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The Educational Review

A MONTHLY RECORD FOR INDIA

VOL. XLVII

SEPTEMBER 1941

No. 9

A HYMN FOR TO-DAY

BY THE REV. THOMAS TIPLADY, LONDON.

Ere we take our homeward way,
For our Commonwealth we pray:
Guard and guide our King and Queen
Down the days that lie unseen.

To our Statesmen wisdom lend;
On Thy strength may they depend:
Guard our sailors out at sea.
From all dangers keep them free.

Shield our soldiers where they stand
Guarding Freedom for our land:
Bless our airmen in the sky,
Safe as angels may they fly.

On the railroad be as light
To the engine driver's sight:
May each motor driver feel
Thine own hand upon the wheel.

Every nurse and doctor bless
In the hour of toil and stress;
To our wounded, o'er the foam,
Come as dawn comes here at home.

Lord, Whom stars and tides obey,
Bring our nation 'neath Thy sway;
May it seek the light divine,
And obey no will but Thine.

128892

THE TEACHING OF SPELLING

By MR. J. P. SAKSENA, B.A., B.T., *Baloda Bazar.*

THE main object of learning spelling is to be able to write words correctly. Though uniformity in the matter of spelling is a comparatively modern requirement and dates back to 1755 when the production of the first English Dictionary by Dr. Samuel Johnson did more than anything else to standardize English spelling, the subject now forms an indispensable part of the curriculum in every school. The main reasons for this importance of spelling are as follows :—

(i) Weakness in spelling is now regarded as a proof of an inferior or neglected education. Hence the person who cannot spell aright is under a serious disadvantage, no matter what profession he may choose.

(ii) A word incorrectly spelt may give to the sentence where it occurs a meaning totally different from what was intended.

(iii) Carelessness in spelling often indicates carelessness in other matters.

The problem which students have to face in spelling is to represent sounds of words by means of conventional written symbols or, in oral spelling, to name the symbols (letters) in the proper order. In actual practice, we require the spelling of a word only when we wish to write it. The main difficulties in spelling are briefly indicated below :—

(i) The deficiencies of letters in the English alphabet to represent the various sounds,

(ii) The use of the same letter to stand for several sounds.

(iii) The representation of the same sound by different letters, *e.g.*, to, too, two, etc.

(iv) Spelling, involving the combination of different letters, is a synthetic process ; the pupil often remembers the correct letters but places them in the wrong order, *e.g.*, dias for dais ; hieght for height ; etc.

(v) Silent letters and their omission, *e.g.*, knight, knock, psalm, gnat, etc.

(vi) The existence of a large number of exceptions to spelling rules which may be taught, but the exceptions diminish their value.

These difficulties should render the exercise of caution in the teaching of spelling imperative. The following are some important points to be remembered in connexion with it :—

(a) Since the exact reproduction of words is the problem in spelling, the latter should follow reading ; for only words already presented and familiarized can possibly be reproduced. The commonest words should be taught first.

(b) The learning of word-forms must be accompanied by a grasp of the meanings of such words. The latter must be taught in proper contexts. The knowledge of meaning and use of a word aids memory in its collection.

(c) Spelling being mainly an act of visual memory, the eye must be trained to take in the image of the word as a whole. Memory must be strengthened to retain word images for future use. Since mechanical memory is most active at the age of 12 years or thereabouts, spellings of most words are best taught and learnt at this period.

(d) Since memory work requires time for assimilation, too much memorization should not be attempted in one lesson. Ten or fifteen new words taught daily would suffice to enrich the vocabulary of students ; this ensures the ability of students to spell them rightly, besides.

(e) To avoid the monotony of spelling lessons, it is advisable to use the new words taught in sentences.

(f) It is of the utmost psychological importance to avoid teaching spelling by means of incorrect examples. Hence, the practice of writing incorrect words on the black-board for the class to correct must be discarded.

Of the various methods of teaching spelling, that by means of reading lessons is remarkable. Here, an appeal is made to the senses of sight and hearing simultaneously. By the frequent repetition of the same word in the act of reading, its form gets fixed in the mind ; while at the same time its use is learned by the association with other words in sentences. Thus, children automatically learn to spell correctly by reading, and usually those who read well also spell well. But, obviously this is no more than generally true as a cursory glance at a word often suffices for purposes

of reading ; while remembering the correct order of its letters requires much intenser concentration. Hence, careful observation of words by students must be insisted upon. Special attention should be drawn to all new or difficult words by writing them on the black-board and having them spelt orally, afterwards utilizing them for transcription or dictation lessons.

Another effective means of strengthening the spelling capacity of students is to insist on systematic transcription. It trains the eye carefully to watch the forms of words, thus impressing a correct picture on the mind. While its largest use will be found in the lower classes, it would be useful even in the higher classes. In the earliest lessons the same words must be used in different sentences, so as to fix them in the memory. It is essential that the students should be taught to look at each word as a whole ; dealing with detached parts of words would effectively prevent the ready formation of complete word images. In later stages they should be encouraged to copy the passages in phrases rather than in words ; in all classes the forms of words should be associated with their meanings. Hence, the passages prescribed for transcription are best chosen from the previous reading lessons. A good preventive against such exercises becoming mechanical is to require students to do memory writing. Here, they are to observe a sentence written out on the black-board ; next, after the black-board has been turned round, they will write it down from memory. With the growth in practice, the length of the passage may be increased. In order to derive the full benefit of the

transcription lessons, accuracy of spelling, good writing, and neatness of arrangement must be made compulsory. The passages copied must afterwards be utilized for dictation; while in the higher classes they may now and then form the basis for a composition lesson.

A third method of teaching spelling is to employ oral spelling lessons. They must be planned systematically and given at regular intervals to all classes in a school. The chief aim of such lessons are:—

(a) To review special difficulties in other lessons or occasionally to introduce dictation of reading lessons.

(b) To group words similar in form or in sound.

(c) To compare or contrast various words and their combinations.

(d) And in the case of advanced students, to connect spelling and etymology, incidentally explaining the irregularities in the spelling of many words.

(e) And to teach and exemplify some general rules of spelling, with the most frequent exceptions to them.

The teacher should keep a record of words usually misspelt by students, and classify them according to similarity of form or sound. The words should be spelt orally, in syllables rather than in letters. Too much work should not be attempted in one class. In order to fix words more firmly in mind, the pupils should be asked to copy them from the black-board and to insert them in sentences. Such examples as "The boy threw a stone through the window," may be multiplied indefinitely. Without

writing the examples after spelling them orally, many defects are sure to attend lessons in mere oral spelling. Some of them are:—

(i) The pronunciation of a word is often no clue to its spelling; many words contain silent letters.

(ii) Many words spelt differently are pronounced almost alike.

(iii) Oral spelling is scarcely needed after the course.

