says:— "There is also another sense in which radio should accept responsibility for national culture. The impact of the invention which made radio possible has caused drastic adjustments in various fields of activity. Musicians, composers, authors, and artists are all affected. The traditional sovereignty of the legitimate stage is challenged, and perhaps, also the sovereignty of the film. Radio has duties as

well as opportunities, and two of those duties are to safeguard and to nourish the artistic and literary resources which are the raw materials of this industry. First of all, then, it is important culturally that radio should accept responsibility for sustaining musicians, composers, authors and artists—the general field of professional performance. Second, radio in the modern democratic state should assume the roll of a ministry of the arts. Something in this direction has already been accomplished, but there is need of a conscious policy of correlation. Radio should be the fairy God-Mother of Music and Drama festivals, literary movements, Municipal orchestras and operatic societies. Apart from the social responsibility, the performance of these functions of the Ministry of the Arts will open more fields for fresh material to enrich and widen the programmes." These words of the Director of the Canadian Broadcasting may constitute not a mere charter of idealism, but an ambitious programme for the future not only in his land, but across the seas in Europe and the Orient.

The advent of the radio arrested at a very critical moment the decline in music, which was due to the changing fashions of the time, the increasing popularity of the showy entertainments like the cinema, the fall in pecuniary emoluments due to the Slump, and last but not least, the lack of leisure among the intelligentsia. Apart from the diffusion of music, it undertakes to interpret the same by means of lectures and criticisms.

Learned societies and music academies do not take cognisance of folklore and

music. The contempt of the scholars is the main cause for the loss of our rich and rare heritage. As pointed by Sir R. K. Shanmugam Chetty in his recent address, that "After all, it is the layman in the ultimate who subtly influences the growth and development of any fine art.....the layman has his own attitude towards things, his own reactions to life and art, and it is wise on the part of the expert to recognise this factor." He further says, "The vast majority of people who attend a music performance are persons with such imperfectly trained ears like mine. I think it is not an unreasonable demand to make that the greatness of a master singer is to be measured by the appeal that he can make to such an audience." The minority rights of the folk-song to existence and to popularity have to be safeguarded by Broadcasting, as the *Vidwans*, with whom lay the responsibility, have failed in the discharge of their duties. It is a happy augury that street-singers and gipsy *troubadours* have sometimes been offered chances of reciting their sweet unheard melodies on the air in Madras.

The narration and listening to stories by the young and the old has been in vogue in India from the very earliest times. Folklore and fable have been included into literature since the dawn of history, and they have gradually migrated to the west to enrich the pages of Aesop, Boccaccio and Chaucer. The Short Story as a recent literary innovation is the chemical residuum in the crucible of journalism heated by the fire of hastening seen in our daily life. The old practice and the present necessity of purveying short stories affords an oppor-

tunity to any confused Programmes Assistant.

There are also other resources which may be profitably tapped by discerning directors. The ancient practice of holding *Mushairas* and *Ashta* or *Satavalhanas* where poets gather and recite their *Ashukaritam* or extempore poetry is indigenous to the Eastern countries only. In Bengal, the improvisators were known as *Kavivalahs*. It is not only a form of literary entertainment, in which even the audience revelled with pleasure, but a contest among the poets. Instead of allowing the tradition to decay, the radio ought to aim at becoming a bureau of poets and songsters by sponsoring new talents and encouraging the old.

If the broadcasting programmes are to become popular among the masses, it should exploit their spiritual faiths and their religious beliefs. *Harikatha* and *Bhajana* performances should be organised by the radio authorities. News of religious festivities and their significance as explained in the *Puranas* and *Sthala-mahatmyams*, the only literature known to our ancestors, must be relayed from famous pilgrimage centres.

News is contemporary history, and hence the broadcasting of news, though to an extent competitive to the press, should be true and not be actuated by motives of propaganda. While in the foreign countries the people tend to be interested in synthetic or international languages like the Esperanto or Volapuk through the agency of the radio, the future of the *Rashtra-bhasha* (Hindusthani) depends upon the favours of the Broadcasting authorities. Consideration of the radio *vis-a-vis* the language brings to the forefront the question of the nature of the language to be used. Luckily enough

the vexed problem of script does not arise to the listener. The chief criterion of a broadcast is that it shall be intelligible to the largest possible number of people. Hence the language shall be as simple as possible, free from pedantry and bombast. But simplicity and popularity do not connote vulgarity of speech and the use of slang, provincialisms or dialects. Observance of a few simple rules of grammar is essential to hold the reins of language, which otherwise would stray out of control or human understanding.

Though the various station directors are doing their best to justify their existence, much more lies ahead. And what is pregnant with possibilities is also bristling with difficulties, and the march to progress postulates wary weakening. Our advice is *festina lente, festina, festina!*

*The spoken sound is the soul of a language; the written script is only secondary. Pronunciation is of greater consequence than spelling. A standard pronunciation can be established only by means of radio or broadcasting. But luckily enough the question of correct pronunciation does not arise in the case of Indian vernaculars as in English. For the alphabetical symbols do not fall short of the sound symbols in the respective languages. But a novice must learn the peculiar sounds and nuances of the new language which are not found in his own mother tongue through the medium of the air. For example, however book-learning a South Indian may be in Hindu-thani or Persian, he is certain to be ridiculed for his pronunciation if he happens to go to the north. Another instance is the travesty of northern Indian music sung by the southern musicians and vice versa. In the words of Mr. A. E. Morse, "The most inevitable benefit to be derived from broadcasting and one that is already making itself felt (particularly in Britain) is in the purification of our spoken language... It is not good that one's children should listen to an address on the 'dramma', however well-informed it may be; and such a vagary is not explained by the contention that a certain kind of American English differs from perfect English, only in that it is spoken through a different organ..... it has to be admitted that the beautiful articulation and usually perfect pronunciation of the officers of the B.B.C. are tremendous educational factors and one that must soon lead to the extermination of 'Coolie' English..... it is certain that it would be an advantage if 'announcers' in North America were required to satisfy a central authority as to the purity and standard quality of their diction; as they do in Britain." This advice must serve as an object lesson to those at the helm of affairs in India.

THE APPRAISEMENT OF THE TEACHERS' WORK

By SRI S. SANTANAM, M.A., LL.T., Kuttalam

THE workman should be made to do the work for the wages paid to him. That is always a good principle to be adopted in all branches of services and cannot be objected to by the workers who want to earn their livelihood by honest labour. The workman should be worthy of the hire given to him. The principle is unobjectionable, but the difficulty comes when an attempt is made to measure the value of the work and the real work turned out in many branches of service of a professional and technical nature.

The teacher and his work are to be judged also and he must be taken to task for any remissness, indifference, or negligence of his duty. No teacher can complain against the authorities paying or controlling him for judging his work and punishing him suitably. No honest teacher should be afraid of any such judgment, criticism and even punishment, when these are made satisfactorily on sound and unobjectionable canons or standards. But one has to feel sorry that the teacher and his work are today condemned in a very facile and off-hand manner by authorities quite unsatisfactorily; nay, very annoyingly and undeservedly; and that too, by people who are not at all competent to sit in judgment over him.

Let us examine the chief standard adopted for judging the schoolmaster's work. The annual or other examinations held in the school are so arranged that the question papers are set by teachers other

than those who have taught the pupils of particular classes and sections—teachers, it is true, equally competent to handle the pupils for the same subjects for which they have to set the papers though they may not be actually handling any set of pupils in them when they are asked to set the papers; teachers, in some cases, such as in District Board Schools, who are not even working in the same school, but working in another, though under the same management. The answers are valued, not always by the chief examiners who set them; assistant examiners are appointed in District Board Schools to value the papers according to a few so-called instructions from the chief examiners or chairmen of the Boards of Studies instituted for carrying on common examinations. The marks obtained by the pupils in such examinations are used to judge the teacher's capacity and dutiful discharge of his duties during the year. Averages are worked out for all the schools brought under one management and one system of common examinations and also for the various schools separately. The district average and the school averages are then used to judge the teacher's work. If a school's average is lower than the district average, the teacher is condemned by the District Board authorities in the same way in which by the Presidency average and the school averages in the S.S.L.C. Public Examinations, the D.E.O. at times condemns the

schools and teachers coming under his range of inspection. Thus the results of an external examination are used to judge the efficiency and the industry of the teachers. For schools not having a system of common examinations, perhaps the managements and the headmasters use the results of examinations as given out by the teachers of the school, not responsible for the subjects and pupils for whom they have been examiners. Thus the judgment of one set of teachers not responsible for the results of the pupils they have examined is used to appraise the work of those who have been handling the pupils and are regarded to be responsible for their good results. In other words, the teachers are used to condemn teachers by authorities who simply use the results as grounds for condemnation.

It is rather peculiar to find that only in this service such a thing is done, and done now-a-days rather annoyingly. In other services and professions, such as those of clerks, doctors, judicial officers, and other officers, there is no such attempt at mutual evaluation by their fellows for the purpose of passing a judgment on their work. There is also no annual ordeal or occasion for the passing of strictures, issuing of threats, and giving of punishments in the manner in which such things are coming into vogue in this line of service, the teachers'. The teachers' profession is praised as the noblest of all professions though it has been regarded side by side as the sorriest of trades. It has now become a sorrier trade than ever, if one considers the remuneration given for the qualifica-

tions required, and it has altogether lost the nobility also which had been attached to it. It has fallen on very bad days indeed; clerks and secretaries in local board service and other managements write as they like and award punishment also on the basis of results in the Public and annual examinations and the Presidents and Chairmen who are supposed to pass the judgment and give the punishments, simply sign, in most cases, what the clerks and secretaries have written without even caring to see the contents. It may not be accepted as true by either the clerks, secretaries or the Presidents, but it has to be believed that things go on in this manner. Even supposing that the Presidents or Chairmen themselves do personally condemn and punish the teachers in this way, one has to ask whether most of them are competent by their education to do so. Further, is the same thing done in this annual manner to the clerks, doctors, engineers, overseers and others employed by the local boards? These considerations are enough to prove that the nobility of the profession has disappeared.

Thus we see that the judgment, criticism and punishment are made by clerks and Presidents not competent and qualified to make them and are based on the results of examinations conducted in ways which are not quite satisfactory. To judge the work of the teacher by the results is itself not a sound and unobjectionable principle and the examination result should not be adopted as the sole canon of criticism or standard for punishment. It has led to a very facile and off-hand condemnation in a

very annoying manner. The teacher has not entered into any contract with any one that he will make at least 40 per cent. of his pupils get more than 35% of marks. Even though the marks may be above the district average, his work is condemned as unsatisfactory by the above criterion. In subjects like English and History, it is very difficult to make boys get 25% and more. In Mathematics and Science, it is not so difficult. This fact is borne out by the results of the S.S.L.C. Public Examination ever since its inception. The presidency averages are rarely above 35% and reach very often 30% in English and History but go beyond 40% in other subjects. All these are not realised by the authorities and all masters are treated alike and condemned for not producing 40% of passing pupils by a 35% standard. So the standards adopted for judging are doubly bad in some cases. A silent conspiracy among the teachers of all subjects to agree to pass 40 or 50% of pupils examined by them by the 35 or 40% standard of marks seems to be the only remedy for avoiding this bad treatment from the authorities; but the teachers will be too honest or stupid to their own interests to act in the manner suggested. So the teachers are destined to be condemned and punished for ever by the authorities quite undeservedly.

One may ask, how undeservedly? It is because the teachers cannot guarantee results. They may work and work well; but the results cannot be proportional to their work. The results depend far more on the intelligence and the industry of the pupils themselves. The best teacher cannot do

anything when the pupils he gets in a particular subject are dull, far below the standard, and lacking in industry also. Now-a-days the teacher cannot reject any student from his class on any such ground, and has little powers to make him work and yet he is to be responsible for the results of his students. The people employed in other services are judged by their own work as done on paper or materials which cannot refuse to act according to their wishes; but the teacher is judged by the work on materials which are very unreliable and can be quite as perverse as children. It is very unfair to say that the teacher is to blame for the results of his pupils. He must be blamed only when he has been lazy, has not done his work thoroughly as is expected of him and has omitted any portions to be covered within the year. If he is qualified to do the work, then he is competent and he cannot be called incompetent if the results are bad. Neither can negligence, nor indifference, nor inefficiency be argued from the poor results. The teacher is somewhat like the book in the hands of the pupils. Some read it well and come out successful. Similarly those who want to profit by the teacher attend to him and do well in the examinations. Others refuse to take the help of the teacher and fail. One may say that the teacher should somehow make the pupils benefit by his teaching to the extent of getting good marks. Yes, he does what all he can, like a doctor who wants to save a patient. With all the arts of the best doctors, with all their injections, operations and forcible feeding, their patients also collapse. Nobody officially thinks of blaming the doctors,

unless misbandling can be definitely proved. Why should the teachers be blamed, if their pupils fail? Thus it is plain that a teacher after all his honest and industrious work is to face the failures of his pupils, in a large percentage in some classes and some years. Yet he is to be blamed, severely warned and annoyingly threatened with severe punishments if the next year the results do not improve. Given any set of pupils, no teacher can guarantee 40% or any other percentage of passes, just as given any set of patients, no doctor can guarantee any percentage of cures. The only thing that can be expected of the teacher is an honest attention to the improvement of his pupils, just as the only thing expected of the doctor is his best attention to the recovery of his patients to health. To condemn the teacher, therefore, on the basis of his not having secured a required percentage of pupils passing by a certain standard is quite unfair, and such a condemnation is quite undeserved.

Having pointed out how the teacher is judged, criticised and punished on unsound and objectionable canons and standards in a very facile, off-hand, unsatisfactory, undeserved and annoying manner by authorities not competent to sit in judgment over him, let us examine how he is to be judged, criticised or punished on sound and unobjectionable principles in a fair and considerate manner, and also who are competent to judge his work. The D. E. O.'s are officially competent, but none of them is capable of handling all the subjects of the curricula. For only such subjects as they are competent to handle they can judge the

teachers concerned. Even they must not condemn the teachers at first. They must show the teachers both theoretically and practically how better work can be done, and make the teachers follow good methods of teaching if those adopted by them are not good or as good as can be. Nobody can say that the teachers who are in some cases as well qualified as the D. E. O.'s cannot understand better methods shown out by the D. E. O.'s and will deliberately refuse to follow them. The D. E. O.'s will have much better pupils to follow them in the teachers than the teachers have in their classes. If the teachers are not up to the mark after all their education, training, experience and correction by the D. E. O.'s, how can one expect anything better of the pupils of whose capacity and industry nobody can say anything so surely as about the teachers, who have passed a number of examinations and hold degrees certifying to their capacity? One may say that the teachers may be efficient if they work well and satisfactorily, but they may shirk work and become indifferent and negligent of their duties. Here one has to point out that there is the Headmaster who has to see that the teachers turn out their work properly. His powers of supervision ensure that the teachers cannot be remiss or slack in the performance of their duties. So the D. E. O.'s and the Headmasters among themselves can and must guide and supervise the teachers. It is only they that can judge, criticise and recommend punishment if the work of the teacher is unsatisfactory. One can easily see that there will be no need at all for any punishment of teachers because such an enlightened and responsibility-

feeling set of servants will never give occasion for any misbehaviour or conduct worthy of punishment. Perhaps in other fields of service, such as the doctor's, the clerk's, the engineer's, there are chances of corruption standing in the way of an honest performance of duties. The only serious charge for punishment being quite out of field, the teacher may be left nobly to carry on his duties without any annoying and unmaintainable slings and stings on his conduct and work.

The best judges, however, of the teachers' work, I maintain, are the pupils themselves. The pupils of the lowest classes also are able to distinguish between teacher and teacher and have a sort of judgment about their capacity. It is not perhaps possible for them to express a clear opinion and support it with reasons and illustrations from their experience. When, however, we come to the High School classes, we find boys capable of expressing their opinions about the capacity and work of their teachers and also of supporting them with their reasons and illustrations from their experiences. So it will be a good thing to arrange for the expression of the pupils' opinions about the teachers in a constitutional way for the enlightenment of the teachers who must really understand what their own pupils think of them. The D. E. O. and the Headmaster may arrange for the expression of such opinions. Suppose that a class contains forty pupils. They must be given each as many slips or sheets of paper as there are teachers handling them. Each sheet should contain a questionnaire for which each must be required to give his own answer. The following model may be adopted. From these answers to which no signatures or

names need be attached, the teachers can be informed about the opinions of their pupils on them, with any remarks and inferences which the D. E. O. or the Headmaster wants to add on them, or of their own accord. Every teacher should be supplied also with the typed copies of the answers to the questionnaire. This will go a great way to make the teachers understand their defects as pointed out by the pupils who alone can be fully alive to them and are affected by them more than any others. As the saying goes, the wearer knows where the shoe pinches. This method may seem too democratic and demeaning for adoption. But I feel that it is better for the teachers to be thus condemned than to be condemned by the clerks, secretaries, presidents and chairmen of local boards, whose qualifications, general or technical, or acquaintance with the actual work of the teacher is such as to put them out of court to pass judgment on the work of the teachers.

THE QUESTIONNAIRE

1. Does this teacher attempt to make all pupils understand him?
2. Does he give freedom to the boys to ask questions to clear their doubts? Is he patient and not displeased when thus questioned?
3. Is he sympathetic to the pupils? Does he try to find out their difficulties by questioning them frequently?
4. Is he systematic and earnest in his work?
5. What are the defects in his teaching according to you?
6. What is your general opinion about him?

In this way, the teacher's work should be judged and assessed. Let the work of other servants also be judged in similar lines. Then it will be seen that teachers are not as bad as other classes of servants under public, quasi-public or private management, or at least not worse than they.

SCHOLASTIC REBELLIONS

BY SRI K. NARAYANAN, M.A. (MADRAS), S. T. C. (BOMBAY), *Srirangam*

THERE can be no culture, no real culture, no real education without discipline ... Complaints are not unoften heard about the lack of restraint betrayed by young men. We even hear of strikes by students, of the spirit of trade-unionism imported into educational institutions. Indiscipline is utterly foreign to our nature and amounts to an outrage on our culture and tradition," observed Pandit Pant, ex-Premier of U. P., in his Lucknow Convocation Address. There has been, of late, a plethora of strikes by students—nay, scholastic rebellions. Quite recently thousands of students in Hyderabad State struck and even left their schools and colleges and emigrated to other universities. As the *Times of India* observes, "The spate of student strikes and demonstrations in recent months must cause concern to all interested in the future welfare of the country. Unless checked, these outbursts will assume serious dimensions and lay the seed for large scale disorder and indiscipline."

STRIKES—HARMFUL AND UNWORTHY OF STUDENTS

Great leaders like Mahatma Gandhi and Pandit Nehru have deprecated students' strikes. Strikes promote the spirit of indiscipline. The first need of any self-governing people is discipline and order. Discipline is the very essence of the government of a school. Again, strikes are detrimental to the interests of the students. Strikers become idle and indolent and get out of the habit of study and work. Only recently, Mahatma Gandhi delivered a severe admonition to

students, calling on them to desist from strikes, mischievous demonstrations and rowdism. "The real *dharma* (duty) of the students," he declared, "is to study The acts in which students indulge in at present are harmful in two ways:—their studies are interrupted and at the same time no gain is derived to the nation." It is difficult to reconcile this advice with the unseemly behaviour of the students at the time of the Independence Day celebrations.

Further a strike is an action of unworthy students. It is an action which may be justified on the part of the labourers to bring to their sense their employers who are acting as exploiters of human labour. In the case of the students there is no one exploiting their labour. The teachers and the authorities are discharging the sacred duty of imparting to the students the right knowledge, and enabling them to get the right information. In fine, strikes have no analogue in educational sphere.

Again, students' strikes are entirely contrary to the ancient traditions of our land. In Ancient India there were no strikes by students. Huen Tsang, the famous Chinese traveller, who travelled throughout India in the days of Harshavardhana, says thus while describing the discipline of the students of the Nalanda University. "During the seven hundred years, since the foundation of the Nalanda University, there has been no single case of guilty rebellion against the rules, on the part of the students."

To sum up, as the *Search Light* of Bihar puts it, "Strikes are most unsuited for our young men reading in schools and colleges. They do only harm. Hence proper and adequate steps should be taken to root out the epidemic of strikes that has gripped the student community of India. Those genuinely concerned with the welfare of India must not only deprecate student indiscipline, but take steps to prevent occasions for such outbursts."

SOME SUGGESTIONS TO PREVENT THEM

1. First and foremost it is incumbent upon educational authorities to find fruitful channels for the expression of the super-abundant scholastic energy which needs must seek recreation in nauseating strikes on frivolous and personal difference. Students' strikes are but outlets for the pent-up energy of the youth. The vigour and manliness of the students must be regarded as a great national asset to be harnessed to the yoke of national purposes. Social Service Clubs must be started in schools and colleges and must be organised on sound basis. Students must be given splendid opportunity for self-expression and self-activity in the various extra-curricular school associations. Students can turn out a good amount of social work by taking an active part in the stupendous task of the liquidation of illiteracy among the adults.

2. All aids to secure discipline in school must be judiciously invoked. Let there be a code of unwritten law. "The main secret of effective discipline lies," says Ross, "in the establishment and maintenance of a

good routine." Pupils should be given plenty of opportunities to take part in the administration of the school.

After all everything depends on the personality of the teacher. He should be sympathetic, just and good tempered. "Discipline," says Pestalozzi, "must be based on and controlled by love." The teacher must give the pupils as much rope as he can without disaster to the class as a whole. But he must, as Adams points out, retain the power of intervention and veto. The teacher must know something about the child's unconscious self.

3. Students must go back to their ancient ideals of looking upon their teachers not so much as academic men, but as their *Gurus*. Similarly teachers must look upon their pupils as their *Sishyas*.

4. The rights and duties of the students must be clearly defined. Harmony and sympathy can exist only as a result of consciousness of each one's duties and rights.

5. A School Council—the teachers forming the Council—should be formed. Just as the teachers decide to whom the prize should go and how the curriculum and time-table should be arranged, all complaints between students and students and between students and teachers must be heard by this Council and its verdict must be final.

6. Legitimate grievances of the students must be carefully examined and promptly redressed by the authorities.

To sum up, strikes are harmful. If the suggestions given above are worked out, students will come to see the unwisdom of wielding against their own weal an obviously destructive instrument—STRIKE.

MILITARY EDUCATION

By MR. G. M. JADHAV, *Director of Military & Physical Education, Bihar, Ranchi.*

I would almost venture to say...that no community which is not primarily charged with the ordinary business of its own defence is really, or can be, in the full sense of the word, a free community.—GLADSTONE in 1861.

For the defence of India there should be Indian soldiers, sailors and airmen under the command of Indian officers. The British could have started training the people of India in military and naval warfare as long ago as 1877 or even 1880. Twenty or twenty-three years should have been enough time for forgetting and forgiving 1857-58.

In 1763, the British conquered Canada; in 1775, the Canadians fought on the British side. In 1902, the British defeated the Boers; in 1914, South Africa fought for the British. In both cases it took twelve years for the British to make their former enemies their good friends and allies. In the case of India, if twelve years were too short a period for bringing about reconciliation, then twenty or twenty-five or even thirty years should have been quite enough.

I feel convinced that had the British started training Indians properly even in 1880, there would have been no Boer War, no war of 1914-18 and other wars that have followed since that date.

The real cause of war is economic. In 1914, we heard a great deal about poor little Belgium. It was not in order to save the people of Belgium that Britain joined the war of 1914-18. It was for self-protection, for self-preservation that Britain declared

war against Germany. And now again in 1939 the real cause of war is again economic and there will be many more wars even after this war. It is for the people of India to realise this fact and begin to study the real nature of war and understand war.

INDIAN ARMY

For the defence of India there should be an army of 350,000 Indian soldiers recruited from the different parts of India in the following proportion:

	Per cent.
Bombay	10
Madras	10
Bengal	10
Bihar	10
U. P.	10
Punjab	10
Assam	5
Orissa	5
C. P.	5
Sind	5
N. W. F. P.	5
States	15

The necessary number of Indian officers should also be trained from the different parts of India in the same proportion. In this way every part of India would be represented in the national army and all would have their proper share in the defence of India. This is absolutely necessary for the safety of India.

Now, let us take the case of a 10 per cent. province with its 35,000 regular soldiers;

100,000 reserves and 100,000 territorial force. In the army we must have:

Infantry (mechanised)	Tank Corps
Field Artillery	Army Service Corps
Mounted Artillery	Railway Corps
Mountain Artillery	Telegraph Corps
Heavy Artillery	Balloon Corps
Heavy Field Artillery	Signal Corps
Anti-aircraft Artillery	Air Force
Cavalry (mechanised)	Army Education Corps
Engineers	Ordnance Corps
	Army Medical Corps

HOW UNIVERSITIES CAN HELP

Our Universities should make military education and military training compulsory subjects for all students for four years. The students should study in the different Faculties as at present; but all must know something about the defence of India. Military education and military training for four years would be national service on the part of the students. It should be possible to spare one period every day for four years for military education in colleges and at least three hours per week for military practical work. Our college students are patriotic. If they are given the chance, they would willingly take it and do their period of national service as I have already pointed out.

The students should be organised into sections, platoons, companies and battalions. The students would like this military organisation because they are all anxious to submit to discipline and be able to defend India.

MILITARY EDUCATION IN SCHOOLS

In the schools one period every day should be devoted to military education and three hours every week to practical

work. There are many good books which are cheap and every school should have these books. The names of a few books are given here:

Field Service Regulations, Volume 1, 2, 3.
Infantry Training (1937)
Educational Training
Cadet Training (1938)
The way to Victory, by Spenser Wilkinson
Manual of Elementary Drill, etc., etc.

In Field Service Regulations, Volume 2, the names of many military manuals are given. From, Messrs. Thacker and Co., Bombay or New Book Company, Bombay, a complete list of military books can be obtained. The schools and colleges should also write to the Manager of Publications, New Delhi, for the Catalogue of Military Publications. It is remarkable to see how many books are not for sale. Just look at the list and study it carefully. That in itself is part of our education.

CAMPING

Every school should organise its camp every year. There are so many suitable places for camping. The camps should be as cheap as possible so that every boy and girl can take advantage of it. I can say from my own experience of camping during my schooldays at the Manchester Grammar School and later on as Assistant Master at the same school that camping is good for boys and masters. I remember even today the camps of 1910, 1911, 1912, etc., and the treks to Belgium, Holland, France, Ireland and different parts of England. The memory of those treks and camps is fresh in the mind even today after so many years

because one remembers with gratitude the feeling of friendship, comradeship and good humour which are part and parcel of true camp life; then there are the wonders of nature for all who care to study them. I owe a great deal to the Masters who took us to camps and on treks. I am sure schoolmasters in India are just as anxious to do their bit for the boys under their charge.

PHYSICAL EDUCATION

There can be no real military education unless we pay attention to physical education. Those who are interested should buy copies of the Prospectus of the Y. M. C. A. College of Physical Education, Madras. On page 28 of the Prospectus the names of many useful books are given. In the Report of the Physical Education Committee (1937), Government Press, Bombay (price 2 annas), in Appendix 3, the names of many good books are given. The schools should buy the Prospectus and the Report.

SCHOOL HOURS

We should have morning school from 6 to 11 or 6-30 to 11-30 according to season. This is necessary if we are at all serious about military and physical education in India. In the afternoons and evenings the boys and masters can arrange to play games or go hiking.

UNIFORMS

Boys should come to school in uniform—khaki shirt, khaki shorts, saddles or boots, sola hat. The uniform should be cheap so that all can afford to buy it. Simplicity should be our watchword. If in every school all these things are explained carefully, the boys would understand and they would of their own accord come always in uniform. The boys should be organised into sections, platoons, companies and battalions as follows:

8 boys in 1 section under a havaldar
32 boys in 1 platoon under a jamadar
128 boys in 1 company under a subbedar
512 boys in 1 battalion under a captain

The havaldars, jamadars and subbedars should be boys selected by the Headmaster and other masters. The captain should be a master; he should have an adjutant and two lieutenants to help him (they should also be masters). In this way in every school an organisation can be created which would teach the boys the importance of discipline, comradeship, friendship. The boys and teachers would learn to co-operate and co-ordinate their efforts in all their activities for the general good of the school and if all our schools follow this plan, then in the general good of the whole of India.

IDEAL IN LIFE

An effort should be made to place an ideal before the boys. Selfish motives and self-interest must be abolished. We must have more team spirit and collective work. At present there is too much individualism. Indians must realise that if India is ever to become a free nation in the real sense of the word, then we Indians must have more team spirit and work for the good of the nation and not merely for selfish ends. An ideal worthy of the name is sure to make an appeal to the imagination of the boys and we should explain the following facts to the:

mental sphere...knowledge, reason, imagination
moral sphere...character, moral, comradeship
physical sphere...movement, offensive-action, defensive-action

I have written 46 Letters on Military Education. I shall willingly send copies of these Letters to those who are interested in the subject and would like to have them. "All great things have a small beginning." It is by our own national effort and hard work that we Indians will be able to govern and defend India.

ORIGINS OF ENGLISH LITERATURE

BY SRI. ARUNA YESHWANT GUPTA, M.A.

IN writing of the origins of English literature there are several points I wish to make clear at the beginning. By the phrase "English Literature" you should not understand "every book written and published in English." You are to understand that literature is produced by men and women who have inherited their culture from their families and communities, and who have further obtained facilities for their own individual education. Culture must be sharply distinguished from schooling and examination successes. Also, the present-day creation and distribution of reading matter by the ton weight must be sharply distinguished from the production of literature.

A man or woman whose in-born culture has been brought out by good teaching, by intelligent study, and by experience of life is properly called educated, and is properly equipped for producing literature, or music, or any other valuable human work.

Literature is one of the fine flowers of any cultured race, a product of the soul, as well as of the mind and heart. Our fathers of old had the custom of bowing before great books, as before great *sadhus*. The fact that few modern readers feel inclined even to love their books, much less to wrap them in silk and to worship them, is probably due to the unworthiness of the books.

For a really great book contains a spark of the divine soul of the man who wrote it, and is answered by the kindred light in

the heart of the man who studies it. A great book will recall you, time and again, as you grow older in wisdom. When you no longer read it, that is because you have made it your own, and have no more need to turn its pages except in friendliness.

Few modern Indian readers seem to experience this growth of loving friendliness towards any book, in any language. One reason is that all their six or seven years of wrestling with their books has been spent in the hope of passing examinations, by acquiring set answers to set questions. The second reason is that they, and their teachers, and their examiners, have formed mistaken ideas, especially about English literature: What it is; What it is not; and what they may lawfully expect to learn through studying it.

First, we shall consider what it is *not*. Our honourable English literature does not consist of all the books, magazines, papers, and what not that have ever been published by English speaking people. For that, we may thank God. Our literature comprises a wide variety of books, indeed, but of limited numbers, which have so far survived the continuous process of being weeded out by Time and changing circumstances.

English Literature does not consist of books which are exclusively English in origin, in inspiration, or in form. It would be deadly dull if it did. Its great merit is that each truly great book in English springs indeed from some English, Christian, heart and mind, but is fathered

by appreciative study, amounting to adoration, of certain notable *Granth*s which are all *Not-English*, and mostly *Not-Christian*.

English literature is, then, inspired by appreciative study of non-English books. Until the last four centuries, the English vernacular was not regarded by the English people as literary, or fit for the purposes of instruction, except in villages. The language of cultured people in Europe was usually French, and Latin was the proper medium for European University study. (This is still true, in certain circumstances, even to-day.) When this order of things began to change, English was not regarded as a fit and proper subject for University study, in the English Universities. English Literature was not accepted as a subject in Oxford and Cambridge until very recently, in the end of Victoria's reign, and the beginning of the Edward VII period. There are still English scholars who consider that this was done too hastily. It was certainly done to suit national, nineteenth century pride in the enormous colonial and commercial expansion of the English-speaking people, rather than to suit the measured judgment of the *Pandits* of the English Universities.

Let that be. You may enquire further into this matter, at your leisure. You will find all this criticism, and much more, in a book written by a very great lover of English literature, Sir Arthur Quiller-Couch, in his series of University lectures, called "The Art of Writing." I have myself studied it, loved it, and learned to understand it gradually, during the

years that have passed since first we read it, somewhat uncomprehendingly, at high school. Much that I have to say here, was inspired by that book and the rest by my own study of the non-English, non-Christian sources of English literature. These things are well-known to all University students, except to our less fortunate students in India!

Having then cleared away a few misunderstandings, let us consider a few books from which the English people have derived their inspiration, through the centuries. They will be found, in translations, unread, in your public libraries. It is my hope that you will go to look for them; that you will come to understand them; and that you yourselves will set about the time-honoured work of creating genuine literature in English, or in your own far more literary home-languages.

It is not proper to give here a full account of these recurring cycles of cause, effect, degeneration, and renewal of the energising spark, through the past thousand years or so of English History (about A. D. 900--A. D. 1900). I wish only to point out certain notable examples. The rest you may seek out, at your leisure.

I will remind you that there is no English literature without Latin, and that this Latin influence has come either direct, or through French. France is the true child of the Roman Raj in Europe. All the non-English books which have had such far-reaching effects on English life and letters are available in excellent translations. Most of these translations have been in use for so many generations, and even

for so many centuries, that few English people realise that they are foreign-born! All literary and cultural influences in England, and in the world, begin in the University centres and so spread outwards, till the whole populace has responded to the impulse. This process is never rapid. It may take many centuries. For example, as a kind of footnote, consider these facts. For the period about 1159--1320 A. D., English light literature consists mainly of French fabliaux (*Fabliaux*) and their English versions. These versions were still popular, in cheap reprints, as late as 1815. Now that there is a flood of cheap reading for the common people, these old poems are being reprinted in fine editions, to be read and learned by University students and cultured people. That is, the wheel of their Fortune has turned full circle, in 700 years, somewhere between 1159 to 1859! The principal Book, for all English speaking people, is the English version of the Old Testament, plus the New Testament, called collectively the Bible. The Hebrew books called Old Testament have been in use in England as Holy Writ, for over 1500 years, in Latin, and in many vernacular translations. The Greek and Latin versions of the books of the New Testament were never so universally popular, though held in deep respect, till the Elizabethan-Stuart period. That particular combined version, generally called the "James Bible" has dominated English life and literature since 1668 or thereabouts, up to the present day. This particular translation has become a *Granth-Sahib*, and has been accounted

as literally the word of God. This translation has been immensely more revered, and even worshipped word by word, and letter by letter, than the actual, correct Latin, Greek and Aramaic books from which it is translated. This collection of Hebrew, Latin and Greek poems, stories, histories, laws, philosophy, and religious teaching always had the greatest influence on the English people. In its classical form, as the "James" Bible, the language has a marvellous literary beauty, which is not to be found except in hints, and patches, either in the original books, or in the many later and earlier recensions. I point it out to you, as a fine example of how a completely foreign set of books, in many translations, throughout many centuries, may become the dearest possession of a whole race, and may dominate that race by its imported philosophy and its foreign religious systems to the exclusion of all other, right up to this present year of grace! The prevailing characteristic of high English literature is that its principal sources of inspiration are through translation and assimilation. Each inspired book inspired a masterly translation, which inspired much other more original but less important work, till the inspirational impulse grew fainter, through the generations. Then the gods always have sent a new source of inspiration to these people; to their sincere-hearted populace of readers and writers.

Now let us consider, briefly, the various periods of Literary English, and the various foreign influences to which so much of their vigour is due.

The original races of the British Isles, conveniently mis-named Celtic, appear to have been highly cultured and literary people. The enduring conquest of Britain by Rome, lasting some four centuries, was also an era of high literary and cultural attainment. Then followed the Dark Ages, while the barbaric, destructive Northern races were invading all Europe, and making a final conquest, which culminated in the overthrow of the Roman Raj in the West. After 410 A.D., there was a *Black-out*. There followed a slow return of Latin culture and of Gallicized literacy about and after the time of King Alfred, 900 A. D. onwards, and the light increased strongly with the Norman Conquest, from 1066 onwards.

Here, at last, we come on a definite name and book—Geoffrey Chaucer, and his *Canterbury Tales*. May I advise you not to read any abridgment, or child's version, but to take up that fat old volume, and struggle manfully with its own language. You will soon find that the vigorous swing of the meaning will carry you past your difficulty about the words. It is an excellent exercise in grasping the sense of what you cannot translate. You will find that every tale is full of references to foreign books, and that every Canterbury Pilgrim is well-up in those books. There is no reference to any except foreign books made by these average English wayfarers in Norman England. Indeed, during the next few centuries, up to the Tudor period, we find very little indeed being written, read, or taught in the vernacular, only quite a lot of sound thinking and speaking.

Then, at the beginning of the Tudor period, we see marked signs of development. The country was governed at last by the landed gentry (inamdars and zamindars) and great business houses. English appeared as the general language of the country, but for popular purposes only. The time honoured cultural languages remained, as they were, and as they still are! Caxton, the first English printer-publisher, now appeared on the scene at the end of the fifteenth century. He apologized for printing in the vernacular, but Mr. Caxton was a good business-man. The populace read, re-read, and thumbed out of existence these earliest printed books in the English vernaculars. Mainly these were translations. There were few "Originals" for him to print, at first. What then did the early sixteenth century printers publish? What did the populace buy so eagerly, and read to pieces? What else, but the very books they had been copying by hand and getting by heart, for the past four centuries and more! Romances by the dozen, from France and Italy. Virgil, Caesar, Cicero, Horace, Seneca, Homer, Herodotos, Aristotle, Plato, etc., in translations and in the original. Especially in the original, as the full tide of the fifteenth century Renaissance swept across all Europe, from Constantinople and the Mahomedan Empire which had inherited the last relics of the Roman Empire in the East.

And, when at long last all this dearly loved literature and learning had been assimilated into the very life of the nation, you have the Elizabethan, Stuart, Georgian era of Classical English, of masterly trans-

lations and of masterly originals! Shakespeare, for instance, took every plot from popular imported tales and set most of his scenes in foreign parts, as fashionable taste demanded, and as was natural to him. His finest piece of English dramatising is in "King John" in which the hero is not the King, nor yet Prince Arthur, but the newly discovered spirit of All-England. "King John" is not a popular play. It is uncomfortably truthful, especially when the Queen and various ruling Countesses and Dukes begin a family quarrel! But it is probably the most unmistakably English play in existence. For, historically, its appearance marks that period when England and the English were becoming conscious of a separate individuality among the nations. After all this long period of carrying, here is English Literature born and thriving! Here, for some three centuries, there will be quantity as well as quality. I could ask you to enquire in your library for the fine Elizabethan translation of the Greek story "Daphnis and Chloe"—the mother of all romantic novels in the language. There is no need for you to know the French original, of Doctor Rabelais' giant satire "Gargantua and Pantagruel," except to appreciate how much livelier is the English version of his book. It has caused the writing of all sorts of noble English volumes, both grave and gay. Queen Anne was not perhaps a very remarkable lady herself. But the Queen Anne period, and early Georgian reigns, saw the first magazines and newspapers printed, written, read

by university educated people; saw that famous scholar, Doctor Johnson, publishing the first authoritative dictionary of the English language; saw the rise of a fine body of scholars and scientists who used English as their medium of instruction and of expression.

The later Georgians and the Victorians bring us right to the end of the first great period of English literature.

In this twentieth century we are cursed with mass-produced flashy quantity, bereft of high cultural quality. Try this simple test in your reading. Can you find each word in the book used according to a good dictionary and grammar? It is sound English, and a good model. If not, it is probably written in journalese, after the fashion of H. G. Wells and similar famous moderns!

I have taken you in a long sweep, up over some twenty centuries of the history of the English people, and of their adoration of noble translations and imported philosophies. Here is my prophecy. Just as it took many centuries for the combined influence of the Hebrew scriptures, and Greek and Latin poets and philosophers, to produce the fine flower of classical English literature, between the fifteenth and nineteenth centuries of the Christian era even so, it will take many generations for Sanskrit and Tamilian literature to have the same awakening effect, in lovingly studied translations and in deeply studied originals. There are, at present, two very different, but very dearly loved books, which

owe their lives to the direct effect of Indian classical literature on nineteenth century Europe. One is the Buddhist "Light of Asia" by Sir Edwin Arnold. The other is "Grimm's Fairy Tales," which is a collection, in their traditional European form, of that stock of childish-seeming fables in which were set out the principal teachings of Vedic and Pauranic Indians, some four or five thousand years ago.

I have touched on subjects which are too far-reaching to be tucked up neatly within the scope of this paper. I have left unmentioned a host of interesting facts. But it matters very little if only I have done what most I hoped to do. For, it is

my hope to arouse among cultured Indians their inborn critical powers; their desire for individual study and research; their resolve to study and to create in India their own great classical literatures—
anew.

Education makes a man a more intelligent shoe-maker if that be his occupation, but not by teaching him how to make shoes; it does so by the mental exercise it gives, and the habits it impresses.

—JOHN STUART MILL.

Knowledge is a steep which few may climb.

While duty is a path which all may tread.

—LEWIS MORRIS.

DEMOCRACY IN SCHOOLS

By MR. P. SINGH, *Pusa*

READERS of history know how democracy was evolved in England and later followed by other countries. So far no better and dependable government has been found out. India also aspires after this form of government. This necessitates that our young boys be given an insight in the working of democracy as early as possible. This does not mean that they should be allowed to actively participate in politics; for no country, however advanced, has allowed the right of votes to young boys and girls. This does not mean that their importance is minimised and their rights ignored. They should wait for the time when they would occupy a fitting place in society and democracy. Hence, the school where young boys are educated has two very important duties to perform: first, to guard against the danger of the students participating in politics before their time; and secondly, to educate them in such a way that they may occupy a worthy position in the political field in due time. These two aims have been generally misunderstood in our schools and have been a prolific source of troubles. Teachers emphasise, and rightly, that the students should primarily mind their lessons instead of minding politics; but they forget to realise that the students have eyes to see, ears to hear, and brain to think. They are not educating boys in vacuum. Surroundings are stimuli to which the boys, as thinking beings, are bound to respond. As teachers they are to find scope for the healthy

expression of such response. A teacher is not worth the name if he tries to suppress such response in the name of politics. To me it seems that the teachers should pay more attention, unfortunately so far neglected, to training the leaders and the citizens of the future democracy by allowing them to actively participate in all the school activities. Admission of this position leads to the consideration of questions like these: What is democracy? What are its limitations? What is its scope in our schools?

Democracy was defined by the great Abraham Lincoln in a plain language quite intelligible to the common people. His definition, "Government of the people, by the people and for the people" brings out clearly the inner meaning of democracy without going into the technicalities of the subject. Accordingly, a thorough going democracy in school will demand substitution of "people" by "persons concerned in the school." Such persons are the students, teachers, guardians in particular, and the people of the locality and the country in general. Thus it tends to pervade the whole society. But there is difference in the degree of interest taken. For instance, a man of Patna may not feel for Pusa high school in the same way as he would for a school in Patna. Even for all schools in Patna he may not have the same interest. He is expected to take more interest in the school in which his sons or relations be reading. Besides, some guardians may be incapable and some too

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busy. Then, the students who are the sole concern of the school are of immature brain with little experience of the world. These differences point to the limitations that should be considered before the democracy in schools is discussed.

Every country has its own ideals of education and decides the type of education which the various institutions situated therein are expected to impart. Here the individual institution has an imposition which it cannot abrogate.

To maintain uniformity in the administration of the education department certain rules and regulations have to be observed by the educational institutions. These limitations directly follow from the first named.

Every school has a managing committee which has certain well defined functions. To that extent the teachers and the students have to implicitly follow their instructors and abide by their decisions.

One of the aims of their democratic institutions in schools is to train the students in democratic principles. The very idea of training points to the sham nature of the various institutions. Hence, the teachers should always try to make such institutions as real as possible and the students be allowed to exercise real power consistent with the observance of the other rules and regulations imposed from above.

The fact that the boys in a school change from year to year is likely to affect the working of democracy; for the students owe loyalty to the school only for a few years as opposed to the loyalty of a citizen that lasts for life. If this defect is to be got over, the students should compare to a stream which is ever changing, still looking the same. In a stream one drop of water is

similar to the other. Such similarity cannot be expected in the school students. But if they be imbued with the common traditions of the school handed down from year to year, this defect can be minimised to a great extent. Hence the teachers and the students can never emphasise too much the value of following the old and healthy traditions.

Democracy can succeed only when the students and the teachers have unbounded and undivided loyalty for the institution they are in. This does not mean that they cannot be members of associations other than the school. No boy can object to his being member of any association provided his loyalty for the school is unaffected. Recently there have cropped up organisations enticing students to be their members. To the extent their loyalty for the *alma mater* is divided, democracy is bound to suffer, for one cannot serve two masters at a time.

Lastly, I would mention one limitation which the vain students may not agree to accept. Various activities of the school are to be carried on by the teacher and the students jointly. The students should be allowed the utmost liberty to express themselves without being in any way daunted by the personality of the teachers. They should, however, remember that the teachers by their age and experience are in a position to command respect for the opinion expressed. This, however, presupposes that whatever opinion is expressed, is expressed in good faith and in the interest of the students without any intention to dominate. If the students realise their own limitations do to their young age, immature brain and limited knowledge, there is no reason why democracy in the school will not work unhampered and prepare them for occupying an honourable position in the democracy of his time.

(To be continued.)

CHINESE RELIGIONS*

BY PROF. K. APPASAMY, M.A., B.D., Lucknow

TAOISM

THE main religious system of China is a complex type of Animism which is heavily influenced by Taoism, Confucianism, and Buddhism. But before we go into the complex system, let us take a glance at Islam and Christianity, which are not Chinese religions at all but which have a large number of followers. According to a 1935 Encyclopaedia, there are ten million followers of Islam, principally in Northern China, Yunan, and Sinkiang. And there are two million Roman Catholic Christians and about 650,000 Protestants. The standard form of these faiths prevail in China and hence there is no necessity to go into details about these two religions.

To the foreigner the two prime features of Chinese religion are Ancestor Worship and Animism. Ancestor Worship is almost universal, and it has led to an over-powering desire to preserve the family line. The Chinese Animism is primitive; evil spirits are everywhere, to be placated and avoided, and the poorer classes spend enormous amounts of money every year on magical rites. The close interpenetration of the three religions of China makes it almost impossible to call any man a Confucian, a Taoist, or a Buddhist, for this interpenetration has resulted in what might be called a compound of them all.

Let us look in to the San Chiao or Three Major Religious systems one by one in detail beginning with Taoism. Our main source of information about the life of Lao Tze is from a short sketch of 248 Chinese words by Sma Chien, the Herodotus of Chinese history.

Lao Tze was born in the province of Honan, Central China, about fifty years before Confucius. Lao Tze was also a contemporary of Zoroaster in Persia, Mahavira and Buddha in India, and the great Hebrew prophets Jeremiah, Ezekial and Isaiah of the Exile. Lao Tze was keeper of archives at the court of the Chinese Dynasty of Chou. Young Confucius visited the venerable philosopher and was advised by Lao Tze to search quietly and personally for the *Tao*, which is the mystic principle of the universe, and which alone can furnish the key to religion and life. The two most influential men of China were quite different from one another in their interests, aims, methods, and general systems.

All that is known of the latter part of Lao Tze's life is contained in the conclusion of Sma Chien's Biography where he says, "Lao Tze practised reason and virtue. His doctrine aims at self-concealment, and namelessness. Lao Tze resided in Chou

* This speech was one of a series of six speeches entitled "The Land of the Dragon," which were broadcasted over the A. I. R. from Lucknow. Professor Appasamy thanks the Station Director for his kind permission to publish it again.

most of his life. When he foresaw the decay of Chou, he departed and came to the frontier. The custom house officer, Yin-He said, 'Sir, since it pleases you to retire, I request you for my sake to write a book.' Thereupon, Lao Tze wrote a book of two parts containing five thousand and odd words, in which he discussed the concepts of reason and virtue. Then he departed. No one knows where he died."

The chief literary treasure of Taoism is a document called *Tao-Teh-King*. It is a book of eighty-one chapters. It is one of the recognized Chinese classics and an obligatory text-book at the examination for graduates of the second degree. There are various translations of this book. The second scripture of Taoism is the *Tai Shang Kang-Ying Pien*, which freely translated means *Treatise of Actions and their Retributions*.

Knowledge of the mysteries of Tao can be arrived at only by one who is free from desire, who can preserve the stillness of his inner being by cutting away all motives that would disturb it or draw it into action. The sage alone can hope to have true knowledge of Tao. The *Teh* growing out of the Tao was the practical part of Lao Tze's doctrine. It represented the expression of his spontaneity of the vague and immanent Tao. Some of its aspects were set forth by the teacher as the virtues towards which men should reach in their development. By applying to society the same tests and maxims as are recommended for individuals Lao Tze set up ideals for political life. In the Taoist state the government could follow the *laissez-faire* method and things of themselves would work out right.

Taoism in modern times has become more and more concerned with ritual and sacrifices, fasting, charms, and alchemy, and the quest for the elixir of immortality. The conquest of the passions is also one of the main teachings of the religion of to-day.

In the first century A. D. Chang Tao-ling is said to have been given control over the world of spirits after having received from the spirit of Lao Tze a sword and several other objects. The descendants of Chang Tao-ling are believed to be reincarnations of his soul. This family from their residence at Lung-shan in Kiangsi have held religious sway for a long time.

Tao means "way" or "path." In its highest technical meaning "tao" designates the philosophic Absolute, the religious Supreme Being. The actual outworkings of the system is quite different from the high theories of its founder. Dr. Hume says: "Taoism started with admirable features, but it has degraded fearfully into polytheism, demontry, witchcraft, and occultism." The greatest element of strength in Taoism is its founder's teaching to "return good for evil"; and its weakness lies in its over-emphasis on inactivity and belittling of human effort.

Taoism stands for the return to nature and the romantic escape from the world, and revolts against the artificiality and responsibilities of Confucian culture. It also stands for the rural ideal of life, worship of primitive simplicity and world of fancy and wonder, coupled with a childishly naive cosmogony. It is said that every Chinese is a Confucian when he is successful

and a Taoist when he is a failure. Lao Tze regarded civilization as the beginning of man's degeneration.

CONFUCIANISM

Now let us look at another of their great religions, Confucianism. Confucianism has been the chief religion of the oldest self-governing nation now living in the world. Some authorities claim that Confucianism can hardly be classified as a religion, but rather as an ethical system, because the founder discouraged belief in a personal God, and the practice of prayer, and common worship of the Supreme Being. Until 1905 a remarkable system of examination in the Confucian scriptures was the basis of appointment to Civil Service.

Confucius was born and buried in the province of Shantung, and this province is regarded by the Chinese as their Holy Land. His father died when Confucius was three years old, and so early in life, he had to work in order to support the family. He was married at nineteen. He started a private school which grew till he had three thousand pupils. He was so generous that he never turned away a poor pupil who was in earnest. But he required studiousness. He had varied interests and subjects of teaching: history, poetry, literature, properties, government, natural science, music, and so on. Confucius was appointed Chief Magistrate of the town and rose from post to post till he became Chief Justice of the State. Though he was a successful administrator, he resigned due to internal intrigues and jealousies. He was mobbed

and almost assassinated twice, but he never withdrew into retirement.

Between his sixty-eighth and seventy-second years, Confucius compiled what are known as the Confucian Classics. And though he died a disappointed man, his posthumous fame is great. Like Lao Tze he has been raised to the rank of an emperor and for at least 1,200 years, twice every year in the temple of Confucius, at Peking, the Emperor of China has conducted religious worship of Confucius with a ritual of praise and sacrificial offerings. And in 1560 local temples in every city of China down to those of the third rank, the local officials twice every year, with elaborate ceremonies, and twice every month with less elaborate ceremonies have worshipped Confucius. But in recent years the temples of Confucius have been neglected. Confucius himself would probably be horrified at the religious veneration which has been offered to him, especially at the slaughter of animals in the sacrifice.

The sacred scriptures of Confucianism consist of nine or ten books, a group of five or six canonical classics and a group of four books. These scriptures have been actually the most formative agency in the production and maintenance of the Chinese ideal of character. In general the Confucian ethical ideal is simply for every person to do his proper part in the immediate relationships of life. The silver rule which occurs five times in the Confucian classics is: "What you do not want done to yourself, do not do to others."

There has never been a separate priesthood in Confucianism; however, some distinctly

priestly functions have been performed by the regular government officials. The formal worship of God—as the Supreme Ruler of the world—used to be conducted by the Emperor in person. And after the overthrow of the Manchu Dynasty, the first President of the new Republic of China continued the practice in spite of the radically different form of political government. But now that too has almost stopped. The Government officials also conduct the worship of earth and sun at different times of the year.

Ancestor Worship has been the special and long continued culture. All the books covering the period prior to Confucius contain references to the Ancestral temples and other details of this ritual. In the *Analects* a great moral value is attached to Ancestor Worship. Let me quote:

“Let there be a careful attention to perform the funeral rites of the parents when dead; and let them be followed, when long gone, with the ceremonies of sacrifice.”

“Filial piety is the root of all virtue, and the stem out of which grows all moral teachings. Our bodies, to every hair and bit of skin, are received by us from our parents; and we must not presume to injure or wound them.”

“The services of love and reverence to parents when alive, and those of grief and sorrow when they are dead; these completely discharge the fundamental duty of living men.”

This practice of Ancestor Worship is a continuation after the parents' death of the absolutely devoted filial piety which Confucianism requires all its adherents to show to parents, when they are alive.

The condition of the dead ancestors is neither feared nor craved; they are believed to be simply continuing in existence, hovering close around their old abode in the family home and around the grave. The food which is laid out before them on stated occasions is not an expiatory sacrifice, but is a sacred joint communion meal. In short, Ancestor Worship is an adaption of the ancient rituals combined with the filial piety advocated by Confucianism.

Keeping in sight the goal of true tranquillity of the empire, the welfare of its people, Confucius taught the need of self-culture in all that would lead to increase of virtuous living. Men—rulers above all others—were exhorted to hold in check impulses to wayward conduct.

The Five Fundamental Relations of Human Society according to Confucius are: Sovereign and subject; father and son; elder brother and younger brother; husband and wife; and friend and friend; in each case subordination to the superior is enjoined. When the harmony of nature is reproduced in the lives of men, the highest conditions have been reached.