To a certain extent even English spelling can be taught with the help of definite rules. These should be formulated by the class after suitable lists of illustrative examples have been given. Both rules and their exceptions should be revised often in the class. Words, such as all, full, fill, skill, etc., may be compared with others like although, already, almighty, fulness, fulfil, skilful, etc.: whence the student will be able to deduce the rule that words ending in double 'l' drop one 'l' when a suffix or an extra syllable is added. Again by comparing words like siege, sieve, thief, thieve, chief, achieve, grief, reprieve, pierce, etc. with others like conceive, conceit, deceive, receive, etc., the rule that 'i' should precede 'e' everywhere except when 'e' is preceded by 'c' may be deduced. Exceptions to this rule, as in seize, foreign, height, sufficient, etc., should be clearly pointed out.

Word-building is another interesting method of teaching spelling. This is a systematic plan to teach spelling by a course of progressive lessons from the formation of simple sounds to the composition of words by means of prefixes and suffixes. The

words may be built up either in accordance with form or meaning. A syllable may be taken and various words formed from it by prefixing different consonants, e.g., 'it' in bit, fit, hit, lit, pit, sit, wit. Care must be exercised to avoid meaningless forms. Rules of spelling may be availed of in word-building. For instance, when the rule for doubling the final consonant has been taught, the class may be required to add 'ing' and 'ed' to such words as beg, fret, hop, nod, shrug, etc., and 'er' to big, fat, hat, tan, wet, etc. To impress the fact that 'e' is retained before an affix with a consonant, they must be told to add 'ful' to care, grace, peace, etc. Comparison and contrast wherever possible must be made use of, e.g., with laugh, laughter, contrast daughter; with eight, eighteen, contrast height.

The weak feature of word-building, like that of teaching spelling with reference to rules, is the large number of exceptions which defy classification. Hence, though it is a useful auxiliary, it cannot be exclusively depended upon in the teaching of spelling.

Among the available methods of teaching spelling, incidental spelling may be mentioned with propriety. Many lessons, especially in the lower forms, are practically language lessons since the words used in them being unfamiliar to the students have all to be explained to them. These new words, whether in mathematics or in object lessons, must be written down on the black-board and the students asked to copy them aright. This process being incidental to another lesson, care must be taken to keep the spelling exercise in its proper place.

The above discussion of the various methods of teaching spelling suggests the

common defects to be eschewed in connexion with it. The following are some of the more serious ones:—

(a) Appealing too much to the voice and too little to the eye.

(b) Attempting too much in lesson.

(c) Neglect of proper classification of difficulties.

(d) Neglecting to give the meanings of words or to get them used in proper sentences.

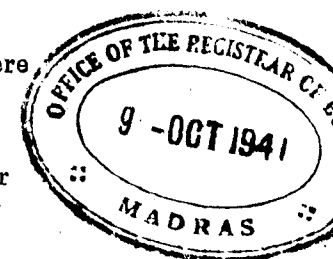
(e) Lack of proper supervision of transcription exercises.

(f) Relying merely on dictation for the teaching of spelling.

(g) Marking mistakes without leading the pupil to see how or why the word is wrong.

A word may be added in connexion with the classification of difficulties in spelling most usually confronting the students. Each teacher should keep a list of such words carefully grouped in classes. For instance, words pronounced nearly alike but spelt differently form one group. A list of such words is given below verbatim from *The Royal Readers, No. IV* for ready reference:

ail, to be sick
ale, malt liquor
air, the atmosphere
ere, before
e'er, ever
heir, an inheritor
all, the whole
awl, a sharp tool
altar, for worship
alter, to change



ant, an insect	boy, a male child
aunt, a relative	buoy, a float
ate, did eat	brake, a thicket
eight, four and four	break, to shatter
aught, anything	bread, food
ought, is bound	bred, brought up
bad, evil	bridal, a wedding
bade, did bid	bridle, of a horse
bale, a package	Britain, the country
bail, surety	Briton, an inhabitant
ball, a round body	but, except
bawl, to shout	butt, a target
bare, uncovered	butt, a cask
bear, an animal	by, near
be, to exist	buy, to purchase
bee, an insect	bye, in good-bye
beach, sea-coast	calendar, an almanac
beech, a tree	calender, to press cloth
been, the seed of a plant	cannon, a great gun
bean, part. of <i>be</i>	canon, a rule
beat, to strike	cask, a barrel
beet, a plant	casque, a helmet
beau, a fop	cede, to give up
bow, a weapon	seed, part of plant
beer, malt liquor	ceiling, of a room
bier, a frame for bearing the dead	sealing, with wax
berry, a small fruit	cell, a small room
bury, to inter	sell, to give for money
berth, sleeping-place in a ship	cent, a hundred
birth, coming into life	scent, perfume
blew, did blow	sent, did send
blue, a colour	check, to restrain
boar, a male pig	cheque, an order for money
bore, to pierce	choir, of singers
bow, to bend	quire, of paper
bough, a branch	claws, of an animal
	clause, of a sentence

climb, to ascend	faint, feeble
clime, climate	feint, a pretence
coarse, not fine	fair, a market
course, a running	fair, beautiful
cord, string	fare, food
chord, in music	feat, an exploit
core, the heart	feet, of the body
corps, a body of men	find, to discover
council, an assembly	fined, punished in money
counsel, to advise	flew, did fly
crews, sailors	flue, a chimney
cruise, to sail about	flour, ground grain
cruse, a small cup	flower, blossom
currant, a small fruit	fool, a stupid person
current, stream	full, complete
dear, costly	fore, in front
deer, an animal	four, two and two
desert, merit	forth, abroad
dessert, after dinner	fourth, after third
dew, moisture	foul, not clean
due, owed	fowl, a bird
die, to expire	fur, of an animal
dye, to change the colour	fir, a tree
doe, a female deer	gait, manner of walking
dough, paste for baking	gate, a door
done, finished	gilt, covered with gold
dun, a colour	guilt, wickedness
dying, expiring	grate, for fire
dyeing, changing the colour	great, large
ewe, a female sheep	groan, a deep moan
yew, a tree	grown, increased
you, the person addressed	hail, to accost
ewer, a jug	hail, frozen rain
your, of you	hale, healthy
fain, eager	hair, of the head
fane, a temple	hare, an animal
feign, to sham	

hall, a large room
 haul, to pull
 hart, a deer
 heart, the seat of life
 heal, to cure
 heel, of the foot
 hear, to listen
 here, in this place
 heard, did hear
 herd, a flock
 hew, to cut down
 hue, colour
 hie, to go, hasten
 high, lofty
 him, a person referred to
 hymn, a sacred song
 hire, wages
 higher, loftier
 hole, an opening
 whole, entire
 holy, pure ; sacred
 wholly, altogether
 I, the person speaking
 eye, the organ of vision
 in, into
 inn, a tavern
 isle, an island
 aisle, wing of a church
 key, for a lock
 quay, a wharf
 kill, to slay
 kiln, for burning lime
 knead, to work dough
 need, to require
 lain, reclined
 lane, an alley
 lea, a meadow
 lee, the sheltered side
 leak, a hole in a ship
 leek, a plant
 led, did lead
 lead, a metal
 lessen, to make less
 lesson, instruction
 liar, one who tells lies
 lyre, a musical instrument
 links, of a chain
 lynx, an animal
 lo, look
 low, not high
 loan, something lent
 lone, solitary
 made, did make
 maid, a young woman
 mail, a bag of letters
 mail, armour
 male, a he-animal
 main, chief
 main, the ocean
 mane, of an animal
 manner, method
 manor, domain
 mantel, a chimney-piece
 mantle, a cloak
 marshal, to arrange
 martial, warlike
 mean, low
 mean, to intend
 mien, manner
 meat, food
 meet, to encounter
 mete, to measure
 medal, a coin
 meddle, to interfere

meter, a measure
 metre, verse
 might, power
 mite, an insect
 miner, one who mines
 minor, junior : smaller
 moan, a deep sigh
 mown, cut down
 mote, a particle
 moat, a ditch
 muscle, of the body
 mussel, a shell-fish
 muse, to meditate
 mews, stables
 mews, cries as a cat
 nave, of a wheel
 nave, of a church
 knave, a rogue
 neigh, as a horse
 nay, no
 new, not old
 knew, did know
 night, time of darkness
 knight, a title of rank
 no, negative
 know, to understand
 none, no one
 nun, a female monk
 nose, of the face
 knows, does know
 not, negative
 knot, a tie
 oar, for a boat
 ore, metal
 o'er, over
 ode, a short poem
 owed, did owe

oh ! exclamation
 owe, to be indebted
 one, a number
 won, gained
 our, of us
 hour, sixty minutes
 pail, for milk
 pale, white
 pain, suffering
 pane, of glass
 pair, a couple
 pare, to cut
 pear, a fruit
 pause, a stop
 paws, of an animal
 peace, quietness
 piece, a part
 peak, the top
 pique, ill-will
 peal, a loud sound
 peel, to pare
 peas, in number
 pease, in quantity
 peer, a nobleman
 pier, of a bridge
 phrase, mode of speech
 frays, quarrels
 plain, level ground
 plane, a joiner's tool
 plait, to fold
 plate, a dish
 please, to delight
 pleas, excuses
 plum, a fruit
 plumb, a leaden weight
 pole, a measure
 pole, a piece of wood
 poll, the head

pore, an opening
 pore, to study closely
 pour, to empty out
 practice, a custom
 practise, to do habitually
 praise, renown
 prays, entreats
 preys, plunders
 pries, looks into closely
 prize, a reward
 principal, chief
 principle, rule
 profit, gain
 prophet, one who foretells
 rain, water from the clouds
 reign, a rule
 rein, of a horse
 raise, to lift up
 rays, of the sun
 raze, to overthrow
 rap, to knock
 wrap, to infold
 read, to peruse
 reed, a plant
 reck, to care
 wreck, ruin
 red, a colour
 read, did read
 right, not wrong
 rite, a ceremony
 write, with a pen
 wright, a workman
 rime, hoar-frost
 rhyme, in verse
 ring, a circle
 ring, to sound a bell
 wring, to twist

road, a way
 rode, did ride
 rowed, did row
 root, of a plant
 route, line of march
 rose, a flower
 rose, did rise
 rows, does row
 rote, memory
 wrote, did write
 rough, uneven
 ruff, for a neck
 row, a line
 row, to row a boat
 roe, a female deer
 rye, a grain
 wry, crooked
 sale, the act of selling
 sail, of a ship
 scene, a view
 seen, beheld
 sea, the ocean
 see, domain of a bishop
 see, to behold
 seams, joining
 seems, appears
 sear, to burn
 seer, a prophet
 sere, faded
 sees, beholds
 seize, to take hold of
 sew, to make a seam
 sow, to scatter seed
 so, thus
 site, situation
 sight, vision
 size, bulk
 sighs, moans

sloe, a berry
 slow, not fast
 soar, to mount
 sore, painful
 soared, did soar
 sword, a weapon
 sold, did sell
 soled, my boot is soled
 some, a portion
 sum, amount
 son, a male child
 sun, that shines
 soul, spirit
 sole, of the foot
 stair, a flight of steps
 stare, to gaze
 stake, a post
 steak, a slice of beef
 stationary, fixed
 stationery, materials for writing
 steal, to take by theft
 steel, metal
 stile, a step in a fence
 style, manner of writing
 straight, not crooked
 strait, narrow
 tale, a story
 tail, of an animal
 tare, a weed
 tear, to rend
 tax, a charge
 tacks, small nails
 team, of horses
 teem, to be full of
 tear, from the eye
 tier, a row

tease, to annoy
 teas, kinds of tea
 their, of them
 there, in that place
 threw, did throw
 through, from side to side
 throne, a royal seat
 thrown, cast
 tide, a current
 tied, made fast
 time, season
 thyme, a plant
 to, unto
 too, also
 two, one and one
 toe, of the foot
 tow, coarse flax
 told, narrated
 tolled, rang
 trait, feature
 tray, vessel
 use, to employ
 ewes, female sheep
 vain, conceited
 vein, a blood-vessel
 vane, a weather-cock
 vale, valley
 veil, for the face
 wade, to walk in water
 weighed, did weigh
 waist, of the body
 waste, to destroy
 wait, to stay
 weight, heaviness
 ware, goods
 wear, to put on

weather, state of the air
 wether, a sheep
 week, seven days
 weak, feeble
 weigh, to find the weight of
 way, a road
 wood, a forest
 would, past of will
 yoke, a chain
 yolk, of an egg.

Words often confused form a second group:—

Access, excess, affect, effect; profit, prophet. For a further list of such words the reader is referred to the chapter entitled 'Common Words Often Confused' in *A High School Composition* by Mr. E. E. Speight (Longmans).

Words having readily confused prefixes form a third group:—

Perfect, perspire, pursue purpose, persuade, purple; etc. To these may be added antecedent, antechamber, antechapel, antedate, antediluvian; anticlimax, antidote, antipathy, antipodes; preliminary, prelude, prepare, preponderate, preposition; primitive, primogeniture, primordial; and so many others.

Words with confused endings form a fourth group:—

Attention, suspension, motion, concussion.

Words containing silent letters form a fifth group:—

Islet, cupboard, naughty, autumn. etc.

Words having letters usually omitted by students form a sixth group:—

Woollen, government, tranquillity, etc.

Such lists as these should always be prepared by teachers of English with occasional additions to the group as particular circumstances may necessitate.

A FRIEND'S TRIBUTE

BY MICHAEL BRAGANZA, *Mapuca*

Your voice prevails—my friend,
 my lovely friend,

Upon this lovely heart that loved you well,
 Your dying looks from far off sent
 A mute farewell, a last farewell.

It's an April morn and the flowers bloom,
 Nature puts on a bridal guise,
 Swiftly rushing comes the gloom,
 The gloom of your untimely demise.