Confucianism never quite satisfied the Chinese and the deficiency was made up by the addition of Taoist and Buddhist supernaturalism. But Confucian common-sense, which dismisses supernaturalism as the realm of the unknowable, is equally emphatic in the assertion of the superiority of the human mind over nature and in the denial of nature's way of life. The Confucian conception of man's place in nature is that “Heaven, earth and man” are regarded as the three geniuses of the Universe.

If Confucianism had been sufficient for the Chinese people, there would have been no room for Taoism or Buddhism. But Confucianism in the strict sense of the word is too decorous, too reasonable, too correct. Taoism, on the other hand, believes in going back to nature. Taoism is the great Negation and Confucianism is the great Affirmation. Taoism is the Romantic school of Chinese thought, Confucianism is the Classic school.

BUDDHISM

About the beginnings of Buddhism, the life of Gautama, and the spread of the religion in India, we all know. Buddhism appeared in China by 300 B.C. and from A.D. 148 it was extended by conscious missionary effort and within four hundred years it penetrated throughout China. We all know about the two Chinese travellers, Fa Hien and Huen Tsang, who came to India, collected all available records, went back to China and spent the rest of their lives in translating their collections.

Chinese Buddhism is of a Mahayana type approaching Lamaism of Tibet in having a priesthood given to practising magical rites of all sorts. The most significant feature of Chinese Buddhism is the development of the *Kuan-yin*, a female aspect of Buddha, as the deity of Mercy. An important contribution of Buddhism to the Chinese religion is the contemplative ascetic idea with its corollary, monasticism.

In China, along with the original characteristics of general quietism, the Buddhists have developed certain tendencies which are radically inconsistent with the primitive system, such as a more active social and

aesthetic appreciation; the hope of salvation through faith in Buddha; a picturesque Heaven and hell, and a pantheon of deities. In regions near Tibet, Buddhism prevails in a type of higher hierarchal religion called Lamaism.

CHINESE HUMANISM

To understand the Chinese ideal of life one must try to understand Chinese humanism. Though the term is somewhat ambiguous, it has a very definite meaning. It implies a just conception of the ends of human life; a complete devotion to these ends; and the attainment of these ends by the spirit of human reasonableness or the Doctrine of the Golden Mean, which may also be called the Religion of Common Sense. The religion of common sense or the spirit of reasonableness is part and parcel of Confucian humanism. The reasonable mind keeps a balance when the logical mind has lost it. The Doctrine of the Golden Mean implies the middle course and so important is it to the Chinese that they called their own country the “Middle Kingdom.” Humanism occupies a middle position between the other-worldliness of religion and the materialism of the modern world.

The Chinese are in love with life, in love with the earth, and will not forsake it for an invisible heaven. Man knows where he belongs in the scheme of things and is proud of his position. Like the Chinese roof, and unlike the Gothic spires, his spirit does not aspire to heaven but broods over the earth. Its greatest achievement is to attain a measure of harmony and happiness.

in this earthly life. The Chinese roof suggests that happiness is first to be found in the home. And the home stands as a symbol of Chinese humanism.

Confucius the great humanist teacher was once asked about the important question of death; he replied, "Don't know life—how know death?" Nothing is more striking than the Chinese humanist devotion to the true end of life as they conceive it, and the complete ignoring of all theological or metaphysical phantasies extraneous to it.

The Taoist and Buddhist favoured the recluse ideal while Confucianism did not and

in Chinese these two opposite attitudes are called, "entering the world" and "leaving the world." Confucius seldom talked about the supernatural and the spirits. And Confucianism offered no hell and no heaven, nor any formula for immortality of the soul. It solved the problems of human nature, but left out of consideration the riddle of the universe. In this way, it left a large loophole in its philosophy and allowed the popular mind to disentangle, with the help of Taoistic mysticism, the mysteries of nature.

THE OSMANIA UNIVERSITY

GAINING IN PRESTIGE AND EFFICIENCY

THE annual report of the Osmania University of His Exalted Highness the Nizam's Dominions for the year 1347 Fasli (October 1937 to October 1938) is a very progressive record of which its sponsors may well be proud. That this great temple of learning through the Indian vernacular is receiving constant and vigilant attention at the hands of those responsible for its good name and ever increasing status is evident from the fact that during last year two Committees were appointed, one for defining the number and qualifications of the University staff in each Academic Department and another for revising the rates of remunerations paid to examiners in the light of information gathered from other Universities in India. The need for this Committee was felt, as is evident from the fact that, as a result of the recommendations having been enforced, an annual saving of Rs. 25,000 was effected, although in some cases the rates were increased. That the activities were various and varied is proved from the circumstance that the twenty-first session of the All-India Economic Conference was held in Hyderabad under the auspices of the Osmania University. Another Conference of eminent Orientalists was held at which some scholarly papers were read and discussed. The University sent delegates to various Conferences held in different centres of India, while Professor H. K. Sherwani, Head of the History Department, represented the Osmania University at the International Congress of

Historical Science that met at Zurich in October, 1938. The exchange of such cultural activities is bound to produce a more efficient and broad outlook and enhance the prestige of the University. It is a credit to the University that one of its Professors was awarded a Gold Medal by the National Academy of Sciences, Allahabad, for the best research work in Mathematics done during the past five years. Another step yet of far-reaching importance taken during the year was the separation of the University Classes of the Osmania College for Women from its High School section. A forward step taken in the sphere of female education in the State during the year under review was the opening of M.Sc. classes in Zoology in the Osmania College for Women and the provision of alternative courses in Domestic Science for the Matriculation, Intermediate and B.A. Examinations for Girl students. The Government of His Exalted Highness deserve to be congratulated on the recognition by the Universities of London, Cambridge and Oxford of the Degrees granted by the Osmania University on the same terms as those of other Indian Universities. Every effort is being made to improve the efficiency on the cultural side by the institution of Extension and Extra-mural lectures by distinguished scholars, while a good deal of attention was paid to the Physical Training of the students. The training of the University Corps also showed good progress during the year and

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under sanction of Government, two more platoons were enrolled.

These were the new features of a progressive character which augur well for further success of this University. The total number of students at the end of the year under report was 1,823 as against 1,831 or a reduction of 11, which is negligible. The results of the University examinations were very satisfactory, the percentages of passes in the M. A. and M. Sc. examinations being cent. per cent. As a further incentive towards the expansion of female education a European scholarship was sanctioned to enable a woman scholar to obtain higher qualifications in Domestic Science. Rules regarding attendance at lectures were amended so as to prescribe a minimum of 70 per cent of attendance at lectures and practical classes. Compulsory evening classes for physical exercises were introduced for boarders not taking part in out-door games and day-scholars were also made to attend these classes once a week. It was decided to introduce Islamic History and Biology as subjects at the Matriculation and the necessary courses of study were being framed when the year closed. Courses of studies for the M. A. examination in Economics were approved by the Senate. In pursuance of its policy of extending the benefits of University education to the general public, 25 lectures by members of the University staff were arranged on topics of general interest, in addition to usual Extension Lectures, by scholars of distinction from outside the State. It is highly gratifying to note that these lectures which were held at central places in the City, drew large audiences and appear to have been much appreciated. It is suggested for the

consideration of the authorities that a separate Committee may be created whose duty should be to draw up a programme of lectures to be delivered in the vernacular in different mofussil stations on subjects of general and scientific interest. If necessary, an honorarium may be fixed for each lecture by one specially qualified. This will go to effectively supplement the noble purpose of the University, namely, the spread of knowledge through the medium of the vernacular. The range of knowledge covered by the lectures referred to above seems to have been comprehensive. For, the subjects included in the above course were such topics as the State in relation to Economic Progress in India, the Problems of the Mohenjo-Daro Script, Totalitarian States of Europe, Plastic Surgery, Mysticism and Mystics, the Message of the Bhagavad Gita, Yoga Philosophy, Educational Philosophy of Dr. Iqbal, etc., etc.

A most admirable feature of the Osmania University is the intensive and extensive interest evinced in the study of the vernaculars. Four new scholarships were sanctioned for the following subjects:—Urdu, History, Kanarese and Marathi. There is a body of workers known as a Circle for the Promotion of Vernaculars. The chief aim of this body is to foster a spirit of enquiry and critical thought in the study of the chief vernaculars of the State, and in Hindi and in Sanskrit. The Circle consists of the Telugu, Kanarese, Marathi, Sanskrit and Hindi Departments and the office-bearers of their respective Unions. The Circle meets once in a month. The following were some of the topics on which papers were read during the year under review:—“Leaders and Landmarks in Telugu”; “Undercurrents of the Modern Marathi Poetry”; “Hyderabad's Contribution

to the Kanarese Literature”; “New Light on Kalidas's Malika”. There is sufficient variety and a spirit of broader outlook in the pursuit of study as envisaged above, in addition to an equal measure of patronage extended to all the vernaculars of the State.

The Literary Circle attached to the University has a very good record of work to its credit. The object of bringing this body into existence was to promote work of an intensive intellectual type among the students. It meets once in a month under the presidency of the Pro-Vice-Chancellor. During last year papers were read on such subjects as Sexuality in Plant Life, Rise of Islamic Jurisprudence, Social Laws in Modern Hyderabad, the Importance of Colouration and Pattern in the Animal World, etc. When the problem of Religious and Moral element in a course of general education has not yet emerged out of its controversy, the Government of Hyderabad has boldly solved this important matter. There is a Theology Study Circle working as a part of the University. This Circle, of which the Pro-Vice-Chancellor is the Chairman and Dr. Zaheeruddin Ahmad, Reader in Theology, the Secretary, was started in 1345 Fasli with the object of stimulating discussions on Theological subjects in relation to their bearing on everyday problems of modern life and current scientific thought. The Competitive Examinations Board which was re-constituted in 1347 Fasli supplies all necessary information relating the competitive examinations held by the Federal Public Service Commission, the Hyderabad Civil Service Board, etc., to the intending entrants. Regular coaching classes were also held during the year under review. To give an all-round culture to the students, special classes in

French, German, Arabic and Sanskrit which were started in 1345 Fasli with the object of affording facilities to members of the staff and outsiders to acquire a knowledge of these languages were continued. The Osmania University is a strong believer in the wisdom and practical application of the well-known proverb, *men sana in corpore sano*. There is a University Dispensary to cater to the medical needs of its *alumni*. Medical examinations are held of students and all possible errors in the physique of the students are corrected. The Sports Committee is responsible for the management of the various Clubs intended to develop the physical system. The Cricket Club, the Hockey Club, the Football Club, the Tennis Club, the Boat Club, etc., are the various institutions which are being worked to infuse a true spirit among the students. The discipline of the students was exceedingly praiseworthy.

The basic back-ground of the University, viz., the Translation Bureau, did much useful work. The number of books under translation or compilation during the year was 30, of which four were completed. Fifteen translations were under expert revision and 11 were sent to the Press. The total number of books in the Press was 66, of which 25 were completed and published. The 66 books included such subjects as History, Politics, Economics, Philosophy, Law, Mathematics, Physics, Chemistry, Engineering, Biology and Medicine.

There is no doubt of the fact that the Osmania University has become a well-known and highly reputed centre of learning in the language of the country and has proved to the outside world that it is perfectly possible to spread Western Culture and Western Science in the mother tongue in India and thus effect that cultural union which forms the bedrock of the Indian Empire. It is for the doubting Thomases of other Indian States to follow the excellent example of Hyderabad and its far-seeing Ruler gifted with such imagination and vision.

DERAILED

(A SHORT STORY)

BY MR. SATYA BHUSHAN SEN, *Gauhati*

I

THE match making instinct of woman is proverbial. This instinct reaches its climax of keenness when the mother has got a son or daughter to think about.

Sarala was no exception to the rule; but she was not very fortunate in her speculations about her own son. Ramesh did not agree to submit to matrimony at that time.

Ramesh had just passed out from the college, but was in no hurry to settle down to his life's career. His cultural education had just opened his eyes to the things and events of the world. He saw that many nations of the modern world were passing through periods of renaissance, each in its own way—the Feminist Upheaval in England, the Soviet Reconstruction in Russia, the Youth Movement in Germany, National Awakening in India and China. All these world events found warmth of appreciation in his youthful heart and he followed their course of evolution with a sort of personal interest as it were. His constant attention and vigilant watch of these world events gave him a breadth of outlook compared to which a man's domestic life seemed dwindled into insignificance. So his mother's proposals for his marriage found no encouragement with him.

Sarala did not take long to realise the attitude of her son and did not consider it judicious to press her own wishes unduly.

Ramesh understood his mother's heart and the disappointment he was causing her; so every time he went against his mother's wishes, he tried to put in a sense of humour into the affair.

One day a marriage proposal came in which rather carried an extra force with it, because the girl was a brilliant one and because the girl's mother was a cousin to Sarala.

In an opportune moment Sarala made mention of the proposal to Ramesh and said, "This time I am not going to leave you in peace till you go and make acquaintance of your aunt and also see the girl."

Ramesh said in reply, "If it will please you, I can go and make acquaintance of both your cousin and mine; but mind you my agreement means no further responsibilities in the matter."

"No, thank you, that will do for the present," said the mother, and she hoped that the personal influence of such a brilliant girl might work a great way towards her own ambition.

Ramesh understood the drift of his mother's thoughts; but as he had not committed to anything, he did not feel under any anxiety about it. On the other hand he estimated that an acquaintance with a brilliant girl would be a sort of recreation which he had the sense of humour to appreciate.

One fine morning Ramesh started for the place of his aunt. His mother saw him off at the Railway Station and ever after tried to be in a sanguine mood hoping and praying for the best. But in the evening the doom of disillusionment came with a vengeance. Ramesh came back to the great surprise of his mother and reported that the train got derailed on the way. To Sarala's knowledge and experience a train getting derailed was a very extraordinary affair and this happening just in her own programme seemed to indicate a presentiment of evil. So, in spite of her yearning for this particular proposal, the mother's heart in her refrained from making a further reference to it.

II

Years rolled on and the days passed on happily with Ramesh too. He put all his youthful vigour into the cultural relations that he formed here and there and the work he undertook in connection therewith. After all this cultural life there was very little of him left for a domestic life; and this little was fully absorbed by his mother's attention to him. Ramesh was as devoted to his mother as the mother was to her only child; and he did not feel that he required anybody else to add to his happiness at home.

One day he was invited by a bosom friend to go and stay with him for a few days. Ramesh understood the value of change and recreation and he managed to respond to the invitation. His friend, Prabhat, and his wife, Atashi, were all attention to him. Knowing Ramesh to be

a confirmed bachelor, Atashi perhaps devoted a little extra care towards this guest of hers. Ramesh was so much touched with the affectionate care that he was getting here that he one day made mention of it to his friend and said, "You must be very happy in this happy home of yours where life seems enjoyable indeed and the very living of it an ecstasy." Prabhat thanked him for his impression and said, "If life seems enjoyable indeed, you are free to make up as happy a home for yourself also. Why not try it once?"

Atashi joined her voice with her husband and said, "Yes, please do and invite us to be witness to the happiness of your home."

Ramesh came back refreshed from this short holiday trip; but he did not know that he owed this pleasure to the machination of his mother. This was in fact only one of her manouvres to tempt Ramesh to the happiness of married life.

III

The next scene opens into a new episode in the life of Ramesh. There are times when life events seem to move with lightning speed and this was one such period for Ramesh.

His mother suddenly got ill and in a few days it was evident that it was not a slight attack; it would be weeks and months before she could be up from bed. With Sarala laid up in bed, the entire household was disorganised. Some of her friends and neighbours had been managing the house for her for some days; but this could not go on indefinitely. Added to this there was

also the nursing of an old lady who was perhaps a confirmed invalid.

Ramesh naturally suggested the employment of a nurse for his mother. The old lady flared up with a righteous indignation, "Is this to be my fate at last, to be handed over to a paid nurse in my own home?"

There was also a touch of despondency in her tone. Ramesh was already unnerved at the state of his mother's illness and this attitude of hers could not but move him deeply. He was getting bewildered at such a turn of events. When his friends and neighbours explained to him that the only way for him now was to get married forthwith and bring home a wife who would take charge of everything, Ramesh found no way to put any objection to the proposal; he simply hesitated. But a suitable wife cannot be found out at a moment's notice. Some of his mother's friends assured him that there were a number of girls who would only be too glad to offer themselves for it and who were also likely to be approved by Sarala herself.

In this way Ramesh was waylaid by circumstances as it were and he found himself married to a girl whom he never knew before.

IV

Ramesh was not a cynic; so he knew how to accept circumstances with good grace. When he found that he was forced into matrimony in spite of himself, he resolved to make the most of a bad bargain. He was instinctively reminded of the days of his stay with his friend, Prabhat, and the remembrance of the happiness of that home

naturally tuned him with hopes of the same kind of happiness in his own home also. Then he recapitulated the lives of great men and some of the greatest of men according to his idea and he found that none of them lived a single life on—the other hand in many of those cases the wife proved to be the inspirer of what was best in the life of her husband and in some cases she guided his life and career as a guardian angel. So Ramesh saw no reason why a wife should necessarily be an impediment on the path of progress and not a blessing in the life of her husband.

To start with Ramesh made a pious resolution so as not to be prejudiced against a wife almost thrust upon him by circumstances.

Satadal entered into the household of Ramesh as his wife. Even at the start of her new life she was enjoined by the friends and neighbours of the household that her primary duty here was the nursing and care of her old and sick mother-in-law. When she found that her husband also silently but clearly acquiesced in this view, she engaged herself wholly to it. The round of domestic duties seemed to absorb the whole of her life as if even the youth in her forgot to assert itself.

With the household put to order by the efforts and attention of Satadal, Ramesh felt greatly relieved. His mother's illness had now settled down to a chronic state and there was nothing to worry about. Ramesh now found time to make the acquaintance of his wife. Ramesh met the situation with an open mind and he was not wanting

in imagination either. What he saw fore-shadowed in the lives of Prabhat and Atashi and what he had lately built up in his imagination he now saw before him in flesh and blood and within his own grasp. So naturally the youth in him was roused. What youth with the slightest imagination would like to ignore the physiological charms of a youthful companion even though she be a plain woman as Satadal was. Ramesh surrendered himself to the irresistible demands of nature and for the time being even his broad and open outlook on the world and his ideas and ideals of life sank into the background.

But even a flame exhausts itself in time and so with Ramesh. Ramesh went on heedlessly for some time; he did not care what stuff his wife was made of—his own ardour was enough for him. But in time he found out that all his ardour gained no reciprocation from his wife who seemed more concerned for the domestic duties of nursing and care for her mother-in-law than for the enthusiasm of youth.

Once Ramesh dragged her out for an evening walk. They took a stroll on the sea beach, looked at the setting of the sun and were returning after what to Ramesh seemed a glorious experience. Ramesh yearned for a confirmation of his own views of it and asked, "An evening is best enjoyed outside like this; is it not?"

Satadal with no warmth in her voice or her expression answered, "Rather not, at least not for us. Let us not come out at this time again. We would be unduly late for my attendance to your mother who particularly needs me at this hour."

Ramesh could not but be annoyed at this callousness. Was her duty to his mother the be all and end all of her life? Was his life and its needs nothing to her then? He wanted to gauge her definitely and asked, "Don't you feel any change in your life, from your time under your parental home to your present life here?"

She thought out and replied in a matter of fact way, "Yes, I feel I am growing older and getting more accustomed to do domestic work of all sorts."

Ramesh could not help being more explicit, "But don't you feel in any way concerned with my life?"

Satadal expressed surprise, "Your life! Why, what's the matter with your life? You are quite well, I believe. We are rather concerned with your mother's health and happiness for the present; don't you see?"

Ramesh saw clearly what even Satadal perhaps did not dream even.

Even imagination requires something round which to spin its yarn; so also love. Divested of the reciprocity which Ramesh naturally hoped from Satadal, his love for his wife faded from his youthful ardour to the matter of fact relationship of husband and wife. The devotion and care which Satadal bestowed on her mother-in-law gained her unstinted praise from her neighbours and friends, but became the cause of disappointment to her husband.

And besides a man with the temperament and outlook of Ramesh could not long remain content with the idle pleasures of love. He considered that he would be failing in his duty if he did not inspire his wife to see and feel with him and bear him company in his

life's march on the path of progress. He started with a pious resolution of inaugurating reforms in the mental atmosphere of his wife and with this end in view he proposed sounding the depths of her mind.

The Doctors prescribed a change of place for the mother of Ramesh and as an effect of it the old lady recouped her health to a great extent. This was beyond the comprehension of Satadal; how could the diet and the medicines prescribed by the same doctor ever act on the system of anybody in a different way in different places? It required all the energy and patience of Ramesh to convince her that diet and medicines are not the only things and that there are various other factors which go to brace up our health.

Ramesh felt encouraged by this occasion of a discussion with Satadal. He hoped that by thus instilling new ideas into her mind he would in time be able to initiate his wife into his own ideals and ideas of life. With this end in view he arranged a trip to a Hill Station all by themselves.

When they had their fill of a life in the hills, Ramesh one day asked his wife if she considered the place beautiful.

Satadal hesitated and replied with no confidence in her voice, "Yes—I think—it is beautiful."

Ramesh gave her almost a scolding, "It is beautiful certainly. But what makes you hesitate to say that it is?"

Satadal replied, "It seemed beautiful to me; but how could I be sure that it would be beautiful to everybody?"

Ramesh then asked her if she enjoyed having been here. Satadal replied, "It seems a beautiful place, but seeing a place is not so important. I would prefer going to places where we could meet our friends or relations. For instance, I would like to go to my aunt's place."

To please her Ramesh agreed that next time he would take her to her aunt's place.

But when the next turn came, Ramesh was called on to organise a famine relief operation on a grand scale. Ramesh had an important part in the scheme and the very importance of it fired his imagination so much that he forgot to take into consideration the disappointment he caused to his wife.

When she found that instead of taking her to her aunt's place Ramesh was going for famine relief work, Satadal remonstrated with her husband, "Why of all men you are required to go just now? Why not let somebody else take it up instead of you?"

Ramesh explained, "Others also may have engagements of their own; so in any case one of us will have to make some sacrifice. Considering the urgency of it I propose to go to it without any objection."

Satadal put in, "But where is the urgency of it at all? We hear about there being a famine condition; but I don't understand why everyone cannot take care of himself, why should anybody desire help from others."

Ramesh was amused at such a standpoint; but he also considered it prudent to convince Satadal about the correct estimate of things and events in such circumstances. Satadal was, however, very slow to understand all these; she had not the imagination to place herself in the position of others, who, being poor, were differently situated.

Ramesh then appealed to her feelings and asked, "But don't you feel for these poor people?"

Satadal replied in a matter of fact way, "How can you expect me to feel for those whom I have never met? I can only feel if any of my personal friends or relations are in distress."

Ramesh was visibly annoyed and said, "But you read about their distress in the papers every day."

Satadal also seemed a little irritated and replied, "In the papers there appear all sorts of topics from all places in the world; do you therefore want me to worry myself about the whole world?"

Ramesh had nothing else to say after this and in fact nothing more was necessary. The mentality of his wife became more and more apparent to him every day. The hopelessness and the tragedy of it stared him in the face.

(To be continued)

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GLEANINGS

A LINGUA FRANCA FOR INDIA—THE
CLAIMS OF HINDUSTANI

IN the December issue of *The Educational India*, Mr. A. S. Venkataraman sets forth the claims of Hindustani as the *lingua franca* of India as follows:—

“A wave of national feeling has passed over the country and the present stir has affected the masses. Whatever the Congress might not have done, it has at least made the townsman and the villager politically minded, nationalistic and there are good signs of national wakening. The question is no longer one of the creation of a race of clerks and quill drivers but it is one of the vital problems of mass education and culture. We are perforce compelled to think in terms of the masses who cannot be educated in a foreign tongue, and we have to seek a language that has its roots in the masses, that touches the life of the people at several points, that deals with their joys and sorrows and that mirrors the life of a people as a whole, not that of a few at the top. Considered from this point of view English as a foreign language cannot be considered the *lingua franca* of India.

“The question arises then about a suitable common language in India.

“That language of all languages in India numbering its votaries by the millions has a greater claim than any others. A language which is the *lingua franca* of the intelligentsia only has no chances of consideration. Judged by this standard, Hindustani including Western Hindi, Punjabi and Rajasthani occupies a coveted and a covetable place.

With the languages in Southern India, it has close affinity. Being spoken by about 140 millions, it is understood by scores of millions more. It is more easily learnt than a foreign language, however alluring it may be and however pre-eminent it be in respect of trade, commerce and international cultural contact. From the point of view of cultural background, similarity of ideas, linguistic relationships and wide popularity and range, there is no language comparable with Hindustani. If for any reason English is unacceptable as *lingua franca*, for that very reason an Indian language must be commonly acceptable. Hindi or Urdu or Hindustani whichever it is, the question for us to consider is whether the particular language is capable of address itself to the masses. A language which confines itself to a group at the top is artificial and stilted; so also a language which is jealously guarded as a preserve by a handful, by a literary coterie, is a taboo.... The language of a progressive nation is a living language... A living language is a growing language, and in a degree a borrowing language too, more so when it is a deficiency language not equal in rank to any major languages of the world. A deficiency language cannot without obligations to other languages answer the needs of a complex life (as modern life is).

“Its vocabulary is poor in point of technical knowledge, scientific progress, intellectual life, industries, philosophy and arts. In the absence of improvement and additions to the vocabulary the language cannot grow and without it there can be no mass contact.

The joys and sorrows of the common people as well as their every day experience and life must be mirrored forth by the particular language. Culture to-day must have a wider mass basis and language which is one of the embodiments of that culture must also have that basis. Considered from the point of view of a living language and the point of view of mass contact Hindustani claims the place of honour.”

NECESSITY OF PARENTAL CO-OPERATION
IN EDUCATION

The Hon. Nawab Mahdiyar Jung Bahadur, Education Member to H. E. H. the Nizam's Govt., presiding over the All-Hyderabad Teachers' Conference at Gulbarga on the 2nd instant, said:—

“Parental Co-operation is necessary, whereas the present tendency is to leave everything to the teacher. Parents could help greatly by giving their children good bringing up at home and also by taking an interest in their progress at school.

“It is the duty of all teachers and inspecting officers on their part to keep in touch with parents and enlist their sympathy and interest. One good opportunity of parental co-operation will be afforded by the village school Committees which would be set up under the new scheme of improvement and expansion of primary education.”

AN IDEAL UNIVERSITY

Dr. C. R. Reddi, Vice-Chancellor of the Andhra University, addressing the Cochin Rotary Club, said:

“The main function of a university does not consist in merely teaching and awarding

degrees based on the results of examinations, but in carrying on original research. A mere degree without original research is nothing. One university by itself could not specialise in all departments and what is needed is work on a co-operative basis between several universities.

“An ideal university is one, which concentrates its energies on research. The old order where professors were recruited and paid handsome salaries irrespective of their achievements in research work must yield precedence to the recognition of actual intrinsic merit as judged by their achievements in that sphere.”

IMPORTANCE OF DRAWING IN SCHOOLS

Mr. P. C. Aiyah, Nagercoil, writes:—

“All children have a natural and inborn taste in them to draw. We often notice that children, when they are supplied with a pencil or a charcoal, immediately begin drawing lines on the ground or walls. Even before they learn letters, they learn to read the pictures shown to them and they can very conveniently be taught to draw before they are taught their alphabet. It is only because the children have a natural taste in them to draw that they learn to write so easily the alphabetical letters with their curves and strokes. The alphabets themselves developed only from drawing. Whatever different languages we may write, all the letters are composed of some curves and strokes used in different forms. Drawing therefore stands as a universal language which can be learnt by all alike.

“In our schools no opportunity of the right type is given to the young children to develop this natural taste. When they come out of a lower grade primary school, a good majority

of them, after spending four or five full years, are quite ignorant of the elementary principles of drawing. When they are admitted in the preparatory Class or in V Class of the Vernacular section, they simply stare when the drawing lesson is given. And it is not possible ever for a good and able drawing teacher, to begin teaching the elements of drawing in such a class. But the teacher and the taught are handicapped and hence the pupils invariably develop a permanent dislike for the subject.

"The fact is, drawing in our schools is handled in an unsatisfactory manner. The teaching is done in an old-fashioned and

monotonous way. There is no curriculum in drawing to follow. In the first four classes the children are made to get on as best as they can under the supervision of unqualified teachers, who hardly give them any guidance. It is a pity that the importance of drawing in the infant classes is completely unrecognised. So that for five years little is done to develop the native taste for drawing. It is time that educationists realised that early practice in drawing would positively help the children in the matter of copy writing, good hand-writing, map drawing, nature study, picture drawing, correct observation and many other useful qualities."

THE XV ALL-INDIA EDUCATIONAL CONFERENCE INAUGURAL ADDRESS

By. PANDIT JAWAHARLAL NEHRU

WHEN your friendly invitation to inaugurate this Conference reached me by telephone at Wardha, I hesitated for a moment, but for a moment only, for one may not dally with a long distance trunk call on the telephone. I felt honoured that a body of learned men should have summoned me to their select gathering. For though I have not been a stranger to the halls of learning, for many years my path branched off from them and took me to strange and dusty byways.

Often I had dipped into those wells where lie imprisoned the thoughts and dreams and experiences of past ages, but fate and circumstance conspired together to drag me away from that pleasant and ordered life and cast

my lot among the vast unlearned of this country.

Vital Necessity

I met multitudes of men and women, the vast majority of whom had never known school or college, nor had they ever been touched in any way by the education that the State or private enterprise had organised.

I felt attracted by your invitation, for what is there more attractive and vital today than education? In this warring world, full of sorrow and conflict, with a thousand problems oppressing us, how shall we find peace and a solution for these problems except through right education?

So I have come to you wish to you well and to commend your labours. It would ill become me, a layman and an amateur, to discuss the intricate problems which are meant for experts. But there is danger in the expert's specialised way of looking at things, for he may lose the right perspective and forget to see life as a whole. That danger has to be guarded against especially now when the very foundations of life are challenged and are at issue. What is your objective, your aim in education? Surely you train the rising generation for life. What pattern of life do you envisage, for unless you have that clear picture in your minds, the education that you give will be superficial, faulty and aimless, and your problems and difficulties will ever increase? You will go on lecturing on navigation while the ship is going down!

Ideal of Education

The ideal of education has long been the improvement of the individual. That ideal must inevitably hold, for without individual advancement there can be no social progress. But even that care of the individual must today be considered in terms of the mass of the people or else the enlightened individual will be submerged in the unenlightened mass. And in any event, is it right or just that a group of individuals should have opportunities of advancement and growth which are denied to the many?

THE ENVIRONMENT

Complex of Prejudice and Superstition

But, even from the standpoint of the individual, a vital question has to be faced. Can an individual truly advance, except in the

rarest cases, if the environment that surrounds him is pulling him back all the time? If this environment is evil or injurious to him, the individual battles in vain against it and must inevitably be crushed by it.

What is this environment? It consists of inherited ideas, prejudices and superstitions which restrict the mind and prevent growth and change in a changing world. It is the pressure of political circumstances that keep the individual and the group in enforced subjection and thus starve his soul and crush his spirit. It is, above all, the stranglehold of economic conditions which deny opportunity to vast masses of people. It is this complex of prejudice and superstition, political and economic conditions that form our environment which holds us in its grip.

Acquisitiveness

Through your educational system you may teach all the well-known virtues, but life today teaches something else, and the voice of life is louder and more effective. You may teach the advantages of co-operative effort, but our social structure is based on cut-throat competition, and each one tries to rise on the dead selves of others. The glittering prizes go to him who is most successful in knocking down and crushing his rivals. Is any wonder that our youth should be attracted by these glittering prizes, and should hold that acquisitiveness is the most desirable quality in an acquisitive society?

We swear by non-violence in this country, yet violence envelops us not only in its more obvious forms of warring nations but in the very social structure in which we live. Out of this violent environment no real peace

or non-violence can ever come, unless we change that environment itself.

Forces of Evil

Our educational system, in spite of the ideals which it may profess, is itself an outcome of and a part of this environment. It seeks sustenance from it and, consciously or unconsciously, supports it. Yet if there is anything clear in the world today, it is this: that this environment is the cause of most of our troubles, and to leave it as it is, is to head straight for disaster.

Indeed, it may already be too late to prevent that disaster, and the war that is raging in Europe may yet shatter the edifice of modern civilisation. We shall not escape this tragedy, and even if we survive this general collapse our own problems threaten to overwhelm us, unless we see aright and act aright. Recent events have shown how strong the forces of evil and disruption and narrow minded bigotry are in this country. We have seen also how the dominant political and economic interests resent and combat change.

Social Outlook

These are larger problems which will not come up before this conference, and yet they affect our education vitally and all our educational efforts will be in vain if these problems do not find proper and early solution. But even apart from the problems of the moment, no educationist can ignore the vital question of what education should aim at in the social and economic sphere. All education must have a definite social outlook and must train our youth for the kind of society we wish to have. Politicians may strive for politi-

cal and economic changes in order to bring that society into existence, but the real basis of that society must be laid in the teaching of our schools and colleges. The real change will have to come in the minds of men, though that change can and will be helped greatly by external changes in the environment. The two processes go together and should help each other.

Our present-day social fabric is a decadent and dying thing, full of its own contradictions, and leading continually to war and conflict. This acquisitive and competitive society must be ended and must give place to a co-operative order, where we think in terms not of individual profit, but of the common good; where individuals co-operate with each other and nations and peoples work in co-operation for human advancement; where human values count or more and there is no exploitation of class or group or nation by another.

If this is the accepted ideal of our future society, then all our education must be fashioned to that end and must not pay homage to anything that is against this conception of the social order. That education will always have to think in terms of the hundreds of millions of our people, and not sacrifice their interests for any group or class. The teacher will then be not just a follower of a profession which gives him a livelihood, but one who has chosen his vocation in the ardent spirit of a missionary in a sacred cause which fills his being.

Role of Teacher

Recently much thought has been given in India to educational progress and people's minds are astir and expectant. That is full of hope in this world of today which has so

little hope. You will no doubt consider the new Basic scheme of education. The more I have studied this and watched it grow, the more fascinated I have been by it. Further experience will no doubt bring changes and variations but I have little doubt that we have found in this scheme the path that leads to mass education on the right lines, when education keeps in tune with life and prepares for life. Particularly it is suited to a poor country like India.

Tragedy of India

As I have wandered about India and seen her millions of unhappy, sorrow-laden people, with sunken eyes and hopeless look, I have felt overwhelmed with the tragedy of India. Yet I have always sensed the tremendous vitality of our people and felt confident that they will pull themselves out of this miserable condition and recover the bright and happy faces and hopeful eyes that should be the birth-right of every individual. They hunger and have not the wherewithal to eat, they seek work and find none, their bare bodies shiver in the cold, their homes are mud huts, continually tumbling down, bright-eyed opportunity never comes their way.

All this is tragedy and must be remedied. But the greatest tragedy is the killing of the spirit, when there is no hope or sense of adventure or pride left in them. It is that we have to end before India is reborn.

"Let not young souls be
smothered out before
They do quaint deeds and
fully flaunt their pride,
It is the world's one crime its
babes grow dull,
Its poor are ox-like, limp
and leaden eyed.
"Not that they starve, but
starve so dreamlessly,
Not that they sow, but that
they seldom reap,
Not that they serve, but have
no gods to serve,
Not that they die but that
they die like sheep."

Unpleasant Reality

It is pleasant for intellectual and enlightened people to discuss calmly the affairs of a troubled and distant world. They feel secure and well-contented in their limited spheres, cut off from reality. But reality is upon us now and the troubled world is no longer distant but threatens to envelop and overwhelm us. Those who are frightened of this unpleasant reality and seek refuge from it, struggle helplessly and bitterly against fate, and function more and more like marionettes controlled by unseen forces. None of us dare to act in this weak ineffectual way when everything that is worth-while in life calls to us to clear thought and brave deeds. The world is unpleasant; let us realise it and then, like men seek to change it and make it at pleasanter, juster place for all of us to live in.

PRESIDENTIAL ADDRESS

BY DR. SIR S. RADHAKRISHNAN

WE are meeting at a time of great urgency, for discussing a problem of the utmost importance. History is being re-made and the world will not be the same thing if the war continues for another year or two. What we will make of our country, what will be our contribution to the new order will depend on the aims and contents of our educational planning.

What is a national scheme of education? It means a scheme for the entire nation in all its stages, pre-primary, secondary and University, adult education, women's education, it is not a matter for controversy. Every progressive country of the world makes provision for such a plan. The poverty and the backwardness of our country and the accident of political subjection are responsible for the widespread illiteracy of our population and the limitations of our higher and technological education.

Increased Importance

With the slow transfer of responsibility to the leaders of the people, the question of education is assuming more importance and its rapid spread cannot be checked. We are met here to confer, deliberate and frame proposals for the consideration of those in power and authority. But no educational system can do its duty either to society or its pupils if it has not a clear perception of what it is aiming at, what it is setting out to teach, what things it considers its citizens ought to know; otherwise what we teach will be both pointless and wasteful.

There is nothing national with regard to education. The different countries are provinces of a common republic of culture. There is no such thing as Proletarian Mathematics or Nazi Chemistry or Jewish Physics. Culture is a great international. Science is cosmopolitan in its essence and reality; its range and appeal are universal and not partisan or nationalist. A piece of scientific research may include contributions from workers in Japan, America and Germany.

If we leave aside the quasi-intellectuals who are under servitude to political propaganda, we will find that the authentic writer, artist and scientific worker are the lords of mankind, the aristocrat of the human community, who work under no man's direction, who have nothing above them under heaven, who are subject only to the inner necessity to do the utmost that is in them.

In education, we are above all politics. The fundamental principles of human development are everywhere the same. If in any particular country or population we have a large number of mental deficient or seemingly unteachable people, it does not mean a local difference in the human mind. It only means that stupidity is in power and schools are feeble and futile.

Definite Bias

And yet it is possible for us to impart through education a definite bias. The Chinese, the Hindu, the ancient Spartan,

the mediaeval scholastic, the Catholic have used education for developing a particular type of human individual. The Nazis, the Fascists, the Bolshevists and the British aim at producing pupils who will fit into their social schemes. By artificial methods, we turn them into strong nationals. The melancholy spectacle of the world with its dementia of national hatreds and the cynical savagery with which nation is turned against nation and millions of young men are ready to kill and get killed shows the utter futility of mis-education. When God make a prophet, it is said, He does not unmake man. Because we are English or German, Hindu or Muslim we do not cease to be human beings. Nationalism, whatever may have been its justification in times gone by, is today a dying creed. The development of the rapid means of communications of telephone and wireless, the motor car and the aeroplane, and the changes effected by industrial revolutions, require us to look upon the world as a single unit and make a real community of men possible.

The tragedies of the world are due to the persistence of the old habits of living in a new world where they have no meaning. We are told that the Allies are fighting Hitler as they fought the Kaiser.

As the suffering and sacrifice of the last generation did not bring about a saner world, the defeat of Hitler today is not likely to serve humanity better. The hopes of the present generation are likely to be betrayed again if our vision is limited to defeating the enemy. What we have to fight is not Hitler but a sick acquisitive

society with its balance of power and uncoordinated economic enterprise, an unjust social order where the pride and the prosperity of a few are built upon the shame and subjection of the many, an unjust international order which acquiesces in the degradation of many nations.

Frustration Symptoms

Hitler and Stalin are the symptoms of the frustration of individuals in societies and of nations in the international world. It is not by treating the spots on the skin that the fevered patient can be cured. If there is not a drastic change in our ways of thought and practice, our race may die not of a natural catastrophe or dread disease but of the disease of nationalism. Adapt or perish is the inplacable law of life to all her children.

Are we then to educate our children on this basis of nationalism when we know that history and human psychology tell us that nationalism means that once in every generation the cream of our manhood must be tormented, killed and destroyed morally and mentally.

I am not saying that there is no place of nationalism at all. Till the present age, the world was a large place and its people lived in isolated corners. Lack of trade routes and means of transport and primitive economic development helped to foster an attitude of hostility to strangers. In such a world of physical barriers, nationalism was a natural necessity and provided scope for the political, social and imaginative life of the people.

Spirit of India

India has its geography relating to the land which she occupies and a history dealing with traditions by which she lives. There are certain things without which we cannot live and certain values without which we do not care to live. These values determine the life of the country more than heat and cold, more than rivers and mountains. India symbolises a spirit, a character, a temperament, a destiny. She is not a racial identity or religious unity, but she is that attitude of mind which declares the reality of the unseen, the call of the spirit. This spiritual pattern has affected all those who have made India their home.

According to this ideal, the aim of education is the freedom of the human individual, the freedom to think and to adore, to dream and meditate. Life manifests itself in the individual. He is the lamp of the spirit on earth. He learns and suffers, he knows sorrow and joy, he forgives and is forgiven. He enjoys the thrills of his victories and suffers the anguish of his failures. In a civilised society, the individual must be able to practise his natural virtues of body, mind and spirit. To serve and protect human creativeness is the end of our education. If the State controls the minds and bodies of men, if the youth are disciplined, moulded mentally, massaged and manipulated on the principle that they should know what the State permits them to know we will develop robots and not free men.

Old Habits

In our country we must shake off the habit of bearing everything with folded hands, natural catastrophes, the oppression

of despots and the tyranny of sacred books. If we cease to think we will become fanatics of religion and of politics. If we teach them to be free men we will acquire a right social outlook. To teach the multiplication table or motor-driving is easy, to teach men how to make the best of life that lasts only a few years is difficult. In a great educational renaissance, we must be educated into the ethos or spirit of a new world which is at once a prayer and a prophecy.

I do not desire to forestall the decisions of the national scheme of education. I have given you a few broad general observations. Every individual has a three-fold function in this world, to earn a livelihood, to be a citizen, to be a man. We are all in different ways trying to earn a livelihood by serving society through wood work and carpentry or higher mathematics and aeronautics. Our education has been more or less academic and we are trying to re-mould it in a more practical way.

Three Stages

Answering to our workers, skilled artisans and leaders, education has three stages, the basic, the secondary and the university. We cannot develop any one of these at the expense of the other. A widespread basic education requires teachers in arts and crafts and leaders of science and industry which only a university can produce. A harmonious development of these three stages is essential. The charter of Hinduism *Tatvamasi*, the Christian gospel of love and the Islamic concept of brotherhood make out that a fight for freedom and the development of the human personality

cannot cease so long as the human soul is what it is. There are no permanent obstacles to mutual understanding of different peoples, nothing to render their spirits incommunicable. And the great function of our educational institutions is to develop and increase the sense of mutual understanding and confidence.

Much more than all these is the freedom of the spirit of man. The story of mankind, the drama of his progress from chaos, disorder and barbarism to order, peace and humanity is a most thrilling one. The life

of a man with its endless varieties of form and spirit, all the different ways, in which human nature seems to express itself, its ambitions and adventures, its failures and opportunities through all of which the unconquerable spirit of man hoping, striving, failing but generation after generation gaining ground, never giving up the forward struggle is a witness to the creative spirit of man. It is at the heart of history. Let us hold fast to the anchor of spirit, however much the winds may change, the tides ebb and flow.

CENTRAL THEME OF DISCUSSION—A SCHEME OF NATIONAL EDUCATION FOR INDIA *

BY SRI N. KUPPUSWAMI AYYANGAR, *Srirangam*

YOU know that ever since the last Great War there has been a considerable amount of discussion on educational reconstruction throughout the world. India was no exception. But in all these discussions, it was the politician's voice that was loudest and therefore listened to. The voice of the educationists was rarely heard. Here I must explain that by the term 'educationists' I do not mean mere teachers, Professors, Inspectors or even Directors of Public Instruction. The term 'educationist' should be applied only to those who have studied the why and wherefore of education both in theory and practice. Therefore, while teachers may or may not be educationists, no one who has never been a teacher in his life can properly claim to be called an educationist.

This neglect of the educationist is not altogether the fault of the politician. Very often, teachers as a body contented themselves with criticising details or suggesting insignificant modifications in the proposals made by other people and were reluctant to take the initiative and direct educational reconstruction themselves. We talked out the Government of India Circular on Educational Reconstruction at Gwalior. We did the same with the Wardha Scheme of Education at Calcutta. I hope we shall not do the same with this report.

The excuse given, very often, is, "Why trouble? Nobody is going to listen to you." But I am one of those who believe, along with Kiel Patrick, that wanted or not "Upon those in any line of work who have expert knowledge, there

* Opening speech at the discussion on the subject in the absence of Mr. K. S. Vakil, the convener of the National Education Committee that drafted the Report on the Scheme.

rests the obligation of putting over to the Public better thinking along that line—that teachers in a word, are responsible for what the public thinks of them.” I believe that teachers are not mere hirelings to do their master’s biddings—hewers of wood and drawers of water for the politician. I believe they must take the role of our old *Gurus* and direct the conduct of affairs by education. This is the reason for the appointment of the National Education Committee when so many Committees and experts have reported or are sitting to report their findings on educational reconstruction.

There is no doubt that the independent proposals of a committee of educationists are bound to be better than those of any other. To the average parent, even an educated parent, the main question is “Can my boy get a better start in life by this education?” It is natural for the politicians to look at education more from the point of view of allaying somehow or other the unrest created by the imperfections of our political and economic system than from the point of view of laying enduring foundations for future progress. It is natural for a Government to prefer to dwell on the little things that make up their existence from hour to hour and to be reluctant to dwell on things that are large and intrinsically important. They will attend to large things only when they reach the point where they worry them and that only because they are worried over them and not because they are large and important. The preamble to the Government of India Circular on Educational Reconstruction practically admitted that the circular was being sent because the Govern-

ment was being worried by notices or resolutions in the Legislature. After all, the Government is run by human beings. ‘Sufficient unto the day is the evil thereof’ is as applicable to them as to the ordinary run of mankind. Therefore the only people from whom we can expect larger national and international considerations to prevail in matters educational are educationists. This is the reason for the appointment of this Committee when so many committees and experts have reported or are sitting to report on educational reconstruction.

I shall now proceed to show that these expectations are justified by inviting your attention to the salient points of the report that differ from that of others and explain the why of them. Here I may assure the President that the term national is not used in any such sense which he rightly condemned. It is used as opposed to something inconsistent with Indian genius and culture imposed upon us by foreigners. Secondly, as instruction is not education, even scientific facts, let alone history, can be taught in two ways. You may make the pupil feel that his racial inheritance is not in any way inferior to that of other nations or induce an inferiority complex in him as the present system has done. By the word national we intend to convey that our aim is to make pupils realise that we are inheritors of a culture that might help to make this world a better place to live in.

SALIENT POINTS OF THE SCHEDULE

This is why the first difference that you will notice is in the conception of the

aim of educational reconstruction. We aim at evolving a new social order based on co-operation and justice and not perpetuating the present order based on cut-throat competition and exploitation. Hitherto, whatever arm-chair professors in colleges and idealists or interested men on the platform might have said, Modern Education has been conceived of as something intended to make the ‘educated’ man *earn* a better living, *earn* a better living mind you, and not live a better life, than the uneducated. The logical consequence of this conception is that, as it is impossible for every one to earn a better living than anybody else, education became an affair for the few. When even this few became too many to be managed conveniently, ways and means were sought to restrict this number. Under the circumstances even the radical in politics is not usually able to think of anything better than providing one kind of education for ordinary men and women and another for those who are to become holders of power. This really means that the ordinary people are to be educated to be industrious, docile, punctual, thoughtless and contented (Vocational Education) so that the “better educated,” the holders of power, may continue to exploit them. The Government of India Circular clinches the issue by declaring that the object of reconstruction is to remove unemployment among the educated by restricting higher education to a few and by diverting pupils to vocational education and occupations at an early age. When more than 90% of the people are miserably poor, unemployed or under-employed, why this special solicitude for the small minority

called the “educated.” The explanation is simple.

English education in India was partly intended to create a class through whom, as middlemen, the masses could be exploited safely and more thoroughly. To what extent this has succeeded may be seen from the fact that even many Congressmen including those who were in the ministry interpret the Wardha Scheme on the basis of this old idea. They cannot understand an educational system which does not contemplate the creation of a separate English educated official class. It is not unnatural for this official class to be reluctant to close up the gulf that divides them from the masses by the standard of living made possible by the receipt of salaries out of all proportion to the income of the people or to the salaries paid to the corresponding officials in other parts of the world. As this class is the creation of the British Government and is necessary for its maintenance, vocational education for the masses and liberal education for the classes have come to be the aim of all official or quasi-official Committees on Educational Reconstruction. It is this desire for class education that had induced even some Congress Ministers to accept the proposal to divert pupils from the Wardha Schools to join English Schools at the age of eleven or twelve. I need not explain that it is this kind of class education that facilitated the exploitation of the masses for the benefit of the classes, divided Europe into Fascists and Communists, created a social order based on competition and exploitation and prevented the formation of a Co-operative Social Order. All the

present communal trouble is due to competition among the so called educated classes as to who should be allowed to exploit the masses.

I have taken some time over this not because other people deny that the evolution of a Co-operative Social order is a desirable aim. From the beginning of the world, people have always been aiming at a co-operative social order. In old Greece, they aimed at perfect co-operation. The slaves to work and the masters to enjoy. The schools for the slaves were different from those for the masters. In modern times we aim at the same thing though we camouflage the real aim by talking about natural aptitudes and capacities or adapting the pupil to his natural rural environment.

The second main difference between this scheme and the others is that in our scheme we do not provide for different kinds of schools or different kinds of education for pupils below fourteen. This is not merely because modern psychology in spite of elaborate investigation carried over more than a decade with thousands of pupils has not yet devised a method of finding the special aptitudes of pupils with any degree of certainty before they are fourteen, but because our conception of the new co-operative social order requires that pupils should be educated together under the same conditions in the same schools as far as possible. At this stage it is perhaps necessary to explain the nature of the social order that we contemplate.

(a) In the new social order there is to be no class or caste superiority or inferiority.

Education, in the words of Gandhiji is "to bring about an *an equalisation of status* between the son of a weaver, of an agriculturist and of a school master." The dignity of the individual as a spiritual unit should be realised.

(b) In the new social order, there are to be no "drag and parasites whether rich or poor." Every one should be a worker "who will look upon all kinds of useful work including manual labour, even scavenging as honourable, and who will be both able and willing to stand on their own feet."

(c) In the new social order, every individual should realise that, as a citizen, he has not only rights but also duties and obligations. He must be both willing and able to repay in the form of some useful service what he owes to it as a member of an organised civilized society. The motive of social service must dominate all the activities of every citizen of the New State.

You will see that in this description of our aim, we have tried to incorporate all the ideas and ideals that were put before us so forcefully and feelingly by both Mr. Nehru and our President.

Experience all over the world proves that the first aim—Equality of status and real Democracy—the spiritual aim, can never be achieved by separating learning from labour, by giving literary education to one class of people and vocational education to another. As early as 1652, Terrard Winstanley taught that there should be no special class of children brought up to book-learning only. "For, through idleness, they spend their time

to find out policies to advance themselves to be lords and masters over their labouring brethren which occasions all trouble in the world." Therefore it is necessary and profitable for the commonwealth that all children be trained to labour and to learning. Even Englishmen have now begun to recognise it. The latest report on educational reconstruction in England, 'The Spens Report' demands equal status of education, technical or literary. But though some Englishmen like Lord Percy realise that the only way of getting this equality of status is to have a uniform system of education for all, the English governing class is reluctant to allow their sons to sit along with the sons of the working classes and is trying to find some other way of satisfying this demand for equal status. But all modern educationists agree that education for a true democracy and equality of status can be realised only by putting all pupils, rich or poor, urban or rural, rub shoulders with one another in the same schools and by giving them the same kind of education during the most impressionable period of their lives. I know it is a bitter pill to swallow for the present day English educated classes. But it has got to be swallowed if we are to dream of any such thing as a new Social Order that would prevent the worst form of Communism and Bolshevism.

If all pupils are to have the same kind of education, manual work must form part of that education. Years ago Ruskin said, "Every one, from the King's son downwards, should learn to do something finely and thoroughly with his hands." Why? Not that he may earn his living thereby. It is

to make him realise what work means, and thereby, to create respect and sympathy for the manual worker. It is an education in itself. It might make him realise that it is not altogether unjustifiable to pay a little more to our workers and a little less to our talkers.

This is the reason why, to the question, "What kind of education would he recommend for the urban population?", Gandhiji replied "the same kind though the crafts may differ." Therefore, as a first consequence of our accepting the Equality-of-status aim, the democratic aim, it follows that we must have only one system of education for all, rich or poor, urban or rural, and that manual work should form part of the education of everybody.

The third main difference is that education upto fourteen must be through crafts. If manual work is to form part of the education of everyone, and if we accept the second characteristic of the new social order, i. e., that there should be no parasites and that everyone should be a worker, the manual work should be productive; it should be a handicraft which the pupil can follow in his life if it becomes necessary. If everyone is to spend some time in learning a craft, the total amount of time available for general education will be reduced. It is here Modern Psychology comes to the rescue. There is practical unanimity among psychologists that education through practical manual work is the most effective form of education. Therefore it is not only economy, science and commonsense to educate through a craft but not to do so is a criminal waste of time. Thus educating through a craft has to become the main aspect of method.

The fourth difference is that even in secondary schools when the pupil elects to have a general literary course without reference to any particular vocation; he is to acquire skill in some craft which he may be able to pursue later at least as a hobby, if not as a vocation. This is to prevent high school pupils from becoming unemployable if they do not go to college.

The fifth difference is that no one is prevented from entering the University simply because he happened to make a wrong choice in the secondary school course.

These are mainly intended to prevent pupils from crowding into the general literary course. It has been the experience all over the world that wherever alternative courses were offered, the first choice of the pupils has always been the literary course—the Grammar School Course as they say in England. It is but natural. So long as secure service, high emoluments and honours go to the University graduates, no one would be willingly diverted from the University. Any attempt to divert them forcibly will be undemocratic and will be construed as an attempt to keep the protected service as a preserve for the never-do-well sons of influential men. Our present knowledge of psychology is not sufficient to force pupils to particular courses in the name of aptitudes and capacities. It is the particular boast of Englishmen that they not only provide for such a change, but admit any one into the University even though whether he has gone through a school or not, provided the candidate is capable of being profited by a University course. The reason why

they are unwilling to adopt the same policy in India is obvious.