You have gone—a hush has come on all,
 Valleys, hills and dales are sad again,
 Sunshine seems over with your fall,
 Clouds seem to soak us with the rain.

You have gone to wander over halycon
 skies,

You have roved over the troubled stream
 of life,

In the hearts of all you loved there lies
 Love's token sent at the last hour of strife.

Brief was your existence—virtue thence is
 shed,

The beauty of our free and youthful day
 With your humble flight has fled,
 Revisit me in my dreams from far away.

OLIVER TWIST

BY SRI R. B. FINGLAY, *Bangalore.*

OLIVER TWIST is a famous novel very interestingly written by Charles Dickens. The sufferings of the hero are very truly depicted and young and old will feel sympathy towards the hero.

Oliver Twist was an orphan lad. He was born in a certain English Town. His mother after her husband's death lived in a work-house and this baby was born there. Soon after, his mother died suddenly, and thus he was left naked to the storm of the world all alone. He was then taken care of by the parish authorities.

Oliver was nine summers and was sent to Mrs. Mann who was in charge of his parish work-house. Mrs. Mann had under her care many an orphan. Oliver was lean and bony in his constitution but he was brave and noble. Several attempts on the part of the parishmen to discover the parents of this orphan lad seemed a failure. To discover the parents of this lad they even offered a reward of ten pounds. All their attempts were in vain. Oliver was then sent along with Mr. Bumble, the parish officer for the future progress of the boy, to a work-house.

II

In the new work-house the lad was placed under the care of an old woman. As the boy was too young he did not know what and when to speak and also how to speak. So very often Oliver was taught as to how and what he should speak with others. When he was to be admitted there

he was examined by a Board of Directors who atlast joined him in a ward, where there were a number of boys. In that ward he was given the work of picking oakum, a work which was given to convicts in jails. Oliver was given a very hard bed to sleep on and while he was in that wretched condition he began to sob over his miserable condition.

All the boys in the work-house were fed most poorly and they suffered slow starvation and were almost reduced to skeletons. Yet all the forlorn lads did their work very admirably. Boys generally have excellent appetite. They found that the ration supplied to them was quite insufficient and meagre. So all the boys convened together and held a council for representation of their grievance to the authorities. But who should take up the initiative to lead in that direction? There should be a leader for that forbidden enterprise. So lots were cast as to who should among them ask for more food and the chance most unluckily fell to Oliver.

It was evening and the table was ready. The boys sat in their respective places. That was the right time for the boys to outburst their idea. Being done up in hunger, Oliver suddenly sprang out and asked the master, "Please sir, I want some more". Somehow Oliver made bold to demand more food. The master, a very fat man, got very much excited at the unusual and sudden change in the atmos-

phere of the class and the insolent way of young Oliver. To the surprise of all boys he aimed a blow at Oliver's head with the ladle which he had in his hand and the boy shrieked aloud in pain for the beadle. There was a great storm and indignation. At last it was decided that the matter of revolt of young Oliver should be brought to the notice of the Board. The matter was reported and the Board decided that Miserable Oliver should be confined. The very next day, a notice board was put up on the wall of the house that five pounds would be offered to any one who would take Oliver off the hands of the parish and take him as an apprentice. Poor lad, how much more he had to suffer he did not know!

III

For one week Oliver was under confinement for the unpardonable crime he had committed. He wept bitterly and everyday he was taken into the hall where the boys had their dinner and there in the presence of all people the poor lad was flogged as a public warning. This continued on. The orphan lad suffered immensely on account of heavy thrashings.

Mr. Gamfield, a chimney sweeper, saw the notice board. He offered to take the boy as an apprentice. Oliver, from the conversation that ensued between the chimney sweeper and the board, understood the vulgarity of his would-be master and began to weep. He did not like to be an apprentice to such a vulgar and characterless man as the chimney sweeper. When the boy heard that Mr. Gamfield had many a boy that worked under him as apprentice put to

death previously by his maltreatment, he began to weep and entreated the authorities not to send him out. The Board at last decided that Oliver with his indentures was to be placed before the magistrate for approval.

The hour of judgment came and tears rolled down the eyes of the innocent lad who beseeched Mr. Bumble never to betray him to such a wretched task. The old gentleman saw the unwillingness of the noble boy when the boy most pitifully expressed that he would bear any kind of punishment in the work-house and starve than serve Mr. Gamfield, the chimney sweeper. The parish authorities were eagerly awaiting the result. To their astonishment the magistrate ordered that the boy should be taken back to the work-house and given a kinder treatment. Oliver thus once again found himself in the work-house in the same way as before. When this was not accomplished the notice board of five pounds reward was once again posted on the fence of the work-house.

IV

This was observed by Mr. Sowerberry, a coffin maker. He met Mr. Bumble and expressed his wish to take Oliver as his apprentice. This man's character was to get enough of work without offering any good and sufficient food for the apprentice. When Oliver learnt this he began to wet his cheeks with tears and promised Mr. Bumble that he would be a very good boy and requested him not to leave him to that coffin maker. But nobody cared for his words. He was not placed before a magis-

trate as before. So Oliver was at last apprenticed to Mr. Sowerberry and was sent away with him from the parish.

Mrs. Sowerberry, a wonderful character, pushed the boy down to the kitchen from the top. Oliver was to feed on the scraps left over from the family dinner table and to sleep among the coffins. The room in which he was asked to sleep was filled with coffins and the boy thought that he was actually lying down in a grave-yard, himself as one of the dead bodies. For him even the room seemed to smell of dead bodies. This kind of isolation was not agreeable to the fine sentiments of the boy and he was shedding tears all through the night.

There was an older boy named Noah Claypole working in the kitchen with a maid called Charlotte. As they were friends they both looked scornfully at the newcomer Oliver and thus animosity grew up between Claypole and Oliver. Claypole always bullied young Oliver as a result of which one day there was a great quarrel. Claypole used bad language against Oliver and his mother whom he did not know, for no reasons whatever. When that fellow spoke ill of his own mother, Oliver became angry and could not bear such insolence. The quarrel grew worse and Oliver seized Noah by the throat and inflicted very heavy blows in the kitchen and levelled him flat to the ground despite the efforts of Charlotte to help her companion Noah in the quarrel. When there was a great cry and confusion Mrs. Sowerberry rushed in and thrashed Oliver in ire to her heart's desire. She sent Claypole to bring immediately Mr. Bumble

of the parish. Mr. Bumble came there accordingly and as he was also against the boy, with a vengeance he also inflicted a volley of blows with all his might on the poor helpless boy. Mrs. Sowerberry misrepresented that the boy was attempting to murder everyone at home. After severe chastisement Oliver was shut up in a dismal cellar. Mr. Bumble accused Mrs. Sowerberry saying that the boy became proud and arrogant only because she was giving him liberal food. That was a dark night and the glimmering stars twinkled in the vacant sky and Oliver waited for the rise of dawn.

V

Something worked in the brains of the boy. In the early hours of the morning when all were asleep and when the whole city had not yet awakened, Oliver quietly abandoned the house never to return. On his way he met Dick, his old friend and sufferer of the parish. To him Oliver spoke of his misfortunes and then Dick felt sorry over his fate and finally wished him good luck.

From there Oliver thought of going to London to try his chance there. As he thought that London was a very big place he was certain that a boy of his age could very easily get on. He walked on and on. He was starving for food. He became so weak that his legs refused to take him further. He had his bed on the damp floors and in the open air. He thought that he could at least beg and live. But he was frightened when he heard that in London people were not allowed to beg.

After a long and toilsome journey for seven long days, Oliver fell unconscious and

there a certain boy woke him up and promised to lead him to happiness and good through a friend of his in London. This little imp was a vagabond named Dawkins, otherwise known as Artful Dodger. This Dodger conducted young Oliver to a very ill-looking house being the den of a notorious Jew by name Fagin. Fagin was an old shrivelled Jew with a long grizzly beard and he was the very embodiment of evil. Oliver could not understand that he was in the company of vile rogues. He thought the whole world as innocent as himself. He finally discovered that the Jew was teaching the boys under him the ways of pick-pocketing and the artful way of removing handkerchiefs and other things from the pockets of others. Innocent Oliver did not like this vocation and detested to do such repulsive things. He was quite noble in his character. But what could he do being in the company of vile rogues?

VI

One day Oliver was permitted by the Jew to go out with two other boys of the institution. They were Dodger and Master Bates. Oliver had no idea of what those rascals were bent upon doing. Yet he was afraid of the Jew. So he proceeded with the boys. The two boys saw a gentleman at a book-stall and tried to pick-pocket him. They quickly removed by their skill the kerchief from the pocket of the gentleman. Oliver was shocked to see the theft and in terror took to his heels; but the gentleman finding his kerchief missing and seeing Oliver escaping chased him and caught the poor lad. The gentleman

thought it was Oliver who did the mischief. At that time Dodger and Bates pretended to be very perfect men. Oliver was given good thrashings and was reported before a magistrate. Fortunately for Oliver the book-seller, the spectator of mischief done by Dodger and Bates, reported that the boy was innocent and thus on his witness, Oliver was set free.

Oliver fell unconscious on account of the severe injuries he had received and the kind gentleman Mr. Brownlow took him to his lodgings at Pentonville and treated him kindly. Mrs. Bedwin, the matron looked after the boy with extreme kindness under instructions from the gentleman. There Oliver gradually gained strength.

Mr. Brownlow had a friend Mr. Grinning. Mr. Grinning was doubting the good character of the boy who was under the kind care of the gentleman, and so he wanted to put the boy to test regarding the conduct. So Mr. Brownlow one day asked Oliver, handing him a few books and a five pound note, to return the books to the stall and four pounds and ten shillings to the book seller and bring back ten shillings the balance. This was a test.

VII

Fagin, after learning what had happened to Oliver determined to have the boy back at all costs. He laid out vile plans to capture Oliver. He employed for this purpose Nancy and Bill Sikes, a notorious robber.

Oliver was proceeding to the book stall with books and a five pound note. This the spies of Fagin, Nancy and Sikes, observed. They way-laid him and took him off to the

den of Fagin by force. In their attempt the felons discovered the five pound note and then Oliver begged them to return the books and the money to Mr. Brownlow who had been kind to him so long. When these rogues refused, the boy was in confusion. He did not know what to do. He thought as to what the kind gentleman and the lady would think of him for his failure to return, they not knowing the consequences on the way. He was weeping that the good gentleman would misunderstand him entirely. In spite of the promise that he would stay with them, the rascals never agreed to return the money and books nor send him back but began to accuse the young innocent lad as a thief. What an irony of fate for the poor boy! Of all the persons under Fagin, Nancy was alone kind and faithful to Oliver.

Oliver was in the den. Bill Sikes one day desired Fagin to have a boy to assist him and Toby Crackit to commit a robbery at Chetsey in London. This Toby Crackit was another notorious burglar in the art. The Jew asked Oliver to follow Bill Sikes and assist in the burglary. This evil act the boy most detested but he could not refuse to obey. Therefore he could not but follow the robbers. Sikes took Oliver through unknown places and unacquainted tracts, during day time and night time, by walk and by carriage and at last arrived at Toby Crackit's house. They then together proceeded to the spot of robbery.

The two rogues took Oliver along with them so that they could send him through the window being a little boy. He had thus to get in the house and open the main

doors for them from the inside. This act was a quite horrible one. The boy was pushed inside through the window. When Oliver was inside he thought of alarming the sleeping men of the house and thus expose the felons. They should have been caught red handed. A noise was produced somehow when the window was broke open. This unusual sound woke Mr. Giles, the butler and a lad who came in time and fired at Oliver and the poor lad was wounded severely on account of the shot. Sikes pulled Oliver out but when the men chased behind, Sikes dropped Oliver off and flew away. Thus Oliver lay almost dead on the field. He lay there the whole night exposed to the air.

VIII

Next day on waking up Oliver saw a house and slowly approached it with feeble steps in the hope of getting some relief. But the people of the house recognised him as the boy who came to rob, but somehow they traced out from his face that he should be innocent and took pity on him. They took him in and treated the injuries. Wounded Oliver was very carefully looked after and tended kindly. A doctor and policeman were sent for.

Mrs. Maylie the lady of the house and Miss Rose her niece were moved to pity for the innocent lad whose face proved his simplicity and honesty and innocence. Miss Rose assured that the boy could not be a burglar and even be he a rogue, he could be easily amended as he was yet young in age. So she requested her aunt Mrs. Maylie never to send Oliver to prison. When he was there Oliver narrated his woeful story

full of pathos and gained the confidence of the benefactors.

Dr. Losborne the master of the house managed to put the police on a smooth surface and thus saved the boy from the iron bars. He at last found out that the whole tragedy was due to Fagin the Jew and his men and finally determined to punish the Jew and his men.

As he was in cool shade one day Oliver felt very sorry and expressed that he had been too ungrateful to Mr. Brownlow and Mrs. Bedwin, who had been too good to him formerly. He desired to see Mr. Brownlow and tender his apologies. For this a visit was arranged and it was found that the kind gentleman had left for West Indies. That was a very sad disappointment for the repenting boy.

Days rolled on most happily for Oliver in the company of young Miss Rose who proved very affectionate to him. God did not like this peaceful life and so He dashed illness on Rose. Tears flooded the eyes of Oliver at the suffering of his beloved. The most critical stage arrived and the faces at home grew pale. Would Rose live or not was the question in every mind. No eye was dry. The doctor was very confident and so he assured the people that Rose would recover. At last Miss Rose recovered from her illness and everybody was rid of the anxiety and all were feeling happy and gay.