Such a provision is the only method of realising in practice the equality of status between the technical and academic courses of a secondary school which the Spens Report is so anxious to bring about.

Finally, I would request those who are disposed to be critical about the scheme to remember that the scheme is intended to evolve a perfectly democratic co-operative social order, and not intended to perpetuate the present social order by removing certain obstacles here or certain obstacles there, and judge it accordingly.

A SONNET

By CH. L. SASTRI, M.A., B.Ed., Narsapur

Virtue's fair citadel—Lo, what a fay!
Eyes twain and heart are fed to see her scoff
Dear silks, rich hues and velvets bright
turn off!
And there sits she beside a sister gay.
Vain talk it shall not be: Her choice doth say
A life that gods have decked with gentle
laugh,
Live simpl'city that she does never doff.
Lo, how discreetly does the cloths she lay!
In soothe, is she a rich contented wight.
"Tell me your company, I can well tell
All your manners," said thus great Charles
white;
Yes, then the flower is known from fragrant
smell!
Aright she wots where virtue vies with vice:
Rarely we find such mind, all pure and
nice.

NEWS AND NOTES

ADULT EDUCATION IN IRAN

A little book on the present state of Adult Education has been issued in English, by the Chief of the Division of Adult Education in the Ministry of Education of Iran. The International Bureau of Education is glad to give herewith a brief summary of what is being done in this field by one of its member countries.

A resolution was passed by the Council of Ministers in June 1935 to organise Adult Education in Iran. It was put into effect throughout the country at the beginning of the academic year 1935-37. In accordance with this resolution double classes were opened in all parts of the country and housed in the elementary school buildings, the first class being for illiterates and the second for those who already have some knowledge of reading and writing or who have gone through the instruction given in the first class.

Evening schools have been formed for two fundamental purposes: first, to teach the illiterate how to read and write; secondly, to provide adults with useful individual and social training conducive to good citizenship. The course of study is of two years and includes the following subjects: *reading and writing* enabling the adult, when leaving the school, to write ordinary letters and make use of books, papers and simple publications; elementary *arithmetic* (writing of numerals up to a million, the four fundamental operations, common and decimal fractions, weights and measures); brief *history* and *geography* of Iran and an elementary knowledge of *civics*.

This programme is carried out in 96 lessons, three nights a week and two hours a

night. Attendance is compulsory for all illiterate subalterns of Ministries and Government offices. It was arranged that associations should be formed in all the provinces to encourage the public to attend evening classes. Each pupil has a report card which indicates his attendance, diligence and ability.

There have been privately organised evening classes for adults in Iran for many years, but they were not as efficient as those started under the new scheme. During the academic year 1935-37, 1557 classes forming 800 evening schools were opened throughout the country in proportion to the importance and capacity of each locality; for Tehran and suburbs the number of schools was 169 (213 classes).

To give technical assistance to the teachers in these schools a system of inspection has been instituted in the capital and provinces. For every ten schools one inspector has been chosen from the teachers of secondary schools and the graduates of the National Teachers' College who have had practice in teaching. As a result of the inspections and the experience gained, adult schools operated on a still sounder basis in 1937-38.

Encouraged by the Ministry of Education, the Ladies' Clubs opened adult classes for women in Tehran, Tabriz and Rasht. In a few months more than 1,000 illiterate women registered for instruction in these schools. Special classes to teach foreign languages were also formed by the Ladies' Club in Tehran.

As extra-curricular activities, lectures have been arranged by the Senate of the

University of Tehran to be given to the students of adult classes, on such topics as hygiene, ethics, social science and law.

A division was created in the Ministry of Education called the Division of Adult Education: it has a Chief, an Assistant Chief and the necessary staff. It comprises the following sections: (1) Correspondence, (2) Organization and inspection of adult schools in the capital, (3) the same, in the provinces, (4) Forum section, which handles the affairs of the Institute of Oratory and Preaching, (5) Publications and statistics.

Special books for adult classes have been prepared by qualified authors appointed by the Ministry of Education; they take into account the fatigue of the students of evening schools after their hard day's work and their special mentality. The price of those books has been made so cheap as to enable people in all walks of life to buy them.

The Ministry has provided the means of establishing private evening secondary schools for adults so that all who desire to continue their studies and obtain government school certificates are enabled to study in the evening. The buildings of government school may be used and local educational authorities have been instructed to provide light, heat and furniture, and to supervise the administration. These schools are open six nights a week from 7 o'clock to 10. They have exactly the same curriculum as the day secondary schools.

Courses have been opened for teachers of elementary schools in the diagnosis and treatment of trachoma, for rural school teachers in agriculture and horticulture, also special courses in physical education and in sewing. Among the various summer

session courses offered in 1937 in Tehran and certain principal cities, there were special classes on education, designed to instruct the teachers of elementary schools in the principles of pedagogy (subjects: (1) teaching method, (2) principles of education, classroom management, etc., (3) painting and drawing). Elementary teachers had an opportunity to discuss their problems with secondary school teachers. The total number of teachers attending was 294 (102 from boys' schools and 192 from girls' and mixed schools). The Institute of Oratory and Preaching aims at training preachers, well-informed orators and competent lecturers, and at organizing public lectures.

In the second year under the Regulations for Adult Education, the appropriation for adult education was increased from 1,607,325 rials to 2,650,000 rials. The third year began on September 1938. Satisfactory results having been obtained in the first and second years, the number of classes were considerably increased: 605 schools comprising 1,703 classes have been established all over the country. Since according to regulations each class is used by two groups of students every other night, the number of classes may actually be regarded as being 3,406.

ADVANCE OF EDUCATION IN ARGENTINA

The general advance made in the field of education, remarkable during the last few years, offers two distinct aspects: on the one hand, progress in quality, *i.e.*, improvement in methods and processes of teaching; on other hand, progress in quantity, *i.e.*, increases in the number of schools and of teachers. Although these often go together, unheard of developments from a quantitative point of view have taken

place in a very short space of time, particularly in some of the newer countries. The International Bureau of Education, one of whose essential functions is to make known any such advance in the field of education, has much pleasure in reproducing below some extracts from an article by Mr. Alejandro Bunge published by the Buenos Aires paper "La Nacion," dealing with the efforts carried out by the Argentine Republic to supply each locality with the number of teachers and schools adequate to its school population.

Mr. Bunge states that, in the twenty-five years which have elapsed since the last general census was taken, the efforts made to eliminate illiteracy have proceeded at such a pace that Argentina has, for a long time now, been one of the countries of the world which—in proportion to the number of its inhabitants, its economic capacity, its financial resources and its budget for national defence—spends most lavishly on its education. Since 1931, the budget of the National Council on Education has increased considerably. From 87 million pesos in 1932 and 1933 it has risen to 150 millions in the estimates for 1940. Only the taking of a new general census will make it possible to know exactly the results of the strenuous efforts made since 1914, but the census taken in the capital in 1936, as well as other sectional returns suggest results redounding to the honour of the country.

Buenos Aires, the federal capital, numbered in 1914 about 18 illiterates to 100 inhabitants over seven years of age (exactly 17.82); in 1936, the proportion had dropped to 6.64%. An analysis of the statistics brings out—as is logical—that the proportion of illiterates rises with age. The pro-

portion for the whole of the population between 10 and 40 years of age is 2.8% (1.4% for the native born and 6.2% for immigrants). This shows that in about twenty years there will be not more than 1% of illiterates between the ages of 10 and 60, and that the proportion among immigrants long in the country will not be much higher.

The difference between the scale of illiteracy for the whole country and that for the capital has dropped from 30 points in 1899, to 25 in 1895, and 17 in 1914. At the moment it is estimated as being less than 6 points. Therefore the proportion of illiterates for the whole country, immigrants included, would be less than 12% among the inhabitants over seven years of age. If none but the native born are considered, the superiority of the capital is evident: among the conscripts drawn from the city of Buenos Aires in 1938, only 0.6% were unable to read and write; this is an exceptionally low percentage and is qualified by Mr. Bunge as "practically non-existent." Among the conscripts of the whole country, the proportion of illiterates was 12%. The tendency to a decrease is certain, since—from 1929 to 1938—the number of schools has risen to 3,200 which is an increase of about one school for every three already existing, while the number of teachers has risen to 19,000, an increase of more than one teacher for every three already at work.

As to adult illiterates, the State has succeeded in attracting a large number of them to education: more than 70,000 in 1938. For several years before that, almost all those who were doing their military service were no longer illiterate when they were discharged. Much good may also be expected to result from the measures suggest-

THE EDUCATIONAL REVIEW

ed by the "First National Conference on Illiteracy," some of which have already been put into effect. The remainder will be carried out automatically in the course of the next few years. All the facts therefore lead us to the satisfactory conclusion that Argentina has been successful in getting rid of illiteracy to an unusual degree.

It is possible already to picture the state of education in Argentina twenty years hence. According to Mr. Bunge's provisions, there will be:

(1) 1,200,000 children in the elementary schools of six grades, which means that 100 of the children between six and twelve will actually be at school; (2) 420,000 young people over twelve in the new intermediate schools of three grades; (3) at least 100,000 young people over eighteen studying seriously and methodically, as apprentices or pupils, either agriculture, mining, engineering, industry, or arts and crafts; (4) 150,000 pupils over twelve in secondary and vocational schools; (5) 10,000 pupils in normal schools; (6) 6,000 teachers or technicians attending university courses of two or three years, in order to be prepared for teaching in intermediate, secondary and vocational schools; (7) 60,000 university students, attending courses for a period lasting from two to six years (perhaps an average of four years), of which probably a maximum of 15,000 students will be attending vocational courses; (8) 500 students continuing their studies abroad—studies of all kinds—for a period lasting from one to three years.

THE SCHOOLS TAKE AN ACTIVE PART IN WELFARE WORK (SWITZERLAND)

On the arrival in Switzerland of a large number of repatriated citizens called home to guard the frontiers, a variety of co-opera-

tive welfare schemes were started. The following is a brief summary of one such scheme taken from the Lausanne magazine "*L'Information au service du travail social*."

The domestic science classes of Lausanne initiated an interesting programme; each class decided to adopt a needy Swiss soldier, having no relatives in the country. He will send his laundry to this collective fairy godmother, who will wash it during the laundry and ironing lessons and mend it in the needlework periods. At school or at home, the class will knit him socks and warm underwear. When a parcel is sent back, the carefully laundered and mended clothing will be accompanied by some biscuits, sweets or other good things made during the cookery lessons. A cheery letter will show the lonely man that he is not without a family, since a whole collection of fairy godmothers are actively sympathetic and are watching over his welfare and his health.

The example given by the Lausanne schools is worth following. Nothing could be easier to organise than such a scheme which has the advantage of costing nothing to the school authorities, and of being doubly useful. First there is the comfort given to a lonely man who will enjoy getting letters and sweets and will be glad to have his clothes kept in order; he will feel that he "belongs," that he has a family interested in him, anxious to give him pleasure. Then, for the pupils what excellent practical exercises! Moreover what a permanent benefit if they learn to go beyond the narrow circle of home pre-occupations, to realise that there are other anxieties, other misfortunes and that it is the privilege of the womenfolk to watch over the lonely and the unfortunate...

Another duty might, it seems to us, be undertaken by the schools of domestic

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science: Both in the country and in towns the circumstances brought about by war have aggravated a situation already far from brilliant. Many teachers already complained that their pupils were suffering from malnutrition. During the winter just beginning it is probable that the number of under-nourished children will increase. The domestic science classes could perhaps undertake welfare work by adopting one or two of the little ones most in need of help, who might be invited to the midday meal, or to a good tea with the girls on cookery days. The class might also keep the children's clothes in order; they might cut out and sew some little garments made from new material bought out of a collective fund got together by the girls, each giving according to her means. They might repair, cut down, turn, transform old garments collected from generous friends.

The fairy godmothers might also look after their little charges, so long as this did not interfere with their schoolwork or with helping at home. These tasks would complete very satisfactorily the curriculum of the domestic science schools, or sections, while bringing aid to overworked mothers and strengthening the health of many little ones who are going to suffer this winter.

KURNOOL DISTRICT TEACHERS' GUILD.

The Hon. Secretary, Kurnool District Teachers' Guild, writes:—

"I beg to communicate the following resolutions adopted at the public meeting held under the auspices of the Guild on 10-1-1940 in the Coles Memorial High School, Kurnool, Mr. G. K. Sri Giri Rao, B.A., B.L., presiding.

"1. This public meeting convened under the auspices of the Kurnool District Teachers' Guild, views with grave concern the situation in Malabar consequent on the arrest and conviction of Elementary School Teachers and the latter's decision to resort to strike. It urges the Government to take immediate action to redress the grievances of Elementary School teachers in the Presidency in general, and of teachers in Malabar District in particular, and requests them to order the release of teachers undergoing imprisonment and restore normal conditions in the interest of the education of children in Malabar.

"2. This meeting congratulates the members of the Malabar District Aided Elementary Teachers' Union on the bold stand they have taken and the heroic sacrifice they have made, and appreciates their decision to suspend direct action in order to co-operate in the mediation by the S.I.T.U. (The South India Teachers' Union).

"3. This meeting appreciates the action of the Director of Public Instruction, Madras, in agreeing to receive a deputation of the Malabar teachers and urges on him the need for sympathetic and emergent action."

REVIEWS AND NOTICES.

THE EDUCATION OF INDIA—HISTORY AND PROBLEMS. BY T.N. SIQUEIRA, S.J. OXFORD UNIVERSITY PRESS. CROWN 8 VO. 220 PP. WITH INDEX. RS. 3.

Fr. Siqueira says in the Preface to the book: "This little book is not meant to be a treatise on Indian education or even a history of Indian Education. The object of the Oxford University Press in asking me to write it was to offer students a short and handy text-book which should survey the vast ground as from an aeroplane picking the outstanding events in the long past of Indian Education and drawing attention to the main problems of today. I therefore lay no claim to originality or completeness." In introductory chapter the author states the

problem of Indian Education quite rightly as follows: "The education which Indians need is not as is too lightly said a purely Indian education as if there is such a thing as an Indian as distinct from an African or an American Education. Education is always and everywhere the same; but the way of educating children or more correctly giving children suitable opportunities to educate themselves differs with their mother-tongue, their racial and religious and social history, their present surroundings and future prospects. Indians should be educated through the medium of their own language and traditions—i.e., they should acquire a sound judgment which may later on be used on new things by exercising

WHAT IS REQUIRED IS A CHANGE IN THE ANGLE OF VISION.

In language teaching some of the old theories, born of the fear of "cram," are gradually giving way to saner and more progressive ideas based on the utility and importance of constantly placing good models of Composition before young learners. This change in the old angle of vision, from theoretical teaching to practical training, amounts to nothing less than a whole-hearted recognition of the value of careful study of model Essays, Letters, and Dialogues, under the immediate guidance and supervision of the teacher. Unless he acts upon this recognized principle of language teaching, he is not absolved of his duty towards his pupils, by merely setting them occasional exercises in Composition, and correcting them as best as he could in the limited time at his disposal.

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their thinking and judging powers on familiar things. And this can only be done through words and associations (which include images, proverbs, figures of speech—in a word, language) which are natural and instinctive to the student. The test of education is after all the capacity to adapt oneself to future circumstances though the balance of judgment acquired by frequent exercise on past and present situations." The broad outlines of the History of Education in India is given in Part I of five chapters entitled Ancient and Mediaeval Education, Education under early British Rule, Education in 1835-54, 1854-82, 1882-1935.

In the second part the author has discussed the problems—Women's Education, Physical Education, Adult Education and Religious Education. The last two chapters are entitled Experiments in Education and Conclusion. After stating fairly the arguments for and against co-education, the author pithily remarks Education is what Indian women need, not co education. He does not want co-education even in the infant or primary stage as it is difficult to realize when the differentiation between the sexes becomes perceptible. In Chapter X on Religious Education, the author says, "The necessity of religion being a part of education is universally admitted. What is less commonly agreed upon is (1) what is meant by religion, (2) who is to teach it and (3) how it is to be taught." It is not known how far the author's plea for denominational schools where everything is maintained in harmony and religion permeates the very life of teachers and pupils alike will gain recognition. Perhaps a well defined syllabus of Moral Science might be drawn up and tried for instruction in high schools.

The experiments in education the author mentions are Visvabharathi—the private University of Tagore, Doon School at Dehra Dun, Boy's Own Home in Cassipore (near Calcutta) founded in 1904 by Mr. Rewachand Animananda and the Wardha Scheme. Regarding the Wardha Scheme the author notes two serious omissions—lack of correlation of the Wardha curriculum with that of the ordinary high school and lack of provision for religious education in the strict sense of the term. The first does not arise immediately and the second is at best only

a matter of opinion. The concluding sentences of the book show very clearly the sympathetic understanding the author has of the problems of Indian Education:

"The half-hearted nibblings at the great problem of India's education are past. Before political or economic improvement can be dreamt of, a radical reorientation of the entire educational system especially (though not only) in the primary and secondary stages is necessary. The relative importance of literacy and learning general and special education—physical, intellectual and religious should be understood and maintained. Above all the right kind of teachers—the pivot and test of all education—should be chosen and trained. India will be India only when she is educated; and she can be educated only in her own way."

A careful reading of this book will amply repay the time and energy spent. Every teacher and public man will do well to read this useful book. It is a book which is indispensable for every school library and public library.

- (1) *சென்னை, தஞ்சாவூர், மதுரை* (In three parts).
(2) *கொழும்பு, கல்கத்தா, மும்பை* (In three parts).

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No. 2

A TERCENTENARY REVIEW OF EDUCATIONAL PROGRESS IN THE CITY OF MADRAS

By SRI T. R. PADMANABHACHARI, M.A., Madras.

"THE History of Madras as a city is only of a life of three centuries of growth" observes Mr. C. S. Srinivasachari, the recent and well-known historian. Previous to the landing of the European settlers this part of the Coromandel coast was only dotted with straggling villages of fisher-folk. Although Triplicane and Mylapore with their stately temples had their own reputation as places of pilgrimage, and San Thome and the suburban St. Thomas Mount had achieved apostolic sanctity, yet it was only with the dawn of the seventeenth century that the light of wisdom and learning began to dispel the darkness of the "benighted Madras." The Tercentenary celebrations of the City of Madras so closely followed by the Centenary of the premier educational institution, the Presidency College, should rouse one's historical consciousness.

EARLY MISSIONARY ENTERPRISE

The earliest efforts of the European missionaries for the propagation of the Holy Gospel among the native inhabitants

took the form of educating them for literacy. Christianity being a religion of the Book, knowledge of reading and writing was essential. The ultimate aim of these pioneer educationists resulted in a two-fold advantage. Not only did they try to instil the Christian doctrines into the minds of the illiterate Indians in the languages of their new converts, but they also studied and encouraged those tongues for the better prosperity of either. Education and evangelisation—the former as a basis for the latter—proceeded together hand in hand. Mr. M. Rutnaswami says that "while evangelisation brought in a progressively increasing number of converts to Christianity, the establishment of schools and colleges and other institutions of learning and social welfare has served the cause of civilisation and culture in India." (*New Review*, Jany., '40.) He also says that there was as early as in 1576 a Jesuit school in Mylapore. Rev. Frank Penny in his "Church in Madras" has recorded the vicissitudes of the missionaries in their educational endeavours. It is said that in

about 1614 Captain Best carried away with him an Indian youth, whom King James I himself christened as Peter and who was educated by the Company in order that he might further the evangelical cause in his motherland. Baxter in 1660 and again Boyle in 1677 put forward proposals to train the chaplains of the Company to be missionaries, and Dr. Fell undertook to supervise the instruction in Arabic offered by the Professor of Oxford, the chair for which had been instituted by Archbishop Laud in 1636. Boyle himself had by then translated the Gospel and the Acts of the Apostles into Tamil, while Pocock had rendered Grotius's Truth of Christian Religion* into Arabic. The death of Bishop Fell in 1686 tolled the knell of the scheme, though the Tamil version was largely distributed among the natives. Portuguese was next tried as a medium of the Gospel, and as "the Portuguese *lingua-franca* of the European settlements in India was a *patois* combination of several languages, of which pure Portuguese was but a frame-work," Lewis, the Company's Chaplain from 1691 to 1714, acquired proficiency in the said language, and imparted instruction quite successfully. But very soon afterwards English became the accepted medium.

During the governorship of Thomas Chamber (1650-1662) "a school-master was needed for the education of the children of the Protestant Christians, as it was feared that, otherwise, the French Padres would gain an advantage. These latter had been strengthening their position in the Fort; and in those days of Puritanical fervour it was considered unjustifiable that

* De Veritate Religionis Christianae

these French priests should be allowed so much latitude. On the other hand it was represented that a large number of the garrison were Catholics and the Capuchin Fathers were really doing useful work and their Catholic flock, consisting mostly of the Portuguese, tended to an increase in the trade and to the strengthening of the white element in the population." (C. S. S.: *History of Madras*, P. 57.) In 1670 the Directors of the East India Company after an enquiry reported on the need for education of the children living in Fort St. George, which was the nucleus of the city of Madras. Three years later, a Scottish missionary called Pringle was appointed to teach in Portuguese Eurasians as also the children of the native inhabitants who were in the employ of the Company. His salary was fixed at £ 50 a year, and Ralph Ord was his successor who continued from 1678 to 1682 when he retired owing to ill-health. Within the Fort he taught his pupils to read English, to write and cypher gratis and "if any other natives as Portuguese or Gentues, will send their children to school we require they also be taught gratis." John Barker worked for a lesser salary of 6 *pagodas* a month till his death in 1707. That this small school was gradually increasing in its usefulness and reputation is evident from the early records of the East India Company. H. D. Love says: "A free school for elementary education had been in existence at Fort St. George for many years. Designed at the outset for English children, it was afterwards opened to the offspring of Portuguese and native parents. Ralph Ord, appointed School-master in 1678, was followed

in 1682 by John Barker, who governed the institution for a quarter of a century. According to Lockyer, the school occupied a large room under the Library, but its situation in the White Town has not been determined. On Barker's death in 1707 John Knapton was nominated to succeed. The duration of his service is unknown, but in 1712 he is referred to as 'sometime Schoolmaster.' The Chaplain, the Rev. George Lewis, who was proficient in Portuguese, seems then to have assumed control of the school. After his return to England in 1714 the management devolved on the Rev. William Stevenson. He considered, and the vestry agreed, that a Charity school on the English model was needed. In 1715 a scheme was drawn up for an institution to accommodate poor Protestant children from 5 to 12 years of age, who were to receive both education and board. The Overseers were the Ministers and Churchwardens, with three others elected by the Vestry. This Church school, which was established on 28th October 1715, the date of the Vestry meeting, appears to have superseded the old free school. It received the support and assistance of Harrison's Government. The selection of the first schoolmaster was unfortunate..... John Mitchell was obliged to give security for future good behaviour. The Overseers of the school in 1715 were the Rev. William Stevenson, the Rev. Charles Long, and Messrs. Thomas Way, Catesby Cadham, Francis Hugonin, Thomas Robson, and Thomas Theobalds. The Portuguese and native children, to whom the old free school had been open, being ineligible for the Charity school, were relegated to missionary

care. The Society for Promoting Christian Knowledge proposed to send out Protestant missionaries to establish schools for slave and native children, and the Directors were sympathetic. The Society co-operated with Ziegenbalg's Danish Lutheran Mission at Tranquebar, and in 1717 the Rev. Mr. Grundler came up to Fort St. George to promise a scheme for erecting two charity schools at Madras, 'one for the Portuguese in the English town, and another for Malabars in the Black Town'. The plan was sanctioned by Collett's Government. Failing European missionaries, the teachers were at first to be native converts from Tranquebar. The cost of St. Mary's Charity School seems to have been met mainly from Church funds. With the approval of the Directors, however, Jearsey House and ground were granted for a new school building, on the understanding that the compensation already given for the Church house which had been absorbed in the New Hospital should be refunded. Government subsequently granted a site on the Island, where stood buildings, which were 'an ornament to the place' costing nearly Pagodas 5,000, were erected by 1719. Jearsey House was sold, and the proceeds applied to the institution. Later records, relating to the time when the extension of the fortifications necessitated the removal of the school, show that the edifice must have stood near the river's bank by the bridge from the Water Gate." (*Vestiges of Old Madras*, Vol. II, pp. 163-5.)

The Capuchin Fathers Ephraim de Nevers, Zenon de Bauge, Cosme de Cien, Jacques ile Bourges, Esprit de Tours, Laur-

ent d' Engouleme, Michael Ange de Bourges, Rene d' Engouleme, and Thomas de Poitiers were conducting their own schools for a period of nearly sixty years. Governor Streynsham Master laid the foundation stone of the St. Mary's Church within the Fort in 1680 for the English inhabitants. From 1692 the work of superintending the school was made incumbent upon the Chaplains, who had as a consequence to be conversant with both Tamil and Portuguese. Lewis was the eminent educationist of the time, and he recommended to Governor Pitt the need for starting two 'Nurseries'—one for boys and another for girls—for the teaching of the Protestant religion. With the sole object of making the Portuguese language as the medium of instruction, he brought out translations of the Prayer-Books and parts of the Bible. They were widely distributed not only in Madras, but also in Tranquebar and Fort St. David, and Lewis remains to this day the pioneer in the cause of Western education and missionary enterprise. He, by himself, founded and maintained a school which was afterwards continued for sometime by his successor, the Rev. William Stevenson.

Salmon and Lockyer, who visited Madras between 1699 and 1704 have left behind accounts of the educational institutions they saw. Salmon says :—"I had forgot to acquaint the reader that there is a free school at fort St. George, where children are taught to read and write, and a publick library which consists chiefly in books of divinity ;...Orphans, the children of wealthy parents, are also frequently committed to the care of the trustees for the church, being

reckoned safer in their hands than in private persons', who too often defraud their wards of what is left them. The fortunes of these orphans are put out to interest also, and yield seven percent out of which the children are maintained and educated.....The College, as it is called at Fort St. George I was about to pass over without mentioning, the gentlemen who are permitted to live there studying no art or science, but are generally favourites of the government, who are allowed to live there and indulge their ease.....". (*V.O.M.*, II, 78). And Lockyer writes:—"They likewise keep a Free School in a large room under the library, appointed for that purpose, where children may learn and write without charge to their parents. Books of Divinity in the Library are valued at £438. 6sh. College is a fine name for an old hospital; it formerly was such, tho' at present it is the Residence of seven or eight hopeful young Gentlemen." (*Ibid*, II, 83.)

It has been seen already that Stevenson not liking the institution of his predecessor, Lewis, wanted to establish an English School for the English children, and so founded the St. Mary's School, leaving the teaching of Portuguese to the Danish missionaries. The Factors wanted to give exclusive attention to British children and the teaching of English, as their finances were small, and as Portuguese had already found other patrons. And hence the plan of a second school for the converts proposed by Stevenson had to be dropped. The St. Mary's (English) Charity School was opened in December 1715 with 18 boys and 12 girls on its rolls.

Even as early as 1695, Dr. Prideaux, Dean of Norwich, severely complained of the East India Company's grossly "negligent" attitude towards the education of the Indians. He urged them to erect schools at Madras, Bombay and Fort St. David, but although his recommendations were not fully accepted, yet the New Charter provided that

"All Ministers shall be obliged to learn within one year after their arrival the Portuguese language and shall apply themselves to learn the native language of the country where they shall reside, the better to enable them to instruct the Gentoos that shall be the servants or slaves of the Company, or of their agents, in the Protestant Religion.

"We further will and direct that the Company shall provide schoolmasters in all the said garrisons and superior factories, where they shall be found necessary."

This gave a great fillip to the establishment of the St. Mary's Charity School. [*Vide*, Kaye's *Administration of the East India Company*, (1853), P. 626]. Talboys Wheeler has recorded the rules of this school in his book, *Madras, in the Olden Time*, (Pp. 341-2):—

"1. That in some convenient place within the English Town, there be proper accommodation made at first for 30 poor Protestant children, diet and education gratis.

"2. That the scholars be trained up to practical sense of religion and be particularly instructed in the doctrines of the Church of England as by law established; and there-

fore no person shall be capable of being master of the school unless he be qualified according to the Acts of Parliament.

"3. That the children, whether boys or girls, shall be taken into the school house at 5 years of age, or thereabouts, and be put out to service or apprenticeships when they are about 12 years old. And while they are entertained in the school, the boys shall be taught to read, write, cast accounts, or what they may be further capable of, and the girls shall be instructed in reading and the necessary parts of housewifery.

"4. That no scholar shall be taken in, nor any matter of moment transacted without the previous consent of the Honourable Governor for the time being.

"5. That besides the Ministers and the Churchwardens, who shall always be overseers of the Charity School, there be three others chosen yearly by the vestry for the better management and more careful inspection of the affairs of the school; and in order thereunto, that the said overseers (or at least four of them) meet every week at the vestry, and keep minutes of what they agree upon (if it be of any moment) to be laid before the Governor for his approbation.

"6. That one of the overseers annually chosen by the vestry shall at the same time be nominated Treasurer to the School, and be obliged to keep exact regular accounts of the school-stock and expenses, to be laid before every vestry, and before the other overseers or any of the contributors, when they require it, at any of their weekly meetings or otherwise.

"7. That when the cash belonging to the school-stock shall amount to the sum of 1000 pagodas, it shall be employed at sea, or let out at interest, by the Treasurer, with the advice of the rest of the overseers, and the consent of the Governor; and if the money cannot be thus employed, that it be lent to the Church at the usual interest.

"8. That all Bonds, Deeds of Conveyance and other writs for the use and benefit of the Charity School, shall be drawn and granted in the name of the Treasurer and other overseers for the time being.

"9. That all Legacies, Gifts and Benefactions to the school, whether of money or other things, be duly entered by the Treasurer in a book to be kept for that purpose, which he shall sign at the foot of every page.

"10. That no part of the school-stock shall on any pretence whatsoever be employed to any purpose, or in any other manner, but what is agreeable to the original design and institution above expressed.

"11. That in all difficult cases and disputes about any matter of consequence, the overseers shall make application to the Governor for calling a vestry, wherein all such matters shall be determined by the majority of the contributors.

"12. That the aforesaid articles shall be the standing rules and fundamental constitutions of the Charity School, according to which the overseers shall be obliged to act. And therefore the said rules shall be registered in the beginning of a book, wherein the said overseers shall enter all the

subsequent orders and regulations which they may have occasion to make hereafter concerning the said school, provided that such subsequent orders shall be first approved by the Governor and Council for the time being."

Besides being a Church of England school, it was managed by a board of two Ministers, two Churchwardens and three overseers who were to be elected by the vestry, and the Governor in Council was to be consulted in matters of admission, etc. A master and an usher were in charge of the boys, while the girls were separately taken care of by a mistress and her assistant. Starting with only £350 the school soon obtained a sum of £1000 of which the Governor himself is said to have donated £225. In 1717 the school shifted into the Jearsey House, which was handed over by the Company. But a site for the school was chosen on a spot outside the Fort in the present Island Ground, and it took two years to build it, and this new building was occupied till 1746. Though its cost was 5000 pagodas "it was substantial and an ornament to the place." John Mitchel's appointment and later deportation have already been adverted to. Main succeeded to his position.

The St. Mary's Charity School fell on evil days since 1746 when the Company's compensation given for the demolition of the building and acquirement of the grounds, for the construction of an improved defence for the fort thereon, was too small. For some time the school was lodged in a rented house. In 1753, one Samuel Staveley offered himself to superintend the school on a salary of

£100, and took charge of it in a house within the Fort bequeathed to the vestry by a Mrs. Mary Williams. Soon after, the school at Fort St. David was amalgamated with that of Fort St. George. During the Anglo-French wars the school-house was destroyed. Another house was leased out in 1780 for 99 years for a rent of 5 pagodas per annum, by the Company, but was then in "a ruinously unsafe condition." The vestry "undertook to repair and maintain the buildings...The structure was restored in 1783 under the supervision of Civil Architect, Mr. Stowey, who built a new front; but three years later it became necessary to enlist the services of Mr. Stringer for entire reconstruction...A few months later, however, the whole school building collapsed." Col. Patrick Ross estimated the cost of reconstruction at about 2300 pagodas. "Government contributed Pags. 500; but recognition of the inadequacy of Church fund to maintain and educate the increasing number of soldiers' children led to the evolution of a scheme of private benefaction by which military girl-orphans were specially provided for." *V. O. M.*, II, P. 350.) The building was completed and occupied within a year.

THE WORK OF S. P. C. K. AND THE DANISH MISSIONARIES

"Established in 1699 during the reign of William III for the purpose of spreading Christian Knowledge, the Society for the Promoting of Christian Knowledge very soon found itself engaged in semi-missionary operations. To allow purely mission work

to be carried on without interfering with the true work of the Society for Promoting Christian Knowledge, its founders established in 1701 a new Society that for the Propagation of the Gospel in Foreign Parts, and from that day to this the two Societies have worked hand in hand, the Society for the Propagation of the Gospel providing missionaries, the Society for Promoting Christian Knowledge helping them with schools and furnishing books." [Dr. S. Sathianathan: *History of Education in the Madras Presidency*, (P. cxiii-iv) Srinivasa Varadachari & Co., Madras].

Ziegenbalg, the great Danish missionary of Tranquebar, whom Lewis had consulted in 1710, in connection with his own scheme, returned from Europe after an absence of two years. He landed in Madras in August 1716. J. E. Grundler, his collaborator, submitted a scheme to the Governor in the same year, and some other Danish missionaries of the S. P. C. K. founded Charity Schools outside Fort St. George. In 1717 the Governor wrote to the Directors: "We have at Mr. Grundler's coming since to Madras, permitted him to erect a Portuguese school in the White Town and a Malabar school in the Black". (*Penny*, Vol. I, P. 190-1). It may also be surmised that Stevenson's idea of the Charity School may have been suggested by Grundler.

Ziegenbalg died at Cuddalore in 1719 at the early age of thirty-six, and he was soon followed to the grave by Grundler in 1720. Stevenson had retired and, due to the indifference of Charles Long, the Chaplain of the Fort, the Missionary Schools were deteriorating. Consequently Schultze shifted his activities to Madras in 1726 and armed with the authority of the Governor

undertook to revive the schools. In 1728, a house was purchased in the Black Town expressly for the use of the mission. In 1732, the S. P. C. K. obtained permission from the Directors for building a school for boys and another for girls, as the number of converts was rapidly increasing, and sent a princely contribution of £3200 in the years 1736-7 to Schultze. The good work of poor relief and dissemination of knowledge conducted by the Danish missionaries was commended by Rev. C.W. Gericke in his report to the Government. In 1802, Schultze's school was the origin of the Vepery Anglo-Vernacular school. (Sathianathan: *Ibid.*)

In 1746 when the Fort capitulated to La Bourdonnais, the mission house was razed

to the ground, and Fabricius removed himself to Pulicat. Dupleix ordered a wealthy Armenian Roman Catholic businessman to build the Vepery Church. But when the English regained Madras, the Vepery premises were confiscated and handed over to the Protestant mission in 1752. In 1760, once more the French under Count de Lally besieged Madras. Fabricius and Breithaupt once again fled to Pulicat, but returned next year after the siege was raised.

From Taylor's *Memoir* we learn that Benjamin Johnson who kept a school at Vepery died in 1773, and that Capuchin Fathers conducted a flourishing school in the Black Town.

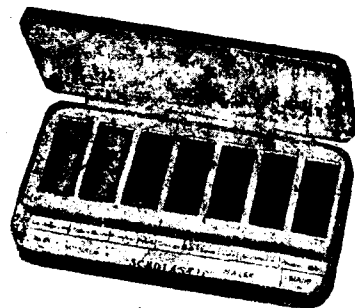
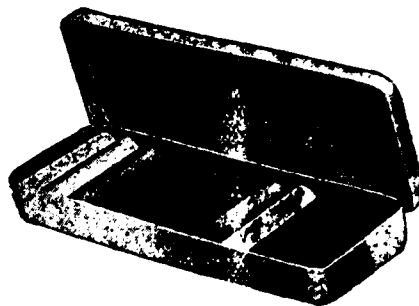
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THE GENERAL DEVELOPMENT OF THE PRE-SCHOOL CHILD

BY AGATHA H. BOWLEY, B.A., *Clinic Psychologist to the Dundee Child Guidance Clinic*

It is a mere platitude nowadays to say that the foundations of the child's character are laid in the first five years of his life. Evidence has accumulated in recent years, from Child Guidance Clinics and from all persons engaged in therapeutic work with children and adults, to show that unfortunate and unfavourable experiences in early childhood may prevent satisfactory development in later life in all spheres of growth, physical, intellectual and social-emotional.

In this article I want to review very briefly the normal development of children between the ages of eighteen months and five years, and to consider the factors which may help or hinder their development. The various aspects of development—physical, intellectual and social-emotional—are inter-related and inter-dependent to a considerable extent, but for the sake of clarity it is best to consider them separately.

PHYSICAL DEVELOPMENT

Physical growth is not so rapid during the period we are considering as during the first year of life. In the first year the child is mainly concerned in discovering his physical powers, in learning to lift his head, to hold it erect, to raise the upper part of his body, and so to sit; in learning to roll, to crawl, to stand and to toddle; and in learning to grasp accurately and to co-ordinate hand and eye movements.

During the next few years the child is constantly engaged in trying to develop

and perfect these physical powers. In his second year much time and energy is spent in mastering the art of walking. From then on he is tremendously interested in all forms of active play which tend to increase his muscular powers—balancing, jumping, climbing, running, hopping, skipping, and so on. Usually, if his mental and physical health is good, he is full of muscular energy, and of the desire to express it.

If the pre-school child is denied an outlet for this energy—if he is told to sit still when he longs to be up and doing, or to 'walk properly' when he prefers to run or skip—he is being discouraged from growing and developing. It is in order to provide him with adequate outlets for this fund of physical energy that Nursery School teachers plead for jungle gyms and chutes, and swings and see-saws, and wise parents collect packing cases and planks for the back garden or the back yard. Further, by mastering various physical skills the child gains self-confidence and proves to himself that he is not entirely dependent on grown-ups, nor entirely defenceless in a world which is eminently strange and full of unwelcome surprises. From the point of view of his emotional growth, this fact is a very important one.

Motor co-ordination is another aspect of physical growth which develops considerably during the pre-school years. As a baby, when the reflex grasp had been abandoned,

he learnt first to grasp very clumsily with his whole palm, and later to oppose his thumb to his forefinger. Now he is learning to manipulate a number of different tools with a fair degree of precision, and his fine muscular control and dexterity increase considerably. This is the pre-writing stage when he delights in painting and scribbling and in handling sand and plasticine. His fingers itch to be exploring and manipulating, just as his legs long to be on the move. That is the time too when he enjoys all kinds of simple peg boards and form boards and sorting toys and hammer peg games.

If he is brought up in an institution or in an environment, which does not supply him with many of the materials necessary for gross muscular or fine muscular development, growth may be retarded. The slum child, if he survives the hazards of the street and the tender mercies of older brothers and sisters, and provided that the essentials of sunshine, fresh air and adequate nutrition are not altogether denied him, often acquires independence early, and by four years old is a regular 'tough guy'.

INTELLECTUAL GROWTH

It is impossible to discuss adequately in the space of this article the various aspects of intellectual growth—such as language, perception or reasoning. It will suffice to draw attention to the most important facts.

The pre-school period is a period of rapid language development. At a year old the average child has two-three words at his command; by two years he has about 200, and by five years his

vocabulary is over 2000 words. There are, however, great individual differences depending to a large extent on the type of home from which the child comes, the kind of speech pattern that he hears, and the degree to which language is used as a means of contact with him. Retarded children almost invariably talk late and their spoken and understood vocabulary grows slowly. Twins, also, are often slow in language development. From such close contact they understand each other with a very limited use of words, and they are less dependent on the company of other children and so do not receive the stimulus to language development which this implies.

Certainly children need to be encouraged to express themselves in these early years, and to be given a patient hearing when they are keen to relate an exciting event. Moreover their many questions need to be answered as simply and clearly as possible. They should not be put off with evasions, incomprehensible explanations or by fictitious or incorrect information. If the adult cannot explain why the grass is green, how gramophones work or whom God is, it is best to admit ignorance. Moreover, the new version of the origin of babies—that 'Snow White and the Seven Dwarfs have brought you a baby sister'—is just as pernicious as the 'stork theory'. The child's questions on this subject, when asked, should always be answered accurately.

In this period the child learns to clarify his perceptions. He learns to distinguish between colours and to match them, while in babyhood he seemed only aware of lightness and darkness, *i.e.*, brightness rather

than hue. Normally towards the end of the pre-school period he can name colours correctly. But children vary considerably in aesthetic appreciation. A small boy of four of my acquaintance, the son of a well-known artist, will describe the puddles on a tarred road as 'greyish-white' and the shadows cast by a tree as 'bluish-purple'.

Little children are also genuinely interested in differences in size, shape, weight, sound and texture. Madame Montessori based much of her didactic theory on this fact. Various types of sense training material are used in all Nursery schools nowadays, and are very valuable provided opportunities are allowed for free imaginative play as well.

Perhaps from a rather narrow educational point of view the development of form perception is the most important. Before the child can master the early stages of reading and learn to distinguish and match words he must learn to distinguish larger and cruder forms such as squares and circles and triangles.

I think, however, that the interest the child shows in such materials as form boards, peg boards, puzzles, graded cylinders, and the like, is not purely an intellectual one. Such constructive occupations seem to fulfil an emotional need also. From deeper studies of the minds of children made possible by psycho-analysis it has been shown that destructive and aggressive impulses are present in the unconscious mind of the child and are largely directed towards the parents, or rather the conception of the parents that the child has in his own mind. These impulses find an outlet in play

and in such occupations as tearing and cutting paper, breaking up plasticine and in knocking down sand castles and block buildings. Any constructive activity that the child pursues may tend to 'make good' in the child's mind what has been destroyed in phantasy. This is just another instance of how closely emotional and intellectual development are linked. It seems probable too that in much of the child's manipulative play his phantasies are being played out, and his interest in such play is first determined by the pressure of his unconscious phantasies. As he becomes acquainted with the material, 'reality' or intellectual interests grow, and such pursuits are enjoyed for the mental stimulus they give.

Much stimulating psychological discussion has raged round the question of whether the under-five can reason at all adequately. The results of research work and of child study work of various types have, I think, shown that the normal pre-school child has very active reasoning powers but that his medium of expression is concrete rather than abstract. It is the logic of action rather than the logic of thought that he employs most naturally. The normally intelligent two-year-old is quite capable of dealing with a practical situation in a practical way provided that the terms of the situation are simple, immediate and concrete, and not too far removed from his everyday experience.

Child thinking differs from adult thinking in other ways also. His experience is much more limited—he will draw the wrong conclusions because he has not enough knowledge of the properties of materials in the

external world. Secondly, his thought is more dominated by phantasy and is personal rather than impersonal. His unconscious mental life is more active and less controlled than in later years and he tends to see situations only from his own point of view.

The practical implications of these facts are that we can help the child to clarify his thinking if we give him real reasons for happenings, and distinguish always between fact, fiction and personal opinion.

SOCIAL-EMOTIONAL DEVELOPMENT

Finally, we have to consider this all-important aspect of growth in the pre-school years. It is relevant to discuss social and emotional development together because the former depends so much on the latter. The little child needs to feel secure in his relationship to his parents and to be assured of their affection before he can be independent of them and accept the friendly advances of other children. Again, when he is struggling with his conflicting feelings in regard to his brothers and sisters, who appear to him so often as rivals for his parents' affection, he is likely to be hostile and unfriendly to other children also.

The period from 2-5 years is rather a stormy one. The business of growing-up and growing independent is somewhat painful. Children are very possessive and very egotistic. They resent interference with their own possessions and their own purposes. When they meet the clash of wills and interests in the Nursery School, difficulties are bound to occur. Normally, social development is from adult dependence, and aloofness towards other children, to

hostility and aggressiveness to both adults and children, and finally to friendliness and co-operation to both adults and children. Such development is slow and marked by many setbacks. The child is often friendly with one child or a small group of children and hostile to others. He may be submissive, truculent or unco-operative with adults. Certainly it is very necessary to accept the 'hostile' stage without undue recrimination or retaliation. It is simply a sign of healthy development.

Certain emotional difficulties are so common as to be regarded as the rule rather than the exception. We may expect temper tantrums at two years, fears, night terrors, and feeding difficulties, especially at three years, conflicts with authority and difficulties in regard to social adjustment at four years. Thumb-sucking, enuresis, nail-biting and masturbation commonly occur during this period, and by far the best treatment is to ignore the symptom, try and remove the cause of the child's unhappiness which results in such symptoms, and provide interesting occupations for the child.

From experience of children whose development has not proceeded normally, we almost invariably find that circumstances in their early years have been disturbing and that the essentials of security and affection and normal discipline and freedom have not been given them. We find that the parents have been separated for a time, and when they try and come together for the child's sake that they cannot live harmoniously together. Children, who later become delinquent, are frequently illegitimate, unwanted, rejected children with many

changes of foster homes in the early years. Severe illness, a disturbed weaning, the unprepared arrival of the new baby, financial strain in the home frequently cause emotional disturbance to the little child, who in these early years has so little experience of the real world to reassure him that all will be well and that he can rely on the people around him to be friendly and loving to him.

Certainly the role of the parent and the teacher is a responsible one. If one is not prepared to shoulder the responsibilities one should not undertake them. It is wise to remember that little children are sensitive, impressionable, and often very exacting, and

by no means always easy to live with. Perhaps a sense of humour, tact, tolerance and an inner personal serenity are the most important qualifications for parenthood or pedagogy. Our aim should be to help the child develop his personality to its fullest extent and to grow up in the true sense of the word. After all, this is what the child is striving to do for himself although he may not be able to express this desire adequately. A four-year-old of my acquaintance put her ambitions in the following terms: 'When I am a *lady* I shall have a pink dress and a pink hat and pink knickers and pink 'spenders and a pink powder puff.'

—*The New Era.*

Approved for class use for schools in the Madras Presidency. (Vide "Fort St. George Gazette," dated 10th October 1939.)

PLANE GEOMETRY FOR SCHOOLS

BY G. V. BHAGWAT, M.A.

Professor of Mathematics, Karnatak College, Dharwar.

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MUSINGS

BY PRINCIPAL P. SESHADRI, M.A., Ajmer

THE shadow of the war is upon us, once more, and though India is far from theatre of war at least at present, it is difficult to say how long this immunity will last. It must be realised that even now the country cannot afford to be indifferent to the great issues involved in the conflict. The question is simply whether the cause of Democracy and Freedom should be protected from ruthless Dictators of the type of Hitler, or the great nations of the world should stand aside with folded hands, when one small country after another falls a prey to tyrannically aggression. Apart from all considerations of right and humanity, the college student should have no difficulty in finding that India's safety lies only in India's being an integral part of the British Empire, especially when its attainment to the Status of a Dominion is not very distant.

* * *

Those who have not had the advantage of being actively associated with the work of the war should not however feel disappointed or impatient, as the carrying on of "business as usual," in such times of national emergency is quite as important as the prosecution war measures and after all, as Milton has told us:

"They also serve who only stand and wait."

* * *

To those connected with academic activities, it has come as a great pleasure to find that the war has thrown many people more

and more into the world of books for relief and consolation in these times of tribulation. It was discovered even in the Great War that the immortal literary classics of the world made a special appeal to the soldiers fighting in the trenches. Face to face with Death they sought consolation in the mighty minds of old. We seem to be entering into a similar phenomenon at this time also and there is keen demand from the theatre of war for the classics in literature demonstrating once more their universality and permanence of interest.

* * *

Some striking tributes have been paid to "the consolatory self-forgetfulness of literature" in recent weeks. *The London Times* has observed about books:

"Fortunately, they are among the least perishable commodities and become increasingly companionable with age. They create but never cramp. Some of the blessed ones even grow in value as their own covers fade. Enlightened purchase may mean a double kind of investment."

* * *

Students will easily recall to their minds the striking tributes to books paid by Ruskin in his *Sesame and Lilies* and Richard de Bury in his *Philobiblon*, but here is another, in a modern setting, from a Book-News:

"Consider, meanwhile, what one copy of a good new book can achieve in wartime, even though restriction multiply and we are taxed beyond a millionaire's worst fears. The

book costs less than a few sandbags at the profiteer's price or a bottle of evaporating scent, or a stall in the peace-time theatre. Yet it can keep boredom at bay for days and fill inactive evenings with pleasure, stimulation, forgetfulness of the present. In and house it can do this for several readers in succession; and thereafter it can be sent or lent to do as much for those on national service, among whom the need for book is even more urgent."

* * *

These remarks apply—it is necessary to caution—not to "the books of the hour," but only to "the books of all time" as Ruskin calls them. Sir Hugh Walpole has just been telling his readers that it is his "firm conviction that no book is of value to you, if you cannot sometime or other re-read it" coming to London for the winter. Sir Hugh has had to content himself with books more than at any other time, with 'black-outs' and the absence of many of the usual amusements and gaieties of the great city. He wished to take about fifty books—his Library being in the North—which would bear re-reading and sustain his courage even in the middle of an air raid. This is his choice:

"I would like to give you the names of them all—a sort of roll-call of the best re-reading of my life—but I can't—there isn't room. Here are twelve: *The Bible Designed to be Read as Literature*, Shakespeare, Collected Poems of Wordsworth, the Butcher and Lang *Odyssey*, Bridges' *Spirit of Man*, Symonds's *Renaissance in Italy* (Superb work this), Swift (None such edition), Hazlitt (None such), Tolstoi's *War and Peace*, Dostoevsky's *The*

Possessed, Jane Austen in one volume Scott's *Old Mortality*..... there are some thirty-five more.

"These I call the first rank of re-readables."

Sir Hugh Walpole adds that he "cannot conceive any world-situation in which *Odyssey*, *Pride and Prejudice*, Wordsworth or Keats's poems would fade into nothingness. I could I believe read *Pride and Prejudice* seated in the middle of an air-raid amidst the ruined remnants of the *Athenaeum Club*!" It will be agreed with him that "unless you can read a book a second time and find it still alive, that book has never begun to exist for you."

* * *

Sir Hugh expresses his sense of profound gratitude to the friendship of books—a debt which can never be repaid and whose magnitude can be realised only by the enlightened reader who has found real companionship in books:

"What makes a book live for you? Friendship simply. And a friendship on both sides. It is difficult for me to face the fact that Shakespeare, Walter Scott, Edward Fitzgerald, Keats, Gray, Boswell, Jane Austen, Pepys, have no awareness of my existence—I am so completely aware of theirs—and, here and now, I would like to thank them for the generosity of their friendship. I am grateful to them for giving me so much of themselves, and above all, for never failing me when I am unhappy or in trouble, sharing with me freely their time however busy they may be, and fostering my courage, my integrity, and my sense of true values."

* * *

The following passage, which I have come across, reading the beautiful novel, *The Fountain* by Mr. Charles Morgan is of great interest to which I have been writing about, though the passage was written before the war:

"He was not a connoisseur of rare volumes. It was the patience of books that he loved, their absolute passivity, which endured all things in man. It was a miracle that a book, neglected for years, being taken down at last, should sing instantly with Shelley's voice and that the voice should be unchanged by all the operations of fortune. And if, while he read the argument of a master, his attention should wander from it and drift away into his own follies or prides, to this master he might return unreprieved as to go other, books having no need to forgive. The argument would be continued; if he misunderstood, he could turn back and it would be repeated—endlessly repeated without irritation, without scorn; if he rejected it, he might lay it aside and it would not intrude itself, would not complain or threaten or protest. It was the godlike aloofness of books that he loved."

Editing the *Oxford Book of Modern Verse*, the late Mr. W. B. Yeats decided to avoid including any War-Poetry as it is usually of only ephemeral interest and is not likely to contain the elements of universality necessary for ensuring a permanent place in Literature. Whether Mr. Yeats was right or wrong in this decision, a cataclysm like the present war is bound to stir emotion and lead to expression in poetry. Mr. John Masefield, the present Poet-Laurate, has been among the first to write on the present war pitching his poem in a noble key,

regretting the present estrangement between Britain and Germany and hoping that the time is not far distant when the two countries may co-operate in a new world-order. The wish is very complimentary to the robust optimism of Mr. Masefield though it is difficult to discern any signs of its fulfilment even on the distant horizon:

We are as darkness to each other now,
Our common task of bettering Life
annulled;
We plait new brambles on our Saviour's
brow;
By sharpening hate our Spirits' edge is
dulled.
Upon another morrow, if we strive,
Our links of Life, now broken, may unite,
Not each for each but both for all alive
Opening the other shutters for more
light.

A poem which should be of special interest to Indians has appeared in the *Times of India* of Bombay written by Mr. T. W. La Touche. It makes an effective comparison of the issues involved in the present war with those of the famous conflict in the *Mahabharat*, Lord Krishna supporting as usual, the Right against the Wrong:

The German war aims? Are they not akin
To base Duryodans who a just demand,
By brute-force met, and fell by his own
sin.
Indeed as sayeth the seer, where hand in
hand
Shri Krishna and strong Arjun reign,
there sways
Sweet Righteousness with Triumph
crowned always.

ON WARDHA SCHEME IN INDIA

BY SRI CH. L. SASTRI, M.A., B. Ed., Narsapur

EDUCATION is a process. 'It is *exhypothesi*, a series of steps taken in some direction—a series of acts arranged, planned and ordered for some end.' Some scheme or other, there should be, suited to the local conditions, to realize that end in view. And the Wardha Scheme in India is one of many such schemes aiming at such an end. For a proper pronouncement on the rationale of the Wardha Scheme, an insight into the concept of education in general, and the Scheme in particular, is quite in order.

The concept of education is somewhat shifting and probably indefinite. Sometimes it comprehends self-realization, education being explained as consisting in drawing out the latent powers of the mind rather than adding anything new to it; this explanation is based on Etymology of the word education, 'E', out of; 'duco', I lead. Sometimes, it comes to mean from the Latin verb 'educare', simply bringing up of a child both physically and mentally quite in keeping with the popular aphorism *mens sana incorpore sano*. But, these two interpretations fail to bring out the full significance of the concept of education in the light of the aims, ideals and purposes of generations of civilized people. Thomas Henry Huxley brings out all this in a few homely phrases speaking the aims of a liberal education to be to train the pupils' body to be the ready servant of his will enabling it to do all the work it is capable of to shape his intellect to be a clear cold

logic engine capable of being turned to any kind of work, to store his brain with all the fundamental truths of Nature and to make him a servant of a highly tender conscience, after teaching him to appreciate all beauty, hate all villainess and respect others as himself. All the significance of these homely phrases may be brought out by explaining education as an attempt to foster the pupils' individuality, through social participation.

Having this as the aim, eminent educationists have studied, and experimented upon, the child-mind and theorized that educative material should be so graded as to suit the successive phases of child-development. In other words, instruction should inevitably begin with the simplest elements and proceed gradually to complex elements, following the child growth, in a series of steps which are of course systematically and psychologically connected. Instruction in every phase, cannot have a definite aim, but the main purpose of elementary education may be said to be to develop the children's intelligence, to strengthen their character, and assist them, both girls and boys, to fit themselves for the work of life. All this involves a proper and orderly development of their instinctive and emotional impulses. Childhood is the most plastic age full of educative possibilities, and here alone the foundations of the entire super-structure of man, are raised,

The Wardha Scheme stands to champion the cause of education of children at this important plastic period. What is the content of that Scheme, and what do its sponsors say? Does it satisfy the end in view? Curiously, the original Wardha Scheme underwent tremendous change and as it stands today, it is nothing more than an ordinary elementary educational scheme with a few proposals regarding the introduction of basic crafts. As the Central Advisory Board Committee reports, it deliberately confines its attention to rural education, on the ground that the bulk of Indian population dwell in rural parts. Besides, they tacitly opine that this Scheme without the necessary modifications should not be extended to urban areas. This distinction in the first instance between the education of children belonging to urban and rural areas, is psychologically unsound, for educational methods should be based on age and the child, and not on residence. Secondly, this scheme is an incomplete one, for it does not outline all the educative phases of development from childhood to adolescence for it concerns itself only with the child's primary education, or call it 'Basic Education'. Thus a fully comprehended plan it is not, on account of its incomplete nature and unpsychological background.

Limited in its extent only to the rural parts of India, and limited in its range to the basic education of the child, the sponsors of the Wardha Scheme (as it stands to-day) emphasize the following, gaining full sanction and approval of the Central Advisory Board Committee.

1. Children between the ages of 6 to 14 should be admitted into the basic school, and education should be given through self-activity.
2. Spinning and weaving (or any other basic craft of equal or higher educative possibilities) are the basic crafts through which education is rendered easy. Sale of the materials turned out at the basic school is considered a subsidiary affair.
3. There is no provision for religious instruction.
4. Instruction in two languages, one the mother tongue and the other Hindustani, is to be given to the basic school pupils.
5. All other cultural subjects, such as mathematics, unified social science (geography, history and civics), general sciences, music and drawing are designed to be taught to the pupils through the basic crafts alone.
6. It entirely eliminates the teaching of English.

The Wardha Scheme stipulates learning by doing for the pupils of this age limit. Basic crafts like spinning and weaving are introduced and the child is taught to learn things by working at these crafts. Incidentally, he has to learn several things while doing this spinning-weaving business. This is something like an industrial school, and it reminds one of Pestalozzi's industrial seminary, where also scholastic instruction was given very largely while the boys were working in the farms and gardens on small tracts, and girls doing their domestic duties and needle work. In bad weather both sexes gave their entire attention to spinning

and weaving cotton. But Pestalozzi's experiments proved to be unsuccessful in the end. The Wardha Scheme as well has to overcome the monotony of the craft learning, and the impracticability of teaching all the cultural subjects through the basic crafts alone. Probably the advocates of the scheme achieve them by creating a happy Herbartian many-sided interest in the basic school atmosphere. Otherwise, self activity and the so-called learning by doing are not rendered feasible. The moment child-labour is exploited for economic purposes, a narrow sense of industrial or vocational outlook sets in; and to defend this charge the Central Advisory Board points out that the sale of craft products is a subsidiary, if not an insignificant, affair. The results are to be carefully studied. How far these cultural subjects can be taught through these basic crafts, is a very doubtful affair. The matter rather seems to be not so easy to work out as to talk about.

The chief ambition of the Scheme is to impart effective education through efficient teachers. Inferior teachers are undoubtedly unsuited for any scheme whatsoever. Therefore the committee rightly emphasizes the importance of the teacher, and proposes a short emergency course for one year for training specially chosen teachers. However, they stipulate a course of three years for a complete training of the teachers to work out the Wardha Scheme successfully. The Zakir Hussain Committee correctly contemplates the necessity of taking really competent teachers, both men and women, with high academic qualifications. To them, a pay of Rs. 25 if possible,

in no way less than Rs. 20, is proposed and the Central Advisory Board Committee entirely agrees with this proposal and calls it generous, or rather higher pay. Curiously enough, here alone lies the anomaly, for it is to be doubted whether really efficient people can be had for this noble teaching profession on the salary recommended by the committee. To raise the status of the teacher to give him respect in the public eye as his profession deserves, is a most vital point and it is not known how this minimum pay could promote such healthy conditions. It is quite in order to consider English conditions in this connection. The teacher's pay in England is exorbitantly high, and an elementary school assistant draws nearly a hundred rupees. The pay of the school assistant in India is indeed in a deplorable condition, and notwithstanding this, he has to put up with the frequently occasional cuts in his salary. How can the teachers that are paid ill teach well? When President Roosevelt instituted the National Recovery Act, he reduced the salary of the employees of all departments but he exempted the teachers from this cut! This capital instance serves to enable us to clearly recognize the importance of paying the teachers adequately. Therefore, though it is more a problem of financial consideration, still it is defective therein, where the Wardha Scheme proposes a minimum salary to the highly academically qualified teacher, and expects beneficent results from that scheme.

Lastly, the Wardha Scheme throws light on the concept of the mother tongue as the medium of instruction. So far as this

is considered, there is no difficulty in accepting it. David Lloyd says, "Speech was made to open man to man, and not to hide him; to promote commerce, and not betray it." And this is best applicable if that speech is the mother-tongue. But, the committee as well as the sponsors of the scheme fully recognize the desirability of a common language for India, and they unhesitatingly prescribe Hindustani (with both Hindi and Urdu or probably Roman Script) as such a language. Replacement of English is probably their aim. But, the sponsors of this Scheme do not for a moment think that English which has become more or less the *lingua franca* of our country, which is almost universally acclaimed as of great importance in commercial and administrative matters, and the knowledge of which is a *sine qua non* of every educated man, cannot so easily be replaced by Hindustani, and the honour shifted to it. Herein they err, for err they must, for mingling educational principles with purely political policies. The very reason with which they reject English is equally applicable to the introduction of Hindustani as a second language. Dr. Lawrence Faucett speaking on language as a medium, rightly remarks that in India "the language question has often in a most illogical and unfortunate manner become involved in political questions." Therefore, is it not to be hoped that the clear thinking advocates of political causes, in their zeal, should not press their claims too far? That mother-tongue should be the medium of instruction is a healthy argument. Laurie holds that it is round the language learnt at the mother's knee that the life of feeling, emotion and thought gathers. Dr. West's

wise words "are also worthy of our perusal in this connection. "All second languages are interchangeable and a matter of choice, but the mother-tongue is not. It is irreplaceable, unchangeable; it is not a language, but the foundation stone of personality. A man who forgets his mother-tongue forgets himself. the mother-tongue is peculiarly an expression of the colour of national thought, and its words possess an emotional connotation acquired by the individual citizen in infancy. Such connotations cannot be possessed by the words of any other language. The words of another language may mean the same but they cannot feel the same." But now, though Hindustani is the mother-tongue of a considerable number of people, still it is decidedly not the language of all the Indians. And its inclusion in the schools diminishes the child's power of learning other things which might and ought to be learnt, i.e., borrowing Jespersen's pen, "the brain effort required to master two languages" is increased. Therefore, the imposition of Hindustani as a common language for India is nothing but deliberately cramping the self-expression of the child. It is thwarting its instinctive impulses and simply violating the fundamental aim of child education, *the development of instinctive impulses*.

Is it not, therefore, desirable that the Advisory Board Committee should consider the above difficulties, effect the necessary amendments in close consultation with eminent educationists available, carry on experiments on child-psychology, examine the results, and compare them with standard aims of child education, before the Wardha Scheme is actually adopted and a system co-ordinated with Wardha organisation actually worked out even in the rural areas of India?

THE FILM AS AN EDUCATOR

BY SRI K. NARAYANAN, M.A. (MADRAS), S.T.C. (BOMBAY), *Srirangam*

THE FILM—A GREAT EDUCATIVE FORCE

THERE can be no denying the fact that the film is one of the greatest modern educative forces. Dewan Sharar, in the course of a paper read to the East India Association, London, observed thus: "The uses of educational films are almost unlimited, above all in so vast a country as India, where the great mass of the people are illiterate." As the Indian Cinematograph Committee (1927-1928) observes, "The film can be employed as a useful adjunct to existing educational methods." It can, in fact, be made into a nation-building force. In the face of such authoritative observations, how the Bombay Adult Education Committee declares that the films are of limited value educationally passes our comprehension.

VALUE OF EDUCATION THROUGH FILMS

Abstract and mechanical teaching fails to interest children. But films make the class lessons concrete and do the spade work of getting the pupils interested in what they learn and thus make learning easy, pleasant, and everlasting. Again, films rouse in the pupils and the adults a healthy curiosity to learn more and more. Mr. Bertrand Russell has truly observed: "Knowledge which is felt to be boring is of little value but knowledge which is assimilated eagerly becomes a permanent possession."

THE FILMS IN CLASSROOM TEACHING

In Germany, Italy, Russia and Japan, the use of films is compulsory in schools. In America, there are about 20,000 institutions which make use of the film as a means for propagating useful knowledge to the young. In the teaching of history, geography and science, the motion picture cinema is a teacher of unsurpassable efficiency. But be it noted, however, that the films are but an aid to text-books. They provide the 'experience' and the text-books 'the elucidation of experience' in which the teacher serves as a link. Every classroom should be equipped with a library of educational films capable of 'documenting' every lesson.

It is pleasant to note that the Educational Cinematograph Institute, Madras, has produced films on almost all school subjects. It is no small gratification to see that the Corporation of Madras has been pleased to try the institute's scheme of visual education in the Corporation schools.

THE FILM IN ADULT EDUCATION

As Dr. Laubach says, the movement of self-government can be accelerated only through a literate and educated population. In India, where 90% of the population are illiterate, the problem of Adult Education is a stupendous one. But the difficulty is not insurmountable when we remember how illiteracy has been liquidated

in Russia. About 85% of the Russian masses have been educated through films. The Film College in Moscow has become a vital institution. In India also the cinema can be turned into a powerful instrument for educating the adults. Instruction must be combined with entertainment to persuade the adult to take lessons. Moving libraries of films with small projector must be set up and placed in charge of trained teachers who may tour the villages and enlighten the masses. Rudiments of geography, physiology and hygiene can be easily taught. Modern methods of agriculture, dairying, bee keeping, poultry-farming, etc., may be demonstrated. For the education of the adults in the urban areas as the First Motion Picture Congress, held recently in Bombay, suggested, the Government should compel the picture houses to exhibit educational films on Sundays and other holidays.

FORMATION OF FEDERAL DEPARTMENT OF VISUAL INSTRUCTION

Even as long ago as 1921 the Bombay Government set up a Visual Education Department and in 1923 the Cinematograph Committee expressed admiration of several educational films. Quite recently the Central Provinces Committee on Visual Instruction has submitted a comprehensive programme of education through films.

In Germany the Federal Department of Visual Instruction has obtained the co-operation

of German producers and prepared many an educational film with considerable success. Similarly a Federal Department of Visual Instruction with provincial branches should be constituted by the Government. The Central and Provincial Governments must pool their resources together, obtain the co-operation of the film producers, financiers, industrial magnates and distinguished educationists and prepare educational films, both instructional and cultural—the former dealing with classroom subjects and the latter with matter giving general information.

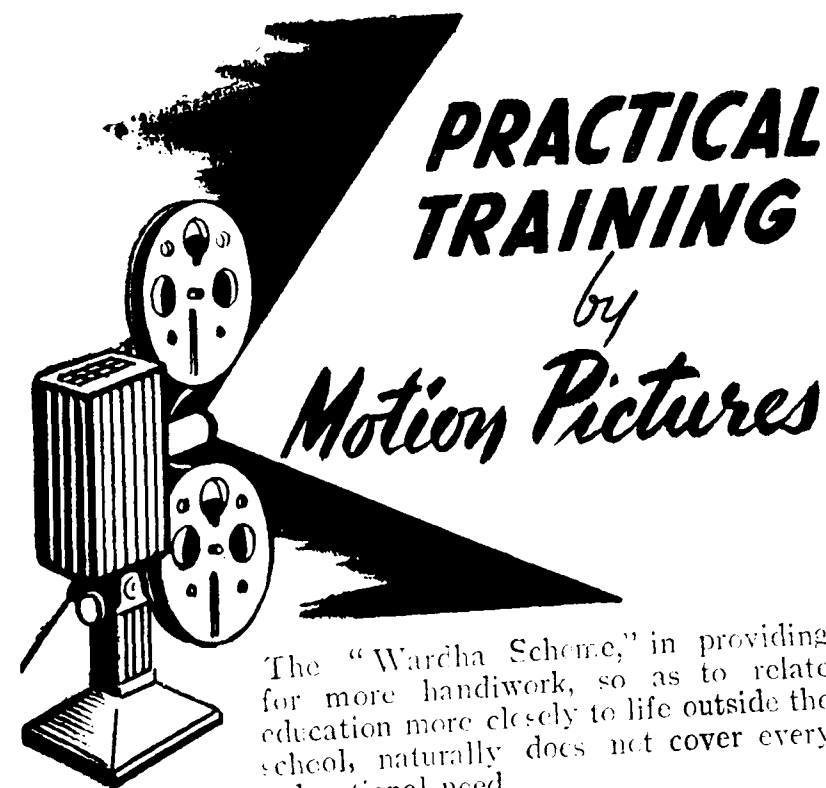
THE WILLOW TREE

By MR. JAGAT S. BRIGHT, M.A.,
Bombay

Once to the Stream did say the Sea:
"How thousand plants all full of glee,
Both tall and short you bring to me,
But why not bring the willow tree?"

"All trees are up, proud, full of glow,
So down are knocked with one blow,"

Thus said the Stream, "by the bergs of snow
But bends the willow as I flow."



The "Wardha Scheme," in providing for more handiwork, so as to relate education more closely to life outside the school, naturally does not cover every educational need.

In subjects like Geography, Health and Hygiene, Nature-study and the Physical Sciences, the cinematograph film carries the pupil to an immediate grasp of principle and method.

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THE GOLDEN AGE OF THE FRENCH SHORT STORY

BY MR. M. J. MANERIKAR, *Bombay*

THE short story, to quote the words of Anatole France, is "the elixir of fiction" and the art of preparing this elixir is essentially a French art. It would not be an exaggeration to say that just as every Japanese can draw so every French writer can write a story. There seems to be *something* in the French language itself which makes it a suitable medium for this form of fiction. It is not difficult to find out what this *something* is. Brevity and clearness are the first two requisites of a good short story and these are precisely the hall-marks of the French language. If anyone wants to know what miracles the French language has wrought with its brevity one cannot possibly do better than read the fables of 'La Fontaine,' the sonnets of 'Jose Maria de Heredia' or the short stories of 'Guy de Maupassant.' Again, in point of clearness, the French language has not been surpassed. According to an eminent Danish critic the art of Anatole France has three great qualities—"in the first place, clearness; in the second, clearness; in the third and last, clearness." This is not only true of the art of 'Anatole France' but of the French language in general. It has even been said that "What is not clear is not French" (Ce qui n'est pas clair n'est pas français). Moreover, the Frenchman has an unerring flair for the truly dramatic situation. He also possesses the miraculous gift of turning simple water into delicious wine. He can take the most trifling of incidents and invest it with "a

light that never was on sea or land." No wonder, therefore, if the French have become story-writers *par excellence*.

The nineteenth century is undoubtedly the 'Golden Age of the French short story.' The story writers who have enriched this form of fiction during this period being as innumerable as asparagus in May, I have been constrained to deal with only a few. I regret for not being able to do justice here to writers like Xavier de Maistre, Charles du Bernard, Alexandre Dumas *pere*, Stendhal, Gerard de Nerval, Topffer, Champfleury, Octave Feuillet, Emile Souvestre, Edmond About, Constant Gueroult, Leo Lespes, Baudelaire, Auguste Vitu, Theodore de Banville, Barbey D'Aurevilly, Gustave Droz, Andre Theuriet, Emile Gaboriau, Villiers de l'Isle-Adam, Ernest Daudet, Armand Sylvestre, Catulle Mendes, Jules Claretie, Francois Coppee, Jean Richepin, Paul Arene, Emile Zola, Jules Lemaitre and a host of others.

The earliest story writer of the nineteenth century is Chateaubriand, aptly styled the 'Columbus of French fiction.' The scene of his famous short story *Atala* is laid in the semi-tropical region of the lower Mississippi valley. The hero of the story is Chactas, a partly civilized Red Indian who loves Atala, a Christian girl who has saved his life and for whom he is willing to be converted. They flee together for days through the forest until, finally, they

meet a missionary, Father Aubry who is willing to marry them. But Atala, having promised her dying mother to take the veil, refuses to marry Chactas, and incapable of either breaking or fulfilling her vow, poisons herself. It is not difficult to point out inconsistencies in this charming tale. "The Indians with their proneness to tears are but emotional projections of the author himself. His geography would hardly stand severe examination, and his abuse of 'local colour,' especially in the startling contrast between the two banks of the Mississippi and the insistence upon crocodiles, is often unconvincing. Nevertheless, there is much to admire in the colourful landscapes, in the warm emotion of the love scenes, in the beauties of the Catholic service, as practised by the heroic old missionary, and above all in the majestic melodies of the author's prose, which has the harmony and cadence of the noblest verse." *The last of the Abencerages* is the story of Aben-Hamet, a 'Moorish prince, who loves Dona Blanca, a Spanish girl descended from the famous Cid. A great difference of religion and the enmity of two proud races stand between them. Their love demands of both steadfastness in their ideals. Neither can yield nor endure to have the other yield. In spite of some sentimental passages here and there, this little tale has some fine qualities which commend it to the modern reader; its fascinating evocation of the spirit of medieval chivalry, its high devotion to an ideal, its interesting and moving story, and above all, its picturesque rendition of Spanish landscape and architecture. Besides, the story is note-

worthy in that it is one of the first examples of the historical novel, even before the vogue of Walter Scott had taken France by storm.

The fantastic tale had a great vogue in France during the nineteenth century. "The fantastic tale, like the fairy story, is characterized by the fact that the plot or situation is influenced by some marvellous agency—in the one by friendly fairies or spirits whom their human proteges neither fear nor distrust, in the other by some obscure supernatural power which fills the reader with some apprehension or terror. Hence the atmosphere of the fairy-story is smiling and serene, that of the fantastic tale cruel and disquieting. It was Romanticism that introduced the fantastic element into French literature, Romanticism which in its early stages had such a passion for the Middle Ages, a time when superstitious terrors were prevalent. The tendency was further strengthened by foreign influences—on the one hand by the English "tale of terror" of which the best examples are Anne Radcliffe's *Mysteries of Udolpho* (1795), Lewis's *The Monk* (1795), and Mathurin's *Melmoth the Wanderer* (1820), in which the supernatural, explained or unexplained, plays such an important part; on the other by the German folk-tales and fantasy-pieces, of which Fouque's *Undine* (1811), the story of a water-sprite without a soul, Chamisso's *Peter Schlemihl* (1814) "the man without a shadow," and Hoffmann's *Fantastic Tales* (1814-1822), are the most notable examples. Hoffmann particularly had an extraordinary influence in France. He became the subject of ad-

miring articles in the leading French reviews, and his works were rapidly translated. His stories appealed to the French because, in spite of their fantastical and supernatural elements, they are never so exaggerated as to seem impossible, for, as Balzac said of him: "He is the poet of that which does not seem to exist, but which nevertheless has life. In this the best of his disciples followed him: their fantastic tales are not of the extreme type—they are never merely horrible or grotesque, and the best of them have something of the fairy-tale atmosphere." (Kathleen Butler: *A History of French Literature*, Vol. II.)

Charles Nodier is the first great exponent of the fantastic tale which was later revived by Merimee, Gerard de Nerval, Gautier, Barbey D'Auravilly and Villiers de l'Isle-Adam. "It is perhaps as much due to the influence of the philologist Nodier as to that of the critic Sainte-Beuve, that the young Romanticists came to substitute for the dry, abstract and polished vocabulary of classic tradition, the quaintly archaic and picturesque phrases of medieval French. It was also due in part to Nodier that the Romantic School, amidst their impassioned outpouring of verse and their daring innovations in the theatre, found time to cultivate also the genre of the short story which demands greater concentration and sobriety." Emile Faguet even goes so far as to say that Nodier "has perhaps saved the French short story."

The world of Nodier's stories is "the world in which Oberon and Titania dance, in which strains from the *Thousand and*

One Nights blend with the melodies of Ariel's celestial orchestra, in which Puck makes his bed in a rosebud, while all the flowers perfume the summer night. It is a world in which all the personages of real, wide-awake life appear, but grotesquely magnified or grotesquely diminished, to suit the comprehension of the child and the requirements of the phantast."

Here, as Nodier himself somewhere says, "we have Odysseus the far-travelled, but he has shrunk into Hop-o'-my-thumb, whose tremendous voyage consists in swimming across the milk-pail; here is Othello, the terrible wife-murderer only his beard is not black but blue—he has turned into the notorious Bluebeard; here is Figaro, the nimble lackey who flatters the grandees so cleverly, only he is transformed into Puss in Boots, a less entertaining personage, though almost as interesting from the psychological point of view."

Nodier's most famous stories are *Trilby*, *The Golden Dream*, *The Legend of Sister Beatrice*, *The Crumb-Fairy* and *Ines de Las Sierras*. In *Trilby* the author combines the old fashion of Ossian with the newer one of Scott, infusing the supernatural, which was one great bait of the coming Romanticism; and steeping the whole cake in the tears of the newer rather than the older "Sensibility." *Trilby* is a spirit who haunts the cabin of the fisherman Dougal to make a sort of sylph-like love to his wife Jeannie. He means and does no harm, but he is naturally a nuisance to the husband, on whom he plays tricks to keep him away from home and at length rather frightens the wife. They procure, from a neighbour-

ing monastery, a famous exorcist monk, who, though he cannot directly punish *Trilby*, lays on him sentence of exclusion from the home of the pair, unless one of them invites him, under a penalty of imprisonment for a thousand years. How the story turns to Jeannie's death and *Trilby*'s duress can be easily imagined and may be read with pleasure. *Ines de Las Sierras* is a ghost-story, the beauty of which renders it infinitely superior to the ordinary ghost-story. It is a tale of the time of Napoleon's Wars in Spain. *Ines de Las Sierras*, murdered three centuries earlier, responds to the bravado toast of a group of Napoleon's officers who have been forced by circumstances to take refuge in an ancient castle in Catalonia. "The horror produced by the unaccountable apparition is blent with the admiration aroused by the supernatural visitant's gentle grace; these feelings do not neutralise each other, but act in combination which is the secret of Nodier's effect. It is a pity that he has spoiled the beautiful story by a trivial and improbable conclusion, which explains away the ghost in the most commonplace manner. The apparition seen in the old castle at midnight is not the ghost of the young dancing-girl, murdered three hundred years before, but a living Spanish maiden who happens to bear the same name, and whom a fantastic and incredible concatenation of circumstances has led to dance there, dressed in white." At times Nodier is positively possessed by whimsicality as can be seen from his famous tale *The King of Bohemia and his Seven Castles*, wherein he exhausts the resources of the printing establishment. "At his

command the letters become so long that they stretch from top to bottom of the page, he commands again, and they dwindle into the tiniest of the tiny, he screams, and they stand up on end in terror, he becomes melancholy, and they hang their heads all along the lines, they are inseparably mixed up with illustrations, Latin and Gothic groups alternate, according to the mood of the moment, sometimes they stand on their heads, so that we have to turn the book upside down to read them, sometimes they follow the narrative so closely that a descent of the stairs is printed thus:

Hereupon
our
hero
went
dejectedly
down
the
stairs.

It is interesting to trace in the account of Nodier's life written by his daughter, the foundations of fact upon which he built his fantastic tales. It rarely happens that, as in *Ines de Las Sierras*, something real (in this case an old castle which Nodier had visited in the course of a tour he made with his family in Spain in 1827) forms the groundwork. Sometimes, as for example in *Trilby*, the point of departure is a legend, and it is significant that this particular legend should have been told to Nodier by Pichot, the French translator of Scott and Byron. The idea of *Smarra* Nodier got from hearing the old porter of his house in Paris, who was too ill to sleep anywhere except sitting in his chair, relate his night

mares and dreams. The model for the Crumb-Fairy was an old woman who served in his father's house when he was a child and who treated his father, a man of sixty, as if he was a giddy youth. This old Denise maintained that before entering the Nodier's household she had been in the service of a Monsieur d'Amboise, governor of Chateau-Thierry. When she held forth on this subject, she mixed up with her own experiences reminiscences of the most extraordinary events and most antiquated customs, and the family, out of curiosity, caused inquiry to be made about this remarkable governor. The archives of the town showed that only one of the name ever existed, and that he had died in 1557. One can see how the story of the fairy evolved itself out of this curious incident. This very slightest element of fact—a landscape, a legend, a dream, a lie, a mere mote—was enough for Nodier."

In the opinion of Paul, Bourget Balzac is almost the only writer in French literature who is equally great in the novel as in the short story. His *Droll Tales* will certainly remain immortal, notwithstanding the strangely immoral character of many of them. They are a collection of tales in the freest Renaissance style, reminiscent of Queen Marguerite and Brantôme in matter and of Rabelais in language. They reflect the life of the Middle Ages in all its horror and superstition but also in all its tenderness and poetry. They are very extraordinary stories. They begin by making you laugh, a little further along, they become very unusual, in the worst sense; then all at once they become

so intensely human and pathetic as to bring tears to the eyes. They are few short stories of this sort in the literature of the world—grotesque, immoral, comical, human and pathetic. But we feel that the life of the time described was really a life of this kind; the morals were not as now, many of the customs were atrocious, cruelty was the rule rather than an exception in the governing of cities, and yet the emotions of love and heroism and all the tender feelings existed very much as they exist today. Feeling this we cease to find fault with the immoral part of the story. Balzac has also written many other exquisite stories. *El Verdugo* is a tragic episode in the Peninsular War. *La Grande Breteche* is a striking example of the workings of the romantic imagination. It gives in the form of fiction the impression that the writer received when looking at a grim, picturesque and mouldering castle. As R. L. Stevenson made a remarkable story out of a door that impressed him, so Balzac turns the sinister aspect of an old fortress into a little prose drama. In *An Episode of the Reign of Terror* two ladies living in seclusion are sheltering a proscribed priest, when a stranger visits them anxious to have masses said for the dead king. This mysterious stranger turns out to have been the king's executioner. *The Conscript* represents a mother's love for her son. The out-of-the-way town and Madame de Dey's curious house are drawn with a few strokes. Apprehension of the possible fate of a son who has been condemned to death, the expectation of his arrival in the disguise of a soldier who is to be quartered on her, the

terrible anxiety increasing from hour to hour till late at night, the apparently mysterious arrival of the young soldier who, unseen by the mistress of the house, is at once conducted to the bedchamber comfortably prepared for him, the mother's torturing restlessness and almost uncontrollable joy when she hears his steps in the room above, but feels obliged, in order not to betray his arrival, to continue her conversation in the drawing room; her hurried entrance into the room and the frightful discovery that the person who has arrived is not her son, but a real recruit, all this, compressed into a few pages, is described with extraordinary power and truth to nature.

Prosper Mérimée is the father of the modern short story. He it was who made it firmer and more architectural and thus left it a model to Maupassant, Kipling and Tchekhov to be developed into the principal literary art of the period. The only fault of his novelette *Colomba* is said to lie in its very faultlessness. The remark holds more true in the case of his short stories. Mérimée never allows our interest to flag for a moment. Says Kathleen Butler, "With never a word too much and never a word too little, and with an inevitability of phrase which reaches the highest pitch of artistic perfection, Mérimée sketches his characters, the events in which they are concerned, and the atmosphere in which they move, in such a way that subject, character, narrative, and style are distilled, as it were, into an essence, which, our imagination is free to dilute as it pleases." His *Tamango* is one of the first and one of

the finest studies in the wild romance of the tropics. *Abbe Aubain* is written *a la* Edmond About, only with much greater elegance. In the *Game of Backgammon* and *The Etruscan Vase* we see Mérimée's remarkable powers of tragic irony and keen observation. *Mateo Falcone*—that story of a Corsican father who kills his son for betraying a man who had taken refuge in his house—is one of the cruellest stories in the world and a masterpiece in its intensity of effect and in its economy of means. *Carmen*, which has supplied the libretto to the most popular of modern light operas, is the most Spanish thing written since Lesage's *Gil Blas*. "In this story," says a critic, "all the qualities of Mérimée come into agreement, the student of human passions, the traveller, the observer, the learned man meet in harmony and in addition, there is the *aficionado*, the true amateur, in love with Spain and the Spaniards." For combined interest of matter and form, Prof. Saintsbury places it among the dozen best short stories of the world. For sheer picturesqueness *The Taking of the Redoubt* is unsurpassed in the whole range of French fiction. Never has the pen of a writer taken us so close to the cannon's mouth as in this exquisite gem of narrative power. *The Blue Room* which was written specially for the Empress Eugénie in 1869, is a striking example of a sense of horror turned sharply into the surprise of a mistake, a comedy. But it was *The Venus of Illa* which was considered by Mérimée to be the best short story he had ever written. It is a modern setting of the old story of the Ring given to Venus and great is the ingenuity with which the author has

obtained an effect of supernatural terror, while leaving the way open for a material explanation of the supernatural. "What he has really done is to materialize a myth, by accepting it precisely what might be a mere superstition, the form of the thing, and living out the spiritual meaning of which that form was no more than a temporary explanation. The ring which the bridegroom sets on the finger of Venus, and which the statue's finger closes upon, accepting it, symbolizes the pact between love and sensuality, the lover's abdication of all but the physical part of love, and the statue taking its place between husband and wife on the marriage night, and crushing life out of him in an inexorable embrace, symbolizes the merely natural destruction which that granted prayer brings with it, as a merely human Mesalina takes her lover on his own terms, in his abandonment of all to Venus. Merimee sees a cruel and fantastic superstition which he is afraid of seeming to take too seriously which he prefers to leave as a story of ghosts or bogies, a thing at which we are to shiver as at a mere twitch on the nerves, while our mental confidence in the impossibility of what we cannot explain is preserved for us by a hint at a muleteer's vengeance."

Two thoughts occupied the mind of Alfred de Vigny in his early years, suggested by his double experience as a writer and as a soldier; the one concerned the relation between the rights and duties of the artist society, the other the frequent discord between the duty of the soldier and his conscience as a man. His collection of three beautiful stories entitled *Military*

Servitude and Grandeur is the outcome of this latter thought. Of these stories the best is *Laurette*. A blunt sea-captain is ordered to take a young convict and his child-wife Laurette to Cayenne. He is also given a letter with three red seals which he is not to open before crossing the Equator. He becomes exceedingly attached to this convict and his pretty wife but when at last he opens the letter he finds to his great horror, that he is ordered to shoot the husband for a supposed political offence. This he does, being under the "servitude" of duty, and Laurette goes mad. When he returns to France, he asks to be transferred into the land-forces, and looks for Laurette's family but learns that her mother is dead and her sisters refuse to receive her because she is mad. So he keeps her with him. Nothing can excel the exquisite simplicity of the scenes on shipboard, and the whole narrative is conducted with a masterly and almost sculptural reserve. The moral of the story is the illusion of pushing the sentiment of duty to its last and most inhuman consequences. The next story *The Evening of Vincennes* has an extreme value as an illustration of the poet's reflection upon life. "The theme is the illusion of military excitement, the soldier only escapes ennui by the magnificent disquietude of danger, and in periods of peace he lacks this tonic. The curious and quite disconnected narrative of the accidental blowing up of the powder magazine, towards the close of this tale, is doubtless drawn directly from the experience of Vigny, who narrates it in a manner which is almost a prediction of that of Tolstoi. In *The Malacca Cane* we

have the illusion of active glory. In the military life, when it is not stagnant, there is too much violence of action, not space enough for reflection. The moral of this story of disappointment in the person of Napoleon is that we should devote ourselves to principles and not to men. There are two magnificent scenes in *The Malacca Cane*, the one in which the Pope confronts Napoleon with the cry of "Come, diante!"; the other in which the author pays a noble tribute to Collingwood, and paints that great enemy of France as a hero of devotion to public duty. The whole of this book is worthy of close attention. It is one of the most distinguished in modern literature. Nothing could have been more novel than this exposure to the French of the pitiful fallacies of their military glory, of the hollowness of vows of poverty and obedience blindly made to power, whose only design was to surround itself by a body-guard of gladiators. Of the reserve and sobriety of emotion in *Military Servitude and Grandeur*, and of the limpid, delicate, elegance of its style, there cannot be only question. It will be a joy to readers of refinement as long as the French language endures".

Musset's short stories are as delicate as the wings of a butterfly. Like his comedies they are marked by a harmonious fusion of humour and pathos and serve to bear out a German critic's remark about their author, "The muse of comedy had kissed him on the lips, that of tragedy on the heart." "They have none of the thrilling narrative or cunningly devised situations of Dumas, nor do they resemble Victor Hugo's staccato

style, with its leaps forward and great gaps choked with verbiage. His stories are, for the most part, analyses of love in its various aspect—a love generally passionate and guilty. We find evidence of a deep knowledge of the human heart in all that pertains to love, and there is an abundance of acute observations which are always true and just. He had studied in the school of passion and his own experience taught him the heart of others." Musset always considered *The Son of Titian* his best story, and there are some things in it that make us admire it more than the others. It is of higher dignity and interest. The hero of the story, a gifted young artist, is arrested in a dissolute career by a noble woman's love. He shows his gratitude by determining to paint his sweetheart's picture. The picture is a masterpiece and the beloved is overwhelmed with pride and delight. Her mind flies forward to the future of fame and glory. She cannot sleep for happiness and hope. When, however, she comes to look at the picture in the morning, a chill falls over her hopes, for on a rock in the background there is a sonnet in which the artist pays a glowing tribute to her beauty and her pure soul and tells that he has determined never to use his brush in the service of another, declaring that beautiful as the picture may be, it is nothing as compared with a kiss from its model.

"Beatrice Donato was the lovely name

Of her whose earthly form was thus divine!

In her white bosom dwelt a heart the same

Of spotless mind her fair form was the shrine.

The son of Titian, that his love might be Immortal, made this picture, love's own sign;

Then laid his pencils down that none but she

Might ever by his hand thus live and shine."

The second best story is perhaps *Frederick and Bernerette*. The grisette heroine has shed all the vulgarity of Paul de Kock's at his worst, and has in part acquired more poignancy than that of Murger at his best. Her whole life is summed up in her final letter to her lover, just before her second and successful attempt at suicide, "I have passed my life in trying to live and at last I have realised that I must die." In *Mimi Pinson* we have again a picture of one of the grisettes—those sadly dragged butterflies of Parisian life, poor insects of a day, heedless as any moth, unteachable, unreasoning, not without moments which show a tender and faithful heart, yet capricious as the wind, and as little capable of being guided or restrained. *Emmeline* is said to have been inspired by Musset's own first worthy attachment after his quarrel with George Sand, a short but happy one, which in its main features resembled that of the story. A young man named Gilbert falls in love with Emmeline, a married lady. After long admiring her without any hope of

awakening her interest in him, he wins her love and she gives herself up to him. Then they abruptly part for ever, because she is too truthful to deceive her husband and he has too much delicacy of feeling to remain in her neighbourhood under such circumstances. The charms of the heroine are painted by the author in the most delicate colours, chosen with an accurately observing eye. "There is nothing in recent literature," says a critic "which can be compared with this art except Tourgenyev's most delicate delineations of female character; Tourgenyev's women are more spiritual, less real, are beheld with the lover's less critical eye and represented with less artistic boldness."

(To be continued.)

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THE TEACHING OF POETRY IN INDIA

By MR. MOHANTAL KASHYAP, M.A., *Mūlra*

It must be confessed, at the outset, that one of the great absurdities of education in our country today is to profess 'teaching poetry' on wrong lines and also a persistent endeavour to do so. Briefly, poetry is an expression of emotion and imagination—both of which largely emanate from a combined force of heart and mind. It is not mere intellectual gymnastics that seek a field of activity in the scope of a poem. Poetry is not skin deep. It has much to do, on the other hand, with the soul of a man, a soul in frenzy, in delight, overwhelmed with powerful feelings. The absurdity becomes obvious when we notice a constant attempt on the part of a teacher to unfold the ulterior dignities and technical qualities of a poem, by a wholesale endeavour to scrutinise it under the magnifying glass of logic and 'obstinate questionings'.

It is needless to dwell on the manifold advantages that the study of poetry in our schools and colleges holds for the young reader. The foremost advantage is the possession of an aesthetic taste which affords unbounded delight of a simple, yet peculiar, nature. No one can deny the curiosity with which the interested student of poetry looks forward 'like a watcher of the sky when a new planet swims into his ken' to receiving fresh raptures and delights. Many other merits of including poetry as a subject of study, like the attainment of a richer vocabulary, getting hold of beautiful ways of expression, gaining a poetic sensibility,

widening of general intelligence and strengthening and enlarging of imagination are too well known to be reiterated.

But it is open to doubt whether our pupils really gain even half so much. Obviously they do not. It is idle to boast that even half a dozen pupils in a class of Intermediate students travel with equal delight and curiosity in the 'realms of gold' only because their wings are clipped to suit the teacher's stereotyped notes and the examiner's eccentricity. The grammatical castigation of single lines more than often tends to be an open outrage. The parlour game of solving classical allusions and doubtful autobiographical hints is wrong to the core. A look at any of the college examination papers of poetry would convince us of the silly nature of questions like:

1. Detachment of Byron's rhetoric from his poetry (Who cares, alas, that Byron's rhetoric from his poetry is something intrinsically superior to mere rhetoric when applied in his poetry?)

2. Comparison of Shelley and Keats.

3. Analyse the poetical qualities of a piece (Can a flower yield its fragrance under a microscope?).

4. Why do you like this poem? (A thoroughly unanswerable question which nobody on earth can answer.)

The fault can be simply stated that pedagogy attempts thus to sacrifice the meaning of the poem to the form. It is the

over-application of analytical powers where they are not desirable. The fault arises only because poetry is confused, not only confused but is reduced to "mere verse" of lifeless artistry—an over-emphasis of the importance of technique, of words, of the devices that belong to verse.

Some minor absurdities can be observed in the choice of poems included in the selections prescribed for the students. In fact, no one can standardise poetry according to different grades. It is an arduous task and its difficulties cannot be easily overcome. But the descriptive pieces and narrative passages abound in the larger absurdity of containing names of places, flowers and land scapes of an entirely foreign nature which cannot possibly appeal to the sense of an Indian student who has heard no sweeter melodies than those of a "Koil" and whose eyes have danced with rapture on the glamour of the Indian Spring overladen with the rose and the Champak. Nightingales, larks, hyacinths and the Scottish landscape are an alarming stupidity to him. Unfortunately we have learnt to under-rate our own people and their efforts. Eminent poets like Aurobindo Ghose and Harindranath Chattopadhyaya can offer a number of lovely lyrics and poems of Indian interest. At least a caution is necessary for eliminating poems of local interest or colour foreign to India.

Apart from the lack of real interest, because of strange themes, we observe a complete want of the sense of personal enjoyment

and appreciation of poetry in our pupils. An unchecked and over-abundant supply of third-rate criticism offered by the cheap bazar-notes so rampant in India and the recommended books of criticism enslave the pupil completely by curbing the powers of personal enjoyment. Poetry itself has been defined by a veteran master of the art, as "criticism of life." Can any attempt of criticism on it be easily made in an unauthorised manner? It should not be misconstrued as subversive, if a bold suggestion is made here to expurge all the books of criticism which tend to check growth of the personal faculty of appreciation, from all college libraries, leaving only the fuller works of the poets and works of reference like biographical narratives. Truly, the major part of such criticism has done much harm to the juvenile mind and no good. Do not many of the cheap bazar annotations so often reveal a colossal lack of responsibility? It will certainly do great good to keep an eye on the text itself and on the active participation of the pupil in the personal enjoyment of the poem.

Now remains only the teacher to be tackled who has so far reduced his audience to a mere passive force banishing the personal feelings of delight and enjoyment and reactions unnoticed and ruthlessly turned down. His role is a distinct one—that of a guide, almost of a showman. He has absolutely no pretensions to authority in interpreting a poem. He has to train up the sensibilities of the pupil in the advanced

classes by properly stimulating the latter's interest in the proper direction. He has finally to impart the delicate sense of balance and judgment by gradual stimulation and careful guidance watching the reactions of various poems on the pupil's mind. But his hurry in exposing the supposed moral, his zeal in applauding the poetic genius and the attempt to analyse the merits and demerits of the poet have earned him great notoriety. He confines the scope of study to the word at hand and holds the spirit at the back—all amounting to a baneful influence. Let us now forsake the beaten track of completely monotonous and lifeless professions of "teaching poetry" and sit at ease in the midst of pupils of healthy intelligence and understanding—enthusiastic and unprejudiced, and read poetry together trying to relish its beauties and not merely taking into account the superficial dignities of metre and rhyme.

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MY IMPRESSIONS OF THE EDUCATIONAL CONFERENCE

BY PROF. DIWAN CHAND SHARMA, Lahore

THE fifteenth session of the All-India Educational Conference, which was held at Lucknow from the 26th to the 30th December, 1939, was instructive and interesting in many ways. Not only did it bring together about a thousand teachers of all grades from all parts of India, but it also bore witness to the pride in and enthusiasm for his profession which every teacher feels. This pride, however, was not merely passive and retrospective, born of a sense of achievement in the past, but the result of a faith in the dignity and nobility of the role which every teacher is called upon to play in the present-day India. Naturally every teacher was alive to the manifold problems of education not only as it concerned the nation but also as it concerned him in the class-room and the playing-field. Education was therefore surveyed at the conference as a nation-building activity, and discussed also in its professional and psychological aspects. The teachers assembled seemed to be keen on their professional solidarity and wanted to ameliorate their lot and enhance their prestige in every way. Two of the resolutions that were adopted at the general session of the conference read as follows, and show that the teacher in India is determined to take his rightful place in the India of today :

"(i) That this Conference affirms that true education is possible only where there is (a) full civic and political freedom for the teacher as a citizen, (b) the fullest measure of

pedagogical freedom, consistent with the public interest, in the class-room.

(ii) That it views with alarm the tendency of some Governments to restrict the rights, powers and prestige of teachers by preventing them from taking part in the Political, Civic and Social activities of the country.

(iii) That it requests the Federation Executive to oppose with all its power any attempts to encroach upon the full civic and political freedom of a teacher."

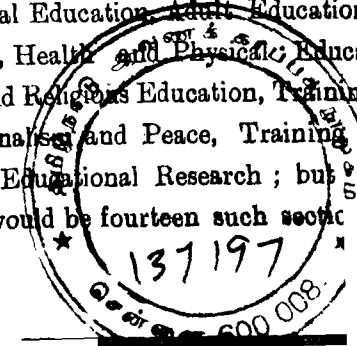
"(i) This Conference, having realised that the teaching profession as a whole lacks organization, that the status and position of the teacher of every grade needs to be properly assured, and that definite authoritative recognition is necessary to be given to the rights as well as the responsibilities of the teachers, resolves that the Executive Committee of the Federation should be requested to prepare a concrete scheme for organising the profession on a basis of professional solidarity, and to formulate the rights and duties, privileges and responsibilities of the teachers, in such form, that the scheme thus prepared may prove a basis for a comprehensive National Charter of the teachers' rights and duties, status and responsibilities, duly guaranteed by the highest legislative authority in the land. (ii) This Conference further resolves that the Scheme thus formulated be submitted to the Annual Council of the All India Federation of Educational Associations, for necessary action."

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In addition to these, some resolutions were adopted which urged greater co-operation between parents and teachers, asked for facilities for travelling for teachers, demanded that the teacher should not be called upon to do any kind of extraneous non-educational work, and wanted that there should be a permanent tenure for teachers. Another resolution asked for making education a national concern and for lifting it out of the arena of party politics. All these resolutions show how fully the teachers are aware of their rights and duties as well as of their privileges and responsibilities.

It should not, however, be thought that the Conference was merely a trade union organisation, and that it ignored the wider interests of education. That this is not so would be quite clear from the scheme of National education that the Conference adopted. The aim of this scheme is "to realise the maximum growth of every individual with a view to evolving an efficient co-operative social order, and it keeps in view at every stage of education the five-fold objectives of physical well-being, national solidarity, economic efficiency, cultural development and moral welfare. While on the one hand it provides for general cultural education, it also prepares students for some occupation in life, making hand work an essential part of education. It divides education into four periods, Pre-school, Primary or Basic, Secondary and University. It was not possible to define the age at which the Pre-school education of a child should begin, and therefore the matter was left to be decided by people in accordance with their needs and resources. But it was definitely stated that the Primary

or Basic education should not begin earlier than six and should cover a course of seven years. It was further stated that out of these seven years, four years of schooling should be compulsory for every Indian child. The course of Secondary education would spread over four years, and a student would have to spend three years at a College for acquiring University education. It was thought advisable that even in a Secondary school, a student should do some practical work, which he may take up later as a hobby or as avocation. It need not be said that one of the most fundamental ideas underlying this scheme is that the medium of instruction should be in the mother-tongue of the people in the Primary and Secondary stages and as early as possible at the University stage as well. This shows that the educationists of India have been able to do something constructive, and that they have tried to evolve a workable scheme, which would ensure mass literacy as well as education of all grades of students in accordance with their aptitudes. This scheme was adopted at the general session, but it was discussed at almost all the sectional conferences. These, it should be remembered, are the most vital parts of the Conference, where questions relating to educational theories, methods and practices are discussed. At present there are twelve such sections. Childhood and Home Education, Primary, Rural Education, Secondary Education, Vocational Education, Adult Education, Examinations, Health and Physical Education, Moral and Religious Education, Training for International Peace, Training of Teachers and Educational Research; but in future there would be fourteen such sections.



and one of these will be devoted to the education of women. It is not possible for any delegate or any person to attend all these sectional conferences, though he is kept in touch with everyone through their proceedings which are given at the general session. At these sectional conferences many admirable papers are read and lively discussions take place. Afterwards some resolutions are also adopted. By going through these resolutions one gets an idea of the variety of our needs in the field of education. At one section it was demanded that nursery schools should be regarded as an integral part of the educational system of this country, and at another it was resolved that mid-day meals should be served to the children in India. Again it was urged that adequate arrangements should be made for the training of young men in aeronautics. I attended some of these sectional conferences and found them very stimulating. At the University Section the talented Secretary declared with much regret that there had been fourteen major strikes in the colleges in India during the last year, and that they had lasted from one day to several weeks. He also deplored that there was much exhibition of rowdyism at the meetings organised by students in several parts of India, and wanted educationists to explore the causes of such happenings and to devise ways for putting an end to them. At the Examination section much dissatisfaction was felt with the existing system of examinations, which was described as subjective. It was felt that the New Type Test should be introduced as early as possible. In fact, there seems to be a growing volume of discontent against the so-called external examinations imposed by an examin-

ing body, and many people think that these should be replaced as far as possible by internal examinations where due aid should be given to the record of a student's work in the class-room. Much interest was naturally shown in adult education and the Federation wanted that every educated person in India should hold himself responsible for making literate at least one person every year. The need is also being felt at present to define standards of literacy, and it is hoped that very soon this would be done.

Public lectures in the evening and the reading of papers at the general session constituted another attractive feature of the Conference programme. Principal P. Seshadri urged that illiteracy is the Public Enemy No. 1 in India, and should be eradicated as early as possible. Another speaker urged that a teacher should aim at building up the character of young men by driving out anger, fear and selfishness, and that in every programme of reconstruction we should avail of the technique of science and the noble spirit of religion. Dr. Harper of Moga said that the status of rural and primary teachers should be raised, and that the primary schools in India should serve the village communities as effectively as possible. One of the most remarkable addresses that I heard was that by the Principal of the Teachers' Training College at the Benares Hindu University on the subject of the Re-organization of our Secondary Schools. The learned Principal believed that the Secondary education in India could begin at the age of eleven, and should continue at least for five years. He naturally deplored the tendency to curtail the facilities for Secondary education and felt that it was

one of the primary needs of the nation. Though he believed that education should be provided by the State, yet he thought that Secondary education could be made economically self-supporting in some ways. He felt also that the Secondary education in India should be controlled by a board of a permanent character, which should not reflect too much the shifting political stresses in India.

From all these one can conclude that the four days spent in Lucknow in connection with this Conference were so educative for those who were there. The Conference in every way sought to give a new direction to the thoughts of teachers, increased their enthusiasm for work, made them aware of their problems and needs and clarified the vision of a new India, where the teacher would have an honoured place and where the educational institutions would be places of joyful, intellectual, moral and national activities. To the creating of this atmosphere the most valuable contributions were made by Pt. Jawaharlal Nehru, who inaugurated the Conference and by Sir Radhakrishnan, who presided over it. Pt. Jawaharlal Nehru, contrary to his usual practice, read out his address, in which he said that teachers should hold up before their pupils' minds a pattern of life in which individual development should be subordinated to the welfare of the society. He deplored that the political, social and economic environments in India were such as crushed the individual and believed that education should be a process for bettering this environment. He felt also that a teacher should approach his work in the spirit of a missionary, in the spirit of a person who knew that he had a

sacred duty to discharge. His address was very eloquent and illuminating, and though he did not outline any programme or enunciate any policy, yet it gave that fillip to the spirit which is necessary for the achievement of any object. Pt. Jawaharlal is keenly alive to the problems of the masses in India. He knows their sorrows and disappointments and their hopes and fears. The poverty of the peoples of India weighs heavily on his mind. But his approach to the problem is not merely political and economic, he is concerned as much about the problem of bread for the people as about that which grinds down their spirits. He therefore said in the course of his address, "As I have wandered about India and seen her millions of unhappy, sorrow-laden people, with sunken eyes and hopeless look, I have felt overwhelmed with the tragedy of India. Yet I have always sensed the tremendous vitality of our people and felt confident that they will pull themselves out of this miserable condition and recover the bright and happy faces and hopeful eyes that should be the birth-right of every individual. They hunger and have not the wherewithal to eat, they seek work and find none, their bare bodies shiver in the cold, their homes are mud huts, continually tumbling down, bright-eyed opportunity never comes their way.

"All this is tragedy and must be remedied. But the greatest tragedy is the killing of the spirit, when there is no hope or sense of adventure or pride left in them. It is this that we have to end before India is reborn."

From this it is clear that he wants education to rejuvenate the spirit of India to restore pride and hope to the people. Nor less

remarkable was the address delivered by Sir S. Radhakrishnan on the theme of National Education. According to him education should be for a vocation, for citizenship and for the emancipation of the spirit. Sir S. Radhakrishnan's address, which was a masterpiece of high thinking and noble language, had an inspirational quality about it, and keyed up the enthusiasm of everyone who was present, and created that atmosphere in which purposive thinking and constructive work can be done. The Conference owed everything to the inspiring addresses of these two leaders of India, who taught the

delegates from what angle they should approach the problems of education. Yet when all is said and done, this gathering of teachers in India would not have been possible if the members of the Reception Committee had not been as hard working and energetic as they were. To all of them we owe a debt of gratitude and though it might be invidious to mention names one cannot help saying that Dr. Raj Rajeshwar Bali, Chairman of the Reception Committee, Dr. Wellons and Dr. L. K. Shah deserve the thanks of everyone for making this gathering possible.

Difficulties are meant to rouse ; not discourage.

Happiness is not the end of life; character is.

Approved for class use for schools in the Madras Presidency. (Vide "Fort St. George Gazette," dated 10th October 1939.)

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BY P. C. WREN, M.A., I.E.S.
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SCIENCE IN INDIA *

By SRI K. VISWANATHAN, *Bansda*

SCIENCE has advanced by leaps and bounds in the Western countries. But in India hardly any progress is made for the obvious reason that the means for the advance of science is sadly lacking. Brains are not absent, but they are not given the proper scope and encouragement, nor are they fully taken advantage of by the persons concerned. The course of studies in science as prescribed by the universities of India is not also conducive for the advancement of science.

A galaxy of brilliant scientists like Dr. K. S. Krishnan (for Magnetism), Sir P. C. Ray, J. C. Bose, Sir C. V. Raman, the Nobel Laureate (for light and sound), Dr. Janaki Ammal (Botany), Rao Bahadur Venkataraman (for researches in sugar-cane and producing the bamboo cross), J. C. Ghose, Bhatnagar, Dhar (for soil investigations), C. S. Chandrasekharan (Astronomy), M. N. Saha (Astro-Physics), Dastur, and others have shown to the world that India is not lacking in men of science. The spiritual India which "let the legions thunder past and plunged in thought again" can produce men of action too. But for one Raman, Ghose, or Ray there are hundreds dormant; the mind is stifled, smothered and allowed to die (is it not murder?). The merchant princes, the business magnates and the ruling princes of India are apathetic towards the development of India or the advance of science. It was the

munificence of Tata that founded the Science Institute at Bangalore. Recently only the Bombay University established a Technological Institute. Except for sporadic efforts or some institutes in one corner, there is not any other agency for the scientific study or research made available. The Indian Science Association has been instrumental in drawing out some latent scientific brains. One Palit Chair of Physics at the Calcutta University is but a drop in the ocean.