IX

It appeared that Oliver was born to suffer more than to enjoy on earth. The present happiness was not to continue long. Fagin the Jew once again planned to trouble

Oliver. Though Nancy was a member of the den, yet she was kind and always had a soft corner for Oliver. She had overheard the evil conversations of Fagin and Monks, a rogue employed by the Jew, and their wickedness and she finally determined to secretly reveal to Oliver and free him from the danger. She quietly unveiled the vile schemes of Fagin to Miss Maylie Rose.

One day as Oliver was on his stroll he saw Mr. Brownlow who had returned from West Indies. He with Miss Rose visited Mr. Brownlow and in the course of the conversation Miss Rose hinted to the kind gentleman the vile schemes of the Jew and his troubles. Mr. Brownlow's joys knew no bounds when he saw Oliver in a happy state. Mrs. Bedwin enjoyed the company of Oliver and blessed him every happiness. Mr. Grinning, who at first had suspicions against Oliver, was entirely satisfied with Oliver's character. In short and in fine, the whole audience was happy and they determined to hand the wretched Jew and save Oliver from further torments at his hands.

The Jew got a scent of Nancy's treachery and arranged a spy to watch over her movements. The spy was no other than Claypole, the former enemy of Oliver at Sowerberry's. The Jew traced out the intimacy that existed between Nancy and Miss Rose and he determined to rob Oliver and end his life. If not for Miss Rose, the fate of Oliver might have had a different tale to relate. It was the kindness and sympathy of Mr. Brownlow the good gentleman that saved Oliver once again. The Jew's plans were discovered and his

ambitions failed. He became desperate and was afraid that he would be caught and put to death. Sikes ran away from the Jew. Sikes had a dog with him. He attempted to put to death his own dog lest it should trace him out in his hiding place. But the dog escaped away from him to the place where Toby Crackit with two other scoundrels had lodged. The feelings of Sikes were very sincere. They together read from the newspapers that Fagin the notorious Jew was captured. As they were thus reading Charles Bates arrived there in time to expose those wretched rascals. This Bates was the boy that worked under Fagin and that helped Artful Dodger in pick-pocketing Mr. Brownlow at the book-stall of which we heard before. Bates had now turned a very good boy and he began to attack Sikes and his men. Police rushed in to arrest the vagabonds. Sikes attempted to get down by a rope from the top floor, but the noose slipped on to his neck instead of on the arms and thus he was strangled by himself. Thus the evil had recoiled on himself and he succumbed at last. Very pathetic portion of it was that poor Nancy was put to death by Sikes.

X

Two days later Oliver and his benefactors stayed at a hotel while on their travel. At that time very many true facts were traced during the course of the conversations. Monks employed by the Jew was the half brother of Oliver who had willed to ruin Oliver. The kind Miss Rose was Oliver's mother's sister.

The day of judgment for Fagin came on and the jury returned a verdict of "guilty" and the man was ordered to be hanged.

While in the dismal cell, the Jew had a recollection of his wicked past and began to repent but repentance was of no avail.

Mr. Brownlow and Oliver desired to visit the Jew in his dungeon before he was hanged. They had a talk in the cell with the Jew and then the Jew requested Oliver to take him out of the cell by trickish means. When the turnkey had asked them to come out of the cell after their conversation, the Jew tried to push himself out by holding fast the hand of Oliver. But that was all in vain. No escape was possible for the Jew. The Jew was executed. His disciple the Artful Dodger was caught and transported to Botany Bay. There is no escape for the wicked.

We will now close the story by a happy epilogue. Mr. Brownlow adopted Oliver Twist as his son and happily married Miss Rose to Harry, the son of Mrs. Maylie. It was also found out that Miss Rose was the step-sister of Oliver, herself being the sister of Monks. To Oliver, Miss Rose proved a real sister and they both were drowned in happiness and joy. They led a very happy life, became attached more and more, day by day, by love and affection. Thanks to God who had protected those good persons and the young innocent boy, Oliver, from all dangers and lifted him up from the helpless childhood to a self supporting man hood!

Happily thus ends the famous novel
OLIVER TWIST.

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LEISURE

BY SRI D. KRISHNAYYA, *Hindupur*

'The end of labour is to gain leisure.' — Aristotle.

ALL work and no play makes Jack a dull boy, is an age-long adage, pregnant with meaning. What is this life worth, if we cannot be free from the dull drudgery of life at least for a few minutes a day? William H. Davies says,

What is this life if, full of care
We have no time to stand and share,
A poor life this if, full of care,
We have no time to stand and share

Laugh prolongs life and so does leisure. Leisure provides relief to work just as a tense situation in drama is relieved by a comic one. Humour is the spice of life and so is leisure. In one word, life's whistle is leisure: the joy thereof is immense.

Leisure is the complete cessation of work both physical and mental. A day labourer wants leisure to forget his daily drudgery. Day is the time to work and night is the time to sleep is a golden expression. In school life, even during regular hours of work, teachers are provided with leisure to relieve them from serious work and thought. Week-end holidays they have besides occasional holidays and vacations. The higher the responsibility, the greater the need for leisure, in all branches of life as in school life. For instance, the headmasters of secondary schools have only a few periods of work a day as they have to manage very big institutions. Though stu-

dents have no leisure periods, light work is mingled with serious study and the modern method of education is the play-way method. The Wardha scheme lays stress on this aspect of education. Even from the games field serious lessons can be learnt full of instruction. Leisure provides rest and rest refreshes mind and work which is done after the night enjoyment of leisure is really effective as experience points out.

Leisure is a necessity of life and not a luxury as some people think. Sleep is the highest form of leisure compulsorily enjoined by Divinity on creation for toning up tired limbs. Plant life too has its period of sleep says Sir, J. C. Bose. Even busy towns are buried in sleep at least for a few hours during night and townsmen try to escape from town life to rural areas to be free from town life and the cares thereof. Holiday making points out the beneficial effects of leisure. To relieve school life from monotony, excursions are arranged to enrich and refresh the mind. Even elderly people have recreation clubs, holiday making in the form of picnics, hunting and in other diverse ways to be free from the rush and hurry of life. Civilisation by multiplying our wants has deprived us of our legitimate leisure and the contentment thereof. Therefore, a few moments of leisure a day, will go a great way in redeeming us of the innumerable ills of life by the magic wand and the magnificent effects of Leisure.

AN INVESTIGATION INTO CERTAIN ASPECTS OF THE TEACHING OF ENGLISH IN THE NEW INDIA*

BY SHUKDEVA THAKUR, B.A. (HONS.), M. ED., *Buxar*.

(Continued from P. 438.)

CHAPTER II SECONDARY EDUCATION

THE preceding resume of the landmarks of British Indian educational history provides a background which it is important to keep in mind while considering any future proposal for reform. The whole fabric of education is being rebuilt. New forces have arisen in our social structure which demand adjustment. In having therefore a clear view point of the scope of our work, it will be helpful to discuss briefly the various stages of education and to consider whether there is any real need for a secondary stage and if so what it means in regard to the language-work of the school. The 17th International Congress of Secondary Education held at Oxford, in 1935, resolved that: 'The term "Secondary Education" connotes all forms of post-primary education, whatever may be their curricula, which have for their chief aim *general intellectual culture* and the *moral development* of the individual. Such an education fits the individual for *all trades and occupations* and should be available for *all children* capable of profiting by it, irrespective of race, religion, rank or means'. A study of the concepts of secondary education in the different progressive countries of

the world shows that every country maintains a class of schools which provides for the acquisition, by its adolescent folk, of intellectual and moral culture and develops in them the capacity to engage in trades and occupations. In Italy, secondary education is clearly divided into lower and higher. Eight years, for children from 10 to 18, is its duration and the cultural outlook is distinctly Greco-Roman. French secondary education which aims at forming men 'who have as their aim in life an incessant individual improvement for the good of all' is a living organisation based on humanistic instruction and serves the double need of 'maintaining the tradition of human culture and of adapting it to new social conditions.' The Board of Education, England, defines a secondary school as a school for pupils who intend to remain at school for at least 4 years and up to at least the age of 16. It provides for a progressive course of general education suited to the age-range 12-17 and the subjects taught include a foreign language. The main objectives of the U. S. secondary education which is generally a 4 year process are; command of fundamental processes, worthy home membership, citizenship and ethical character. A careful study of these systems shows that one of their essential similarities is the teaching of one or more modern foreign languages for

both culture and utility⁹. In India we have at present well-marked stages of Primary, Secondary and University education, though there is some overlapping in the case of high schools running 'primary' and 'middle' classes. The formulation of the Wardha scheme of national education by Gandhiji, which plans to combine elementary with secondary education and during the 7-14 age-range presumes to cover all high school subjects upto the matriculation standard, except English, plus a vocation, has complicated not a little the question of formulating well-defined stages in education. There is a profound philosophy behind the Wardha scheme and eminent educationists agree that it offers an adequate solution of the mass education problem. On the other hand, its economic and secular aspects have not impressed many thoughtful people, and several modifications have been proposed¹⁰. In the meantime, many Provincial governments having accepted the principles of the scheme, have started training centres and basic schools to implement it. The Bihar Education Reorganisation Committee¹¹ has for the past two years been examining the question of reorganising education in all its aspects and at all stages but its report and recommendations have not as yet seen the light of day^{11(a)}. The plain question here arises: if all the products of the basic schools are not going to be absorbed by trades and occupations, as we know only too

well that they cannot be unless there is a social and industrial planning on a nation-wide scale, where will those of them that may desire to proceed to the university, obtain the pre-university education? It is educationally sound not to have any foreign language teaching in the primary stage. In view of the recent healthy trends of the Indian Universities Conference, including the suggested adoption of the mother-tongue as medium of instruction upto the degree standard¹², it may also be expected that by the time the present basic school students will be entering the university portal, the medium of collegiate education too will have been vernacularised. Yet how will those students, who would take the Honours or Master's degrees in English, qualify themselves for entrance to colleges? It may therefore be suggested that during the last two years or so of the age-range 7-14, children may learn a little English and those desiring to prosecute higher studies may be diverted at 11 + or 12 to other suitable schools. Thus arises the necessity of further secondary education, presumably upto the present I. A. standard and a sort of Higher Secondary Schools where English would be intensively taught as a compulsory principal language to students upto about 17 or 18 years of age. The Kher Committee, appointed by the Central Advisory Board of Education, Delhi, in 1938 "to examine the scheme of educational reconstruction incorporated in the Wardha Scheme, in the light of the Wood-Abbot Report on General and

* The Indian Journal of Education Vol. IV, No. (1939) p. 34 et. seq.

⁹ Report of an Investigation accepted by the Patna University as part of the author's qualification for the M. Ed. degree (1940).

⁹ Ibid. ¹⁰ C. J. Varkey. The Wardha Scheme of Education (O.U.P.) 1939.

¹¹ Appointed, November 1937 (B. & O. Teachers' Journal Vol. X, No. 2, p. 45).

[¹¹ (a) The Report has since been published.—S.T.]

¹² Proceedings of I. U. Conference, Bombay; March 1939, editorially discussed in the 'Searchlight' of 8.10. 1939.

Vocational Education and of other relevant documents", whose conclusions were generally approved by the Board, says, as regards the position of English in the scheme, "The Committee agree that the demand for English will be met by the transfer after class V or about the age of 11 plus to schools where English is taught and that English should not be included in the curriculum of 'basic' Wardha schools". This again points to the need of a type of secondary schools linking basic with university education. Apart from all that, there is a clear need of a well-organised distinct stage, the secondary stage, where the 'tools' of knowledge, picked up in the primary stage, are used under the expert direction of teachers for the acquisition of "general intellectual culture and moral improvement." We thus see that the secondary stage has a

firm psychological basis. The National Education Committee appointed by the All-India Federation of Educational Associations, to draw up a complete scheme of National Education after examining the Wardha scheme, recommended 3 principal stages in the general scheme of national education. It contemplates in the first instance, a secondary stage, of 3 years for pupils of 14 to 17 years of age who have completed Basic Primary education and in the second instance, the inclusion in the secondary stage of parallel alternative courses, partly general or cultural and partly practical or vocational. Their recommendations were discussed at the last All-India Educational Conference, Lucknow and were generally approved

(To be continued)

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THE ORIGIN AND DEVELOPMENT OF EXOGAMY

By MR. S. K. D. M.A. (CAL.), H. DIP. ED. (DUBLIN) *Burdwan*.

IT is known from various sources, and can be guessed too that endogamy was in vogue in the very beginning of creation. At that age, it can be easily conceived, people could not devise any other form of marriage between man and woman except endogamy; but how this endogamy grew less and less, and finally disappeared from the civilised society, and exogamy occupied its place would be the theme of this article. The history of the origin and development of this exogamy, if observed, it will be seen, has taken different shapes according to the different stages of the society—civilised,

uncivilised and barbarous. The reason for which a reformed and civilised society has given up endogamy and adopted exogamy as the foundation of social life cannot apply to the uncivilised or barbarous nations who also have given up endogamy and adopted exogamy in its place. In our discussion of the origin and development of exogamy, we will rather lay stress on how exogamy came into vogue among the uncivilised and barbarous tribes than among the comparatively civilised nations. The uncivilised and savage tribes have no history of their own; for them we have to depend, to

a great extent, on what missionaries and early travellers have told of them. These accounts of travellers and writings of missionaries are in many places overcoloured and in some places undercoloured and sometimes highly imaginary too. At present, the writings of those authors who are authorities on technology and anthropology may be considered as authentic. So for the discussion of this subject we shall have to collect our materials from these sources and then pick up the grain of truth from the chaff of fiction.