Carnegies, Vanderbilts, Wanamakers, and Rockfellers are not wanting in India; but they are not actuated by motives to endow chairs of science, or found science institutes where the study and advance of science can go on unhampered and thereby great discoveries made for the betterment of India as a whole. For one Lord Nuffield, there are hundreds in India; but they do not like to part with their money for science. Hardly can India boast of one Smithsonian Institute or Carnegie Institute rendered by Indian merchant princes. Can India boast of a Yerkes laboratory or a Wilson observatory?

The business men and manufacturers do not care for science. They make their goods in a crude way, believing that men trained in scientific ways will oust them from their position. Each trade has its secrets. The scientifically trained men working in the factory in the West are not distrusted, but here in India the Marwadi

* A paper submitted to the XV All-India Educational Conference, Lucknow, 1939.

or Bohra making his soap or scent will not engage a soap technologist or a perfumery specialist. As such further research is hindered. India abounds in a flora which is rich and unique. Many of the drugs coming from the West and flooding the Indian market get their raw materials from the Indian soil. Cannot these be made into finished products here alone? The senna and sarasaparilla of medicine can be easily made here. Substitutes for quinine are available in plenty here, but they should be investigated. Santonine and other drugs can be made here with indigenous plants, and even exported. The B. C. P. W. has done a great service, but that is not much.

Again, there is enormous scope for research in medicine. The diseases of India are different from those obtaining in the West, and have to be investigated as such. Side by side with this, the indigenous drugs should be investigated. Its therapeutic value found, percentage composition estimated, clinical cases recorded, graphs for the incidence of disease at various seasons drawn, whether epidemic or endemic determined, the effect of diet on healing investigated, and so on will reveal a fund of information which no other study will do.

Our men who take their M. B. B. S. think that their life's ambition is reached when they get a job on Rs. 100 or Rs. 200 p. m. I am aware that a few doctors have done yeomen service. But for one Billimoria, a Sir Brahmachari, a Jelal Shah, a Bhatia, a Sokhey, Sir Sircar or Duggan, how many M. B. B. S. are wasting! These should not be given their M. B. B. S. degree unless they show some clinical work of their own (preferably in their native places) apart from the hospital duty which has become a routine work. Much has been done during the last 40 years, but still more remains to be done.

Here again one cause why there is no progress is that foreign degrees are at a premium. An F. R. C. S. or L. R. C. P. (Lond.) is considered superior to an

M. B. B. S. who has done some research work, however brilliant that may be. Naturally none does any further work; he is either satisfied with his salary and the routine work, or if he can afford, gets a foreign degree (preferably F. R. C. S.) Similarly for other branches of science. There is a great scope, there are brains, but the means is lacking.

Hindu medicine is being branded as meaningless superstition. Before doing so, the Indian doctors will do well in studying the same and to compare it with the Western one; further research will perhaps prove that there is a lot of truth and science in it. Many Hindu books on medicine and other branches are sealed to many. Sir Ray has done good work in publishing his *Hindu Chemistry*; similarly Charaka and Susruta, Vagbhata and Agastya will show that there is nothing unscientific about them. For this there should be a close co-operation between the doctors trained in Western system and the Eastern one, a co-operation between the Pandit and the graduate to explain the San-krit terms. For instance a remedy is mentioned for the worst of diseases, T. B., cancer or leprosy in the Hindu books. These should be tested and investigated. Chaulmoogra oil is now used in leprosy and found successful, though formerly no doctor would mention its name.

Similarly much good will result to suffering humanity by the doctors studying these books which are sealed to the Westerners who will otherwise investigate them with all zeal. Research in Indian nutrition has resulted in a fund of information. With this further progress in the improvement of the nation is possible. I appeal to the rich to endow research institutes where the different branches of science can advance and the results applied for increasing the health, wealth and comfort of the people and make India shine in the world as a progressive nation. Men are available; there is the lack of means.

A HISTORY OF INDIA

BY RAO SAHIB C. S. SRINIVASACHARIAR, M.A.

Professor of History, Annamalai University

AND

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SOCIAL HISTORY

BY SRI KAPILESWAR DAS, M.A., B. ED., *Ichchapuram*

BIOGRAPHY is not the only approach to study social history. For a few men, however prodigious they may be intellectually, morally and physically, are not the representatives of a community in the strictest sense. The cult of hero-worship, so profoundly propagated by Carlyle is admirable enough, but not exhaustive of the totality of life. Particular aspects of life are presented through it in vivid flashes; but the intervals in between remain to be revealed by means of social history. Biography cannot take the place of social history, but can supplement it. Herein lies the genius of Greene, one of the pioneers of social history. The study of social history is essential, for it deals with average incidents, average men and everyday occurrences in a comprehensive and systematic manner.

Social history is the training school of citizenship—its privileges and duties. It teaches us that it is a prerogative to be a member of a community. It makes the civic sense dawn upon us. It enables us to cultivate the fundamental ethical idea that we enjoy certain things and ideas by the right of our birth and heritage and have to fulfil the corresponding responsibilities to deserve such enjoyment.

From community we are led to locality. The influence of environment is best studied in social history.

Social history deals with woman at a greater extent than the other branches. It

teaches us that woman is as good as man, her influence over society is overwhelming, that she can regulate social, economic and political history in a healthy manner, for she is the mother-power, the sustainer of home which is the indivisible unit of social life, the energiser of all creative functions, the custodian of Dharma in the real sense.

In depicting social history, we feel free and hopeful; optimism transcends pessimism in a society. The pessimistic view of life is only apparent, superficial. Despair, pain, misery may seem to choke life to death. But this is only for a time and in particular. This is ignorance. But at the very roots, deep underneath is the blissful abiding fountain of life ever playing up and participating in life's joys, feelings, hopes and pathos. "Men may come and men may go," in the words of the poet; but the stream of humanity ever flows unimpeded till it empties its waters in the infinite sea of beatitude. This is the light of knowledge. Study of social history imparts this light, this divine faith in perfection.

Social history is a comparative study. We compare the social status of different communities, nations and races of peoples at different stages of evolutionary development. Modern problems can best be studied in this light. The sense of reasoning and judgment are fitfully exercised by this comparative study.

Social history takes cognisance of various types of history—internal, external, mili-

tary, constitutional, legal, architectural, artistic, literary, religious and philosophic. For example, the structure of society is changed by war and peace: war is the highest test of cohesion and co-ordination; but all the same it has a phase of crisis; it is in peace that a people rises to its highest stature of cultural achievement. Again, institutions are products of society; economic well-being is an indispensable factor in social welfare; laws influence social conditions; natural geographical conditions influence social habits. In fact, not a single thread of life is omitted in weaving the synthetic texture of the social fabric; not a single note is left out in producing the most melodious symphony of the sweetest music of social life.

Our forefathers were concrete full-blooded realities. Social history deals with them. It reveals stages by which a man's social environment has come to be. Its content ever changes to explain the ever-changing problems of succeeding ages. It humanises the panorama of ages as an instrument of socialisation. It gives ample opportunities to scholars to study and represent in various ways the details of life which they thus feel to be continuous in our own. Its main aspect is general, national and popular. Its movements present few sudden revolutions, few debatable events, for cataclysms of thoughts and action are more individualistic than of socialistic pattern; the smooth even tenour of simple general life is marked to a degree. In short, the study of social history is illuminating and interesting.

Now to briefly examine the methods for teaching social history by which this illumi-

nation and interest of it can best be brought out. Social history can be taught in elementary schools, for small children are also members of society. The social instinct in the child must be developed in the right lines—ideas of love, friendship, sacrifice and gratitude must be inculcated and encouraged in them. The biographical method is very essential in imparting these ideas to children. Heroes and heroines of the same age or a little greater age than that of the children must be introduced and characters embodying the spirit of the age must be given to evoke empathy and fellowship. All knowledge must be concretised in selecting a man or woman and garbing him or her with the texture of all the social duties. Abstract qualities like patriotism, truth, humanitarianism should not be talked of, but men who had and exercised those qualities. The story-telling method will be found very interesting and useful at this stage. We may start with stories of individuals, communities and nations in succession. The child should be taught to build up stories and give suggestions occasionally. Great care should be taken about the facts: they must not be fictitious. The child may give his own facts, but they must be selected through the outline method of teaching in such a way as to give a picture of the situation and grouped logically under separate heads as physical features, dress, food, games, pleasures and pastimes, etc., in degrees of relevancy. The aim should be the presentation of an alround development of the communal average life. A sense of proportion must be exercised in giving the various aspects of social life. The narrative

method will be found unavoidable in presenting these aspects. A redeeming feature of social history is that the difficulty of political and military history necessitating the employment of technical language in describing diplomatic events and campaigns does not stand in its way of teaching. Simple and suitable language must be used. But all the same social history cannot totally dispense with abstractions. To make these abstractions understandable, the pictorial or the illustrative method should be used to a great extent. These pictures can represent individual or communal life, wholly, partially or sectionally. The pictures with their colours, richness and bold type will have a great force and impression on the minds of the youngsters.

It is said that our ancients were busy with the what and when of things, while we want the why and wherefore of things. This is true from a particular view-point, though not comprehensively. In social history there is progression and evolution. It is absurd to employ the method of teaching history backwards, specially in the social scale. As we advance, the concentric and the chronological methods should be employed in greater and greater degrees. Chronology is the back-bone, the spinal chord, the framework over which facts have

to be arranged, each in its own place, so that there may be a procession of history. But too many dates and facts should not be crowded. Again, the problem method may be used with advantage at this stage. But the particular problem must be studied in a modern setting to have a rational way of treatment. The correlative method may also be employed. Civics may be correlated with social history, as both deal with societies. Social history is related to many subjects, in fact to all the branches of human lore, all of which may be studied in true proportion and harmony through its all-inclusive context.

In dealing with social history, there should be no bias, no communal hatred and race prejudice. In our country now torn with communal wrangles, provincial jealousies, class conceits and atrophied by the utmost lack of the sense of civic consciousness and art of self-government and the well-being of the whole, as a result of which the aspiration of India to attain its highest, fullest, freest expression still remains a distant objective involving the acutest feelings of pain and frustration, the supreme value of the study of social history is clear and needs no elaboration at great length.

TO THE HUNTER ENTERING THE FOREST

BY PROF. H. E. NICHOLAS DE ROERICH, *Naggar*

At the hour of sunrise I shall find thee awake already, O hunter ! Armed with thy net thou wilt enter the forest. Thou hast prepared thyself. Thou art laved and alert. Thy garments hamper thee not. Girded up are thy loins. And thy thoughts are free. Yes, thou hast prepared thyself And bidden farewell to the master of the house. Thou, O hunter, hast come to love the forest And by thy hunting wilt bring good unto thy clan. Thou art ready to blow thy horn. Thou hast marked down for thyself a noble quarry And hast not feared the weight thereof. Blessings ! Blessings ! O thou who has entered ! Are thy nets strong ? Hast thou strengthened them with prolonged labor ? Hast thou tried them with testing blows ? Art thou gleesome ? And should thy laughter scare part of the quarry, fear not But clash not thy weapons Nor call loudly on the huntsmen. Ah, shouldst thou be unskillful,	From a hunter thou shalt be made a beater And even the huntsman will be thy master. Gather knowledge. Watch thy trail. Why dost thou look around thee ? Under the red stone lies the red serpent And the green moss hides the green viper. But its sting is all-fatal. From thy childhood thou hast been told of serpents and scorpions-- A whole teaching of fear ! Many of the chirping and hissing will fly after thee And a rustle will creep by the path And howling will pierce thine ear. Worms grow into whales And the mole becomes the tiger. But thou knowest the essence, O hunter ! All this is not thine. Thine is the quarry ! Hasten! Delay not, O thou who hast entered ! O sacred and terrible and blessed forest, Let the hunter pass through thee ! Hold him not back. Hide not the ways and the trail. And terrify him not. For I know that thou art many-voiced But I have heard thy voices And my hunter will take his quarry. And thou, O hunter, know thine own quarry. Believe not those who call thee
--	--

Nor turn unto those who would counsel.
 Thou, only thou, knowest thy quarry
 And wilt not choose a small quarry.
 And wilt not be detained by the shadows.
 Who doubts, is already the enemy's prey.
 Who gives way to musing loses his nets.
 And he who has lost them turns backward
 dismayed.

But thou, O hunter, go forward!
 All that is left behind is not for thee
 And thou knowest this as well as do I.
 For thou knowest all
 And canst remember all things.
 Thou knowest of wisdom,
 Thou hast heard of courage,
 Thou knowest of finding,

And through the ravine thou passest to
 mount to the Summit.
 And one last enjoinder, O my hunter!
 If on the first day of the hunting
 Thou shouldst not come upon the quarry,
 Grieve not---
 To thee is already destined the quarry!
 He who knows--searches.
 He who wins knowledge--achieves.
 He who has found--is amazed at the ease
 of the capture.
 He who has seized--sings hymns of
 attainment.

Rejoice! Rejoice! Rejoice!
 O thrice-called hunter!

Approved for class use for schools in the Madras Presidency. (Vide "Fort St. George Gazette," dated 2nd May 1939.)

"A series which is so markedly good."

NEW STUDY READERS

BY HENRY MARTIN, M. A. (OXON.), O. B. E.
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MILITARY EDUCATION

By MR. G. M. JADHAV, *Ranchi*

I HAVE here illustrated booklets about military schools in America. If you write to the Presidents of these schools you will also have the booklets which contain very useful information and will interest you as well as the boys in your class. I shall mention the names of a few military, naval and aviation schools.

Valley Forge Military Academy, Wayne, Pennsylvania.

Stuanton Military Academy, Stuanton, Virginia.

Culver Military Academy, Culver, Indiana.

Western Military Academy, Alton, Illinois.

St. John's Military Academy, Delafield, Wisconsin.

Black Foxe Military Institute, Los Angeles, California.

Admiral Billard Academy, New London, Connecticut

Admiral Farragut Academy, Pine Beach, New Jersey.

Boeing School of Aeronautics, Oakland, California.

Park's Air College, East St. Louis, Illinois.

Curtis-Wright Technical Institute of Aeronautics, California.

Every school and college in India should have at least these booklets. I take it for granted that our schools and colleges will

write for the booklets in order to see what the Americans are doing about military, naval and aviation education.

MILITARY EDUCATION

In the booklets on military education the objects of this education are pointed out very clearly. The military schools give high school education and prepare the boys for colleges, business and for military careers for those who wish to go to West Point for further military studies.

The U. S. Government give the military schools all rifles, ammunition, etc. Military officers are in charge of the military education.

You must see the illustrated booklets in order to have an idea of the ideal locality of each school, its academic and military life. Pictures give a clear idea at once which no amount of description is very likely to give.

The boys live under military discipline of a sensible type. Each military school has its own history connected with that of America. As I look at the illustrated booklets and read the history of each school, I wonder why in every province we do not have at least one such school for Indian boys.

We are told that the curriculum at Staunton is based upon the relation of studies to modern life. It emphasizes the growth of the student's ability to understand the life of the world about him and his ability to participate in it intelligently. The ideal at

Staunton means more than acquiring a sufficient number of credits to enter college.

In the booklets mentioned above full information is given about the aims and objects of the academic, military and physical education of each school.

CADET CORPS IN INDIAN SCHOOLS

Cadet corps can be organised in our schools as I have already suggested in the last article. As a matter of fact military education, physical education and camping should be integral part of school and college education. Military education does not mean military drill only for so many periods per week taken by a drill master. If it were possible, military education should be given by the class teachers for one period every day. And if the class teacher can also organise military drill and military games it will produce better results. For the teachers who are interested in this work I suggest the following plan for self-education:

Monday	Field Service Regulations, volume 1 and 2. Imperial Military Geography by Cole.
Tuesday	Map Reading by Wilson British Military History by Cole.
Wednesday	Infantry Training. Elementary Tactics by Pakenham-Walsh
Thursday	Lectures on F. S. R. II by Fuller. King's Regulations.

Friday	Imperial Policing by Gwynn. Army Mathematics by Gennings Book-keeping by Favell
Saturday	Rise of the Christian Power in India by Basu. Military Organisation and Administration by Lindsell

Even if one hour every day is devoted to this study, it will produce good results at the end of the year for the teachers and schools concerned. The plan given above is for teachers who can study by voluntary effort.

Cadet Training 1938 gives full details of the course. Those who are interested can organise cadet corps and do even very elementary work this year. The experience gained this year will be useful for the next year. We have to make a beginning some time. Then why not order the books mentioned above for the school library at once? Indians are convinced that the defence of India is primarily the concern of the people of India. In that case the best thing to do is to study military science and know something about the defence of India.

INDIAN DEFENCE

We can study this subject under the following chapters:

1. General Physical Features and Climate.
2. Historical Survey.
3. Political Divisions.
4. Constitution and Government.
5. Resources: Agriculture, Minerals, Industries.
6. Communications: Rail, Air, Rivers, Ports, Roads.

7. The Defence Forces of India: Army, Air Force, Navy.

8. The Defence of India.

Useful information will be found in "Imperial Defence" by A. G. Boycott and "Imperial Military Geography" by Cole. There are many good books available on the subjects 1 to 8 mentioned above. In the schools elementary knowledge about these subjects should be given to the students so that they can realise the importance of national unity, national defence, national solidarity and national co-operation. Good easy books can be prepared in the language of the students so that they can easily and quickly understand the subject matter. The mother-tongue of the students is the best medium of instruction and examination. The use of the mother tongue of the students will save time, money and energy and will make the subject really interesting to the students concerned.

Cadet training, scouting, physical education and camping are all inter-related and if this work is properly organised it will help the students.

REFERENCE BOOKS

Book	Author
On War	Clausewitz
Principle of War	Foch
Science of War	Henderson
The Book of War	translated from the Chinese by Captain E. F. Calthrop
Arthashastra	Kautilya
Sea Power	Mahan
Sea Power and War	Pratt
The Army and Sea Power	Partiger and Eady

Book	Author
Imperial Defence	Robinson
Generalship	Fuller
Europe in Arms	Liddell Hart
The Defence of Britain	Liddell Hart (all books by Liddell Hart are useful)
Indian Shipping	Mookerji

I can give the names of at least one thousand good books I have myself studied during the last so many years. I can mention books I have consulted in French and German. The best thing to do is to make a small and modest beginning—but make it at once. Any idea that has real life and spirit in it is sure to grow and the school or college military library is also sure to grow as soon as the people realise the vital importance of national defence. I have given only a general outline of the subject. The details must be filled in by the work and co-operation of hundreds of Indians who understand the importance of the subject and who are willing to make a careful study of it. There are many problems connected with national defence and there are many aspects of it which we have to study carefully.

THE BOOK OF WAR

"Written in the fifth century B. C., Sun-tzu and Wutzu still remain the most celebrated works on war in the literature of China. While the chariot has gone, and weapons have changed, these ancient masters have held their own, since they deal chiefly with the fundamental principles of war, with the influence of politics and human nature on military operations; and they show in a

most striking way how unchanging these principles are."

The above is quoted from the translator's introduction. A good review of the book is given in the *Military Review*, Cammand and General Staff School, Fort Leavenworth, Kansas, U.S.A. The annual subscription is only 2 dollars. I hope every school and college in India will subscribe to this *Military Review* and study it carefully.

Those who read *The Book of war* will find it very useful. It deserves to be studied with great care.

INDIAN SHIPPING, TRADE AND COMMERCE

Indian Shipping has been ruined. Please see Mookerkerji's book "Indian Shipping." Indians were good sailors. Indians knew a great deal about navigation. The way in which Indian shipping was ruined is a sad story.

The Ruin of Indian Trade and Commerce by Basu and the Rise of the Christian Power by the same author give us plenty of food for thought. I hope some enterprising American Publishers will undertake to publish these books and that Americans will study Indian history, written by Indians.

In the meanwhile Indians must do everything in their power to study facts about military, naval and air force defence and create societies in every province for such studies. In every province this work must be done in a systematic way. The information about defence collected by the provinces will be useful. Those who are interested in Indian Defence should send whatever articles they may have written on the subject to the writer of this article. I shall try and have these articles published in book form for the general information of the people of India.

Approved for class use for schools in the Madras Presidency. (Vide "Fort St. George Gazette," dated 2nd May 1939.)

A book of poetical selections unique in several respects, and better adapted for Indian school-boys than any other school-anthology.

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OPINION.

"The selection of pieces of English poetry for the use of Indian boys has always been felt a source of great difficulty by teachers of English in this country. Pieces which possess the double virtue of simplicity and the capacity to appeal to children of a foreign nation are not many in any language and it requires no small labour to make a collection which could give satisfaction at least to the extent to which Mr. Wren's book gives. The Oriental flavour of some of the poems is a special qualification for the purpose."—The Educational Review, Madras.

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Sole Selling-Agents for the Madras Presidency:
The Christian Literature Society for India, Park Town, Madras.

DERAILED

A SHORT STORY

BY MR. SATYA BHUSAN SEN, Gauhati.

(Continued from Page 41 January issue 1940.)

V

BEING thus disillusioned, Ramesh abandoned all hopes on his wife and the idea of a wife being the guide, philosopher and friend and the guardian angel of her husband seemed a myth. He found out to his great disappointment that in his case his wife was destined to be no more than a domestic drudge in the family, an automaton. Being of a sanguine temperament, he did not quarrel over it with anybody. In the family he lived in peace and amity with his mother and wife. But in his higher life, his life of ideals, the life that tuned with the immortal soul in him he was singularly alone: he had no companion to cheer him up, none to inspire him to greater ideas.

Ramesh lived on apparently undisturbed; and while pushing on with his life work, his domestic life was left far behind. But the thought of disappointment in his love life could not but pinch him now and then. When he looked around him, it seemed that all were happy—perhaps all of them were blessed with felicitations of domestic life; and of all men was he the only exception?—but he tried to forget all this. It was originally not in the way of Ramesh to give thoughts to the pretty trifles of domestic life; but his late experiences roused in him a taste for a life of love and domestic felicities. This created a possibility for his disappointment being brought to his consciousness now and then in spite of his attempt to keep it in the background of his memory.

But this was also a turning point in the life of Ramesh or rather in his attitude to life. So long his activities consisted in active work for the cause of the country—famine relief work, work in connection with the flood and epidemics of diseases, educational work and so forth. The recent experiences in his life turned him from an active worker to an introspective thinker. He withdrew himself from all active work and began to think about the problems of life. He first took to journalism viewing and reviewing the problems of life and society from different angles; and gradually he turned to be a literary artist taking delight in drawing pen pictures of the sorrows and pleasures of life in all their diversities. This attitude to life became so earnest with him that his connection with the world of men and things lost much of its hold on the material plane. But all the same he took delight in going out on tours and excursions and viewing and reviewing things from his own aloofness.

VI

On one such excursion Ramesh was enjoying a river trip. The season was at the spring, the day was at its early hours; the tender rays of the sun bathed everything in a spirit of freshness as it were. The spirit of the joys of Nature around him touched the spirit of Ramesh also and induced him to draw out from his reminiscences and recipitate on whatever of the joys of life he had seen and what he had failed to achieve. He was instinctively reminded of the days that he

spent with his friend, Prabhat and Atashi. This was followed by the reminiscences of his disappointment in his wife, Satadal, and his life's tragedy consequent thereon. It happened to be a great consolation that his mother knew nothing—in fact the invalid lady did not suspect anything—about his life's disappointment. With what earnest longing did the old lady try to mate her son to a good wife and ensure a joyous and happy life for them! Little did the mother dream that the marriage that was necessitated by her own illness proved such a burden on the life of her son. Of course Satadal did not represent the best among the mother's selections—she was rather the result of circumstances. And the tragedy on the life of Ramesh—was this also a result of circumstances only? Could this be kept beyond him, if, for instance, he had accepted any of his mother's earlier recommendations? This also reminded him of the railway derailment which prevented him from meeting one of his mother's best choices for him. Was that merely an accident or represents a course of destiny depriving him of a good possibility? Who knows what fate had taken possession of that girl and where she had been placed by now?

Ramesh reached his destination in the afternoon. By that time the weather presented a different appearance than what it had shown in the morning. For some time a dark cloud was lowering in the sky and at the time of disembarking from the steamer, Ramesh had to go under a heavy shower. Ramesh, however, accepted it with good grace; in his life's course he had met with many turns of adversities after occasions of felicities; so this cloud and rain against the promise of a bright weather could not bring about any depression in his spirit. He sent his bearer with his luggages in

advance and when he followed he wrapped in his Macintosh proceeded at a leisurely pace looking around him over the diversity of natural scenery. He seemed to be enjoying this lonely trip hardly conscious of the inclemency of the weather around him. But he was suddenly brought to a halt by his bearer who returned with the intimation that the Hotel was under repairs and that a temporary Hotel accommodation was being improvised in the Bungalow of the Engineer himself who had the charge of the Hotel.

Ramesh had just passed by the Engineer's Bungalow. He retraced his way and as he stepped on to the verandah, he was immediately received by a lady as if she had been waiting on the verandah on purpose. She seemed to be cordiality itself and explained the situation, "My husband is not in just now, but I do hope you will not be inconvenienced on that account. A room is ready for you and if you need the services of an extra man, we have provision for that also."

The Engineer returned in the evening. After the formal introduction, Ramesh in no time became intimate with the family. It was not in the nature of Ramesh to get into any feeling of intimacy with anybody; but in the present instance there was something in the cordiality of Pramila, the Engineer's wife, which touched Ramesh and paved the way for it.

The next day when the feeling of intimacy had deepened a little, Pramila turned to Ramesh and said, "At first sight I took you to be a poet."

Ramesh exclaimed, "Me a poet! Why? and how?"

Pramila explained, "What I saw of you was a man absorbed in the beauty of the world around him—perhaps even enjoying the downpour of rain overhead. Ramesh

understood the point and replied in his own way, "I was then in a mood when every thing seems enjoyable."

Pramila said with a faint smile on her lips—"My husband won't understand that."

The Engineer said, "It is indeed difficult to believe that a downpour of rain overhead can be enjoyed. In that case there would be no occasion for building houses or shelters of any sort."

Pramila smiled and added, "And no need for Engineers either."

Ramesh explained, "I don't mean that a shower of rain was bound to be enjoyable as a rule; but that there might be moments with everybody, particular mood of mind, when standing face to face with the forces of Nature and feeling a sort of triumph over them brings in a touch of ecstasy with it."

Pramila exclaimed, "Exactly. This is how I also feel sometimes; but I could not express myself so cleverly."

Pramila was very amiable in her disposition and to her temperament and line of thought Ramesh was not a discordant element. Pramila was not a voracious reader of books; but her line of study was poetry and by that she had cultivated a refinement of taste and perhaps even a refinement in her life's bearing. She found Ramesh responding to her ideas of a poet and a man of culture and so her admiration for him grew for more to more.

Pramila's husband was an Engineer by vocation and it suited his temperament also. He did not care for sentiments and all that; he found more pleasure in his work. But not

so his wife who responded to sentiments and idealistic train in her life.

The Engineer was very often called out to duty and so Pramila proved to be most of the company for Ramesh. In Ramesh she had found a nature similar to her own responding to same ideals and lines of thought and in this way they grew more and more intimate with each other and lost almost all reserve between them.

One day Pramila said, "I envy your wife."

Ramesh exclaimed, "My wife! How do you know her?"

Pramila said, "No, I don't know her. I simply count her blessing in having such a husband."

Ramesh came down to himself and said, "Oh, that way. Then I might as well say that I envy your husband."

Pramila smiled and said, "My husband! But you have seen how prosaic and wanting in high sentiments he is."

Ramesh said, "He is rather a practical man isn't it?"

Pramila said, "He is only a practical man, rather ultra-practical."

Ramesh said, "So much the better. You have not to worry about the practical side of life and you are left undisturbed in your high sentiments and joy of life."

Pramila replied with a distinct bitterness in her tone, "Nonsense. Do you think high sentiments and ideals are worth anything when they are only nurtured in a hot house? On the other hand to have a bearing on life they must be shared and responded to by one's partner in life."

Ramesh pondered over it and said, "The problem is a difficult one no doubt. You complain that your sentiments find no response in your husband because he is mostly a practical man; but there are lots of cases where for want of the practical sense in the world they make a mess of it in life."

Pramila said feelingly, "I would willingly sacrifice a great portion of my worldly felicities if half my sentiments and ideals could attain consummation in life."

Ramesh attained a firmness in his voice and said, "But you love your husband all the same."

Pramila replied, "Yes, I certainly love him. He is a good man also and worthy of love indeed. But..."

"But what?" queried Ramesh.

Pramila said, "That love is poor indeed when it does not aspire beyond the worldly sense of it."

This impression of Pramila proved a revelation to Ramesh. To the idea of Ramesh a happy conjugal life was exemplified in the life of Prabhat and Atashi. Ramesh had been in touch with the Engineer's household for about three weeks. He had found out that the Engineer was not the type of man who could respond to the sentiments and ideas of his wife; so he did not expect to find the same conjugal felicity here. But all the same he had assumed a sort of smooth sailing so far as their domestic life was concerned. This last revelation proved a sort of black spot in their apparently smooth course of life.

VII

Ramesh was little concerned with the life of the Engineer himself; but his wife Pramila

proved an interesting study. In fact it was not a psychological study in its aloofness; Ramesh had been mostly in company with Pramila for these days and the similarity of nature and temperament had drawn them to each other. In a few days Pramila had induced in Ramesh a feeling of sympathy for everything in her; and so this aspect of darkness in the life of Pramila naturally touched Ramesh to a degree which even Pramila could not estimate. Pramila was evidently mis-mated to the Engineer and Ramesh knew fully well what it meant in the life of the victim.

It naturally reminded Ramesh of his own case, where by an irony of fate a woman of the temperament of Satadal was allotted to him as a wife. In glaring contrast to Satadal was this Pramila; and this poor girl was thrown away on a man like this Engineer to whom she was in no way essential—any other girl might have suited him as well for a wife.

Then it struck Ramesh that a girl like Pramila might have suited him, Ramesh, eminently well. He had known almost all the aspects of her individuality and the more he thought of it the more the suitability of it appealed to him. But alas for—here was the Engineer on one side and there was Satadal on the other side.

The thoughts of Ramesh returned to those days when his mother had been engaging herself in right earnest to arrange a suitable match for her only son. She had made many choice selections and had only had to lose them owing to the inflexibility of Ramesh himself. Now Ramesh found time to ruminate on those past times and events. The only aspect of it that now interested

him was the possibility of those girls. Could any of those girls have proved herself equal to Pramila—more was not the question—could any of them suit him as a wife as eminently as Pramila possibly could? Who knows what possibility there might have been, but fate directed him otherwise?

Ramesh could not long allow to busy himself with these thoughts; but even when he left the place, he could not forget Pramila.

VIII

When Ramesh returned home, the impression of Pramila did not leave him even then and he found that to think of her was also a pleasure. He in course of conversation informed his mother that in his last trip he had met a girl who said that she was known to her—her name was Pramila.

Sarala enquired, "What Pramila?"

Ramesh said, "She said you would know her when I would tell you that her maiden name was Pramila Sen."

Sarala recapitulated, "Pramila Sen?—Yes, certainly I know her. You do not know her yet? She did not tell you anything else?"

Ramesh stared at his mother who continued, "This is the girl that I desired you to marry. You remember when you had to turn back from half the way owing to your train getting derailed on the way?"

Ramesh did not forget about the train having been derailed, but he did not know that it was Pramila whom he would meet if the train had carried him through. It now dawned on him what the derailment of the train meant on his life's career. It was not merely a train derailed, but thereby his whole life was derailed out of its right course and consummation.

THE HALF-YEARLY CONFERENCE OF THE KURNOOL DISTRICT TEACHERS' GUILD

THE Conference met in the coles Memorial High School, Kurnool, on Saturday, the 27th January 1940. About 120 teachers representing five local associations and those of Nandyal, Pyapalli and Atmakur were present. Forty women teachers of local schools attended. Rev. B. J. Rockwood, the Guild President, welcomed the delegates.

In the course of his speech he referred to the present day educational system and said that it seemed to be a common belief that the pursuit of education implied the learning of facts, the study of books and the class attendance. Abraham

Lincoln never attended a College or even a High School, yet he had all the characteristics necessary for success and making for culture, and no B.A., B.L. of his day was his equal. Another misconception was that all boys had a right to be educated at least through the High School. That might be admitted as true if the education involved was suited to the life which most boys should live. But most inhabitants of India were either farmers or labourers. An education which tended to draw their sons away from farming and coolly work was not advantageous to India. There should be hewers of wood and of drawers water in

this world, and anything that upset the balance of labour tended to bring about discontent and revolution. There should be some way of adjusting education to practical life. It was essential that the manual labour of the world should be properly done and anything that contributed to make the labourer happy in the execution of labour has great educative value. The present day education, Mr. Rockwood deplored, was tending to make the masses unhappy, in the execution of the problem which involved their very existence. Another misconception was that time-honoured and age-long methods should not be altered. The teacher was developing his own capacity to use his knowledge, but the pupils whom the teacher was paid to educate were being neglected. Owing to the lecture system the boys did not prepare their lessons. The ability to acquire knowledge from books was not being developed in the students. The education was futile if it did not impart a love of books and if it did not create ability to read books and acquire a capacity for applying in life a knowledge which has been so acquired. It was another conception that pupils should be given a rounded-out view of every subject. Much useless material was crammed down the throats of the pupils only to be undigested and unassimilated. It was useless to compel boys to learn things which they would never use in life. Culture involved many things that were not used in actual life, but culture was not created by learning useless material which caused unhappiness and resentment when taught. One of the essentials for cultural education was a happy mind. The boy who enjoyed Mathematics derived culture from the pursuit of his hobby. The boy who resented his Mathematics developed no culture nor was he being educated.

Mr. Rockwood then drew the attention of the audience to the non-use of the libraries either by the students or the teachers with a few exceptions. He concluded by saying that extra-curricular activities were important to develop the capacities of the students, such as literary societies and library clubs.

The opening address of Mr. G. Damodara Mudaliar, D.E.O., Kurnool, was, in his unavoidable absence, read by Mr. K. N. Pasupathi, a Guild Secretary. In the course of it, the Officer paid a tribute to the sustained activities of the Kurnool District Guild under the guidance of Mr. Rockwood. He exhorted the teachers to pay special attention to moral instruction by giving pupils inspiring examples from the lives of great men and drawing instances from the religious literature of the Hindu, Moslem and Christian Scriptures. He emphasised the need to take a balanced and moderate view of educational reforms and questions without rushing to extremes, or upholding violent opinions. Teachers must stand for the steady evolution of educational reforms and ideals. The undue emphasis on craft education did not appear to him very wise; the hand-and-eye training afforded by vocational instruction amply met the educational needs of pupils.

Mr. K. N. Pasupathi, in proposing Mr. C. Ranganatha Ayyangar, M.A., I.T.U., of Anantapur Teachers' Guild, to the Chair, said that they were happy to have secured the services of Mr. Ayyangar, who was one of the oldest and loyal workers of the S. I. T. U., and an earnest and unostentatious teacher working in the cause of education and teachers' organisations. The Secretary then read messages wishing the conference

success from Sri S. K. Yegnanarayana Aiyer, President of the S.I.T.U., Madras and from Sri G. Damodaram Mudaliar, D.E.O., Kurnool. (Camp. Cumbum). The Presidential address was then delivered.

THE PRESIDENTIAL ADDRESS.

After thanking the organisers for inviting him to preside over the function, Mr. C. Ranganatha Ayyangar, delivered his Presidential Address as follows:—

"I do not propose to waste your time by repeating in this short address what have been said at such conferences elsewhere, but shall confine myself to what I feel on a few of the most burning topics on the subject of reform of education, and on the part that teachers have to play in society.

CONGRESS PARTY FAVOURABLE TO EDUCATIONAL PROGRESS

At the outset I cannot but think with deep regret of the present stalemate in the administration of our presidency. We were all enthusiastic at the assumption of Government by the Congress Party, which ushered the era of a democratic form of Government for our country. During the short period of two years and a half very many salutary reforms calculated to advance the moral and material conditions of the people were introduced. In the sphere of education, we were given an Education Minister one who was himself a teacher, tried and tested in the profession, whom we looked upon to launch a scheme of reforms for the reorganisation of education, for which we have been pressing yearly at our Conferences. Hardly had the Minister begun his task when the call came for him to leave along with other ministers. I hope that the present condition will not continue long and that the Congress

or the popular Government, by whatever name you call it, will soon resume power and continue the beneficial work it has undertaken. If there is any form of Government which can be trusted to represent the people in the real sense and which can therefore be expected to respect the voice of the teaching profession, it is only a democratic Government with the majority party taking up the responsibility of administration, the parties being real political parties, but not communal. The minority questions will naturally solve themselves without any outside interference.

We, who have been trained in a system of education where great sanctity is attached to democracy and liberty of individual, who are in a Government at the top of which is the world famous democratic Government, I mean the British Parliamentary system, cannot think of any other form, such as the composite Cabinet, to carry on the Government for any length of time without friction. I earnestly pray that very soon, with the beginning of the official year, popular—Government may be restored.

POPULAR GOVERNMENT AND TEACHERS

In a popular form of Government, it is essential for the Minister of Education to consult and respect the opinions of bodies which are affected by any measures which the Minister might initiate. Our Education Minister, now no more, went against this very principle when he issued three Government Orders concerning Elementary School Teachers' Unions. In my opinion, even after hearing so much justification for them, they are all shabbily conceived, mutually dividing and bear the stamp of being inspired by vested interests. The Government Order restricting the liberty of the teacher in the

aided school to compete for elections to local bodies and legislature was also passed on the fears which had inspired the three Government Orders previously referred to and is a serious encroachment on the fundamental rights of a teacher in a private school. The entire outlook of the Government has to be changed (with respect to the teaching profession) irrespective of the management under whose auspices the teachers may happen to work. Teachers should not be viewed like other classes of workers or servants whose duty is to serve the state in return for a remuneration. They have to be treated as a respectable class of people entrusted with the sacred mission of educating the children of the state. Like the parents influencing the conduct and character of their children, the teachers' ways of life and teachings inspire the children and regulate their growth as future citizens of the country. The teachers should have therefore the liberty to deal with the children in the best manner they consider as conducive to their growth, and should not be subjected to forms of discipline and punishment like other classes of public servants, which are likely to lower the prestige in the eyes of their pupils.

In our country the ancient *Gurus* were held in highest esteem and honoured by the state and the public. This tradition must be kept up. If education is to be a national one, this national tradition of yore should be respected by the state by giving the modern teacher his due recognition as the *Guru* of old enjoyed. But the *Guru* of old isolated himself from other spheres of life, for life in those days was not complex. In modern civilisation where there is need for everybody to play his part in society, the teacher has to play a vital role. He can do

it better and more satisfactorily than others, if given opportunities. Would not public institutions and local bodies be the better for it, if a class of educated people, who, day in and day out, preach principles of justice, morality and good conduct were allowed to share in their administration? Would not better tone and cleaner atmosphere prevail? If teachers are to be considered as being fit only to teach in the class rooms the set syllabus routine, it is a great national waste. The state will be losing a wealth of material the liberation of which in the society at large will be of incalculable benefit towards improving its tone and character.

TEACHERS' OBLIGATIONS TO SOCIETY

We, teachers, on our part have to deserve the respect and fair treatment for which I have argued above. I do feel very strongly that we are not doing full justice to the education we have received. Most of us are content with believing that our education has provided us with food and toil and moil from morn till evening in grinding the mill of the class routine. We forget the fact that the impressionable child is not only learning the facts of the lessons but is imperceptibly being influenced deeply by our example and ways of life. Unless we feel that, at every stage, we have to try to live the life which we model out to the pupils, we cease to be teachers. Teachers are not to be teachers merely in the class room, but have to be so even outside in order that the pupils may get the best out of them. This is possible only if we take active part in the society and have confidence in our capacity to lead. Our education will be useless if it cannot help us to lead and correct the wrongs in society, which retard the progress of our national culture and

civilisation and impede us in our march as an equal along with other progressive nations of the world.

EDUCATIONAL REFORMS IN CONGRESS MINISTRY

Our Education Minister, I am sorry to observe, did not take time by the forelock, while several statutes and reforms were introduced in other departments even from the very beginning of the Congress Government, practically nothing was done in the first two years in the educational field. A few measures were introduced piecemeal here and there, and the long standing question of reorganisation of Secondary Education, the basis of which was provided even by the Interim Ministry, was shelved to be taken up later; and, unfortunately, when this was being taken up, the ministry broke. If, instead, at the very outset the whole reorganisation had been taken on hand and a scheme evolved in all its completeness, it could have been put into operation, of course in gradual stages according to the financial position, and the small piecemeal reforms mentioned above could have been introduced as parts of this scheme in their natural or logical order. The first act of the Minister should have therefore been the constitution of a standing *Ad Hoc* body consisting of a fairly large number of educationists and representatives of educational organisations to advise the Minister from time to time on educational schemes. Good planning was needed and this was badly ignored.

ENGLISH IN THE SCHEME OF VERNACULARIZATION

I do not want to go into the details of the reforms suggested by the Committee on

Secondary Education, for it is now practically suspended. One point is worth noting, that is, the low standard of English that is already making its appearance with the teaching of non-language subjects through the vernaculars. I am a strong advocate of teaching through vernaculars. Though my mother tongue is Tamil, I am teaching Mathematics, both Elementary and Optional, in Telugu, even though I was offered the liberty to continue teaching in English. I like this new work immensely. But our attention should be directed to suitable changes in the scope and content of English curriculum, so that the pupils may be enabled to possess a working knowledge of English by the time they leave the school. This is a topic for consideration at our conference.

SCOPE OF TEACHERS' ORGANISATIONS

The District Teachers' Guild provides opportunities for teachers in the district to meet and discuss questions like this, apart from professional problems. I am glad to find that the Kurnool District Teachers' Guild is one of the few active guild in the presidency, meeting periodically for consideration of problems that arise from time to time. It is very necessary that all the teachers in the district should take interest in its work, by getting their local or school associations affiliated to it. After all, your monetary contribution may be little, but the strength you will be giving to the District Organisation by your membership is immense, and to that extent the Guild becomes a powerful factor in the shaping of educational opinion. It is also my duty to draw your attention to the need for your supporting the Provincial Organisation of teachers, I mean the South India Teachers'

Union, by being loyal members of your Guild, which is an affiliated member of the Union. The S.I.T.U.'s strength, as a large provincial body, is chiefly in its financial resources. It has only three resources, *viz.*, the affiliation fees, the subscription to the journal, the *South Indian Teacher*, and the profession Fund of the Protection Fund and great things are possible with the help of money and you can easily render help in this direction. The S. I. T. U. is slowly gathering strength and getting reorganised as an important body competent to represent educational matters, and I appeal to you to sustain and increase its strength.

A well organised and well managed District Teachers' Guild can become a very useful body. It can arrange refresher courses for teachers of various grades in the District, can undertake educational excursions and tours, can organise periodical conferences and exhibitions and can generally take charge of all such activities of our educational character, which do not come under the direct control of the District Educational Officer. In this way it can serve as an unofficial body helping the District Educational authorities in Educational propaganda.

The Government should welcome and encourage the creation of such District Organisations as partners in the educational field and should not distrust them as rivals likely to undermine the influence or position of the District Educational Authorities. The official authorities and the unofficial bodies should be linked together by a statute, if necessary, as supplementary agencies in the advancement of education in the District.

THE MALABAR SITUATION

On this occasion, especially at this junction, I cannot but refer to the situation at Malabar. The struggle of the Elementary Teacher there is well known to you all. For sometime past, there has been deep discontent among the teachers serving in privately managed schools. Their sufferings became so acute that that they were forced to resort to direct action. The Government is partially responsible for this by not taking prompt action on the representation of the grievances by the Malabar Teachers' Union. The teachers have suffered very much, many of them have been put in prison.

We now learn with relief that the teachers there have resolved to suspend direct action, on the assurance of the Government that their grievances would be looked into. We hope that the teachers now in incarceration will be released and no punishment of vindictive nature will be inflicted upon them.

Malabar is not the only District where such conditions prevail. Teachers in private Elementary Schools all over the Presidency suffer from the same difficulties. Only the teachers elsewhere are not so well organised as those in Malabar. It is no wonder if the Malabar example becomes contagious. The state has its obligations by the teachers. If similar things occur in a mill or a factory, the state is usually very prompt and more often than not intervenes immediately with results favourable to the strikers. So many special measures have been passed securing privileges for the industrial labourers and safeguarding their welfare. Are teachers worse than mill hands? Of course, I do not support direct action by teachers. It is bad and is dangerous when it spreads to pupils. But there is a limit to human

endurance and the state should study the temper of the people carefully and avoid such situations occurring.

I pray that Government will once for all effectively intervene and give no cause for repetition of such painful demonstrations not only in Malabar but anywhere else in the province.

Discussion on draft resolutions followed and the House adopted the following:—

1. The S.S.L.C. Board was requested to revive the study of English Non-detailed texts in the Higher forms and allot one period to it in addition to the library periods, in view of the steady fall in the standard of English in the High School classes.
2. The Madras University was requested to fix 35% as the pass minimum in English for S.S.L.C. eligibility.
3. The Government was requested to admit into the L. T. Class all secondary grade teachers who have taken their B. A. Degree by private study without the tuition fee of Rs. 160 now invidiously and unjustly demanded from them.
4. The Government was asked to allow all S.S.L.C. eligibles to compete for Public Services Commission Examinations, irrespective of the marks scored in the S. S. L. C. Public Examinations.
5. The Guild again requested the President, Kurnool District Board, to take all possible

steps to restore the salary cut to Board Elementary teachers.

6. The Guild was of opinion that the study of Hindi did not adversely affect other subjects. It was popular in the lower forms and hence the Government was requested to extend the teaching of Hindi to 100 more Secondary Schools next year.

7. The Guild appealed to the Headmasters and staff and of the Board Secondary Schools, in Cumbum, Pattikonda and Giddalore to affiliate their associations to the Guild.

8. The Guild invited the S.I.T.U. to hold its 32nd Provincial Educational Conference next year in Kurnool District.

9. The Govt. was requested to withdraw the recent order increasing the number of working days for Elementary schools from 200 to 220.

10. The Conference adopted a condolence resolution on the death of Kalaprapurna Gidugu Ramamurthi Pantulu and Ranuganti Lakshmi Narasimham, Andhra poets and Authors.

The Secretary placed the report on the work of the Guild from July last before the General Body. After the closing speech of the President, and a vote of thanks proposed by Mr. K. Nilakanta Rao, Joint Secretary, the Conference was dissolved.

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'OUR LETTER BOX'

DEAR EDITOR,

A RECENT article "The Appraisal of the Teachers' Work" in your valuable journal published last month, Sri S. Santanam evidently wrote it in a mental background of poignant anger and annoyance. Few thinking educationists and public men will dispute the proposition that it is the height of absurdity and injustice to measure the teacher's work in terms of marks and percentages scored by pupils in public or other extraneous examinations, and administer warnings, nay, punishments, to him on the basis of such obviously unfair judgment. Executive imprudence blinds those in authority to psychological and educational considerations. It is a tragic anomaly that even enlightened men, who, in public and on the platform, condemn examinations and belittle their intrinsic worth, and cry down the serious fault, now unfortunately in vogue, of assessing the teacher's work from examination results, even they, in private, rebuke him for his apparent neglect of supposed dereliction of duty. The doctor's analogy cited by Sri Santanam or that of the office clerk will not carry conviction to the average parent or to men in power.

While I endorse much of what is said in the article, I feel constrained to remark, as an experienced teacher, that Mr. Santanam has overshot the mark, when suggesting a remedy—worse than the disease itself!—that pupils—no doubt the really competent critics and judges of teachers' work—may be asked to express their opinions in the form of replies to questions, and their "votes" must be the basis of judgment. I am not unconscious, striking a personal note, of the fact that a humble school-master like me, may have deeply attached myself to my pupils and that

their verdict will be wholly favourable to me; and, likewise, most teachers can count upon a proper appreciation of their work at the hands of pupils, in all well conducted schools, where teachers work conscientiously and an atmosphere of love and discipline prevail.

But the suggestion of Sri Santanam is not to be seriously taken. Why all this testing? He is a good teacher who has done his job in all conscience. Let him not worry over the petty pin-pricks of unsympathetic men, but treat them with the contempt they deserve. Let him do his best and give of his best to the pupils coming in contact with him, and raise their mental and moral being, and I may well add, their physical, also, by constant devotion to their welfare. Then, surely, examination results will take care of themselves. They are not certainly the be-all and end-all of education. And results too cannot be so bad, after all, if we teachers apply ourselves to the task with diligence, earnestness and devotion to duty.

To those in authority, I would only say: Examination results cannot and ought not to be taken into account to test the teacher's work. They are wholly inadequate; their reliability, as a measure of test, is widely questioned by all competent educational thinkers like Sir Philip Hartog and Sir Michael Sadler of England, as well as by all enlightened American educationists. A candidate or the teacher of a candidate who has passed or failed, knows little about what the examination has revealed concerning his true ability. Examinations, like the monster S.S.L.C. Examination in our province, with hundreds of examiners and thousands of examinees, inevitably concern themselves merely with the machinery of marking and adhere to arbitrary, often unsound standards. So, why make much fuss over these examinations and their results, which are evils in themselves, albeit necessary evils?

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NEWS AND NOTES

COLOMBIA

Ministry of National Education.

Decree of His Excellency the President of the Republic reforming the curriculum of secondary education in Colombia.

The President of the Republic of Colombia, in virtue of the powers conferred upon it by the law and considering (1) that the present curriculum preparing for matriculation is overloaded, both from the point of view of the number of hours per week in class and of the number of subjects studied each year; (2) that it is necessary to leave to the secondary schools a certain latitude so that, while preserving a minimum of uniformity in the teaching of each subject, they may intensify the teaching of those subjects which seem to them most useful in relation to tradition, the needs of each region, the educational requirements of both sexes and the wishes of the families; (3) that it is opportune that secondary studies should be divided into two periods: the one of four years, of general culture, for the numerous pupils who are unable to complete all the studies required for matriculation and the other, of two years, for pupils preparing for university studies; (4) that it is indispensable for all to understand elementary book keeping, in view of the development of economic institutions and fiscal legislation obliging all citizens to keep detailed accounts of their fortune; (5) that the dictation of lessons in class without recourse to the use of text-books makes unnecessary work for the pupils and impedes their studies, decrees:

girls' secondary schools wishing the Government to recognise their studies and grant matriculation to their pupils, shall be as follows:

1st year: arithmetic, 4 hrs. per week; Spanish, 4 hrs.; French, 4 hrs.; rudiments of science, 4 hrs.; geography and history, 5 hrs.; religious instruction, 2 hrs.; total number of hours of intellectual work: 23. drawing, 2 hrs.; handicrafts, 1 hr.; physical education, 3 hrs. Total number of class hours: 29.

2nd Year: arithmetic, 4 hrs. per week; Spanish, 4 hrs.; French, 4 hrs.; botany, 3 hrs.; geography and history, 6 hrs.; religious instruction, 2 hrs.; total number of hours of intellectual work: 23. drawing, 2 hrs.; handicrafts, 1 hr.; physical education, 3 hrs. Total number of class hours: 29.

3rd Year: algebra, 3 hrs. per week; book-keeping, 2 hrs.; Spanish, 4 hrs.; English, 4 hrs.; zoology, 3 hrs.; geography and history, 5 hrs.; religious instruction, 2 hrs.; total number of hours of intellectual work, 23. drawing, 2 hrs.; handicrafts, 1 hr.; physical education, 3 hrs. Total number of class hours: 29.

4th Year: algebra, 2 hrs. per week; plane geometry 3 hrs.; world history, 3 hrs.; English, 4 hrs.; physiology and hygiene, 4 hrs.; geography and history, 5 hrs.; civic education, 1 hr.; religious instruction, 1 hr.; total number of hours of intellectual work, 23. handicrafts, 1 hr.; physical education, 3 hrs. Total number of class hours: 27.

5th Year: analytical geometry, 3 hrs. per week; Spanish literature, 2 hrs.; English and French authors, 4 hrs.; Latin, 4 hrs.; physics, 3 hrs.; chemistry, 3 hrs.; philo-

Article One. Henceforward, the minimum and compulsory curriculum for all boys' and

sophy, 3 hrs.: total number of hours of intellectual work: 22. physical education, 3 hrs. Total number of class hours: 25.

6th Year: Colombian literature, 2 hrs. per week; English and French authors, 3 hrs.; Latin, 4 hrs.; physics, 4 hrs.; chemistry, 3 hrs.; history and anthropology of Colombia, 4 hrs.; philosophy, 3 hrs.: total number of hours intellectual work: 23. physical education, 3 hrs. Total number of class hours: 26.

Article Two. Each class may intensify the study of the intellectual subjects or introduce others, on condition that the number of class hours do not exceed 27 per week, exclusive of art teaching and physical education lessons.

Article Three. In all classes, the teachers will indicate a text-book to serve as a basis of instruction, but they may develop its contents or fill up gaps by lectures, practical work or dictated notes.

Article Four. The hours devoted to handicrafts may be used for the practical work necessitated by other subjects on the curriculum, such as map drawing, geometric figures, collections of plants, biological preparations, etc.

Article Five. All secondary schools must reserve a certain time each week for singing.

Article Six. This scheme will come into force as from the month of October of this year in those secondary schools where the school year begins at this period, and as from February next in all others; it will be put into practice progressively beginning immediately with at least the first year. This will not prevent any secondary school from adopting the whole of it as soon as possible.

Article Seven. The Ministry will in due time prescribe the curriculum for the different courses. The secondary schools will be given complete freedom in the choice of textbooks; they must, however, previously submit them to the Ministry.

SANATORIUM FOR DELICATE CHILDREN AT OOSTDUINKERKE-ON-SEA BELGIUM.

Having received from the Sanatorium at Oostduinkerke-on Sea specimens of its monthly review and very attractive photographs the International Bureau of Education requested the Director, Mlle Elisabeth Moritz, a distinguished educationist and psychologist well known for her research work, to be so good as to send a description of the sanatorium for one of the Bureau's press releases. Her article is given below.

The Sanatoria for Delicate Children of the National Child Welfare Association of Belgium receive boys of 6 to 12 and girls of 6 to 14. A few places are reserved for children under 6.

Sanatoria for Boys:

Knoeke	225	beds
Calmpthout	115	"
Cortil-Noirmont	130	"
Esneux (Montefiore Foundation)	150	"

Sanatoria for Girls:

Dongelberg	300	beds
Tervueren (Henri Jaspar Institute)	120	"
Oostduinkerke	300	"

Children are admitted only on the proposal of a doctor, ratified by the Superior Medical Board. They may be proposed by the doctors of the National Child Welfare Association, by medical inspectors of schools, by the medical panels of mutual insurance societies, etc. On their admission

to a Sanatorium, the children are examined by the doctor attached to the establishment, to whom are passed the medical and social record cards drawn up by the doctors who applied for their admittance. The doctor follows each child closely and, if need be, he calls in a specialist (oculist, dentist, throat and ear doctor, etc.)

The children admitted are not sick children: hence it is important that they should continue their studies. The classes are inspected by the Minister of Public Education and the instruction given follows the official programme of the elementary school. The new teaching methods, so well adapted to the delicate health of the children, are used in the Sanatoria with excellent results. The length of the children's stay in the institution generally corresponds to one school-term and may be prolonged at the request of the doctor of the establishment.

The National Child Welfare Association has made of its sanatoria model institutions where the object is not a mere passing improvement in the child's health but a permanent improvement. With this aim in view habits of personal hygiene are inculcated which will help to protect the child in the home, so long as the co-operation of the parents can be enlisted.

The Oostduinkerke Sanatorium, opened in September 1938, is the most recent of those establishments and the only one originally built for that purpose. Situated on a sand dune less than 1000 feet from the sea, on one of the rare parts of the coast not yet invaded by the builder, it dominates the whole region, overlooking an immense stretch of sea and of Flemish countryside.

Modern in outline, beautiful in its simplicity, it is intended for 300 children, who can be surrounded with every comfort and every resource of hygiene and of up-to-date education. Spacious dormitories, each with shower baths annexed, large well heated medical clinics, covered in galleries, sheltered courtyard, vast dining-hall on a level with the dune, (provided with wireless sets), modern kitchens and bakeries, steam-heating throughout, classes opening from end to end on terraces or balconies, a chapel, a small natural-history museum, a hall for dramatics and cinema shows, playrooms fitted up with make believe shaps, large dolls' houses, a puppet show, "post-office," gymnasium, heated swimming-bath, ultra-violet rays installation, infirmary with 25 private rooms and several sun-bathing installations. All day long the sun's rays irradiate the building through and through, thanks to its 1,800 square metres of glass windows. Long years of study in the sanatorium of La Panne (which Oostduinkerke has replaced) have made possible a pretty thorough adaptation of programmes and methods to the very special needs of a category of children generally backward, dull, not capable of great mental effort. A service of psycho-pedagogical research, which has published some of its studies, has determined by a great variety of tests, the scientific bases of a harmonious educational action, conditioned in the first place by the necessities of the children's health and by the quarterly renewal of the majority of the little inmates. An amusing system of planned leisure and social education makes full use of the size and of the diversity of equipment of the premises.

School techniques are fully individualised thanks to a great abundance of teaching

material made on the premises. Observation of the natural surrounding and pictorial representation offer endless resources. School work is directed towards practical realisations connected with different modern aspects of life. Daily items of news are posted up in a mural journal and the geographical location of these news furnishes the theme of fictitious journeys combined so as to take the place of the usual geography lessons. Elementary training in child care is given in French and in Flemish. The illustrated text for it is printed on the premises. A printing press is used in several forms. The cookery classes, in the senior forms, cater for doll's tea-parties and "restaurants."

The children draw up, and illustrate with drawings, lino-cuts and silhouettes, two monthly reviews, "l'Eveil" in French and "Volle Leven" in Flemish. An "Employment Bureau" is the clearing house for offers and demands of small services in mending and cleaning which are paid for in special paper money. The "Postal, Telegraph and Telephone Office," (with its charming set of stamps for use within the Sanatorium), the "Saving's Bank," the health insurance service, correspondence (each form has its own writing-paper with a special heading) become as familiar as playing with dolls and they all help to correct, graciously and gently, the faulty speech, bad manners and poor deportment so common among the children of the working-class, while at the same time they awaken curiosity, interest and joy.

An extensive beach of fine sand, peopled with sea-birds, miles of picturesque dunes,

the near-by stockade of Nieuport furnish innumerable opportunities for walks, gymnastics, open-air games, fishing, shrimping and bathing. A playing field for sports will complete, in the future, the equipment for physical education.

This magnificent achievement of the National Child Welfare Association, thanks to a happy combination of equipment and services, functions very economically considering the advantages it offers its charges. The children leave Oostduinkerke strengthened in health, having increased in weight four or five times as much as they do normally in the same length of time. The gratitude of the families is often expressed feelingly, so conscious are they of the care given not only to the children's health but to their personal happiness and to character training.

PERIYAKULAM

P. Balakrishnan of the V. M. Board High School, Periyakulam, won "The Balaraj Memorial Medal" for proficiency in English at the last S. S. L. C. Public Examination, having secured 82 per cent. Arrangements had been made by the Madura District Teacher's Guild to award this medal on the occasion of the "Prize-giving Function," in connection with the Grigg Memorial Sports, held at Usilampatti this year on the 3rd of February.

Balakrishnan secured 476 marks in the aggregate at the last Public Examination. He is now prosecuting his studies in the National College, Trichinopoly, where he is making a mark.

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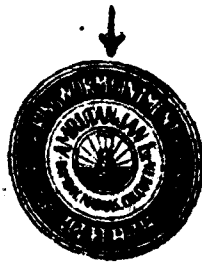
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NEW ORIENTATIONS OF THE EDUCATIONAL CREED*

BY PROF. BENOT KUMAR SARKAR, M.A. (CAL.), VIDYA-VAIHAVA (BENARES), Calcutta

THE EDUCATIONAL REVOLUTION OF THE SWADESHI PERIOD

PROGRESS is not a thing about which one can say: "Thus far and no farther." Educational progress accordingly knows of no last term or finality. The ultimate synthesis or absolute of which certain philosophies in East and West talk *ad nauseam* is the greatest unreality conceivable in human affairs. Discontent, disharmony, disequilibrium and so forth in matters educational as in other spheres have to be accepted as the eternal and universal items in the individual *psyche* as well as in inter-human or societal relations. Every so-called synthesis is in reality a condition of conflict or disequilibrium. And virtually in every instance this disequilibrium is creative and evocative of fresh values and new orientations, in other words, essentially evolutive. Not to be prepared for such evolutive discontent or creative disequilibrium should be treated as

the worst disqualification for educational statesmanship or cultural patriotism, nay, for political leadership and social pioneering.

An epoch-making educational revolution was associated in Bengal with the glorious *Swadeshi* movement of 1905-14. It was embodied in the National Council of Education, which is to-day represented chiefly by the College of Engineering and Technology, Jadabpur, near Calcutta. In that *milieu* I formulated through my *Siksha-Vijnan* (Science of Education) Series an "Educational Creed" (*Siksha-nushasana*) in ten articles* for my use as well as for that of my colleagues in connection with the eleven or twelve "National Schools" established in the Districts of Malda and Dacca. None of the several dozen schools of the National Council system are in existence today. But the experiments attempted by those

* B. K. Sarkar: *Introduction to the Science of Education* (London, 1913, second edition, Madras, 1930); *Siksha-Sopan* (Steps to a University); *A Course of Modern Intellectual Culture* adapted to the Requirements of Bengal (Calcutta, 1912).

*Presidential Address at the Twenty-four Pargannas District Teachers' Conference held at Barrackpore on February 11, 1940.

schools have influenced our social life in no small measure. What is significant is that some of the most prominent ideals and dreams of that system have been later incorporated and factually done into life to a considerable extent in the educational institutions run by the Government of Bengal and controlled by the Universities of Calcutta and Dacca.

The *Sikshanushasana* was published first in Bengali and then English, Hindi and Marathi in 1910. This creed is being reproduced below :

I. GENERAL

1. Aim and criterion of education twofold: the pupil must grow up to be (i) intellectually, a discoverer of truths and a pioneer of learning; (ii) morally, an organizer of institutions and a leader of men.

2. Moral training to be imparted not through lessons culled from moral and religious text books, but through arrangements by which the student is actually made to develop habits of self-sacrifice and devotion to the interests of others by undertaking the work of philanthropy and social service.

3. To build up character and determine the aim or mission of life, (i) the "design", plan, and personal responsibility of a single guide-philosopher-friend, and (ii) the control of the whole life and career of the student are indispensable. These circumstances provide the pre-condition for true spiritual education.

4. Educational institutions and movements must not be made planks in political, industrial, social or religious agitations and propagandas, but controlled and governed

by the science of education based on the rational grounds of sociology.

II. TUTORIAL

1. Even the most elementary course must have a multiplicity of subjects with due inter-relation and co ordination. Up to a certain stage the training must be encyclopaedic and as comprehensive as possible.

2. The mother-tongue must be the medium of instruction in all subjects and through all standards. And if in India the provincial languages are really inadequate and poor, the educationist must make it a point to develop and enrich them within the shortest possible time by a system of patronage and endowments on the "protective principle."

3. The sentence, not word, must be the basis of language-training, whether in inflexional or analytical tongues, even in Sanskrit; and the Inductive Method of proceeding from the known to the unknown, concrete to the abstract, facts and phenomena to general principles, is to be the tutorial method in all branches of learning.

4. Two foreign languages besides English and at least two provincial vernaculars must be made compulsory for all higher culture in India.

III. ORGANISATIONAL

1. Examinations must be daily. The day's work must be finished and tested during the day. And terms of academic life as well as the system of giving credit should be not by years or months but according to subjects or portions of subjects studied. Steady and constant discipline, both in

tellectual and moral, is possible only under these conditions.

2. The laboratory and environment of student-life must be the whole world of men and things. The day's routine must therefore provide opportunities for self-sacrifice, devotion, recreations, physical culture, sports, excursions, etc., as well as pure intellectual work. There should consequently be no long holidays or periodical vacations except when necessitated by pedagogic interests.

The impacts of the "ideas of 1905" and especially of the "national education movement" on Bengali culture and pedagogics are too obvious to be overlooked. In the first place, Bengali is today not a mere second language. It has become the official medium of instruction in all the subjects taught in the entire school system of Bengal. An educational war-cry of the *Swadeshi* revolution has thus been rendered into positive law. Secondly, the encyclopaedic scientific training for all the classes of a Matric school on which the "national education movement" placed the greatest emphasis has been accepted at last by the authorities as the programme for all the schools in the country. Then, again, it may be observed, incidentally, that the prosecution of independent researches and original investigations in Indian history and culture

* See the *Dawn and the Dawn Society's Magazine* (Calcutta, 1903-1910) edited by Satis Chandra Mukerjee, and the Reports of the National Council of Education, Bengal (1906-1910). See also B. K. Sarkar : *Creative India* (Lahore 1937), pp. 611-643 (Education and Research in Science), and *The Sociology of Races, Cultures and Human Progress* (second edition, Calcutta 1939), pp. 82, 305, 326.

on the one hand and in the modern exact sciences on the other was one of the fundamental objectives of the National Council. The entire world of scholarship in Eur-America, Asia, and Africa today is aware that this objective of the pioneers of 1905 has not remained a pious wish of a few dreamers and visionaries in Bengal but has been realized in a thoroughly palpable manner throughout the length and breadth of India during the last quarter of a century or so.

THE NEW SOCIAL FORCES

But if in 1940 I were to start again on a career of educational propaganda and pedagogic patriotism it would not do to depend exclusively on those ideas. Nor is it necessary for me to reproduce *in toto* all the ten articles of my educational creed of the *Swadeshi* period. The effective advances of Bengal, nay, of all India in education and culture as in politics, economic development and social life have rendered some of those articles superfluous or rather first postulates of the pedagogic apparatus. That creed has to be re-made and adjusted to the novel psychc-social pattern or *Gestalt*. Indeed, a somewhat new educational creed requires to be constructed in consonance with the new conditions of life obtaining today.

Several noticeable features of the present social and cultural atmosphere may be singled out. In the first place, the government of the country has come into the hands of the people to no negligible extent. In other words, freedom-in-democracy or democracy-in-freedom is already a part of the people's experiences. The situation which inspired Bengali patriots and educa-

tional statesmen during the *Swadeshi* period to embark on establishing schools and colleges independent of Government or University control hardly exists at the present moment. Without much pricks of conscience it should not be unreasonable to declare that practically every school and college in Bengal today that is administered by the Government or submits to the supervision and control of the Universities is more or less a "national institution" as understood by the *Swadeshi* revolutionists. In regard to this item of Government *vs.* People we must, however, observe as in regard to other items of human progress:

"I have climbed a height indeed,

But, alas, the highest is yet to come."

In other words, higher doses of freedom and democracy are to be found in our present demand-sheet. All the same, the patriotism of establishing schools and colleges independent of the Government or the Universities is not likely to flourish on a mentionable scale in the atmosphere of 1940. This consummation,—the swarajification of Government, partial and halting although,—is indeed a tremendous justification of the Bengali nationalistic movements of a generation ago.

In the second place, industrialization and technocracy with which the Bengali *Swadeshi* movement was identified in its economic aspects have made advances in Bengal as elsewhere in India during the last generation.* Factories, banks, insurance companies, export-import houses and so

* B. K. Sarkar : *Economic Development*, 2 vols. (Madras and Calcutta, second edition, 1938).

forth are to be counted among the Bengali enterprises of today. Equally noteworthy are the new agricultural methods, the renovated varieties of rice, wheat, sugarcane, etc., and the expansion of industrial crops throughout India. Roads, railways and irrigation works have also felt the urge for expansion and improvement. All this has succeeded in improving to a certain extent the economic condition of the people. New careers and avenues to employment have not failed to make their appearance. The standard of living, health and efficiency has been somewhat rising not only among the middle classes but among peasants and industrial workers as well. These indices of progress in the material line, however slight they be, have justified the activities of the Bengali revolution of 1905-11. That revolution aimed, be it recalled, first, at the assimilation of modern machinery, tools and implements, and, secondly, at large-scale and intimate contacts with the industrial powers like Japan, U. S. A., Great Britain, Germany and France, both in business concerns and institutions of technical learning.

Thirdly, it is worth while to note that during the first decade or two of the present century Bengali culture, especially in its modern aspects, was in the main man-made. The evolution of the *Swadeshi* movement has in its natural course engendered the class-consciousness of creative woman, both Hindu and Musalman. Today the civilization of modern Bengal is marked by gradually increasing doses of constructive feminism.

The Bengali woman, indeed the entire womanhood of India, is at present in evidence as much in social service and politics, as in journalism, fine arts, sports, education and what not. The schools, the colleges and the Universities have therefore been adapting themselves more and more to the requirements of girls and young women. The social transformation implied in this impact of the female sex on the culture of Young Bengal constitutes a fundamental *differentium* between 1940 and 1905-14. And this bids fair to grow in intensity, variety and quantity as a social force. The alleged functional distinction between man and woman is going to be a thing of the past in Bengal and in the rest of India as in other parts of the modern world. Occupational equality between the sexes, *i.e.*, the masculinization of woman in the vocations of life is tending to become a reality of Bengal's as of the entire world's societal structure.

Last but not least is to be mentioned the self-conscious manhood of the peasants in the villages on the one hand as of the workmen in the industrial areas on the other. The "ideas of 1905" were hardly cognisant of the peasant and the working classes. It is chiefly during the last two decades that the economic, political and cultural requirements and demands of these two classes have forced themselves upon the Bengali (and all-Indian) *Swadeshi* revolution. Very little, however, has yet been accomplished in order to meet the wants of these two classes. But no planning of any sort in India today and tomorrow can be of any worth which fails to respond adequately to

the cry from these newly awakened masses. Bengali culture cannot any longer be treated as the culture exclusively of the Bengali intellectual, *bhadralok* or other bourgeois-minded classes. For, Bengal has already been growing into the fatherland of the teeming millions comprising as they do the peasants and the industrial proletariat.*

These four sets of social forces in the Bengali as in the All-Indian culture-complex call for a fresh re-making of educational visions. Situated as we are in 1940 we cannot but indulge in a profound discontent and engender a disequilibrium in our educational and cultural perspectives, in our socio-economic relations and in political norms. The cry for more freedom, more democracy, more socialism, more sex-equality, more technocracy, more industrialization, more careers, more food, more health, more culture,—no matter under what slogans—has got to be embodied in new educational creeds.

THE RE-MAKING OF THE EDUCATIONAL CREED

Some amount of political freedom or democracy, be it stressed, has already been achieved. Industrialization and technocratic modernization have also been consummated to a certain extent. Feminism and equalization between the sexes is likewise somewhat of a social reality. No less noteworthy is the emergence of peasants and workmen as self-conscious social forces. It is on the platform of these achievements

* P. K. Mukerjee: *Labour Legislation in British India* (Calcutta, second edition, 1939); B. K. Sarkar : *Social Insurance Legislation and Statistics* (Calcutta, 1936).

and consummations,—howsoever elementary and small,—that the educational creed will have to be re-made. Creative disequilibrium is called upon today to forge a new educational creed furnished with its novel orientations and urges. An educational creed such as may somewhat satisfy the new *elan de la vie* and stimulate the present socio-cultural *Gestalt* is being formulated in the following statement in twelve articles, which is to be taken not as an alternative but as a supplement to the *Sikshanushasana* of the *Swadeshi* period.

I. Re: Students

1. Health Examination of boys and girls ought to be one of the functions of every educational institution. The Department of Public Health will have to co-operate with the school authorities in the matter of providing for the doctors and dentists and their clinics.

2. Physical Exercise and Military Training will have to be provided for in every school for boys or girls. A full-time instructor for these subjects as well as a well-equipped gymnasium are to be treated as indispensable necessities at each institution. The Municipalities and Union Boards ought to be interested in the maintenance of this department of the schools in their respective jurisdictions.

3. Training in Tools and Implements adapted to the local arts and crafts, old and new, as well as to the domestic requirements is to be imparted to both boys and girls without distinction of caste, creed or parental occupation and income. The provision of a competent teacher of tools as

well as a workshop at each school should be one of the charges on the budgets of the local business houses, industrial establishments, banking institutions, etc. The Industries Department of the Government ought also to be interested in this item.

4. Tiffin ought to be supplied to boys and girls by every school. A small fee may be charged, if and when necessary.

II. Re: Teaching Staff

1. Minimum Wage principles ought to be adopted at every school in regard to the payments for the teaching staff. The salaries will have to be constantly adjusted to the local prices and rents.

2. Shorter Hours should be regarded as indispensable for teachers in the interest of their teaching efficiency as well as physical strength and health.

3. Decent Conditions of work ought to be promoted in the school atmosphere. The rights and obligations of the different members of the teaching staff *vis-a-vis* one another as well as *vis-a-vis* the members of the governing bodies should be definitely laid down and normally acted upon in the daily round of duties.

4. Trade Unions of industrial workers should be the models in spirit to be followed by the teachers' associations with a view to the realization of the above and other objects in a smooth and systematic manner.

III. Re: Society

1. The Social Service rendered by teaching (primary, secondary, collegiate or university) as a function, vocation, calling or profession is neither higher nor lower

than that by cultivation, cooking, unskilled or skilled work in plantations, mines or factories, fine arts, literary activities, scientific research, journalism, legal or medical practice, clerical labour, and public administration or other liberal services, high or low.

2. Educational Conscription should be enforced by every collegian, male or female, as a moral discipline upon himself or herself. This should take the form of at least one year's service to the cause of primary education for boys and girls in one's neighbourhood. The success of Bengal's campaign against illiteracy or movement for adult education will depend substantially on this kind of self-denying ordinance and constructive patriotism.

3. Industrial and Commercial Establishments ought to reserve some *Ishwar-Vritti* (gifts to God) in their regular budgets in order to help forward the school funds for laboratory, workshop, museum, radio, film, excursions, etc. The scholars turned out of the schools are the future workingmen, engineers, clerks, etc., of these business houses. In the interest of their own efficiency industrial and commercial establishments should therefore make it a point to render financial support to the educational institutions especially in their departments of tools, implements, and apparatuses.

4. The Government's Health, Industry, and Finance Departments will have to co-operate substantially with the Education Department and the Universities in regard to the co-ordination and rationalization of the country's educational welfare, compris-

ing as it ultimately must the scheme of universal free education. It is already too late in the day for the Government Departments to plead the paucity of funds whenever the problem of the vital interests of the teeming millions comes up for consideration. They will be compelled more and more to recognize that the very first charge on the public finances is just the education, health and efficiency services for these millions before which all other items of public administration ought to retire into the background.

The new Educational Creed will have to equip the masses and the classes of Bengal for greater freedom and democracy. It ought to be conducive to the promotion of industrialization and technocracy on a much more extensive scale than at present available. Larger doses of equality between the sexes as regards vocation and legal rights are to be among the objectives of this reconstructed creed. And finally, this educational planning should be capable of expanding the effective power and augmenting the material and cultural happiness of the peasants and the workers.

SELF-DIRECTION vs. STATE INITIATIVE

It has been observed before that some doses of freedom and democracy are being enjoyed by the people. The government of the country has become the people's affair in certain proportions. The socio-political pattern of India has been moving peopleward. This is a desirable consummation both from the educational and other standpoints.

But I am not one of those who would like depend for every item in a planning. economic, cultural, pedagogic or otherwise, exclusively or preponderantly upon state initiative or state control.* Those, however, who believe in *etatisme*, i.e., in appealing to the state or utilizing the state machinery in season and out of season are at liberty to do so.

To me the basic foundation of freedom, democracy and socialism, in education and culture as in politics, is self-help, self-direction, individual initiative and individual creativeness. Creative individualism is the life-blood of my man as a moral agent. In regard to the new educational creed promulgated today, therefore, as in regard to the old of a generation ago I call upon everybody who is anybody in the country not to look to state aid in the first instance, or in the second instance but to energize independently and strive individually as often and as long as possible without support from the government authorities.

It is chiefly in individual exertions and independent strivings that the bed-rock of moral and spiritual values like education, freedom, democracy, or socialism can be firmly established. For all pedagogic patriots, i.e., self-sacrificing workers in the field of educational advance, then, my watchword for quite a long time is to be: "Struggle forward—individually by all means, collectively if possible,—through

* S. C. Dutt : *Conflicting Tendencies in Indian Economic Thought* (Calcutta, 1934).

hindrances, difficulties, failures, and disappointments." Today as in 1905 Bengal wants once again "Pioneers, O Pioneers!",—to develop whose preparatory reform activities the state may be induced subsequently to exercise its final role.

WAR CLOUDS

BY MR. M. BRAGANZA, Bombay

"When you have tidied all things for the night,"

And while your thoughts are far way,
You will feel so sorrowful to sight
The green lawns where we used to play.

The large and kindly trees have stood
In languid silence all the day,
For there is none beneath to brood
The songs of old times gone gay.

The little Nell and Nep yawn half awake,
Stretch their ears and wag their tails,
My little cat and squirrel grey
Are calling me out to play.

A husking machine whistles in a moan,
The frantic father sighs with pain,
My little sister beckons me home
Home to the immortal joys again.

BACKWARD READERS

BY FRED J. SCHONELL, PH. D., *Lecturer in Educational Psychology, Goldsmith's College, University of London*

LAST week while searching for suitable schools in which training college students might teach, I found a small hall containing 27 children in charge of three teachers. These pupils represented part of an overflow from a large junior school already overcrowded before it had received a full complement of evacuees. The school was working on the half-day shift system with fairly high proportion of absentees amongst the 'locals'. In course of conversation, the headmaster remarked upon the progress made by some backward pupils in reading, through the extra help available and of the teachers' need for practical help with really difficult cases of backward readers.

Here then is a golden opportunity to help children in the most important activity of school life—reading, an opportunity to try out and acquire sound psychological methods of remedying reading difficulties and of developing useful silent reading habits.

PSYCHOLOGY OF THE READING PROCESS

Sound diagnostic and remedial methods are based on an appreciation of the mental factors involved in a process. In reading, the eye moves along the lines by successive quick movements, each accompanied by a pause. Nothing is recognized while the eye is in motion, but only during the pause, in which the amount recognized varies from part of a word to as many as four words—and all this in a fraction of a second. In

addition to the amount actually recognized the span of recognition as it is called, there is partial recognition of the words on either side of the central part; this facilitates actual recognition when the eye moves ahead and aids understanding of what is read. Now the formation of the recognition span is dependent upon early reading habits. A short span means slow reading and slower understanding. Some children form a short span because of a too early introduction to difficult material. *For young children and backward readers the selection of material is of paramount importance, the careful grading and repetition of word difficulties being an essential.* Sometimes over-emphasis on phonic word drills and insufficient phrase or sentence reading of a sensible kind will cause word reading, i.e., a short span.

Now, in addition to movements of the eyes, most young pupils and many backward readers half say the material; this helps them to recognize the words and, what is more, to understand what they read. (Note that adults do the same in reading what is for them new material, as an involved legal document or a foreign language.) Teachers who require such children to keep their lips closed during reading practice are interfering with the pupil's recognition and comprehension of the material.

All teachers should know what word recognition implies. Pupils learn words by five different means.

(a) By their visual pattern or configuration, e.g. 'all', 'one', 'ate', 'eye', 'box' all differ in pattern though of similar length, while these words are quite dissimilar from 'only', 'church', 'monkeys', 'sixpence', 'aeroplane' which increase in length.

Teachers will readily appreciate the importance of not having too many words like 'on', 'an', 'in', 'is', 'it', 'at'; 'was', 'saw'; 'big', 'pig'; 'bad', 'dad' in early reading material. Older backward readers will often progress with specially selected material containing great dissimilarities of word pattern—they will read 'aeroplane', 'engine', 'pilot' when they fail to differentiate 'bad', 'dad'; 'was', 'saw'; 'on', 'no', or make little progress with the similarly patterned material of a thorough-going phonic reader.

(b) By the auditory elements of the words.

(c) By the articulatory (or saying) elements.

(b)-(c) form a unit which some children find difficult to master. No child learns to read without some assistance from the auditory-articulatory elements of words.

(d) By the kinæsthetic (or movement) impression of words.

This aid in learning to read is somewhat neglected. Saying and seeing words should be intimately connected with writing or tracing them, particularly for backward pupils who are weak in visual recall or auditory-articulatory analysis and synthesis.

(e) By the meaning of words.

All children learn to read more quickly and effectively if the words have a full background of meaning for them. Young children will try to read about animals, everyday activities, or visits to the zoo, circus, seaside, etc., when they may remain apathetic with the traditional 'the red hen is in a fix in the pen' approach.

Noticeable, too, with backward seniors of 11 or 12 years is the awakened enthusiasm when the material is based on their interests. Although sentences such as 'Rover ran after the ball with Kitty' may suit their reading vocabulary level they do not fit in with what really interests them, and, as reading failures are conditioned by emotional as much as by intellectual attitudes, these older pupils will not apply themselves unless the material is suitable to their years.*

CAUSES OF BACKWARDNESS IN READING

My own research tends to show that, apart from a certain number of low-grade defectives, there is not more than one pupil in 20,000 who cannot be taught to read. The supposed cases of 'word blindness' and 'word deafness'—terms to cloak ignorance of real causes—are few and far between. True, there are children whose deficiencies in specific mental fields make it difficult for them to learn to read at the same time and with the same efficiency as most pupils, but all such deficiencies can be overcome.

For a series of readers which combines everyday activities with story elements and have a careful grading of vocabulary difficulties, see 'The Happy Venture Readers', Introductory Book and Books I, II, III, IV, with preparatory cards, F.J. Schonell and F.I. Serjeant. (Oliver & Boyd, Ltd., 1939.)

There are three main causes of reading disabilities, partly inborn, partly acquired.

A. *A Weakness in the visual discrimination of word patterns*, shown in an inability to remember words of similar shape, hence the confusion of 'on', 'no'; 'of', 'for'; 'was', 'saw', and a slowness in differentiating 'b', 'd'; 'p', 'q'.

Children with this weakness are prone to reversals, part reversals, and confusion of words of somewhat similar structure. They tend to react to a part of a word; thus they will read 'for' as 'from' or 'of'; 'farm' as 'from' or 'form'; 'dad' as 'bad'; 'catches' as 'churches'. This weakness may be related to some actual visual weakness, but more often the eyesight is quite normal and the weakness simply represents a slowness of maturation in this particular function.

Here is an example of this type of backward reader:

Robert C. Age 8 years. Reading age 6.
Intelligence Quotient 118.

(bay) (bog) (left)
One day my dog cut his leg on an open
(up) (ubber)
tin, so I put him under my arm and ran to a
(upper) (wonder)
shop. Here a man wound some rag round
the cut...

The difficulties of visual discrimination are apparent in these errors.

* Taken from a case study of a backward reader using a simple diagnostic prose test. Test materials, case studies and remedial methods to be published shortly in *Backwardness in the Basic Subjects*. Fred J. Schonell. (Oliver & Boyd, Ltd.)

B. *Weakness in analysis and synthesis of auditory patterns of words*.

This is shown by a confusion of letters of similar sound, e.g., 'd', 't'; 'b', 'p'; 'm', 'n', and a substitution of vowels. Thus 'sad' is read as 'sat', 'put' as 'pat'.

These pupils have difficulty in remembering what sound the common diagraphs—'ow', 'th', 'ch', 'ea', 'ee'—stand for. Their spelling is usually very weak.

Here again, although their weakness may be due to some subnormality in auditory acuity or to an organic defect (having an auditory basis), their phonic weakness does not often have an organic basis. The pupils can hear well and show powers of discrimination except when it comes to linking spoken sounds with particular groups of letters.

Interesting evidence of this type comes from three children of the same family—Albert B., age 8½; Sidney B., age 9½; Hilda B., age 11½; who were all very backward in reading and spelling, but not unintelligent.

Thus Sidney B., age 9½.

Reading age 6½. Spelling age 6½.
I.Q. 90.

(set) (woon) (love) (bad)
'He said he would not get a loaf of bread
for his (moyer)
master'.

He writes:

A juntn man bon a bine toiyon and he
hat a toiy lithe and...

A young man built a beautiful statue and he had a beautiful wife and...

That he has little idea of the sound components of words is easily seen from his reading and writing errors.

C. *An Incorrectly Developed Directional Attack on Words.*

Pupils with this weakness do not perceive words in a systematic way from left to right. This is shown in a tendency to reverse short words, to transpose letters (gril—girl) and to start recognition of words from the middle to the left or from the right to the left.

This may be due to slovenly habits set up through visual difficulties, but recent research shows that it is connected with eyedness and handedness problems. Some left-handed backward readers show the difficulty in a pronounced form.

Thus Leslie E., a left hander. Age 12½. Reading age 5½. Reads:

(god) (pen)
 'One day my dog cut his leg on an open
 (duner)
 tin, so I put him under my arm and ran
 (top)
 to a shop.

(Her) (wode) (gar)
 Here a man wound some rag...

His written work showed the same tendency. He writes:

'Wowe ti mairs I bo not go mole to bina'...

For 'When it rains I do not go home to dinner'.

That a boy of 12, I.Q. 90, should not have got beyond the reading level of a 6-year old hardly seems credible. On examining Leslie I found that he was labouring under a fairly intense specific defect. He was a 'left' in every sense of the word—he wrote left hand, kicked left foot, cut, threw, wound, etc., left hand, and sighted with the opposite eye. In writing, he made many of his letters from right to left (o, a, g, h, d, etc.), and there was ample evidence of this right-left tendency in his reading and spelling errors. What the boy required was plenty of sounding-tracing cues with later consolidation of writing to set up a correct left-right habit of looking at and writing words. Graded work of this kind and a dispersal of the emotional effects of failure through early success produced 18 months' progress in four months' remedial teaching.

Although stress has been laid on the intellectual causes of backwardness in reading, it is not assumed that the emotional factors are any less important. In many cases they are more important in reading progress—to this the last section of the article is devoted—but teachers require, in addition, some technique of tackling reading problems. 'How can we teach these children to read?' 'How can we dispel the effects of this failure of which we are only too conscious?' they ask.

It is my experience that it is only through a carefully planned attack on both intellectual and emotional factors in reading disability that success arises. It is not sufficient simply to say, 'These pupils want a fresh start. Give them success and dispel the effects of their failure'. Too often such

statements are bandied about without offering any real help to the teacher.

READING TESTS

It is useful from the outset for teachers to apply a few easy reading tests to gain an idea of the nature of the reading disability. The first and most useful of these are:

(a) Burt's Graded Reading Vocabulary Test.*

or (b) Vernon's Graded Word Reading Test.†

From these an accurate reading age can be derived from the calculation:

$$\text{Reading age} = \frac{\text{Number of words correct}}{10} + 4 \text{ years (Burt)} \text{ or } 5 \text{ years (Vernon)}$$

This measure is a useful indication of the level of material most suited to the child‡; it is useful for grouping pupils in reading sections, while the tests can be used for checking progress at three-monthly periods.

Supplementary to these tests is a simple prose test, 'My Dog',§ which gives a measure of the pupil's ability of reading continuous material.

In addition, teachers should obtain an idea of how far pupils are conversant with common phonic units. Thus a simple graded

* *A Handbook of Tests*, Ps. 2-3. C. Burt. (P. S. King & Son. Price 3/6.)

† *The Standardisation of a Graded Word Reading Test*. F. E. Vernon. (University of London Press, Price 1/.)

‡ For help in this direction see *The Education of Backward Children*. M. E. Hill. (Harrap & Co., 5/-.)

§ *Backwardness in the Basic Subjects*. Fred J. Schonell. (Oliver & Boyd, Ltd.) Ready in the early spring.

test of this kind§ is useful for diagnostic purposes:

win	had	boy	will	from
mud	sing	keep	get	rod
dug	yes	fish	nip	gum
mop	her	sold	let	say
clock	van	train	dress	stick

The test includes all common vowel and consonant digraphs such as: ai, oo, ie, ea, ck, st, sp, th, gr.

Finally a test of reversals and part reversals of words§ completes this classroom battery of practical diagnostic reading tests.

From these three or four tests the teacher is able to find out each pupil's exact reading level, the extent of his weakness, from both a visual and an auditory standpoint of recognizing words, and the exact nature of his perceptual attack on words—its persistency and constancy with regard to left-right perception.

REMEDIAL METHODS

Remedial methods for backward readers depend upon the age of the pupil, his degree of disability, the level of his intelligence, and should always take into account the pupil's everyday interests. Although there is no particular method most suited to backward readers it is important that the remedial reading should provide immediate success and that, as teaching proceeds, supplementary devices should be introduced to remedy any one or more of the three deficiencies detailed above, i.e., weak visual discrimination, or weak phonic analysis and synthesis, or irregular perceptual attack on words. Successful remedial teaching combines all common methods of teaching read-

ing—phonic, 'look and say' or 'word whole', and sentence methods. I find that a thorough going sentence method often fails hopelessly with backward readers of an innately dull kind; the units are too long and confusing for them, and secondly there are some older pupils with whom a whole-hearted phonic approach fails to produce progress and at the same time increases their distaste of the subject.

The best approach with a group of very backward readers is to build up their own reading books based on their interests. Sometimes before starting on this it serves a useful therapeutic purpose, with pupils of 9 or 10 years of age who have a very low reading age (5-6), to print a very simple poem containing repeated lines, and allow the pupils to learn the poem by heart. They 'read' the poem from their book—in reality they say it from memory, looking at the words—but it has the effect of rekindling confidence in their own powers.

Ask the pupils what they would like to read about and encourage them to suggest key words.

For example, one boy wanted to read about Indians, so the keywords selected from his suggestions were, 'Red Indians', 'wigwam', 'brave', 'squaw'. Then from the collection of books, papers, catalogues, magazines and cigarette cards (so necessary if the activity method of teaching backward readers is to be used), stored in the cupboard, we cut out pictures of a Red Indian woman and a wigwam. Two sets of cards were prepared, one bearing the name and the picture (Card A) and the other bearing only

the name (Card B). Pupils then learnt the word through association with the picture and through matching exercises:

- (a) Pupils look at pictures and words.
- (b) B cards are then mixed up and pupils put them on top of words on the A cards.
- (c) The words are then cut off A cards and mixed up, and pupils have to put correct words to pictures.
- (d) Pictures are taken away and pupils match pairs of words.
- (e) Pupils are asked to read each word.

In addition, pupils said (or sounded) the word and at the same time traced it with the fingers of their writing hand. Then they tried to write the word from memory—if they failed they said the word again and traced it and then rewrote it. They were not allowed to copy the word in writing it, but always had to write it from the combined visual, auditory and kinaesthetic impressions. Next day the words were revised and another three or four new words were similarly learnt. After 20 words were so learnt, sentences were compiled in the reading book—three or four per day.

Page 1. This is a wigwam.

This is a Red Indian wigwam.

Red Indians live in a wigwam.

Red Indians sleep in a wigwam.

The new words 'sleep', 'live' and 'this' were learnt by a saying or sounding-tracing-writing method supplemented by cards with pictures. Where words lent themselves to illustrations, the pupils sometimes drew the illustrations for the card; thus sleep was illustrated on the card by a child in bed.

Further development of this particular interest was:

Page 2. This is a Red Indian.

He is a Red Indian man.

He is called a brave.

Page 3. This is a Red Indian.

She is a Red Indian woman.

She is called a squaw.

Page 4. The squaw lives in a wigwam.

She sleeps in a wigwam.

The brave lives in a wigwam.

He sleeps in a wigwam.

The words are large and well spaced and the pages are illustrated. Care is taken each day to revise previous words and not to compile more than three or four sentences each lesson. There is ample repetition each time of words both old and new. Revision is taken by printing sentences from the reading book on cards, and giving pupils flash card work, and by cutting up sentences and letting pupils combine words to make sentences.

Subsequent pages in the Red Indian book dealt with Red Indian dress, where Red Indians live, canoes, animals, hunting, trapping, fishing, making pots, making wigwams, selling furs. After this the pupils had sufficient vocabulary to try a short story about Indians. The whole story was read through several times with the group and then new words were learnt by the saying-tracing-writing method. Short question cards were prepared on the story and pupils answered the questions in the words of the story. Stories for this stage must be short and simple. If there are nine or ten backward readers, they can be arranged in

two or three groups each carrying on a different reading activity. Books so made can be exchanged.

The final step is to simple stories with a graded vocabulary* and graded puzzles, e.g.:

I grow on a tree.

I grow in hot lands.

I have milk inside me.

I am white inside.

I am hairy outside.

What am I?†

VERY BACKWARD SENIORS

Many senior schools have a proportion of very backward readers and it is imperative that they should learn to read. A programme similar to that just outlined can be used except that each boy selects his own topic— aeroplanes, motor cars, ships, cycles, steam engines, keeping pigeons and rabbits—were amongst the topics selected by one 'C' group. The procedure is the same: build up a basic vocabulary through pictures and diagrams, e.g., aeroplane (propellor, pilot, wings, tail, etc.) and then proceed to sentences. A useful device for these older backward boys is to allow them to dictate their own sentences that are to be formed from the keywords. The teacher prints the sentence for the pupil, making slight changes if the grammar or vocabulary so demand, but keeping as close to the original as possible so that the meaning background will have maximum value when the boys

* See 'Happy Venture Readers', Books II, III, IV. (Oliver, & Boyd, Ltd.) The graded vocabulary of these books, which allows for preliminary study of new words, makes them suitable material for backward juniors.

† 'Happy Venture Reader' III, p. 88.

read their own material. It is useful, after a period of building topic books, to allow boys to teach each other from their own books.

SPECIFIC DEVICES

For those weak in a knowledge of common phonic combinations it is advisable to supplement the above general remedial teaching with a small amount of easy phonic study. A few words each day from a list of common phonic combinations* will help greatly, while learning to spell common words grouped according to structure† will also eliminate this weakness. Occasionally it is necessary to supplement the reading with actual phonic matter.‡

For backward readers weak in visual discrimination of words, we find that matching devices produce improvement. Material such as cards with words or phrases printed on them and appropriate pictures are used to enable pupils to master subtle differences between words of somewhat similar structure.§

* For such lists see pages 35-40 and 53-60, Books I and II of the 'Happy Venture Readers'. (Oliver & Boyd, Ltd.)

† *The Essential Spelling List* (seventh impression). Fred J. Schonell. (Macmillan). 3,200 everyday words graded, classified and grouped according to structure for ages 7-12.

‡ 'Chelsea Reading Scheme' material. (Phillip & Tacey.)

§ Suggestions for these can be obtained from:

- (i) Chapter VI, *Improvement of Reading*. Gates. (Macmillan & Co.)
- (ii) The preparatory work books for 'The Playwork Readers'. Gates and Huber. (Macmillan & Co.)
- (iii) *Improvement of Reading through Remedial Instruction*. Archer and Bieri. (Edwards Bros., Michigan.)

For those pupils who have developed unsystematic habits of left-right perception, the introduction to cursive writing together with the saying (or sounding) tracing-writing method of learning new words will greatly reduce this tendency. They regularize their looking at words through the movement impressions.

APPROPRIATE MATERIALS

Almost as important as methods are materials. Recently I tested a class (ages 7-8+) in a junior school and, although there was a range of reading ages from 5.0 to 11.1, all pupils were using the same class reader. The material was obviously too difficult for those at the lower end of the range, while pupils with reading ages of 9.5 and over should have been doing silent reading of supplementary material. Group and individual methods are essential if we are to do justice to all pupils in reading lessons. Of the four or five reading lessons per week allotted to junior classes not more than one should be taken as a class lesson, the other lessons should be taken in sections (oral and silent reading sections) or in oral reading groups (with group leaders). Materials should be suited to the levels and interests of the sections or groups. Backward juniors should have such material as 'The Children's Hour Readers', Grades III and IV (Short graded stories—Oliver & Boyd); 'How and Why' Junior Book I (Wheaton); Beacon, II and III (Ginn); 'Happy Venture Readers', III and IV (Oliver & Boyd); 'Joy Books' (Blackie).

Backward seniors are best suited with such texts as 'Read, Laugh and Learn' Books I and II (Grant Educational Co.);

'New Foundation Readers', Books I and II (University of London Press); 'Pleasure Readers' (*Malachi's Cove, The Adventures of Malcolm and Margaret, Zoo Tales*, I and II, *Just Why Stories*) (Oliver & Boyd); 'Speedwell Book' (Cassell).

EMOTIONAL FACTORS IN READING DISABILITY

Backwardness in reading is closely related to adverse emotional factors of different kinds. These may arise in the first year of school life through children starting formal reading methods before they are ready for them (American psychologists believe a mental age of 6 years to be the right starting point). The accumulated effects of continued failure weigh very heavily on some pupils and it is very difficult to get backward readers of 11+ onwards to apply themselves to remedial work, *i.e.*, unless something in the nature of a reading project as indicated above is taken. It is significant that 50 per cent. of delinquents examined at Child Guidance Clinics are backward in reading. It is certain that a proportion of them would never have become delinquent if they had been taught to read. Reading is for all children an important means of self-expression, both individual and social, and if this avenue of psychic satisfaction is not only closed to them, but the reason for its closure is broadcast to companions and superiors, then their feelings of insufficiency are made doubly great. Backwardness in reading exerts its sinister influence on levels in spelling, English, acquisition of new ideas and even in the reading of sums in arithmetic—it is little wonder that pupils back-

ward in reading seek other avenues for self-expression.

No other instruction that the school gives functions so much in after-life as reading. What does it avail a child if he can multiply £97 18s. 9½d. by 98, or if he knows about the coalfields of England or the battles in the Civil War, if he cannot read? His attainments in multiplication or his geographical and historical knowledge are of comparatively little use compared with reading, which is the very cornerstone of his existence, occupational and leisured.

Naturally, the means and methods advocated in this article require thought, initiative, and time on the part of the teacher. There must be frequent lessons, morning and afternoon, a sound sympathetic approach, no punishment, suitable material, and complete flexibility of time-table. But everything is worth it if we teach all our pupils to read—we not only open to them progress in other educational fields, but what is more, we produce personality readjustment shown in their restored confidence, security, and happiness.

It is the duty of every school, junior and senior, council or private, to teach every child to read, no matter what else it does. Apart from the very few low-grade defectives and pupils with specific disabilities, backward readers of 11+ and over represent a striking indictment of the school or schools in which they have been taught.

—*The New Era*.

A TERCENTENARY REVIEW OF EDUCATIONAL PROGRESS IN THE CITY OF MADRAS

BY SRI T. R. PADMANABHACHARI, M.A., Madras

(Continued from p. 72).

THE FEMALE ORPHAN ASYLUM

THE problem of education was becoming more and more difficult as the population was rapidly increasing. Allen and McClure in their "History of the S.P.C.K." as quoted by Penny, observe that "a considerable number of children was being born annually in the British settlements in the East Indies, of fathers who were Europeans and mothers who were natives. That of this description there were born annually not less than 700 at Madras and on the coast of Coromandel." To provide for the upbringing of these children, Lady Campbell, the wife of the Governor of Fort St. George, issued an appeal for funds. The S.P.C.K. promised to contribute an annual grant of £50 to the school. The resident members of the European and Anglo-Indian communities responded liberally to the appeal. The Nawab of Arcot, out of sheer gratitude, purchased a spacious house and ground in *Poodoopet* for a sum of 8,000 pagodas, for the school, and also paid 1500 pagodas to Lady Campbell for its maintenance. The public subscriptions amounted to about 30,000 pagodas, and with the fund so raised an Asylum was opened on the 1st June 1787, and 21 children were admitted in that month, and 36 more in July. In the following February the total number stood at 62. (*V. O. M.*, III, 353-8). The Minute by the Governor, Sir Archibald

Campbell, on the need for the foundation of the *Female Orphan Asylum* reads thus :—

"The Benevolent Sentiments contained in the Honble Company's General Letter of the 14th March 1786..., shewing their disposition to countenance a charitable Institution for the Maintenance of the Orphans of European Officers, convinces me that they will derive much Satisfaction from the Progress that is made by the Voluntary Contribution of Individuals in raising a Fund for the Relief of Female Orphans, the children of British parents at this Presidency.

"Individually the Members of Government and the Bulk of the Community have contributed to this laudable Charity, and I would not hesitate to recommend it to the Consideration of the Board how far we are warranted in giving any immediate Support to this Charity were I not averse to shewing a Disposition to be charitable at the Expence of the Honorable Company without their special Orders for that purpose.

"I conceive, however, that We may countenance the Charity so far as to assist the Manager to furnish the House appropriated for the Reception of the Female Orphans with Cotts, Tables, Stools, Chairs, and the necessary Cooking and Eating Utensils they may require; in which the Board will be the more readily disposed to

acquiesce as His Highness the Nabob has most generously given a House and Garden for the use of the Asylum, exclusive of the very liberal subscription of 1500 pagodas.

"The Honorable Company have laudably ordered the Supreme Council to provide a house for the Bengal Orphans, which cost 89,687 Current Rupees, and have also ordered the payment of 6 Sicca Rupees monthly for each child. I beg leave to propose that a copy of the Plan for the Female Asylum at Madras may be transmitted to the Hon'ble Company by the first Despatch, and that the same be recommended to their protection as the Means of preserving Numbers of Infants, the Offsprings of British Subjects, from Misery and Want, and from all the horrors that are apt to attend the Situation of Female Orphans if suffered to wander abroad, equally destitute of the Means of Support and of an Opportunity to acquire those Principles of Education likely to render them useful Members of Society."

The school was to be managed by a directorate, consisting of the Governor and Council, and eight other gentlemen of the Settlement amongst whom were two Clergymen. The children were put under the management of proper Governesses and careful nurses, subject to the orders and control of 12 Directresses, ladies belonging to the Settlement, who had not only generously contributed to the subscription, but likewise paid unwearied attention to the charge they had undertaken.

There were five classes of children who were admitted :—

1. The orphans of the officers and soldiers who have been left destitute of any provision, and of course have hitherto subsisted on the bounty of individuals; and of these a preference of admission has been given to those whose parents have perished in the service of their country.

2. Those children who have lost one of their parents, and the survivor is incapable of attending to the care of them either from ignorance, ill-health, or being engaged in such occupations as may occasion the child or children being left to the care of strangers.

3. The legitimate female children of European soldiers and their wives, and the same of non-commissioned officers and their native wives, the preference of admission of course to the former.

4. The legitimate female children of an European father and mother, inhabitants of Madras and its dependencies, not military, but who are in distress and incapable of supporting and educating their own children.

5. The legitimate female children of an European father and native mother;... (*V.O.M.*, III, p. 353-8).

As a mark of appreciation of the services rendered by Lady Campbell to the cause of this educational institution, the election of the Board of Governors was held on the anniversary of her birthday, the 20th March.

Though in the beginning the Company was in straits, unable to contribute its quota to the school in time, and the payment was in arrears, the difficulty was got over after a time. By 1790 the financial position of the

school was so secure that the extension to its buildings were made at a cost of 3000 pagodas. The number of girls in the school was also increased to 150, and the Company's contribution was enhanced to Rs. 750 per mensem, but appeals for further extension of accommodation and bounty were not accepted.

On the suggestion of Lady Campbell the Governors were empowered to apprentice the girls, "after they have attained their tenth year, but the apprenticeship not to last for more than four years," and the local authorities were authorised to inspect the school, if and when necessity arose.

The Rev. C.W. Gericke was the first superintendent. "With little alteration in its rules, the 'Military Female Orphan Asylum' survived as a separate institution for upwards of a hundred years. Early in the twentieth century it was merged in the Lawrence Asylum at Ootacamund and the Civil Orphan Asylum at Madras, the European inmates being transferred to the former and the Eurasians to the latter." (*V.O.M.*, III, p. 359.)

MALE ASYLUM AND THE MADRAS SYSTEM OF EDUCATION*

The success of the Female Orphan Asylum led shortly to the foundation of a Military Male Orphan Asylum, which marked an era in the history of elementary

* The origin of the Male Asylum may be traced to a despatch from the Court of Directors, in which they expressed approval of the plan established at Calcutta for the education of the orphan children of officers at that settlement, and recommended that it should be adopted at Madras. (*Penny Church in Madras*, Vol. II, p. 522)

education, not only in Madras, but the whole world. The object of the school was to educate the orphan children of the soldiers of the Company, and the Government, as in the case of the Female Orphan Asylum, sanctioned Rs. 500 per mensem to be paid at the rate of Rs. 5 for each schoolboy. The idea of amalgamating the new institution with the St. Mary's Charity School was not favoured and hence the latter was permitted to pursue its own policy intermittently. A committee of fifteen drew up the plan and arranged the preliminaries, and the Government was requested to grant them the Egmore Redoubt together with a land of six acres. Dr. Bell, the Presidency Chaplain, was the first ex-officio Director and the Superintendent of the school. A permanent council was formed consisting of the Governor, the members of the Council, the Commander-in-Chief, two Chaplains and two Churchwardens of St. Mary's to act as Managers and Directors. Twelve Sub-Directors were also appointed; but Dr. Bell, soon after his taking charge abolished their offices. The school was to impart merely primary education, and there were to be two masters on a salary of 20 and 15 pagodas.

An appeal for funds met with much success, and much of the un-claimed prize-money was remitted to the school, and the number of boys on its rolls increased from 100 to 150 in 1790, and two years later to 200.

Dr. Bell, noticing the dearth of trained teachers, discovered a novel method of teaching, which was based on the indigenous system followed in the village schools of

the Madras Presidency. Though popularly known as the 'Bell System,' it is also called the 'Madras,' the 'Pupil Teacher,' or the 'Monitorial' system. The older and the more intelligent of the students taught their younger brethren, who, in their turn, on the promotion of the former to the next higher class taught the neophytes. The importance of this system in having revolutionised the mode of elementary education all over the world can hardly be gainsaid. "What are known as the Lancastrian, Pestalozzian, and Glasgow systems have all grown out of this, and every public elementary school in England is now conducted in one or other modifications of the Madras system." (Sattianathan.)

James Cordiner, his successor, who took charge on the 18th of June 1798, voiced his admiration thus:—"From the perpetual agency of this system, no idler can exist. On entering the school, you can discover no individual unemployed, nobody looking vacantly round him, the whole is a picture of the most animated industry and resembles the various machinery of a cloth or thread manufactory completely executing their different offices and all set in motion by one active engine. It creates general activity and attention; it gives as it were, to the master the hundred hands of Briareus, the hundred eyes of Argus, and the wings of Mercury." (*Voyage to India*, p. 87.) He further described the school, its discipline, and its organisation:—"The same apartment formed their schoolroom, their banqueting hall and their bedchamber; they ate their victuals at the same table at which they learned their tasks; the brick floor,

the tables, the benches became their beds. Straw mats indeed were spread upon the floor for the children to lie upon, but they never undressed. They had no bedclothes, and many of them preferred lying on the bare tables and benches which afforded them a situation a little elevated, pure air and greater coolness. Their dress was of pure white calico and very simple, consisting in general only of a shirt and trousers, which they shifted four times a week. On Sundays and holidays when they went abroad, they were allowed the addition of sleeved waistcoats and leather caps. On similar occasions some of the higher ranks of teachers were indulged with shoes; but no stockings were ever worn. Their principal food was rice with a little seasoning, and every meal was nearly the same. As a luxury, on Sundays, they had mutton broth and a morsel of bread.... *The tuition of the school was entirely conducted by the boys themselves.* At least I was the only grown person among them in the character of a teacher. The school was divided into classes, *the boys were paired off into tutors and pupils.* The former were those of greater abilities or superior attainments. They assisted the latter in learning their lessons, and sitting continually by their side secured their unremitting attention.... Every class had a teacher and an assistant who continually inspected the tutors and pupils, kept them busy, and heard them say their lessons as soon as prepared, which was generally once every half-hour. *The teachers were from 7 to 14 years of age.* The lessons were short, easy, and frequent, and *every lesson was learned perfectly*, before the scholars were allowed to

proceed to another." (*Ibid* 84.) [Italics mine]. The alphabets were written on sand and the children had to write over and over again upon the same, all the while pronouncing it loudly. The boys were admitted into the school at the age of 4 and at 14 were apprenticed to artificers, surveyors, clerks, sailors or were employed otherwise.

The immense success of the *monitorial system* of education both in India and in England may be construed from the numerous letters of Dr. Bell to his friends in the United Kingdom:—

"The orphans educated here are bound out to an art or trade by which they may be useful to themselves and society. We have already saved from perdition, and given to the world, a number of apprentices, clerks, apothecaries, sailors and mechanics. In the course of two years I have had boys taught to speak, and write, and spell English, and to advance in arithmetic. Many of them wrote beautifully. But the great lesson is, in opposition to the making and breeding of the country, to speak truth and to leave off deceit."

"Every boy is either a master or a scholar, and generally both. He teaches one boy, while another teaches him. The success has been rapid."

"The school promises fair to present to us the sole reward I have sought of all my labours with my young pupils, by giving to society an annual crop of good and useful

subjects, many of them rescued from the lowest state of depravity and wretchedness."

"I think I have made great progress and almost wrought a complete change in the morals and character of a generation of boys." (Quoted by J.M. Sen: *History of Elementary Education in India*, p. 46.)

Dr. Bell also published in 1797 'An experiment in Education made at the Male Asylum at Madras, suggesting a system by which a School or Family may teach itself under the Superintendence of the Master or the Parent'. The system was successfully introduced into St. Botolph's Charity School, Aldgate, the Kendal Schools, and elsewhere. John Stuart Mill, in his *Autobiography* records his criticism of this system thus:—"It was a part which I greatly disliked. I, however derived from this discipline the great advantage of learning more thoroughly and retaining more lastingly the things which I was set to teach; perhaps, too, the practice it afforded in explaining difficulties to others, may even at that age have been useful. In other respects, the experience of my boyhood is not favourable to the plan of teaching children by means of one another. The teaching, I am sure, is very inefficient as teaching, and I well know that the relation between the teacher and the taught is not a good moral discipline to either." (pp. 9-10.) The "ultimate object" of Bell Dr. was "to make good scholars, good men, good subjects and good Christians; in other words, to

promote the temporal and spiritual welfare of our pupils." (*The Madras School*, p. 7.)*

*"1. The Asylum like every well-regulated school, is arranged into Forms or classes. The Scholar ever finds his own level, not only in his class, but in the ranks of the school, being promoted or degraded from place to place, or class to class, according to proficiency.

"2. Each class is paired off into Tutors and Pupils. The Tutor is to assist his pupil in learning his lesson.

"3. Each class has an assistant teacher to keep all busy, to instruct and help the Tutors in getting their lessons, and teaching their pupils, and to hear the classes, as soon as prepared, say their lessons, under,

"4. The Teacher who is to take charge of the class, to direct and guide his Assistant, to intend him in hearing the Class, or himself hear both the Assistant and Scholars say their lesson.

"5. When necessary, from the state of the school, or rather the inequality of the Master, a Sub-Usher and Usher, one or both, are appointed to inspect the School, and act under,

"6. The School-master, whose province it is to watch over and conduct the system in all its ramifications, and see the various offices of Usher, Sub-Usher, Teachers, Assistants, Tutors, Pupils, carried into effect.

"7. Last of all the Superintendent or Trustee, or Visitor, whose scrutinising eye must pervade the whole machine, whose active mind must give its energy and whose unbiassed judgment must inspire confidence, and maintain the general order and harmony. For this purpose there is kept by the Scholars, Teachers, or others equal to the office,

"8. A Register of the daily tasks performed and, by the schoolmaster

"9. A Register of daily offences or Black-book, to be expurgated weekly by

"10. A Jury of 12 or more boys to be selected for the purpose". (Dr. Andrew Bell: "An Analysis of the Experiment in Education, Made at Egmore, Madras," 3rd Edn., (1807). Pp. 1-3).

It is not so much a new power as a new machine—a self-moving and almost a self-regulating machine, actuated by a power which though known to exist, still lay, like the virtue of the magnet, from age to age, neglected and unused."

"It is a more difficult task to train ushers—men grown up in different habits, and drawn from occupations widely different, to that knowledge, order, method

Though the local Government recommended to the Directors several times to enhance the grant, it was refused. In 1795 there were 250 students, and the funds were insufficient for the purpose. Hence a lottery, was resorted to and a technical difficulty was overcome by including in its objects the repair of roads as also the improvement of the Male Asylum. The 'Road and Asylum Lottery' was a stupendous success, and out of the money thus obtained new buildings were constructed with quarters for the superintendent. Penny records that between 1795 and 1805, 14 lakhs of pagodas were raised by means of the lottery system.

Though the education was supposed to be only confined to the Three R's,—reading, 'riting, and 'rithmetic—Dr. Bell, in his enthusiasm, delivered lectures on natural philosophy and the utility of scientific instruments. Capt. Read coached up the boys so that they could be employed in the Revenue Department. On a request from the Governor of Ceylon two boys were sent as ushers for a new school that he was about to start in that island.

and inflexible but mild discipline, essential to the right conduct and just improvement of their pupils. And it is not less difficult to inspire them with that constant and earnest attention to the conduct and behaviour of the boys, which is necessary to wean their infant minds from the pernicious maxims and habits of their earliest youth, and the contagion of evil example; and to inculcate upon them, at every turn, as occasion offers, the value of truth, rectitude, honesty, morality and religion, both as affording them the best chance of success in this life, and ensuring them of happiness in the future state" (Bell: "The Report of Mly. M. O. A. at Madras," (1812), p. v. & p. 23 fn.)

Due to ill-health Dr. Bell retired in 1796,* and chose as his successor, Cordiner, the chronicler, who was paid £200 per annum and £120 for the outfit. But he remained only for eleven months, and was followed by R. H. Kerr, who continued till 1808. Loveless was appointed his assistant. Mrs. Penny says, "Kerr laboured hard among the growing Eurasian population of the place, hunting up the children, bringing them in batches to be baptised, and seeing that those who were old enough to attend school were sent." (*History of Fort St. George*, p. 181) He introduced an innovation by setting up a printing press, where students could be trained, while to the school accrued the profits, and this later became the Lawrence Asylum Press, where the Government gazettes, etc., were for long printed. He seems to have had implicit belief in the

The epitaph on the tablet over the grave of Dr. Bell in the Westminster Abbey runs as follows :—

ANDREW BELL, D.D., LL.D.,

Prebendary of the Collegiate Church.

The eminent founder of the Madras System of Education,
Who discovered and reduced to successful practice

The plan of Mutual Instruction

Founded upon the multiplication of power and division of labour

In the moral and intellectual world,
Which has been adopted within the British Empire,
As the National System of Education
Of the children of the poor

In the principles of the Established Church.

Dr. Bell was born in the city of Andrews, N.B. 27th
March 1753,

Appointed Minister of St. Mary's Church, Madras, 1789,
Master of the Sherborne Hospital 1809,

Prebendary of Westminster 1818,
Died 27th Jan. 1832".

[Eyre Chatterton *A History of the Church of England in India*, (1924), p. 189.]

words of Schwartz that "with a Bible and a press posterity will see that a missionary will not labour in vain even in India." (Quoted by Smith—*Conversion of India*, p. 96.)

OTHER MISSIONARY ACTIVITIES

From the will of Gericke, who died in 1803, we learn that there existed for many years previously an English Orphan Asylum, conducted under the auspices of the Vepery Mission, for the education of children who were ineligible for admission into the Military Asylums. In 1793 the Raja of Tanjore sent his son and heir-apparent, Sarbhoji, to be educated there by Gericke, and the prince remained in the school till 1797.

With the changes of 1815 and 1825 made in the constitutions of the S.P.C.K. and the S.P.G., the missions became a bee-hive of activity, and the development of their printing press at Vepery brought them increasing prosperity. The 'Native Education Fund' collected out of the sale proceeds of books in various vernacular languages was dedicated to the maintenance of native schools in the Presidency. Besides the large Vepery Grammar School, there were two Charity Schools for Christian boys and girls and other free schools for Indian children. (Sattianadhan: *Ibid*, pp. cxvi-cxvii.)

In 1806 the London Missionary Society commenced its work in Madras by starting a school in the Armenian Street, which, though efficient and popular, did not aim at academical distinction, and was later duly abolished.

The Wesleyan missionaries, Squance, Lynch, and Close, arrived in Madras from Ceylon, where they had a flourishing college at Jaffna, in 1819 and started two schools, one in the Black Town and the other in Royapettah. The latter which afterwards developed into a college gave place recently to the Meston Training College, and its practising school still retains its old nomenclature.

In January 1812 the Military Chaplain at the Cantonment of St. Thomas Mount established a Sunday school out of the voluntary contributions from several Europeans in the Presidency. The object was to impart elementary education on the Lancastrian plan to the half-caste and native children of the soldiers of that place. "The object, as well as the plan of tuition being highly approved by the Government, an endowment of 300 pagodas per annum was granted from 1st January 1812." (Arthur Howell, *Education in British India prior to 1854 and 1870-1*, p. 68.) And on the 1st July 1836 Bishop Corrie with the aid of the S.P.C.K. established the Madras Grammar School.

The Scottish missionaries, Bowie and Lawrie, were the last to enter the field, having established the St. Andrew's School in June 1835, and they were soon joined by Rev. John Anderson in February 1837. The history of this prosperous institution will be dealt with later in connection with the founding of the Christian College.

Rev. Mr. Frank Penny, in his *Church in Madras* has laid us under a deep debt of gratitude by having cleared away once for

all several misunderstandings regarding the attitude of the East India Company towards missionary efforts. It is clear that from the very beginning the Chaplains of the Company, as well as its other officials, welcomed most heartily these Lutheran missionaries and were prepared to give them any assistance in their power towards carrying out their missionary designs. They even actually employed many of these missionaries in taking charge of their troops and looking after schools which they had established for the children of their subordinates in their service. So well were they disposed towards the missionaries, that it was customary to give them free passage on their ships and to convey their goods from Europe to India free of charge. (Vile, also Eyre Chatterton's *A History of the Church of England in India*, p. 102.)

"Education is no exotic in India. There is no country where the love of learning had so early an origin or has exercised so lasting and powerful an influence. From the simple poets of the Vedic age to the Bengali philosopher of the present day there has been an uninterrupted succession of teachers and scholars. The immense literature which this long period has produced is thoroughly penetrated with the scholastic spirit: and the same spirit has left a deep impression on the social conditions of the people among whom that literature was produced." (F.W. Thomas: *The History and Prospects of British Education in India*, p. 1) But as observed by Arthur Howell, "Education in India under the British Government was first ignored, then violent-

ly and successfully opposed, then conducted on system now universally admitted to be erroneous and finally placed on its present footing." The earliest efforts were undertaken only towards the education of the European children and not of the Indians. The education of the Indians was left to the care of the missionaries. Penny observes: "In the 17th century the Directors themselves took the initiative in educational work. The matter was represented to them by one of their own number as a duty which they owed to themselves as a body of Christian rulers holding sway over a large number of non-Christian dependants. At the beginning of the 18th century came the missionaries; and the Company was glad enough to shift their educational duties and responsibilities to the shoulders of the new comers. During the first three quarters of the 18th century, the Directors and the local Government assisted the schools of various kinds in various ways;....and they acknowledged in generous terms the excellent effect of the educational exertions that were made. But they left the actual work to the missionaries; so that upto 1787 all that was done outside Fort St. George was done by missionaries, or in their capacity as garrison or station Chaplains." (*Church in Madras*, Vol. I, p. 505.)

The contribution of the missionaries to the cause of education in Madras is not a little. Among the myriad names of selfless workers who endeavoured to follow the gospel of Jesus, "Suffer thy little children to come unto me, for theirs is the Kingdom of God" and suffered martyrdom in conquering peacefully "India for Christ", Ziegen-

balg, Kiernander, Schultze, Fabricius, Sartorius, and Gericke were men of remarkable ability. But most distinguished of all these Lutheran missionaries was Christian Schwartz, who for nearly 50 years worked both as an S.P.C.K. missionary and Chaplain in South India. [Ferd. Fenger: *History of the Tranquebar Mission*. (1863).] His name is alluded to in the Despatch of the Directors, dated 16th February 1787, as a pioneer.

On the work of the early missionaries F.W. Thomas writes: "Its chief importance lay, however, in the fact that it was the means of attracting the attention of the Government both in India and at home to what soon became a plain duty. The first project for native education which can in any way be ascribed to the Government was that of Mr. Sullivan, Resident at Tanjore, who in 1784 proposed a scheme for setting up English schools for the higher classes of every province. With the assistance of the missionary Schwartz a few schools were started. They maintained a flickering vitality until the year 1787 when the Court of Directors took them in hand.....it was not the intention of the government to patronize Christianity and the last item was subsequently very much curtailed. The schools, in spite of some opposition, succeeded for a time. The pupils, mainly Brahmins, made no objection to a little Christianity, through the medium of the English language, and those in authority went so far as to contribute to the maintenance of the schools." (F.W. Thomas: *The History and Prospects of British Education in India*, p. 20.)

THE RESPONSIBILITY OF THE COMPANY

In the early days of the Company all educational efforts were due to the missionaries. But while the Company encouraged the Propagation of the Gospel, it also exercised a strict control over it. The Charter of 1698, following the principle in the despatch of 1659*, contained a

* In a letter to Madras dated the 28th September 1687, Sir Josiah Child, one of the Directors, detailed a plan for the formulation of a Municipal Corporation for Madras, which also contained a suggestion for the municipal control of education: "The Court of Alderman may, by virtue of the powers granted by the intended Charter assess and levy a rate upon the inhabitants for the building of one or more free schools for teaching the English tongue to Gentoos or Moors or other Indian children and for salaries to the schoolmasters, and by degrees for many other good works. Their constitution being so framed that our President and Council shall always influence their debates and resolutions." (Quoted by J. M. Sen, "History of Ele. Edn. in India," p. 39.) Elihu Yale, the Governor, formed the Corporation and also levied a tax with some difficulty, but started no schools. The charter of 1698 had to be renewed once in every 20 years, and every time some changes were effected to suit the altered conditions of policy and administration. The Charter of 1793 required the Company to employ Chaplains and elementary Schoolmasters in all large towns and cantonments.

On the motion of Wilberforce the Commons resolved "that sufficient means of religious worship and instruction be provided for all persons of the Protestant Communion in the service or under the protection of the E. I. Coy. in Asia, proper ministers being from time to time sent out from Great Britain for those purposes; and that a chaplain be maintained on board every ship of 700 tons burthen and upwards in the E. I. employ; and that no such Ministers or Chaplains be sent out, or appointed, until they shall first have been approved of by the Archbishop of Canterbury, or the Bishop of London for the time being." A little later the resolution was enlarged as to empower the Court of Directors to send out schoolmasters for the religious and moral improvement of the natives of the British dominion in India, and also requiring the Directors to settle the destination and provide for the decent maintenance of the said persons (Penny: *Church in Madras*, pp 1-2.) In 1808 the Directors further observed "We are anxious that it should be distinctly understood that we are very far from being averse to the introduction of Christianity into India...but we have a fixed and settled opinion that nothing could be more unwise or impolitic,—more likely to frustrate the hopes of those who aim at this object, than any imprudent or injudicious attempt to introduce it by means which should irritate and alarm the religious prejudices of the natives." (*Ibid*, p. 9.)

missionary clause, and the despatch of 1787 approved the missionary institutions. But when the zeal of the missionaries outran their discretion, as it did in 1807 in the Danish colony of Serampore, the Government refused to be an agent for the process of proselytisation, which might have led to an open revolt against their authority. The Court of Directors issued a Despatch on 7th September 1808, declaring their policy of strict religious neutrality, and refusing to lend authority to any attempt to propagate the Christian religion:—"They (missionaries) must be aware that it is quite consistent with doing all justice to the excellency of the motives on which they act, to apprehend that their zeal may sometimes require a check, and that it may be useful and necessary to introduce the control or superintendence of Government, whose responsibility for the public tranquillity will force its views to those political considerations which the zeal of the Missionaries might overlook." (H. Sharp: *Selections from Educational Records*, p. 6.)

GRANT'S TREATISE—THE DECISION OF PARLIAMENT

Charles Grant, a servant of the East India Company in India, who afterwards rose to the position of a Director and a Member of Parliament, belonged to the Clapham sect and was a great friend of William Wilberforce, the well-known philanthropist. Greater than all his efforts for the good of the people of India, or any other Christian statesman's was the treatise entitled "Observations on the state of

Society among the Asiatic Subjects of Great Britain, particularly with respect to Morals; and on the means of Improving it." It was submitted to the Court of Directors in 1797, and at the instance of Dundas was published as a state document. (Report from the Select Committee of the House of Commons on the affairs of the East India Company, 16th August 1832. General Appendix I; pp. 3 to 80.)

The words of the preface are significant: "...The duty therefore of the Company, as part of a Christian community, its peculiar superadded obligations, its enlarged means, and its continual dependence on the Divine favour, all call upon it to honour God by diffusing the knowledge of that Revelation which he has vouchsafed to mankind." Grant treated his theme in five chapters. The fourth, the most important of all in its far-reaching and beneficial consequences, inquires into the measures which might be adopted by Great Britain for the improvement of the condition of her Asiatic subjects, and answers objections. Much is implied and anticipated in the following passage, "written chiefly in the year 1792," on the removal of the ignorance and consequent error of the Hindus by the adoption of the English language as the vehicle for imparting "our superior lights."

"...It is perfectly in the power of this country, by degrees, to impart to the Hindoos our language; afterwards through that medium, to make them acquainted with our easy literary compositions, upon a variety of subjects; and let not the idea hastily excite derision, progressively with the simple

elements of our arts, our philosophy and religion. These acquisitions would silently undermine, and at length subvert, the fabric of error; and all the objections that may be apprehended against such a change, are it is confidently believed, capable of a solid answer".

"The first communication, and the instrument of introducing the rest, must be the English language; this is a key which will open to them a world of new ideas, and policy alone might have impelled us, long since, to put it into their hands. To introduce the language of the conquerors seems to be an obvious mean of assimilating the conquered people to them.....It is certain that the Hindus would easily have conformed to the use of English; and they would still be glad to possess the language which always gives weight and consequence to the natives who have any acquaintance with it, and which would enable every native to make his own representations directly to the Governor-General himself, who, it may be presumed, will not commonly, henceforth, be chosen from the line of the Company's servants, and therefore may not speak the dialects of the country....."

"It would be extremely easy for Government to establish, at a moderate expense, in various parts of the provinces, places of gratuitous instruction in reading and writing English; multitudes especially of the young, would flock to them; and the easy books used in teaching, might at the same time convey obvious truths on different subjects. The teachers should be persons of knowledge, morals and discretion; and men of this character could impart to their pupils

much useful information in discourse....The Hindoos would, in time, become teachers of English themselves; and the employment of our language in public business, for which every political reason remains in full force, would in the course of another generation, make it very general throughout the country. There is nothing wanting to the success of this plan, but the hearty patronage of Government. If they wish it to succeed, it can and must succeed".

"With our language, much of our useful literature might, and would, in time be communicated. The art of printing would enable us to disseminate our writings...."

"But undoubtedly the most important communication which the Hindoos could receive through the medium of our language, would be the knowledge of our religion, the principles of which are explained in a clear, easy way, in various tracts circulating among us, and are completely contained in the inestimable volume of Scripture....." (Smith: *Conversion of India*, pp. 100-105; Sharp: *Selections from Educational Records*, Part I, pp. 10-17 & 81-86.) Grant thus anticipated Macaulay by over four decades (*vide* Sharp: *Ibid*, p. 17).

At the time of the renewal of the Charter, Grant instigated Wilberforce to move a resolution in the Commons "that it is the peculiar and bounden duty of the British Legislature to promote by all just and prudent means the interest and happiness of the inhabitants of the British dominions in India; and that for these ends such measures ought to be adopted as may gradually tend to their advancement in useful knowledge

and to their religious and moral improvement." (Arthur Howell: *Education in British India*, p. 3, and Sharp's *Educational Records*, p. 17.) But the resolution was negatived in the House of Lords as it was considered to be dangerous and impracticable and excited much alarm both in India and in England.

In the meanwhile Lord Minto in his minute of 6th March 1811 lamented "that science and Literature are in a progressive state of decay among the natives of India... The number of the learned is not only diminished but the circle of learning even among those who still devote themselves to it appears to be considerably contracted. The abstract sciences are abandoned, polite literature neglected and no branch of learning cultivated but what is connected with the peculiar religious doctrines of the people. The immediate consequence of this state of things is the disuse and actual loss of many valuable books; and it is to be apprehended that unless Government interpose with a fostering hand the revival of letters may shortly become hopeless from a want of books or of persons capable of explaining them". (Sharp, p. 19.)

The question of education cropped up again at the time of the renewal of the Charter in 1813. A Committee of the House of Commons examined several witnesses including Warren Hastings, Lord Teignmouth, Sir Thomas Munro, and other officials of the Company. Many of them were in favour of what Arthur Mayhew calls a 'non-committal' policy of the State

in Educational matters, and non-encouragement of foreign missionaries in their enterprise. The opposition to this was led by William Wilberforce. The following item no. 13 concerning the affairs of the East India Company was debated:—"Resolved, that it is the opinion of this Committee that it is the duty of this country to promote the interest and happiness of the native inhabitants of the British dominions in India, and that such measures ought to be adopted as may tend to the introduction among them of useful knowledge, and of religious and moral improvement. That, in the furtherance of the above objects, sufficient facilities shall be afforded by law, to persons desirous of going to and remain in India for the purpose of accomplishing those benevolent designs.

"Provided always, that the authority of the Local Government respecting the intercourse of Europeans with the interior of the country, be preserved, and that the principles of the British Government, on which the natives of India have hitherto relied for free exercise of their religion be inviolably maintained." (Hansard, Vol. 26., P. 562)

On the 22nd June, Wilberforce spoke at length upon the resolution emphasising the need to diffuse among the natives the blessings of Christian light and Gospel, which alone would lead to their spiritual and temporal well-being. Eighty-nine members voted for, and thirty-six against the resolution. (*Ibid.* p. 873.)

Again on 1st July it was brought forward. But Sir T. Sutton moved an amendment to the effect that the Christian missionaries

should not be entrusted with the responsibility for the spread of education. He said that Indians might cry out thus: "You have taken from us our territories, you have seized upon our revenues; and not content with taking our country from us you wish to deprive us of our religion. But our religion you shall not take from us." (*Ibid.* p. 1017.) Charles Marsh, who had previously shaken the pagoda tree at the Madras bar, supported him in an equally strong speech: "I ask you, then, whether it is worth while to make an attempt which must be subversive of our existence in India? The moral obligation to diffuse Christianity, binding and authoritative as it is, vanishes, when it is placed against the ills and mischiefs of the experiment. There never was a moral obligation to produce woe and bloodshed and civil disorder. Such an obligation would not exist, were the wildest barbarians the subjects of experiment. But when in addition to those considerations, which are sanctioned by justice, and policy, and virtue, it is remembered that the people we are so anxious to convert, are in the main, a moral and virtuous people; not undisciplined to civil arts, nor uninfluenced by those principles of religion which give security to life, and impart consolation in death; the obligation assumes a contrary character; and commonsense, reason and even religion itself, cry out aloud against our interference." (*Ibid.* p. 1051) But the amendment was lost. (*Ibid.* p. 1082.) A third and final but abortive attempt was made on July 12th, 1813 when A. Robinson moved that the preamble be omitted. (*Ibid.* pp. 1192-6)

The passage of the Resolution in both Houses of Parliament resulted in the East India Company Act of 1813 (53, Geo. 3, c. 155) with clause number 43 which is justly famous as containing "the first legislative admission of the right of education in India to participate in the public revenues." The clause was moved by Robert Percy Smith, an ex-Advocate General of Calcutta, and was supported by the Earl of Bucking. hamshire, the President of the Court of Directors: "It shall be lawful for the Governor-General in Council to direct that out of any surplus which may remain of the rents, revenues, and profits arising from the said territorial acquisitions, after defraying the expenses of the military, civil, and commercial establishments and paying the interest of the debt, in manner hereinafter provided, a sum of not less than one lac of rupees in each year shall be set apart and applied to the revival and improvement of literature and the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories in India; and that any schools, public lectures, or other institutions, for the purposes aforesaid, which shall be founded at the presidencies of Fort William, Fort St. George, or Bombay, or in any other part of the British territories in India, in virtue of this Act shall be governed by such regulations as may from time to time be made by the said Governor-General in Council; subject nevertheless to such powers as are herein vested in the said board of Commissioners for the affairs of India, respecting Colleges and Seminaries: Provided always, that all appointments to

offices in such schools, lecturerships, and other institutions, shall be made by or under the authority of the Governments, within which the same shall be situated. (Sharp, *Selections from Educational Records*, p. 22.)

Though 'in some years less than that has been expended, but in others twice or even five times the stipulated amount' (*Ibid.* p. 18.) the Resolution *re* funds at the Committee's disposal, dated 17th January, 1824 reveals that it was not till the previous year that the grant was appropriated for its proper use. (*Ibid.* pp. 71-72.) But "An Account of all sums that have been applied to the purpose of education of the natives in India from the year 1813 to the latest period to which the same can be made out distinguishing the amount in each year" reveals the enormous incongruity between the amounts spent in Madras on the one hand, and Calcutta or Bombay on the other. From 1813 to 1826 only £480 were spent every year in Madras out of an average of nearly £13,000 per year spent in the three places. For the years 1827, 1828, 1829 and 1830 the amounts spent for Madras were respectively £2,140, £2,980, £3,614 and £2,946. (Sharp: p. 29.)

But this clause gave rise to another controversy on the nature of education that was to be introduced by the Government. Some favoured the maintenance of Oriental Learning, while others favoured the introduction of western knowledge.

(To be continued)

P. S. *Re* the Jesuit school or college founded in 1598 by the Jesuits referred to at page 65 of this article, *vide* Loyola College Annual, February 1940, pp. 22-26, 'Our Pedigree' by Fr. Sauliere, S. J.

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THE DIGNITY OF THE SCHOOLMASTER

BY SRI P. S. VAIDYANATHASWAMY IYER, B. A., L. T., Madras

MR. JACOB ABBOT in beginning his beautiful little treatise on the "Teacher" so long ago as the middle of the last century says: "There is a most singular contrariety of opinion prevailing in the communities with regard to the pleasantness of the business of teaching. Some teachers go to their daily task merely upon compulsion; they regard it as intolerable drudgery. Others love the work and seem never to cease to think of their delightful labours." If the view of the schoolmaster's position was such in those days, it is in no way different now. I fancy therefore that many may be wondering what on earth I mean by entitling this essay as I have done. Can anything be stranger than to associate dignity with a profession which is looked upon with abject indifference by most of the public, which is viewed with grudging respect by most of the pupils and which is treated with scant consideration by the authorities? Can anything be more indecorous than to attribute dignity to a calling, the members of which are neither able nor disposed to assert or maintain the elementary qualities of self-respect and judgment in their relations with authorities who are not unoften commandeering? Can anything be more unsuitable or inappropriate than to use the epithet of 'dignity' to a vocation, the followers of which cannot fight for principles or stand by a high standard of moral efficiency? Such and similar doubts may reasonably arise in one's mind at the outset. It is not our purpose to enter on a

discantation on the propriety or expediency of my present work. The purpose of this essay is to be confined rather to the necessity and justice of considering 'dignity' as a characteristic of the school work. Before proceeding to consider what is meant by dignity, let us see why it is that while some people are determined to look upon the work of teaching as a weary and heartless toil, some are inclined to find it pleasant, animating and dignified. The human mind is the same. What is good to one need not be good to another. The reason is not far to seek. The difference of opinion is due only to difference in the angle of vision. A profession, when it is felt agreeable by some people, if pursued in the same way and under the same circumstances, cannot but be agreeable to others also. If teaching can be made a happy work by some if pursued with zeal, enthusiasm, ingenuity and interest, it cannot cause any different feeling to others if similarly pursued. It is this aspect of uniform greatness of the vocation when pursued in the right lines that is sought to be impressed in this essay. No comparison of the schoolmaster with any other station in life is attempted.

Now let us see what is implied by Dignity. Dignity is interpreted as nobleness or elevation of mind, as an honourable place or rank, as an elevated office or as one who holds a high rank. Viewed in whatever light, either as a virtue or an office, the dignity of the schoolmaster is one of a con-

spicuous nature. Unlike several other professions, that of the schoolmaster carries with it a high purpose, sound dignity and sincere work. A knowledge of the dignity of one's profession is essential for anyone before one enters the same. To enter into a profession merely for want of a better one bespeaks but a poor sense of discrimination and weakness of mind. On the other hand to have a clear grasp of the significance of a calling and enter it, whatever be the disadvantages in the way of peaceful pursuit of the same, is a sure index of a lofty frame of mind and a superior sense of judgment and self-reliance. Now in considering what the dignity of a schoolmaster is, I shall not play to the reader's sense of humour by referring to the well-known specimens of psychological amusement occurring in books of fiction like Ichabod Crane, the village pedagogue, or Mr. Creackle, the fearful schoolmaster. Let us be really serious in our purpose and attend to the virtues of a schoolmaster who is determined to be proud of his calling and to deserve well to be so.

In the first place let us consider what the characteristics possessed by a schoolmaster in the discharge of his daily duties are. He, it is granted by all, is one whose duty is to teach all kinds of young boys and children. All of them are entrusted to his care in order to be carefully trained to be better boys. The schoolmaster is the custodian of the welfare of the several children under his care. They require to be brought up by his instruction into really useful young men who may not be an abuse to their families. He has to watch

their movements, check their faults, promote their virtues, and encourage them by every artful device to progress in all the ways of life. This makes the teacher at the outset morally accountable for the life and conduct of every pupil under him. To see the boys under him, idle or selfish or unprincipled wears away his spirits and makes his work profitless. To make the boys strictly well-behaved, he needs must be a man of strong moral character, as one who cares little for his own character will not be able to protect that of others. Mere training of boys is not enough. The schoolmaster is intended to teach them in all the useful branches of learning so as to inculcate in boys elegance of manners and fitness for society. This task calls for all the resources of experience and knowledge on the part of the teacher, for an empty vessel cannot fill another. He should be well experienced in worldly affairs so as to be of good breeding and fine manners himself. He should have a sound knowledge of the several things to be taught to the boys. He should be thus, in the words of John Locke, 'a gentleman and a man of the world, and must possess an influence over the minds of his pupils, as much by virtue of his personal address and his general experience as by his learning and acquirements. The scholarship of a teacher now need not be necessarily so high as his knowledge of the world, as the teacher is merely to guide a pupil by effort and device than to implant genius in him. Secondly the teacher, as schools are at present constituted, is placed in charge of a number of individuals, each with his peculiar habits and tendencies. It is not without a highly irksome feeling of discomfort that

the schoolmaster very often finds himself actually stupefied with the overwhelming demands made upon his powers of attention and management in his classroom. He has to attend to the various kinds of pupils with their bewildering variety of instincts and in the midst of distracting circumstances; he has to note the temper of individual children, the special needs of a few, and the peculiar disabilities of others so as to keep the class in a state of tolerable harmony. He cannot possibly do this with any strict and crushing stroke of authority, as, if so, he may land himself in danger of cutting off all the bonds of his close attachment with and appreciation of the wants of the children and thereby make his own task of bettering the virtues and knowledge of the young ones a failure. Thus the schoolmaster needs must be a man of prudent self-restraint and capable of a steady, calm and concentrated mind. As much of the pupils' welfare depends on the schoolmaster, he should be sincerely bent upon the discharge of his duty and be well prepared for it by the possession of good sense, self-command and an adequate amount of experience and knowledge.

From this general review of a schoolmaster's necessary qualifications, we may safely say that the dignity of a schoolmaster is based on three grounds, first, his knowledge and responsibility, second, his calmness and deliberation and third, his purity of life and character.

What do we mean in detail by referring to the knowledge and responsibility of the schoolmaster. His first

responsibility is to develop the pupil's character. He can do this only by a sound knowledge of the pupils and his possibilities of mind. The labours to this point are to be directed with mental effort and zeal and industry not with a view to the schoolmaster's private advantage but as far as possible to suit the welfare of the country and all his fellow subjects. Thomas Wolsey so long ago as the sixteenth century in writing to the Masters of the Ipswich school says: "It will now be your part here to exercise the boys with diligence in the rudiments of education that as well in elegance of literature as in purity of morals they may advance in due order to higher views." The teacher ought to be always vigilant to watch his pupils to rectify their vices and improve their virtues. He must be a monarch and a spy on one hand, and a companion and a guide on the other. While he is gentle and forbearing, always working on the favourable side of conduct so far as guilt is concerned, says Abbott, he must have an eagle eye and an efficient hand so far as relates to arresting the evil and stopping consequences. Thus a teacher's knowledge should mean a close acquaintance with the peculiarities of a child and what he needs to be taught in order to grow into a physically healthy, mentally strong and spiritually noble youth; and a knowledge of his instincts of curiosity, imagination, imitation and fear can be best controlled and developed. His responsibility consists in how to direct and control the mind of pupils. He should do it without anxious complaints and stern threats or punishments, but by calmly considering each

difficulty and devising proper means to remedy the defects of the pupils. The saying that the wisdom of the student is to understand his way cannot be a mere precept in their case. When a master undertakes to educate boys, he undertakes to govern and instruct a number of individuals brought up at home in a variety of ways—some with bad habits, some with good, but all with some peculiarities requiring vigilant supervision and check if necessary. A schoolmaster's undertaking in this direction involves several difficulties which can be overcome only by the teacher's intimate knowledge of the instincts and habits of his pupils as expressed in his possession of certain very high virtues. Thus the responsibility of a schoolmaster can be considered to imply the following duties:—(1) To develop the character of the pupils, *i.e.*, to make them noble, upright, truth-speaking, courageous and merciful. (2) To impart to them useful knowledge in several branches of learning that may be of practical and cultural value to them in their multifarious duties of life. (3) To prepare their future by paying individual attention to the several pupils and by a close acquaintance with the peculiar traits and characteristics of each and train them in such a way as to make their innate capacity shine out in usefulness to the world and to themselves. Though what we call a "Genius" is never created by a schoolmaster's work, a cultured gentleman is mostly the product of a schoolmaster's exertions and ingenuity.

As regards the second quality, namely calmness and deliberation, we shall find that a true schoolmaster is nothing if not an embodiment of peace and thought. As we noticed above, he has in his charge a variety of pupils in the formation of whose character and shaping of whose life he has a powerful hand. The teacher finds several instances of misdemeanour on the part of students committed both inside and outside the school, both among themselves and in relation to the teacher. He has to take notice of every branch of discipline, every act of unrighteousness, every word of incivility and every instance, in short, of bad or vicious conduct on the part of his pupils in order to make them virtuous and well behaved. This he cannot do if he be in a mood to chastise them or threaten them wildly or disgrace them openly. The possession of good sense, self-command and an adequate amount of experience and knowledge is of extraordinary value to the boys and of interest to himself. Several boys are sent to school and kept under the charge of the schoolmaster by the parents, more because they have neither time nor inclination nor capacity to pay attention to the welfare and progress of their children. Therefore the schoolmaster who takes interest in his profession undertakes to do the work which most parents ought to do but cannot do; and as such he is on the footing of a parent to the boys. This capacity cannot be fulfilled except by a broad sympathy, deep insight and paternal care. He should check vice without displeasing the child, punish him more by kindling his understanding of the defect

than by violent abrupt infliction. He should be calm in whatever he does. He should never be irritated. Whatever he does, should be in an impersonal spirit and any punishment he awards in this spirit goes far more to strengthen the pupils' regard for him rather than to undermine it. Both for rectifying the pupils' faults and for improving their virtues, the teacher has need of deep deliberation. He like the mighty ocean can never be disturbed by the inrush of the countless streams of pupils' tendencies but coolly absorb them all and attend to each by a steady and suitable process. Qualities like humour, cheerfulness, indifference to trifles, deep but unnoticed perception and unperturbed mental equanimity should be the solid basis, in short, upon which a schoolmaster's work should be raised. We are all in one way or another not unfamiliar with the various occasions of indiscipline and bad conduct of boys. Either chatting with their friends outside the class, chewing something within the class while the lesson is going on, coming to the class unprepared with the home work but prepared with silly excuses, often exhibiting by their posture an attitude of open indifference to what is going on in the class or making themselves busy with mending pencils or doing unconnected work in class hours, pupils are as well a source of provocation as they are truly of distraction to the schoolmaster in his duties. Habits of attention, cleanliness, punctuality, dutifulness and robust uprightness are in countless instances totally disregarded. The schoolmaster, if he be of a conscientious

nature, is internally agitated and sometimes even outwardly provoked to the degree of administering violent reproof or stern punishment to the pupils who are found to be slack in their conduct and behaviour. It is exactly in dealing with such cases that the dignity of calmness and deliberation comes into active play. The schoolmaster should consider it his moral duty not to lose his patience even at the height of provoking misdemeanour, but enter into himself and find, by his deep ingenuity and wide experience, devices suitable to make the concerned boys realise the evil of improper conduct and make them each feel the necessity and justice of making a complete change in their habits. A healthy sense of duty and sound dislike of vices or vicious associations can be created in them if the teacher is sufficiently calm and deliberate and carefully watches for a suitable opportunity to drive home into their minds the value of duty and conduct. This is done only by the teacher's personal example and sympathetic attitude. The pupils should have no occasion to suspect that there is a disparity between their master's practice and precept. Thus calmness and deliberation of the schoolmaster are displayed first in training the classroom habits of boys' truthfulness, obedience, and attention; secondly in rectifying misbehaviour by cautious devices and broad sympathy; and thirdly in stimulating a healthy sense of duty in them by appealing to their higher instincts of imagination and judgment. This capacity on the part of the schoolmaster can effect remarkable surprises in the school world. How often do we know that a school rebellion can be changed into a merry gathering

and a sensational outburst into an amusing incident.

Lastly we come to regard what the schoolmaster's purity of life and character means. Nothing weighs so much with the school boys as their impression of the personal character of their master. A teacher of unsullied character and stern principles of living is sure to attract the careful attention of the boys and excite their admiration for him. Whatever be his scholarship and experience, the absence of vice or weakness in the character and living of a teacher is of profound influence in moulding the character and living of his pupils. "Virtue is harder to get than knowledge of the world." So goes the saying. So in preference to knowledge, pupils are to be taught virtue. The best way of teaching virtue to pupils is not by lecturing or demonstrating, but by the constant and close acquaintance with a master of commanding character. No quality of mind is worth considering, unless it is subservient to the cause of virtue. The foundation of character should not be assurance and self-sufficiency, but modesty and virtue. It is only upon the right principles of conduct that a solid and unshakable edifice of character and virtue can be erected. Such an achievement is undoubtedly possible only by the personal influence of a schoolmaster of conspicuous character. To this end, the schoolmaster is bound to treat children, as all high-souled great men do, allowing them to put him questions as they like and refraining from silly and trifling directions to them. No act or word that can offend that sense

of truth and propriety which is essential to a strong character should be permitted in the presence of the pupils. They should be treated with sympathy and reasoned with as quite rational beings. They should be instructed and made to practise the virtues of equality and kindness. In all his relations with them, a schoolmaster is able to do so much to improve the pupils, thereby facilitating and dignifying his own class work. Every word he utters in the class is apt to be received with a sense of implicit respect by the boys who, having seen a great character in their master, have no doubts left as to the utility of his instruction. This mood on the part of the boys is largely responsible for all the good effects of discipline and order that may be seen in such a class. Finally the presence of masters endowed with sterling character and upright life can be considered as an incalculable asset to the reputation of a school. No school, however sufficient and well-managed and capable of turning out excellent results in Public examinations, can really command so wide a respect and so lasting a reputation as the school which is manned by a body of upright, broad-minded, and generous and high-principled schoolmasters. Thus the purity of life and character of a schoolmaster is one of the great features contributing to the dignity of his office. It is of immense value, as it affects for good the minds of the pupils, as it aids the teacher's work in the classroom and as it conduces to the good reputation of his school.

We have considered enough within a limited space, the question of the dignity

of the profession. It is not a mere recent belief, but it is the open truth of the teaching profession from time immemorial. It may not be a surprise for one to be told that great teachers of the world are considered immortal of fame. Besides the word 'teacher,' which is but synonymous with schoolmaster, is generally applied to the great names in the world of religion like the Buddha, Christ, Mahomed, Zoroaster, Sankara, Ramanuja, Luther, Wycliffe Knox, Calvin, Wesley and Tolstoi. Those teachers were giants in the world of thought and action and had a force of character and strictness of living which are only a marvel to us. Really speaking, even those great teachers can be justifiably termed schoolmasters, though not in the present-day sense. They each had a school of followers to whom they had imparted all their knowledge in such an effective way that every one of the disciples became as versed in knowledge, as inspired with enthusiasm as their great masters. Though we, the schoolmasters, are not equal to them in powers of teaching, we are to feel that in our own limited spheres, our purpose should be as high and our interest in our disciples so constant and intimate and our ways of teaching so effective and inspiring as those great world teachers. All of us are not upto this even in aim. Yet it is not wrong for us to think of the rare types of schoolmasters of a dominating influence in the teaching world of our own day and take our lessons and gain our hope from their principles and conduct. From the days of Arnold whose virtues are celebrated in the "Tom Brown's

School Days" to the present day a galaxy of brilliant schoolmasters have come and gone.

If we reflect on the causes of their reputation and methods they adopted to build up the same, the purpose of this essay should have been served. The famous saying "Give me a handful of pupils to-day and I will give you as many teachers tomorrow as you want" need no longer be a theory but a well realised fact.

In conclusion, I have to make a statement of plain speaking. I fear that some of the readers may retain the sorry notion that after so much of loud pleading no real practical result is in hand or shortly to hand. One may feel the same gloom about the profession as one might have had before reading the essay. What is it about? The profession is not publicly encouraged. It is not suitably paid, nor decently treated, nor honourably classified, nor even fed with distant hopes. It is not now my purpose to enter into the practical aspects of the teaching life, in the spirit of a practical politician or educational reformer. But I can say this much, that in terming the teacher's calling "the noblest of professions but sorriest of trades" we need not feel much despondent, as once having deliberately embraced this walk of life in preference to many others or out of disgust with several others, we shall be only vindicating the glory, courage and optimism, characteristic of our profession, not to feel worried any more by the pecuniary possibilities of this life, but leave all improvement to what efforts we are able to

make towards this end in future. Let me conclude with the encouraging and prophetic words uttered at Bombay, of Francis Wayland, President of Brown University. "Allow me to say, gentlemen, that you have chosen a noble profession. What though it does not confer upon us wealth? It confers upon us a higher boon—the privilege of being useful. What though it leads not to the falsely named heights of political eminence? It leads us to what is far better, the sources of real power, for it renders intellectual ability necessary to our success. Our profession has also rich rewards peculiar to itself.

What can be more delightful to a philanthropic mind than to behold intellectual power increased by our assiduity, passions eradicated by our counsel, and a multitude of men rising to eminence and pouring abroad on society, the lustre of virtues—all in consequence of the direction that we have given them in youth. Radical reform in the means and methods of Education as it obtains now is quite necessary. But regardless of all the coming change let us all try our best to help the struggling public in their wishes to educate their young. May God help us! Let us make our mark on the rising generation."

THE GOLDEN AGE OF THE FRENCH SHORT STORY

BY MR. M. J. MANERIKAR, BOMBAY

(Continued from Page 96)

GAUTIER'S short stories are superior to his novels because in them the range for word-painting is kept more within bounds. *The Nest of Nightingales* is the first pearl of Gautier's literary rosary. Two sisters, young and beautiful, possess an exclusive love for music, and most marvellous voices; they enter into a contest with a nightingale which expires of jealousy, first confiding to them his nest containing three little ones crying out to be fed. The nightingales are adopted by the two singers who, they also, die worn out by their passion while singing a song of super-human beauty, which the little nightingales receive that they might repeat it before the eternal throne. "God afterwards made of these three nightingales the souls of Palestrina, Cimarosa, and the Chevalier Gluck." It is simply told, without any striving after superfluous poetry of style, without any eccentricities; the expression is irreproachable, and the style already presents those qualities which give promise of the master hand. *La Morte Amoureuse* (translated as *Clairmonde* by Lafcadio Hearn) is perhaps the greatest of Romantic short stories in French literature. It is a vampire story—the story of a dead woman who comes in the night to suck the blood of a lover, whom she keeps in a state of magical illusion. Such a subject can be very horrible, but Gautier makes it very beautiful. *The Mummy's Foot* deals with the life in ancient Egypt. A man who

has the dried foot of a female mummy purchased as a curio, wishes he could see, as in life, the person to whom that foot once belonged, and behold, she comes to him out of the night of five thousand years, and takes him underground to the assembly of her ancestors, myriads of dead kings and princes. *Omphale* deals with a subject well known in Japanese tradition, the animation of a beloved picture, the picture in this case being embroidered instead of painted. The beauty of another story entitled *Arria Marcella* lies in the artistic resurrection of the palmy days of Pompeii and bears testimony to Gautier's profound archaeological knowledge. Three young students visit the city of Pompeii, to study the ruins and the curiosities preserved in the museum of Naples, nearby. All of them are familiar with classic literature and classic history, moreover, they are artists, able to appreciate the beauty of what they see. At the time of the eruption, which occurred nearly two thousand years ago, many people perished by being smothered under the rain of ashes; but their bodies were encased in the deposit so that the form was perfectly preserved as in a mould. Some of these moulds are to be seen in the museum mentioned; and one is the mould of the body of a beautiful young woman known as Arria Marcella. Octavian, the youngest of the three students, sees the mould, and romantically wishes that he could see and love the real person, so many

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centuries dead. That night, while his companions are asleep, he leaves his room and wanders into the ruined city, for the pleasure of thinking all by himself. But presently, as he turns the corner of a street, he finds that the city looks quite different from what it had appeared by day, the houses seem to have grown taller; they look new, bright and clean. While he is thus wandering, suddenly the sun rises, and the streets fill with people—not the people of today, but the people of two thousand years ago, all dressed in the old Greek and Roman costumes. After a time a young Greek comes up to Octavian and speaks to him in Latin. He has learned enough Latin at the university to be able to answer, and a conversation begins, of which the result is that he is invited to the theatre of Pompeii to see the gladiators and other amusements of the time. While in this theatre, he suddenly sees Arria Marcella, the woman he wanted to see, the woman whose figure was preserved in the Naples Museum. After the theatre he is invited to her house, and everything is delightful until suddenly the girl's father appears on the scene. The old man is a Christian, and he is very angry that the ghost of his daughter should deceive a young man in this manner. He makes a sign of the cross, and immediately poor Arria Marcella crumbles into dust, and the young man finds himself alone in the ruins of Pompeii. *A Night of Cleopatra* is another miracle of Gautier's art. The story opens with a magnificent description of Cleopatra being rowed down the Nile in a cangia to her summer palace. Cleopatra is bored and she explains the cause of her ennui to her slave, Charmion thus.

"Oh, Charmion" she says, "I am bored" "Egypt is a truly sinister kingdom and very little fitted for me who am fond of laughter and folly, everything here encloses a mummy, that is the heart and core of everything. After a thousand detours it is there you finish, the pyramids hide a sacrophagus. All that is nothingness and folly. Rip open the sky with gigantic triangles of stone, you will not add an inch to your corpse. How can one rejoice and live in such a land where one breathes as perfume only the bitter odour of naphtha, and the bitumen that boils in the embalmers' kettles, where the floor of your room sounds hollow because the corridors of the hypogeum and the funeral pits stretch even under your dressing-room? To be the queen of the mummies, to have as gossip those statues in their stiff constrained poses, that's a lot of fun! And yet, if to lighten the gloom, I had some passion in my heart, an interest in life, if I were in love with somebody or something, if I were loved. But I am not.

"That is why I am bored, Charmion, with love this sterile, surely Egypt would seem to me more charming than Greece with its ivory gods, its temples of white marble, its oleander woods, and its fountains of spring water. I would not think of the grotesque countenance of Anubis, nor of the terrors of the underground cities.

"Charmion smiles with an air of incredulity "That shouldn't cause you much grief, for each of your glances pierces men's hearts, like the golden arrows of Eros himself."

Charmion has spoken truly for Cleopatra has been followed down the Nile by Meiamoun, the mighty hunter, who has been

violently infatuated with the Queen, but whom she has never seen. That night as Cleopatra is invoking the goddess Hathor, asking of her a new pleasure, an unknown sensation, she is startled by an arrow which enters the window bearing a roll of papyrus on which is written, "I love you." She runs to the window and sees a man swimming across the river, but her servants are unable to catch him. Soon after Meimoun dives down into the subterranean passage which conducts the waters of the Nile to Cleopatra's baths, and the next morning as the Queen is enjoying the bath, she finds him gazing at her. He is immediately arrested and brought before her.

"What drove you here where you could meet nothing but death?" she asks him.

"I love you" says Meiamoun.

"Ah!" says Cleopatra, leaning towards him and seizing his arm with a brusque and sudden movement. "It is you who shot the arrow with the papyrus roll, by Oms, the god of the lower world, you are a very daring wretch! I recognize you now, for a long time I have seen you wandering like a plaintive shade round the spots I inhabit. You were at the procession of Isis, at the panegyry of Hermonthis; you have followed the royal cangia. Ah! you must have a queen! You have no mediocre ambition, you expected doubtless to have your reward at once. Certainly I am going to love you. Why not?"

"Queen," answers Meiamoun with an air of grave melancholy, "do not jest. I am out of my wits, it is true. I have deserved death, that is also true; be human, kill me."

"No, I have the whim to be merciful today. I give you your life."

"What do you expect me to do with life? I love you."

"Well, you shall be satisfied, you shall die," answers Cleopatra. "You have dreamed a strange extravagant dream, your desires have passed in imagination an unapproachable threshold, you thought that you were Caesar or Mark Antony, you loved the queen; in certain hours of delirium you have believed that in the suite of circumstances that occur only once in a thousand years, Cleopatra would one day love you. Well, what you believed impossible is going to be accomplished, I am going to make your dream a reality, it pleases me, for once, to crown a mad hope. It is my wish to flood you with splendour, with sunbeams and lightning. It is my wish that your fortune be dazzling. You were at the bottom of the wheel, I am going to put you on top, brusquely, suddenly, without transition. I take you from nothingness, I make you the equal of a god, and I replunge you into nothingness, that's all, but do not come to me and call me cruel, implore my pity do not weaken when the hour strikes. I am kind, I lend myself to your folly, I would have the right to have you killed at once; but you say that you love me. I shall have you killed tomorrow, your life belongs to me for one night. I am generous, I buy it from you, I could have taken it. But what are you doing at my feet? Rise and give me your hand to go into the palace."

Then follows another magnificent description in Gautier's usual incomparable style. After a night of riotous pleasure, the cup of poison is handed to Meiamoun. Throwing

his life to his mistress in a last look, he carries the fatal cup to his lips. Cleopatra grows pale and puts her hand on his arm to stay him. His courage touches her, she is about to say "Live on to love me, I desire it....." when suddenly the bugle-blasts are heard announcing the arrival of Mark Antony. Silently she drops Meiamoun's arm. A sunbeam comes to play on her forehead as if to replace her absent diadem.

"You see that the moment has come, it is the hour when lovely dreams fly away" says Meiamoun.

Then he drinks at a single draught the fatal cup and falls down dead. Cleopatra bends her head, and in the cup a burning tear, the only one she sheds in her life, goes to join the molten pearl.

"By Hercules! my lovely queen, it is no use my making haste, I see that I have come too late, says Mark Antony, as he enters the banquet-hall: the supper is finished. But what is the meaning of this body lying on the flag stones?"

"Oh, nothing," says Cleopatra with a smile. "It's a poison I was experimenting with to be ready for myself, if Octavius took me prisoner. Would it amuse you, my dear lord, to sit by me and watch the Greek buffoons dance?"

All these stories are in prose but as a critic remarks "we feel in every line that they were written by a poet.

"Even when a bird walks, we feel that it has wings."

Although they may often unfold themselves in the Kingdom of the impossible, they seem to be real, for they have had an intellectual

existence. The argument is always of an extreme simplicity, but the writer has known how to adorn and develop it ..sometimes to the point of almost making it disappear with an elegant and elaborate form. Imagination has not spared itself, and the mounting of the precious stone is often more costly than the stone itself. This is an art which appeals to delicate minds, which the public does not always enjoy, preferring dramatic incidents to originality of expression and ingenuity of thought. It remains to be known whether to a real "votary" a jewel cut by Benvenuto Cellini is not worth more than a diamond, were it even the Regent. In art it is less the material than the workmanship that we have to consider. Without hesitation I should compare Theophile Gautier's stories to that little palace which he saw on the Grand Canal at Venice, and which he wished to buy: "Between two great buildings, there is a delicious little palace, having one window and a balcony, but what a window and what a balcony...lace-work in stone, scrolls, guilloches, and open-work which one would only think possible by means of a punching-machine, such as is used to make the ornamental paper put round bon-bons. A window and a balcony...it is not much but to a sculptor like Gautier, it is sufficient to charm the eyes of those who know how to look."

Flaubert's three stories have the curious merit of giving in little examples, and very perfect examples, of all the styles which have made him famous. A *Simple Heart* displays exactly the same qualities of minute and exact observations, the same unlimited fidelity of draughtsmanship, which distinguish

Madama Bovary. It is the story of a Norman servant girl Felicite, her fidelity, her narrow brain, her large heart, the way in which employers, relations, and all connected with her make use of her and owe her no thanks. *Herodias* is a sort of miniature replica of *Salambo* and contains some scenes of unsurpassable word-painting. The only defect of the story lies in its lack of dynamism. *The Legend of St. Julian*, the best of the three, has the same power over the mystical and the vague which is shown in *The Temptation of St. Anthony*. Says Prof. Saintsbury, "The excessive devotion of the not yet sainted Julian to sport, the crime and the dooms that follow it, the double parricide which he commits under the false impression that his wife has been unfaithful to him, his self-imposed penance of ferrying, somewhat like St. Christopher, and the trail—a harder one than that good giant bore, for Julian has not merely to carry over but to welcome, at board and bed, a leper and the Transfiguration and Assumption that conclude the story, give some of the best subjects in Hagiology. And Flaubert has risen to them in the miraculous manner in which he could rise, retaining the strangeness, infusing the reality, and investing the whole with the beauty, deserved and required. There is not a weak place in the whole story, but the strongest places are, as they should be, the massacre of the hart, hind and fawn which brings on the curse, the ghastly procession of the beasts Julian has slain or not slain (for he has met with singular ill-luck), the final "Translation". Nowhere too, is that other power noticed—the removal of all temptation

to say "very pretty, but rather added ornament" more triumphantly displayed".

Henry Murger is not so well in this country as he really ought to be. He has his place in the Romantic movement, coming into it by the side door, holding himself a little aloof in the company, and supplying an instructive comment on it. He shows us in his poets and painters and musicians the raw material of Romantics, with a sympathetic mockery, and he introduces us to a lively part of the audience which the Romantics gathered about them. It is only with Alfred de Musset that he finds himself quite at home. Mussette, he said, is Bernerette's younger sister. Like Alfred de Musset he can unlock the gate of tears as easily, as he can set free the spirit of laughter. He excels in his short tales and sketches which are for the most part "pure nectar." Asks Prof. Saintsbury, "Who can possibly, in his dullest or sulkiest moments take up the *Bohemian Life* without the certainty of laughter? Whether it is M. Mouton's ideas on journalism, or Schaunard's proposition to keep a tame lobster as a companion and helpmate, painting it red for the sake of cheerfulness, or the Pore Medecis's day book, with its extraordinary revelations, the inexhaustible gaiety is the same, and if the chapters of Mimi and Mussette are not exactly gay, they have a charm which is certainly not inferior to that of the lighter portions. The *Water-Drinkers*, with its revelations of the severer Bohemia, completes the picture appropriately from the other side, and the charming sketch of *Helen* should sufficiently rebuke those who assert that Murger could not draw a modest girl. Then there is the

third series of views, not of gaiety and amusement, not of passionate devotion to art, but of simple misery and failure, such as those given in the exquisite sketches *Francine's Muff* and *The Biography of an Unknown*. The single volume, at the head of which stands *Madame Olympe*, contains samples of great and most varied power. *Madame Olympe* itself is not of the first class, though it is amusing enough. But how graceful a leaf from the book of artist life is *How one becomes a Colourist*, and what a charming fantasy is *The Victim of Happiness*, the history of a too serious Mark Tapley, who is with the greatest difficulty kept from suicide in his despair of finding occasions for Tapleian jollity! *The Breton Flower* points once more Murger's mournful moral of woman's inconstancy; but how fresh and graceful is the treatment of the worn old subject! *The Enchanted Arm-Chair*, a little morality in a dozen pages, is quite of a different kind, yet equally perfect. In *Christine* there is tragedy, and of the trust. *Within Four Walls* gives the reverse of *The Breton Flower* and finally, *The First Amours of Young Bluet* draws the most incomparable picture of boyish love since Rousseau and Mademoiselle de Vulson".

Arthur Symons finds an almost English quality in Murger's humour. Says he "With him as with Dickens, for example, mirth runs easily into pathos, though, with him, more simply, with less parade of tears. He professes no psychology beyond the humorous or pathetic representation of a few emotions common to most people, giving us, as he does, youth's valuation of itself as the only quite important thing in the world, he fills out the type with a youthful exaggeration.

He writes to entertain, and he finds entertainment to hand in the probable enough adventures of a few young men and women living from hand to mouth, with persistent gaiety. If you look for realism, as the word has come to be understood, you will be disappointed. You will find instead a certain kind of reality, caught as it were in passing, an improvisation in which the faults of the artist count for something, in the suggestion of the mere instincts or accidents of nature: a human note, cry or laughter, which has its artistic value, as in some of the tales of Bret Harte, which are at once unreal and warmly human."

The partnership of Emile Erckmann and Alexandre Chatrian is well-nigh unique in the annals of French literature. Both were about the same age, born in the same part of the country, educated in the same school and so perfect is the art of these writers that it is impossible to discover anywhere in their productions the mark of two different minds. "We hold the pen by turns," they said, "and we should be surely puzzled, as regards many pages of our works, to say by which of us they were written." Their collections of short stories—*Fantastic Tales*, *Tales of the Mountain*, *Tales of the Borders of the Rhine*, belong for the most part to the group of village stories about simple folk in Alsace-Lorraine. "This land is a country of fantastic legends, wonderful feats of arms performed by the old lords of the country, huge feeding and tremendous drinking bouts—a district in a word, abounding in varied material for the painter of village life. These have been worked up by our authors in the works mentioned. The marvellous plays a

great part in these stories, and the fantastic element enters largely into their composition. They are literary pictures which remind one of Meissonier's paintings: his accurate precision of draughtsmanship, quiet dramatic truth of attitude and expression, perfect verisimilitude of costume and local colouring find their counter-part in Erckmann-Chatrian."

Alphonse Daudet belongs to that rare and fortunate class of writers who are both admired and loved. To many Indian readers he is known as the author of *The Last Lesson*—that intensely pathetic story which expresses a sentiment to which every bosom returns an echo. Never had Daudet used words so simple, so homely and yet it is hard to read them without tears. In reading *The New Schoolmaster*, a sequel to *The Last Lesson*, we must judge leniently the portraiture of the Prussian schoolmaster as a monster with wife and children to match. They could hardly be painted otherwise by a journalist writing in the first bitter years of his country's defeat. *The Clock of Bougival* castigates German solidity, or rather stolidity, in a way that Germans themselves may enjoy. *The Boy Spy* and *The Bad Zouave* remind one of Merimee's *Mateo Falcone*. But it is *Letters from my Mill* which represents Daudet best. It was the author's own favourite book for it always reminded him of the golden days of his youth. These short stories are simply tremendous trifles. They are bubbles, light, fantastic, iridescent, floating on the wings of poesy. A French cook, it is said, can prepare fine dishes out of nothing. Daudet resembles the French cook in that he can weave an exquisite yarn around a mere trifle. How slight is the foundation

of *The Pope's Mulè*! Just an old country saying going back to the times when the Popes had removed from Rome to Avignon. Yet what a work of art he makes of it! *The Goat of Monsieur Sequin* and *The Magistrate in the Fields* are veritable poems in prose and show that Daudet's prose is more poetic than his verse. In *Old Folks* we see Daudet smiling with a tear at the corner of his eyes. *The Two Inns* is a drama in miniature. *The Elixir of Father Gaucher* is a gem of humour—real humour, not French wit. The style of these stories is, inimitable. To try to cultivate the style of Maupassant's short stories would be the surest way to literary perfection, to try to cultivate the style of Daudet's *Letters from my Mill* would be the shortest cut to literary disaster. It takes a Ulysses to wield the bow of Ulysses and it takes a Daudet to write like Daudet. Much of the charm of these stories lies in their Provençal atmosphere. Says James Moore, "Those who have not visited Provence feel, after reading these tales that they have themselves bashed in the 'grand soleil de la Provence,' that they have sheltered from the boisterous mistral's blast; they have seen the dusty roads and the grey hills, the pines and ever-green oaks, have breathed the fragrance of the lavender and thyme, heard the shrill cry of the cicada and the wild cry of the curfew; they have lived with the people of Provence, joined in the farandole to the music of fife and drum, watched the long processions of priests, masked penitents and white-robed girls, enjoyed the jokes and thrills of the village bull-ring." Of Mistral's poem *Calendal* Daudet writes, "What is above all in

the poem, is Provence...Provence of the sea, Provence of the mountains...with its history, its manners, its legends, its scenes, quite an artless and free people who found their great poet before their death...And now trace its railroads, set up telegraph posts, drive the Provençal language from school! Provence will live for ever in *Mireille* and *Calendal*." These words, as Dr. Charles Sarsale aptly points out, are equally applicable to Daudet's *Letters from my Mill*. Yes, Provence will live in these stories just as Berry will live in the works of George Sand, Cevennes in the works of Ferdinand Fabre, Normandy in the works of Maupassant and Savoy in those of Henry Bordeaux.

"There is but one great art—to omit" says Stevenson. And Maupassant knows this art to his finger-tips. His short stories are miracles of condensation. Like the tragedies of Racine, they are like some naked runner without an ounce of redundant flesh. "In two thousand words," says F. C. Green, "Maupassant can make us experience in all our senses the glory of spring in Normandy, plunge us into the life and character of its peasants, at the same time developing a dramatic situation which illuminates the depths of an individual soul."

To give here a full estimate of Maupassant's talent for story-writing would be as difficult a task as that of carving a colossus on a cherry-stone. As a story-writer he deserves to be studied separately. It was with *Boule de Suif* that he first leapt into fame. When the fastidious Flaubert read the manuscript of the story he said to his worthy pupil, "Yes, young man, it is the work of a master, neither more nor less, originally conceived,

successfully executed throughout and written in excellent style. The setting and the characters are realised, and the psychology is masterly. Try to make a dozen like that and you will be somebody."

Maupassant's stories roughly fall into six divisions. The first and by far the largest division deals with Normandy, a province which has been annexed by the author almost as completely as Wessex has been by Thomas Hardy. Maupassant does not flatter his fellow subjects of the great Dutchy, but he loves them and knows them, and delights to talk of them—talking always well and often at his best. He describes the mean, shrewd and economical nature of Norman peasants in *Hautot Senior* and *Hautot Junior*, *The Piece of String* and *At Sea*. In *The Piece of String* a peasant is accused of stealing a purse merely because he is seen picking up something from the street and putting it into his pocket. As a matter of fact he has only picked up a piece of string. The purse is found and returned, but everyone believes that the sly fellow has had it returned in order to prove his innocence. He suffers for years from the accusation. *At Sea* deals with a Norman fisherman who refuses to cut a rope that is crushing his brother's hand, for the anchor would be lost. Another excellent division of stories deals with Maupassant's experience of 1870 which was from the angle of the countryman who sees his province invaded by the Prussians. The greatest of these stories is *Boule de Suif*. It relates how some respectable persons, fleeing from the Prussian wrath are glad to eat a prostitute's food but afterwards, having coerced her into degradation, for their own profit refuse to

share their food with her. Putting the unconventionality of the subject aside there is absolutely no fault to be found with the story. It is as round and smooth as the prostitute-heroine herself. Says the Earl of Crewe "The economy and clearness of description, the sharp characterization, the whimsical pathos and the scorching satire, place this first-fruit of genius almost above criticism. It is hardly necessary to repeat that it is a late episode of the War of 1870, from which no Frenchman or Frenchwoman emerges with credit, except for such left-handed honours as attach to the poor heroine. It says much for the French sense of humour, that irony which so ingenuously pierces all classes in civil life was not only forgiven but enjoyed." *Mademoiselle Fifi* is reminiscent of *Boule de Suif*, but the tragedy this time is at the invader's expense. *The Episode of Walter Schnaffs* is humorous and two-edged. In *Two Friends* two peaceful citizens, united in their love for fishing with bait, leave the circle of the besieged city of Paris in order to satisfy their taste, and while they are fishing and chatting, are arrested by Prussians and asked to give information, and when they refuse, are shot, and at their feet is the tin pail which contains the little fish they have caught. *The Savage Mother* is a sombre story of rustic vengeance on the invader. It tells how a French mother, hearing that her son has been killed in the war, sets fire to her house containing four German soldiers quartered upon her, having previously obtained their names in order to send them to their mothers, just as she received news of her own son's death. Next comes the result of Maupassant's contact with official ministries

and with the existence of petty bureaucrats and bourgeois (*In the Family*, *The Heritage*). The Parisian high life (*The Useless Beauty*) and fast life, particularly, the ruses of women (*The Hairpins*, *The Rendezvous*). Travel, especially on the Riviera, furnished some excellent backgrounds (*Jules Romain*, *The Olive Grove*), Africa and Italy supplied very light loves (*Allouma*, *The Rondoli Sisters*). Finally come some horrible and grotesque stories. "It is a singular fact," remarks a critic, "that so far as Maupassant is popularly known in England, he is specially quoted as the master of the grotesque and horrible, a sort of French Edgar Poe. This belief, which seems to depend on a single story, *The Horla*, is curiously ill-founded, and must be disproved. Maupassant only wrote four or five supernatural stories, and nine or ten relating to crime, and it may safely be said that except two powerful sketches, *The Vagabond* and *The Devil*, none of them rank among his best work. The vampire tale of *Le Horla* gained a quite factitious notoriety through its supposed bearing on the attack of general paralysis which so tragically closed its author's career. But on the testimony of his mother, Maupassant was perfectly well and cheerful when he wrote *The Horla*. In any case it is not a very alarming fantasy, and it belongs rather to a class of semi-pathological studies. *Fear* has some good moments, especially when the ghost of the slain poacher is believed to be prowling round the lonely forest-lodge, and the keepers, the bravest of men as a rule, are half-maddened with terror. *The Inn*, an Alpine scene, is a commonplace story enough. In fact, whether the subject relates to crime or to the unseen, we

miss the deep authentic thrill which distinguishes such master-piece of horror as *Uncle Silas* or Henry James' appalling *Turn of the Screw*. Little need be said of the above stories which are really pathological studies, such as *Who Knows?* which treats of a madman's grotesque illusion. A *Divorce Case* and one or two of the same sort. *Little Rogue*, a longer tale, describes the atrocious crime of a previously reputable citizen, and contains at least one powerful situation. But the fact is that the grisely shapes which haunt the debatable land between the kingdoms of Vice and Crime and Madness can hardly be focussed for purposes of artistic fiction. People curious in such *arcana* will be better advised to collect facts from "the intelligent police officer" in charge of an actual case, and pathology from a Charcot or a Crichton-Brown. *The Madman* which relates how a venerable judge was in reality a homicidal maniac, guilty of countless untraced murders, is only remarkable as affording perhaps the sole instance in which Maupassant, intending to be impressive, is positively ridiculous. Still the false notes are few, and this branch of the subject would have needed little notice, but for the accident of its undue prominence in this country, which is unjust to a great artist."

"By employing the short story form," says F.C. Green, "Maupassant was able to handle situations and characters so slight, so ordinary, almost so commonplace, that no great novelist would have exploited them. Some of the lesser Naturalists, it is true, attempted to do so with unfortunate results. That was because they were not even writers of talent, which is a recognition

not simply of one's own limitations but of those imposed by one's medium. Maupassant, being a genius, was at once unconscious of any limits to his own creative powers and instinctively aware that they were not those of the novelist. He discovered that in order to write perfect short stories it is not necessary to imagine queer situations for ordinary people, or queer people in ordinary situations. By portraying quite ordinary people in contact with very ordinary situations, he found that he could all the more convincingly interpret, throw into relief the essential queerness, not of things or people, but of life itself. This is surely what he meant by that passage in *An Evening* where he refers to "certain encounters, certain inexplicable combinations of things" which "without appearing in the slightest degree exceptional, assuredly contain a greater quantity of life's secret quintessence than that dispersed through the ordinary run of events." Such material, he knew, does not readily lend itself to the art of the novelist, for very few memorable novels have been written about ordinary people in ordinary situations. Yet think what Maupassant extracts from his drab people, their dingy *milieu* and their everyday domestic situations from those wretched clerks, shopkeepers, peasants, and their squalid money-grubbing, from the frowsy little ambitious and amours of their women-folk. What inoffensive, uninteresting ingredients are these till properly combined by the cunning of the artist and detonated by the spark of his genius."

"A story of Maupassant," remarks Arthur Symonds, "more than almost anything in the world, gives you the impression of manual dexterity. It is adequately thought out, but it does not impress you by its

thought, it is clearly seen but it does not impress you specially by the fidelity of its detail, it has just enough of ordinary human feeling for the limits it has imposed on itself. What impresses you is the extreme ingenuity of its handling, the way in which this juggler keeps his billiard-balls harmoniously rising and falling in the air. Often, indeed, you cannot help noticing the conscious smile which precedes the trick, and the confident bow which concludes it. He does not let you into the secret of the trick, but he prevents you from ignoring that it is after all, only a trick which you have been watching."

Maupassant's style presents the high water-mark of French prose. "No modern writer has made more rational use of his splendid inheritance, the French language, that unrivalled medium of logical, epigram-

matic and nervous expression. He himself has explained his simple principle. There is always one word, and one word only, to express a writer's full meaning, and that word has to be found. It is useless to attempt picturesqueness by using strange or obsolete terms; true originality and force come from the arrangement of plain and familiar words according to their exact value and rhythm. An admirable precept, for once in a way illustrated by its author's unvarying example. Guy de Maupassant will long be remembered as an extraordinarily skilful and original writer of stories: it should not be forgotten that nobody of his generation has done more to maintain the purity of the French tongue, which as he said, flows through the centuries in a limpid current, into whose waters the archaisms and preciosities of succeeding generations are cast in vain."

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ROBOTS

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BY PROF. H. E. NICHOLAS DE ROERICH, Naggar

"'Eric', the Robot, was exhibited for the first time in England at the Schoolboys' Exhibition. It can fire a machine-gun at command."

THIS is the caption under a photograph of a steel monster, which recently appeared in one of the local newspapers. In the photogravure section of the *New York Times* is depicted a scientist of Massachusetts making some complicated calculations and the caption says that he is inventing brains for a robot. Thus in all corners of the world humanity is not preoccupied with devices of self-perfection but is busy with perfecting monsters which should replace man in various fields. Thus the very quality of man's labour is substituted in our civilized world by conventional properties of soulless automats.

Many millions of unemployed and hungry ones are in search of labour, ready to apply their energy and skill to any work, only to be saved from want and hunger. But they are threatened not only by living competitors, but brains are even invented for some robots. Is it possible that to all calamities and malicious confusions man's trend of thought will be directed chiefly along the lines of soulless mechanization, forgetting the true meaning of their earthly destination?

Music is canned, art is on films, lectures are on the radio, ships run without captains, bombing aeroplanes fly without a pilot, and a climax of mechanization and crown of militation of the human spirit stands the

war through poisonous gases and biological extermination of all that lives. The old ordainment that all living should live, begins to appear as something out of date. Instead of mighty symphonies and inspiring operas the saxophone is howling and men move slowly in the mechanical "danse macabre."

We want to think that this is an exaggeration. Perhaps, the invasion of robots under various garbs and masks is not as threatening, but to this effect testify many newspapers and communications from all parts of the world. From everywhere reach us wailings not only about the unemployment, but also about the deadening of the spirit. The inspiring spiritual leader T. L. Vasvani regrets in the *Woman's Magazine*, *Mira*, the rapidly growing tendency to cynicism. He pointed out that hero-worship was the basis of an individual's advance and a nation's progress. Cynicism was a form of disintegration. Our need was a new integration of thought and life." He had rightly referred to cynics as "crows." Hero-worship was the spring of national life.

From a different part of the world echoes: "We want a heroism which is heroic in its own secret thoughts. We want heroes who slay dragons in private. We want royal courage which strangles an unworthy impulse as soon as it is born...It must be his nature to be heroic."

And we also hear: "Look around! There is chaos. There is depression. There is despair. We need reconstruction, regeneration, rejuvenation. The ancient Bible prayed: "*Tamaso ma jyotir gamaya*"—through darkness lead us unto light. Yes, the path to Light passes through the realm of suffering and sorrow!" Verily, this path is being fulfilled. Darkness became so dense that drowning in it, people cease to desire light. Under the eyes of hungry hecatombs of grain are being burnt. Millions of cattle are being destroyed in order to clear them out of the way for some speculation and it is argued that some people who will remain, will derive an unusual benefit from this procedure. But who will it be, who will survive and remain? And will he not then encounter some long ago wound up robot and will the latter not smash his head by his usual mechanical movement, while the last mechanical record will be finishing playing a jazz on the theme of Chopin's Funeral March?

At the same time despite all these terrible signs we cannot be pessimists. We know that the robots will manifest themselves in all their mechanical ignorance. Precisely they, as it already happened, will stop the traffic. They will not deliver an urgent message; they, rusty from fog, will steer the ship towards a fatal rock. It is difficult to imagine, who will prove to be more destructive—the robots wound by a mechanical hand or that anticipated in human biological war, which is discussed in the newspapers.

Perhaps some people hope that nothing altogether will remain of our civilization,

not to mention culture. But then the shameful pages of newspapers with their columns about poisonous gases and biological warfare would decay in first turn. I recollect how H. G. Wells, making a speech at a dinner, said: "Do not be surprized, if this piece of glass shall some day become a rarity for somebody!" This joke expressed a genuine irony in regard to sad reality.

And still, above all robots, above all vipers of godlessness and dark ignorance beautiful hearts of co-operation are born. True, they are rare. It is also true that everyone who enters this path encounters many difficulties. Black stones are showered at him. All robots and venomous man-haters would like to see destroyed everyone who thinks of creative co-operation. There is not even a shadow of a possibility for the dark ones to convert to their faith or rather atheism, those young ones devoted to the true cognizance of the heart. Therefore darkness condemns them to annihilation and there is no such malevolent invention and slander which would lose the opportunity to destroy each ray of light.

But the ancient Rishis have foreseen precisely this hour of darkness which is the testing stone for those in quest of Light. These seekers of the good know that these obstacles are not accidental and must be conquered. Amidst true seekers there are also many pseudo-seekers. There are many of those Nicodemuses of the Night, who whisper sweet words at night and are ready to betray at day time. Give them the smallest test to express their own tendencies and at once they will disappear into the abyss from where they came.

Ask whether this Nicodimus would sacrifice for the sake of the good a night's sleep and he will hasten to disappear in order not to burden himself with the slightest effort. But not for them lives man. People live for the sake of those devoted hearts, the mere mentioning of which multiplies one's strength. Those who cling to darkness will abide with it, but those in quest of Light shall reach it despite all dark obstacles.

The Book "Fiery World" ordains: "Someone supposes that he can attain cosmic consciousness, but let him rather think of the purification of his heart. Let him not imagine himself as the conqueror of Cosmos, but let him desire to purify his consciousness from dust. One cannot penetrate beyond the boundaries of the law without the desire to approach it transfigured. Precisely the baker of spiritual and physical bread must not think only as how to satiate himself.

"A physician advises a convalescent not to think of the past sickness and persuades him to think of the future and happy circumstances. Thus not only physically but also spiritually every reminder of the past sickness is cast aside. In all cases of life it is advisable to use this plain method. Especially during fiery activities when the fire is a tremor from darkness, one should not think of darkness and its reaction on fire. The manifestation of the future will kindle the heart. The most depressing can be dispelled by the future. Fools scream about

a finite life but can eternal life end? So many horrors must be committed in order to infringe life! Even beasts dare not be reduced to dust of an abyss.

"Amidst psychic diseases, the most disagreeable and almost incurable are treason and sacrilege. Once a traitor always a traitor. Only the strongest fiery blow can purify such contaminated brains. If such criminal state occurs from obsession, such cause is not consoling either. Can one imagine co-operation with a traitor or one who commits sacrilege? They are like a plague in the house. They are like a decaying corpse. Thus the Fiery World has no consolation for traitors and blasphemers.

"Courage coordinates with caution, for else courage will be madness and caution will turn into cowardice. Those who imagine the entire complexity of the fiery waves can evaluate the advice of caution. A Yogi does not forget the caution, for in it will be contained the respect to the great element and reverence for the World of Fire. One can see how one has to strain caution passing amidst rows of subtlest vessels. If these products of fiery work demand such care the fiery waves themselves multiply the path of our heart's observation." Precisely through this observation of the fiery heart and vigilance one can unerringly discriminate where lies this life-creating striving and where is the mechanical seal of the robot.

My friends, many robots are at work now. There are all kinds of conventionalities, deadening forbiddances and rusty creaking of wrath and all other properties of mechanization and all kinds of technocracies—all these dark evils will be conquered by the fiery heart. When I think of you, who gather friendly in the name of true peace and co-operation my heart always fills with joy. Working all day, giving your energy sometimes to routine work, you find strength to gather in the evening with all the vitality of spirit for uplifting spiritual deeds.

Honour to those who inspire you to strive to these achievements, honour to you who find within yourselves the indefatigability and patience to transmute the routine of life into a radiant, beautiful garden.

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SANSKRIT INSTITUTIONS ON OLD LINES

BY. SRI K. SUNDARAM AIYAR, B.A., B.L., *Jamshedpur*

SCATTERED here and there through this vast country there are religious institutions conducted by the many traditional heads who still proceed on lines handed down from generation to generation, which teach by rote the *Srutis*, the six *Vedangas*, the *Vyakarna*, the *Mimamsa Tarka* also the *Agamic* literature—Saivic, Vaishnavic and Sakteya. The ordinary *kavyas*, *natakas*, *chompus*, *alankaras* are also being taught to pupils by their masters during the ordinary course of life. It is known to everybody that the number of these are dwindling day by day.

The reasons are many. The pranks of time have lead to this. It is worth while to take up the cause of these "Antedeluvian relics of an ancient past."

For hundreds of centuries the vast literature having within its range all branches of knowledge have been taught by teachers to many an eager pupil; the illuminated experience of the sage minds of the past. To-day with mechanical conveniences knowledge has been broadcasted to a degree unheard and unthought of. The printing press has been the greatest factor in the spread of knowledge. The language of Sanskrit has also been not insusceptible to modern devices. To-day the message of the Aryan civilisation has spread out to all climes and spheres of the world.

Due to a variety of circumstances for the last century and more the old method of teaching has become out of vogue. It still persists in some form or other.

In pedagogy the relation of the teacher and the taught in whatever sphere of knowledge should be very intimate if there is to be sound imparting of knowledge.

Especially in the case of Sanskrit in the general schools it is found that the method that has been followed in imparting at least the elemental rudiments of Sanskrit have not been satisfactory. It can be candidly and safely asserted that the thousands of students who have learnt some thing of Sanskrit practically cannot understand any work in Sanskrit without the help of any translation or other means. Eminent orientalists, both Western and Eastern, testify to it.

The one easy answer that is given is that the language is very hard and so forth. It is rather the method of imparting that is lacking than something difficult in the language itself. Further it is one of the very many subjects for examination. The course is gone through in a hurry to get through the hurdle of examination. Naturally the training is imperfect.

Likewise in the Oriental Diplomas now being granted to those who are able to get through certain prescribed courses of study based on the "present system" it is found that those in possession of such diplomas are far behind the average student who has gone through the old traditional lines under a preceptor.

Is it not time enough to give a more thoughtful attention to the subject and see that whether it is not possible to adjust the system coming down to us for so many centuries instead of simply brushing it away as out of date. Is there anything in human values that is once for all settled? Is there anything inherently at variance between the "Modern" and the "Ancient"?

Let us simply think of the words of the inspired poet Kalidasa and pray for the blessings of Him that there is nothing incompatible between the ancient and modern.

THE TRAVANCORE UNIVERSITY

ORIENTAL MSS LIBRARY

TRAVANCORE is one of the well known and famous seats of Sanskrit learning. Its Maharajas have been liberal patrons of art and literature from early times and among them there were some who were distinguished scholars, artists and musicians and composers. The Palace Sanskrit Library which has been in existence from very early times is one of the institutions frequently resorted to by eminent scholars for reference and instructions. These traditions are still maintained. When the Travancore University was established over two years ago, one of the objects of this Temple of Learning was the promotion and encouragement of Sanskrit learning. It was with this object that the Government decided to open a Library for the collection of Oriental MSS, especially of a rare description, much valued in learned circles. This work of collecting these MSS was entrusted to Pandit R.A. Sastri, a reputed Sanskrit scholar himself, who has more than 50 years' experience in this task he has been executing for some of the Universities and Indian States. As a result of his tours and labours, there are in this University Oriental MSS Library 8,000 volumes of rare MSS in all branches of learning. So, the youngest University has the largest Oriental MSS Library.

As I am one of those who take a good deal of interest in the collection and consolidation of literature on our ancient sacred tongue, I often pay these seats of culture visits whenever possible. The other day I paid a visit to the Institution of Orient MSS

of the Travancore University. I must congratulate those responsible for the excellent building where these treasures are housed. It is impossible to find a more commodious or spacious house, with rooms neat, airy and convenient in every way. I believe in these gems of thought which are enshrined in our ancient literature—quintessence of human experience, knowledge, culture and learning, comprising what a European savant described as "Indian Wisdom." When I visited this library, I saw by merest accident Mr. R. A. Sastri also there. He had come with a few MSS and was giving the local Pandits instructions as to how they should be preserved and what those MSS were. I was, therefore, glad to meet Mr. Sastri and gain from him very useful information.

I was interested to learn that Mr. Sastri had brought some very valuable MSS as additions to the Library. The first book to which my attention was drawn was a rare work on Astronomy. The library is the proud possessor of another work on the same subject, *Al Majesty* which was in original Arabic. This was written during the time of Akbar the Great who was not only a conqueror but was an illustrious Ruler who has left indelible marks of his sound statesmanship and administration as well as his versatile scholarship. More than all this was his catholicity of spirit and religious toleration. Another MSS to supplement *Al Majesty* has now been brought by Mr. Sastri from Rajputana side. This

work was first in Greek and was rendered into Arabic by Sayaju's Pas by the order of Abdul Ahas Ahasahe. Those ancient people had taken sufficient care and trouble to let their descendants know something about it. For, it is inscribed at the end of this work that the copy was compared by Savitba Vithikas. There is a Sanskrit rendering by Nayanasuko Upadyaya which was written in Akbar's time. This work is in three *Adhyayas* or Chapters and has 59 excellent Geometrical diagrams to illustrate the Astronomical portions treated. The Diagrams are exact to the point and appear to have been drawn with scientific exactitude and thoroughness and, more than all this, they are as fresh as if they were drawn but yesterday. I would request local Astro-

nomers and Geometricians to examine these neatly drawn diagrams and see how far they tally in scientific accuracy with their notions. The University authorities ought also to see that these diagrams are carefully examined by sympathetic and patriotic scholars with the help of Pandits if necessary, and thus bring about closer and better contact with the old and the new. There is no doubt of the fact that these are valuable documents which have the unmistakable impress of some Pandits who were learned in those days in Astronomy and allied subjects.

Another work remarkable for its artistic sense is one on *Bhagavat Gita*, or Lord's Song. This is complete in its Eighteen Chapters. The uniqueness of this work

consists in this fact that for each Chapter there are two Diagrams or *Chakras*, as they are called. Most of these are circular in shape. All these are hand-drawn. They are all of uniform dimension, namely, $1\frac{1}{2}$ inches in diameter. Each *Chakra* has a number of carved drawings which defy description. Each *Chakra* has a different design and plan so that no two are alike, though, as I said, the length of the diameter of all these is the same, namely, $1\frac{1}{2}$ inches. It is said that each *Chakra* represents the essence of the Chapter to which they are prefixed. According to spiritual theory each *Chakra* ought to have *Beejakshara* or seed letter. But it is a great question whether in the delicate drawings portrayed *Beejaksharas* are also reproduced. This is a matter for a close and thorough examination by experts in the line. What strikes a lay man is the extraordinary ingenuity of the artist whose His legal of symbolic culture is of a cryptic kind not susceptible of understanding by ordinary persons. It would appear that an eminent and highly cultured Indian lady in Madras, when she saw the delicately carved diagrams on the tanned palm-leaf, was so dumbfounded that she wanted to take photographs and utilise them in the borders of Saris of Indian ladies. She was so enthusiastic that she was about to send for an Englishman, a Manchester businessman, who was in Madras at that time, and furnish him with photographs to be used for borders in Saris. But the necessary permission was not granted to take photographs for the reason that the MSS belonged the Travancore University on whose behalf Mr.

Sastri had secured it in the course of the tour.

As for the antiquity of the MSS there is no authentic record to trace. But it is believed that they formed part of the valuable collections of the Vijayanagar Emperors who were great and liberal patrons of art and literature in the thirteenth century A. D. The natural presumption is that Brahmins and other schools who left the Empire after the full found shelters and settled themselves along the banks of the Thungabhadra river from where Mr. Sastri got the MSS. Mr. Sastri added that he had been trying his best to get the MSS for the past many years and that he was able to secure it now through the Grace of Sri Padmanabha to His Dasa.

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ADULT EDUCATION

BY SRI V. SANKARA AYYAR, *Kanuthi*

OUR country, India of to-day, is not the India of a few years before. Political consciousness of the masses has been now awakened to some extent. But, with the masses illiterate, India cannot hope to attain her political aspirations. So, teachers can try their best to remove mass illiteracy through association and instruction during vacations or after school hours as they are in the educational field.

The majority of our adults in villages are working classes, farmers or labourers. They exhaust their full energy in working for their livelihood. So, teachers must approach them willingly. No effect will be produced by any amount of teaching unless the teacher commands love and respect of his adult students as their real well-wishers.

"The true teacher," says Dr. D.V. Roy in the *Prabudha Bharata* "must be a real psychologist being interested in studying the children's behaviour. The teacher should observe the peculiar interests and inclinations of the pupils and see how these can be cultivated and ultimately used for broader social and national purposes."

So, the aim of education should always be the betterment of humanity. If we carefully examine the growth of mind of the adult, we will notice that his mind has developed through his personal experiences which he might have undergone during his past life. The adult can wage war with difficulties and overcome them by his cleverness. He has confidence in his power.

As the individual's experiences are limited, he must be made to understand the experiences of others which have made humanity develop through the ages.

The main aim of the teacher here is to convert these illiterate adults into better citizens. The teacher should train the formation of right habits together with a knowledge in the Three R's (Reading, Writing, and 'Rithmetic) and civic duties. Education must be connected with life and its experiences.

We acquire literacy because we want to utilize our new power to enable us to live a better life both in work and in enjoyment during the leisure hours. If it were possible to do this without learning the Three R's, there would be nothing wrong. But literacy makes the attainment of the objective much easier.

If the nation has to take a right step towards progress, each and every one should be interested in the politics of the nation. People must know who their leaders are and where and how they lead them. An hour in a day utilized for adult education will be the social work. "Where there is a will, there is a way." Let teachers get into the field and try to do their best. But since they are also human beings, they must be given some privileges. The work is not so easy to do since adults will not be ready to receive instruction and disappointment will be the fruit for some time to come. Experienced teachers only must be entrusted with this work as they have to deal with adults of different types.

Each set of students should have one teacher assigned to them who will know the teacher intimately and to whom they will readily reveal their difficulties and get his appreciation and encouragement. Hence, as a rule, *one teacher for one class* should be preferred. The teachers in Secondary (High and Middle) schools are the right persons to do this task of educating the illiterate masses as the destiny of the nation is said to be in the hands of these educated classes.

To attract the adult students, the teacher should be provided with gramophones with records, magic lanterns and such other things which will amuse the adults. Through these devices the adults should be drawn to the school. The teacher himself may prepare slides to teach the alphabet. The night time, say one hour, between 7.30 and 9 will be better.

I shall summarise everything and state hereunder which the authorities, I hope, will take into their consideration and do the needful for the uplift of the nation.

(i) Every Secondary (High and Middle) school should have one adult school attached to it having at least a strength of twenty students aged between sixteen and forty five. This must be one of the main conditions for the assignment of grant for each year to that school.

(ii) On all working days, this school should work one hour in the night between 7.30 and 9.

(iii) It should be under the immediate supervision and control of the Headmaster of that school.

(iv) One of the experienced teachers should be relieved of his work for one full

session (preferably the fore-noon session) every day, to compensate for his night work.

(v) The Government should meet the full net cost of such night schools.

(vi) (a) The first thirty minutes should be devoted to stories, current news, etc., which should be interesting and amusing the adults, as they would have been tired after the day's hard labour. Magic lantern lectures, songs (vocal and instrumental), dialogues, dramas, etc., will also amuse them.

(b) The next fifteen minutes may be devoted for teaching reading and writing.

(c) The last fifteen minutes may be spent in teaching arithmetic which will be useful to the adults.

N.B.—After some months, the adults may be asked to study themselves small story books from the library placed in the classroom for the purpose during the latter half. "For all who wish to learn, the school is the centre and the school library is the force."

Thus every Secondary school can turn at least twenty illiterate adults into literate ones every year. There are about 600 secondary schools in this (Madras) Province and so there is every possibility of converting $600 \times 20 = 12,000$ illiterate adults into literate ones. If the Government are keen about adult education, they should take the bold step of insisting on all the Secondary (High and Middle) schools to have an adult night school attached to them. With such a large out-turn of literate adults our country can hope to achieve her political aspirations and introduce many much needed reforms in the social and political spheres. Let God grant the authorities concerned, the courage and will to take the earliest step for the betterment of our illiterate adults, the present citizens!

THE NINTH ANNUAL CONFERENCE OF THE ANANTAPUR DISTRICT TEACHERS' GUILD

THE Ninth Annual Conference and General Meeting of the Anantapur District Teachers' Guild was held on Sunday, the 25th February, in the Municipal High School, Tadpatri, which was tastefully decorated for the occasion. Twenty-four delegates representing five out of seven of affiliated associations were present.

WELCOME ADDRESS

After prayer Mr. P. Venkatesan, B.A., L.T., welcomed the delegates as follows:

"I have been given an opportunity to welcome you all, brother teachers, on behalf of the Municipal High School Teachers' Association, Tadpatri, and on behalf of the Anantapur District Teachers' Guild, to take part in the deliberations of the Guild this year. Though our Guild does not contain as many associations as those in other districts, yet I am proud to say that our Teachers' Guild has been doing most solid work in perfect silence.

"In spite of the poor attendance at the last annual conference, the year passed on smoothly and silently. We may say that this is mostly due to the fact that our profession is such that, guided by the Educational Department, we cannot have any individual say against the instructions of the department. So smoothly the work went on. But we, teachers of the Municipal High School, Tadpatri, felt our pride touched to the quick, when we found that the teachers of the Municipal High School,

Tadpatri, and Sri C. Ranganadha Aiyangar alone constituted the General Body of the Teachers' Guild last year. We wanted our presence felt by our brother teachers in our sister institutions in the district and so declined to vote offices to teachers in absentia and also invited the Guild to hold its deliberations this year here itself. We are glad that this had its desired effect. We note with delight that the call to attend the conference is better responded to this year than last year.

"Times are changing. Reforms after reforms are introduced month after month, nay, day after day. What appeared two years ago to take a decade for its introduction, have become realised facts during the short regime of the Congress Ministry. Years of persuasion of Mahatma Gandhiji to make Hindi the *lingua franca* of India could not make people take to it so speedily as the few appointments created by the Congress Ministry during their short regime. Despite the agitation against the introduction of Hindi in the various schools, we are glad that the present Government has not interfered with the introduction of Hindi but have made it an optional subject.

"Another reform which has been speedily introduced during the Congress Ministry is the teaching of the non-language subjects through the mother tongue. As I have felt, I hope that my brother teachers would also have felt, that by its introduction, the language difficulties in the study of the subjects, in the understanding and answering

of the question papers in the examinations are very greatly removed. But I regret to point out that the standard in English, a subject in which there are a greater number of failures than in any other, would in course of time become enormously great. I regret to point out also another defect in the system. Owing to the situation of the districts near the borders of the districts talking various other languages, pupils of a particular part do not use the same provincialisms as those of other parts. The bad effects of this system were keenly felt by our S.S.L.C. students who appeared for the last Public Examination. We hear with regret that there were students who got marks in single digits in the mother tongue!

"I do not want to dilate upon the Wardha Scheme or the introduction of Basic English into the schools and detain you from taking part in the more serious deliberations of the Conference. I once more welcome you, on behalf of the Municipal High School Teachers' Association, Tadpatri, and the Anantapur District Teachers' Guild to take part in the deliberations of the Guild."

THE DISTRICT EDUCATIONAL OFFICER'S OPENING ADDRESS

"Last year in March, before I had taken charge of the District, I had the privilege to attend the Annual Conference of your Guild. I won't be true to myself if I were to express my feeling that it was all satisfactory. And some of my friends here may be aware of the humble part that I have been playing in bringing to the notice of the teachers the need for making the Guild a live thing.

"These parts are backward in many respects. Consequently probably it is not a matter for surprise that even such Guild Meetings are not in such forward position as one would like them to be. However, it is never too late. Times are changing, and great upheavals are taking place around us and it is up to us to do our bit to shape things for the better. There is one redeeming feature—though the whole District is not active, you find here Mr. C.R. who is all activity in the cause of the profession. Probably this is also in conformity with what we see all over. Though the mass of the people are indifferent and sceptic as to what is the net result and gain to them, a few individuals like our worthy President make up for the loss in the other directions. Their whole-hearted devotion to the cause and ceaseless activity is a thing which everyone has to admire. And nothing would give persons like me greater pleasure than to see that this spirit is injected into every member of the teaching profession.

"It has become more or less the cry—I won't say fashion—of the day that all is wrong with our educational system. I challenge the statement. Was there any time or will there be any time when people will say that our Educational system is perfect and that all is well with it? Education is a dynamic thing. It is living and so as in life it has to fully adjust itself to the changing times. We forget that education is a social factor. When the attitudes, ideas, emotions and feelings of society change, automatically the school which is only a reflection of society will change. It is not enough if you and I say, simply

indict the system. As responsible people, we should not be carried away by emotions or stunt ideas but should be able to weigh things in a cool, intellectual and academic atmosphere. I feel that, as true educationists, we ought to have the moral courage to face problems and assess them without fear or favour. If we are true to our profession we should not allow ourselves to be dominated by people outside the profession. It does not mean we should reject ideas simply because they come from a layman: but I only mean there is a limit to it. And hence I believe that educational system has not been and is not so bad as it is depicted to be now. I do grant there are defects here and there. It is a huge building. Petty repairs and constructions have to take place to keep it in a state of repair. Whitewashings, colour washings have to be done: but to demolish the whole thing in the hope of building a concrete structure—these structures you all know are so bleak and inartistic—is not wise. It is this system of education you want to condemn that has given to our country some of the great men who have made a mark in the world. After all the system is not everything. You and I have plenty of opportunities to make the education that we impart real, and useful. The human element that is involved must make its appeal in any system of education. Nothing prevents us from striking that appeal in the work, that we do day by day. The system does not prevent a teacher from knowing the names of pupils of his class, his home life, his games, his hobbies it does not prevent us in participating in the pupil's joys and sorrows. If only

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we could rise up to the heights of our profession in all humility and sincerity, no system can be a bar to progress.

It is more or less agreed by many people that our secondary education is not all that is expected of it. I take it that secondary education is that which follows 'primary'. It is only next to primary. Unfortunately education has come to mean in the present day topics as something that must give a return in values of rupees, annas, pies. It is a matter for regret that such a low opinion should be attached to education. We should not forget that employment is only an end sought by an individual and education should not and need not be synonymous with employment. If then you assess the worth of a pupil in the Sixth Form in the modern days and the one who was in the Matriculation class, you will find the modern boy much more enlightened, much more informed, much more imbued with ideas of social service. Some of you may differ. It is my honest opinion. It may be he cannot recite *Paradise Lost* or *Pilgrim Progress* as well and as efficiently as some of you did. But consider the number of pupils in these days in each form, how many appeared for the Matriculation Examination and the modern days. I am just touching the point for you to think over. It is true that in the craze for employment pupils have left off their latent talents and capacities and have taken to mere literary learning for which they are least fitted and the result is they are neither fish nor flesh. And the public and the Government have realised the need to rectify this defect and they have been at it

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--but unfortunately the state of affairs has come to a standstill. When the diversification does take place, you will see what amount of opposition you will get from the public, because the public have not yet got out of the rut. Anyway, when the thing comes up, I hope we will be able to stand true to our profession and do what is right for the individual, for the parent and the country. Connected with this, you have the various problems, like medium of instruction this is now a problem for administration, especially when communities speaking different languages are found in a unit—the teaching of Hindustani, the Wardha scheme of education, new Elementary Education syllabus, the attitude to be taken by teachers to redress their grievances, etc. These are matters to be discussed at conferences like this. I declare the Conference open.

PRESIDENTIAL ADDRESS OF

SRI S. VAIDESVARA AIYAR, B.A., I.L.T.

"Since last we assembled here, two things of great importance have occurred, which have indirectly affected our department. I refer to the war in Europe just now and the consequent resignation of the party in power from the reigns of Government. Though we are not directly concerned with their resignation, and though as an organisation we owe no allegiance to any particular political party, still the resignation has brought about a stagnation in the field of education also.

"You are all aware that in September last a Conference was held in Fort St. George for the purpose of considering the

reorganisation proposals, and that the various sub-committees had submitted their reports by the middle of October last. Before the Government could come to final conclusions, it had resigned, and we do not know what the fate of these proposals will be. Though the Government as a body could not have deliberated on these proposals, still the views of the then Minister of Education were well known. On the basis of these, it appears to be that it would be better if the Government came to some conclusion and published their views and invited criticism from affected parties and the public. In the light of the criticism, the Government may formulate their final proposals, instead of waiting for the solution of the political question, which seems to be receding backward. With the announcement of "Dominion Status" as the political goal, the existing Governments may easily work up towards the ideal of a "Dominion Status" in Education, taking the phrase to mean the preparation of the child for a thorough citizenship of the future State. The reforms are already overdue, years and have been spent in criticising and examining the various schemes, and it seems to be highly desirable to take up the work of re-organisation without further delay. We are all agreed on the broad lines of reform: The middle school stage to consist of four years, including the present V standards; a craft-biased curriculum throughout the course; a preparatory course in the IV Form common to those who go to the pre-University course and those who go to the technical course; bifurcation at the beginning of the V Form and courses to cover the V and VI

Forms for those who would go to the University and for those who may wish to appear for the Public school final examination. All of us are agreed on those broad lines of reform. There is to be elasticity for enabling those who make mistakes and wish to change their courses. The S. I. T. U. has also blessed the scheme. Under these circumstances, it remains for the Government only to look into the financial aspect of the scheme and sanction the same.

The question of instruction in the Hindi has been finally solved and the Government has set at rest the agitation against it by making the study optional. It has served the purpose of a conscience clause, and parents can now ask their children to learn the language with the consciousness that it would be useful to them later in life. The Government communique is useful in one respect that it has brought out the opinion of an impartial Government like the present one about the usefulness of learning the language for all India purposes and for the extension of facilities for learning the same in the higher forms also.

Next there is the question of elementary education, and the several measures adopted by the Government for improving the same. The problem is sensational because there are about 21,000 aided schools for boys and 1500 schools for girls with a school strength of 13 lakhs, out of a total of 24 lakhs, and the number of teachers employed is about a lakh. Under such circumstances, it is no wonder that the problem is colossal both from a financial and administrative point of view. Under such circumstances, it seems to be a little overshooting the mark if we

begin to criticise the creation of posts of Divisional Inspectors of Schools and departmental officers, as the Joint Secretary of the S. I. T. U. did in a recent conference in Chengam in North Arcot.

Next there is the Wardha Scheme, and many are not satisfied with the arrangement made to carry out the principles underlying the scheme. We have seen in the papers how the Madras Corporation wished to have English even in the III standards. With such a glamour for English and with people, I mean parents, who look askance at the whole Wardha scheme, it is hardly possible for the Government to go on rapidly with the scheme, and our work should also consist of some propaganda in favour of Wardha scheme and thus create an atmosphere favourable for its reception, before we ask the Government to hurry on.

The proposal of the Government regarding the formation of teachers' associations, elections of aided school teachers to local bodies and the ban on private school managements from employing them when they are more than 55 years are some of the questions that have disturbed us, and we have to come to some solutions on those topics. In the opinion of the Government there is good reason for putting forth these restrictions. We may try to understand their points of view and suggest some reasonable alternatives or amendments regarding the first two subjects. Regarding the third, the question is asked whether the Government is fair in preventing the teachers in aided schools serving after they had attained 55 years, when their emoluments and conditions of service had not

been made equal to those in local bodies or in Government service. Many a teacher might have become one at a late stage in life and would not have had any great accumulation of Provident Fund to his credit, and it would be reducing him to difficulties if he is asked to quit service at 55, when he had not been protected previously with suitable grades. At any rate, it will be better, if this rule is made applicable to new entrants or to those whose age is below 30.

The present policy of the Government in the matter of increasing the number of complete schools and weeding out inefficient schools, is bearing fruit and within these three years, the number of pupils in V standard has more than doubled itself, and the number of single teacher schools become reduced to 60. In this struggle for the spread of Elementary education, the real chief weapon required is money and the willingness of local bodies to shoulder the responsibilities both financial and administrative. There is so much smoke about the allocation of income tax to provinces in the coming years, though the complaint is that it is curtailed. May we hope that in the din of cannon and preparations for war, we would neither be forgotten nor be starved.

Experience goes to show that even the Taluk Committees could not effectively tackle the question. A small number of educated men living in the various firkas and villages, would be better able to discharge the functions allotted to these Committees, in my opinion, as these members do not have a full idea of the whole Taluk and they are unable to travel to the interior.

The Malabar agitation has shown that it is not safe for us to copy leftist methods which even the Congress hesitates to adopt. We hope good sense will prevail hereafter atleast. Whatever might be the hopes with which the Malabar teachers launched on this agitation, it is now clear that the whole province is against their method.

Closely connected with the problem of Elementary education is the problem of mass literacy or adult education. The problem is stupendous and no Government could ever tackle it out of its own resources. However, it seems to be desirable that the scheme must be taken up under Government or local body auspices as in the provinces of Bombay, Bihar, or U. P. and mobilise all available resources for tackling the problem. It is easily said that the existing teachers should take up the work, but whether they have the time for the purpose and whether we could count upon the little time that a few enthusiastic teachers could here and there spare, should be considered. Teachers, could at best, guide those engaged in the work and direct their activities into suitable channels.

RESOLUTIONS PASSED

After presentation of the Ninth Annual Report by the Secretary, Mr. C. Ranganatha Aiyengar, the following resolutions were passed.

1. This Conference is of opinion that Educational Reorganization or reform need not be held up, that the present is the best time to consider the pending educational reform, and that an *ad hoc* committee consisting mostly of educationists and representatives of educational interests be immediately set up to advise the Government from time to time on the issues arising out

of the recommendations of the Reorganization Committee.

2. This Conference requests the Government to cancel the G. O. prohibiting teachers in aided schools from standing for elections to Local Bodies and Legislature.

3. This Conference requests the Government to respect the recommendations of an organized Educational Body like the S. I. T. U. and restore Hindi to its original status and further introduce it in all the remaining Secondary Schools.

4. This Conference urges upon the Government the immediate need for the Provincialisation of the services of the teachers in Local Board and Municipal High Schools, and for the revision of scales of pay of Pandits, L. T's and Secondary Grade teachers on a par with those prevailing in Government schools.

5. This Conference resolves to request the Government to bring the scales of salary for Drawing Masters and Physical Training Instructors into line with the scales for Pandits.

6. This Conference urges upon the President, District Board, Anantapur, not to retain teachers in Secondary schools in one and the same place for more than three years, but to pursue a system of rotation for all schools under his management.

7. While not approving the direct action resorted to by the teachers of Malabar, this Conference prays that the Director of Public Instruction be pleased to view the teachers' agitation sympathetically and

urges upon him the necessity of introducing reforms immediately to ensure that the aided Elementary School teacher gets his salary monthly as per the calculated grant.

8. This Conference appeals to all Elementary Teachers' Associations in the District to organise themselves into Taluk Unions and affiliate them to the District Teachers' Guild.

9. This Conference requests the Governments and the Managements of Local Bodies to restore the old scales of pay to teachers who have been adversely affected by the adoption of new Government scales in 1934.

10. This Conference requests the S. S. L. C. Board to change the centre for the S. S. L. C. Public Examination year after year so as to allow each High School, to be a centre at least in three or four years by a system of rotation.

11. This Conference requests the Government to see that even Pandits get the maximum of their salaries in a period of 15 years like others instead of 30 years as it exists today.

Mr. V. Koprachar then delivered a short address on 'Adult Literacy' and this was followed by one in Telugu on the 'Need for the inclusion of Vernacular Translation in the present second language group' by the Telugu Pandit of the Tadpatri High School.

The next Conference of the Guild was invited to Penukonda.

Then the office-bearers for the year 1940-1941 were elected.

The Tadpatri Municipal High School Teachers' Association was 'at home' to the delegates.

REVIEWS AND NOTICES.

REAL GEOGRAPHY BY J. FAIRGRIEVE, M.A., AND ERNEST YOUNG B. SC.,—BOOK I. VISITING SOUTH AMERICA, AUSTRALIA AND NEW ZEALAND. BOOK II. NORTH AMERICA. BOOK III. AFRICA AND SOUTHERN EUROPE. EACH BOOK ABOUT 112 PP. DEMY 8 VO. CLOTH BOUNDS 2 s. EACH. GEORGE PHILIP AND SON, LTD., LONDON.

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West Indies—Western Australia—A Sheep station in East Australia—A land of Gum trees (Revision of Australia)—Butter from New Zealand.

About 40 pages of matter is covered up by neat half tone illustrations. The matter presented is very fundamental and has been written in a simple style. Every care has been made to paint a word picture. A lesson each perhaps on the minerals of Australia and the Railways and air routes would complete the subject matter. There is not a single map in the book. Perhaps the authors want the atlas to be used. Any way a large map in the end papers with the portions dealt with in each of the lessons indicated would be a great additional help to the children.

The ten lessons of Book II are the following:—

The Eskimo of Baffin land—The Fisherman of New Foundland—Lumbering—The Wheat Farmer Crossing the Cordillera—Corn—Cotton—Fruit and fims cattle for Chicago—Shipping Wheat.

The method used for describing the Cordillera in Chapter 5 is travel by the Canadian Pacific Railway. There is no lesson on minerals or manufactures though the implications of scientific farming with machines are well brought out. Perhaps a lesson on the Panama Canal would be of interest. The limitations of space seem to have checked the authors from giving more lessons.

Approved for class use for schools in the Madras Presidency. (Vide "Fort St. George Gazette," dated 2nd May 1939.)

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OPINION.

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Approved for class use for schools in the Madras Presidency. (Vide "Fort St. George Gazette," dated 10th October 1939)

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Professor of Mathematics, Karnatak College, Dharwar.

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OPINION.

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As an experienced teacher of Mathematics, Prof. Bhagwat is well known throughout the Bombay Presidency.

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