About the origin of exogamy, scholars on the whole belong to two different schools. One school is of opinion that totemism is inseparably interlinked with exogamy; another school says that the relation of totem with exogamy is nearly accidental, i. e., they mean to say that though sometimes a relation between totem and exogamy is found to some extent, still these two things are entirely different. The great exponent of the last school of thought is J. G. Frazer. He requests his readers to bear in mind that totemism and exogamy are two entirely different institutions. Of course, it is sometimes seen that in some tribes these two institutions have been completely merged, still they would be taken as accidental.¹ The origin of exogamy may be discussed from the point of view of social science, biology, psychology and psycho-analysis. We will examine it from all these different view-points.

Durkheim wants us to believe, totem being inseparably connected with taboo,

sexual relation with the woman belonging to the same totem has been forbidden. The blood that flows in the veins of human beings flows also in the veins of birds and beasts, belonging to the same totem; so marriage with the women belonging to the same totem has been tabooed.

Andrew Lang too is of the same opinion. Most of the scholars are of opinion that totem was established long before exogamy, consequently the question of any connection of totemism with exogamy cannot crop up at all. As most of the scholars are of this opinion, it would be better for us to discuss briefly the opinion of a few scholars of outstanding merit.

MacLennan means to say that the fear of rape was at the root of the system of exogamy.² In olden days men used to procure women from among foreigners and tribes entirely different from them; it was specially in vogue among the tribes that were in the habit of killing their baby-daughters that did not come to any use to the tribe, so as far as fighting and guidance were concerned. Gradually girls of marriageable age became scarce in the tribe, consequently they took to marriage by force and thus the taboo of marriage with girls, outside the clan was lifted, and in course of time it became a custom of the people to marry outside the clan. Thus marriage within the clan or with the people of the same tribe gradually disappeared and this finally led to the complete ousting of endogamy. Thus what was once a necessity, gradually became a custom.

¹ Totem and Exogamy, 1, Preface xii.

² Primitive Marriage, 1865.

There are thousand and one proofs of the custom of killing baby-daughters among uncivilised and barbarous tribes. Not merely among barbarous and savage tribes. It was in vogue in India among the highly civilised Hindus who would throw away their babies in the Ganga Sagar or would strangle their daughters in the lying-in-room. The cruel custom was put a stop to only the other day by the intervention of Lord William Bentinck, and the reason for this infanticide was almost the same, *viz.*—the problem of marriage. We can easily guess the cause of this cruel custom. In the primitive age, specially in the age of constant warfare, girls did not come to any use to the tribe except for sex-union. They had to be fed, reared and protected; and when grown up, they could not help the male members in fighting, hunting, or procuring food; not only that, youthful girls were a cause of constant menace from and permanent temptation to the neighbouring tribes. The neighbouring tribes used to attack them very often, just to abduct their young girls and as such there was no end to fighting. Being engaged in constant warfare, tribes began to be gradually weakened. So to stop this unnecessary loss of life they began to murder their baby-girls, and thought thereby they would cut the Gordian knot. But against this theory this much may be said that exogamy was found even among the tribes that would not murder their girls; consequently the theory that exogamy became current for fear of rape is untenable.

According to writers like Howitt, Rev. L. Fison, R. H. Codrington (*The Melanesian*), C. Rible (*Two years among the cannibals of the Soloman Islands*, 1905),

E. B. Tylor, Crawley (*The Mystic Rose*), and others exogamy came into fashion just to avoid incest. Even now, incest is highly dreadful to savages, and the punishment for such a sin is terrible in their society. In the society of the barbarians and savages a father cannot see his grown up daughter, in some society adult brothers and sisters cannot talk together and in others a son-in-law or an uncle, not to speak of talking, mixing, or seeing one another cannot even mention the name of the mother-in-law or niece. (In our society a wife cannot mention, or if she mentions at all, she must do it in a very round-about way, the name of her husband, father-in-law, mother-in-law, husband's elder brother, etc. What is this due to? Is it due to reverence only? Or is the source still more deep?). The savages observe these laws and prohibitions to their utmost power and never violate them consciously or wilfully. They observed these not merely for the dread of social punishment; their idea is that if they commit this crime, something dreadful will happen not only to them but also to the whole tribe as well, and it will rouse the anger of some unseen power that will, like some fell disease, infect their mind (for they had no idea of soul) and atrophy their body. They think that if they freely mix or talk with the members of the opposite sex, carnal desire will be roused in them and as a result, being unable to check themselves, they will be involved in the sin. That is the reason why the laws and prohibitions are so strictly followed in their society.

There are other writers who are of opinion that sexual intercourse with the nearest relatives, *i. e.*, persons consanguineous is against nature and may have an

innate aversion to this intercourse; so exogamy has become current among the people. Westermarck in this connection says, "An innate aversion against sexual intercourse exists between persons who live together from childhood and that this feeling, since such persons are consanguineous, finds a natural expression in custom and law through the abhorrence of sexual intercourse between those closely related"³.

Havelock Ellis also holds the same opinion, for he says, "between those who have been brought up together from childhood all the sensory stimuli, vision, hearing and touch have been dulled by use, trained to calm level of affection, and deprived of their potency to arouse erethistic excitement which produces sexual tumescence"⁴.

What Havelock Ellis and Westermarck say is mostly true, no doubt, still it is very doubtful that people have an "innate aversion" for incest, and psychologists too are not ready to accept this view. No doubt, people have a deep aversion for incest; but this aversion though very strong, though the inner man often revolts against the idea, is not innate and it should also be noticed that this aversion is far more deep and strong among the savages than among the civilised people. In this connection Frazer says, "Instead of assuming therefore, from the legal prohibition of incest, that there is a natural instinct in favour of it, and that if the law represses it, it does so because civilised men have come to the conclusion

that the satisfaction of these natural instincts is detrimental to the general interest of society."

Psychologists do not believe in the theory of man's innate aversion for incest. Freud's psychology is mainly based on pan-sexuality. Freud and his disciples scent sexuality of children in their food and drink, sleep and dream, play and speech; in one word in every activity of their life, and they say that this sexual desire of children is preeminently of an incestuous nature, *i. e.*, their desire is confined to persons consanguineous but with their growth they try to repress this desire, as a result whereof they suffer from all sorts of neurosis and psychosis.

Freud says, "We are told that sexual attraction is diverted from the members of the opposite sex in one family owing to their living together from early childhood; or that a biological tendency against in-breeding has a mental equivalent in the horror of incest. Whereby it is entirely overlooked that no such rigorous prohibitions in law and custom would be required if any trustworthy natural barriers against the temptation to incest existed. The opposite is the truth. The first choice of object in mankind is regularly an incestuous one, directed to the mother and sister of men, and the most stringent prohibitions are required to prevent this sustained infantile tendency from being carried into effect..... Mythology will show you that incest, ostensibly so much abhorred by men, is permitted to their gods without a thought; and from ancient history you may learn that incestuous marriage with a sister was

³ *Origin and Development of Moral Conceptions*, Vol. ii. Marriage.

⁴ *Studies in the Psychology of Sex* by Havelock Ellis.

prescribed as a sacred duty for kings (the Pharaohs of Egypt and the Incas of Peru); it was therefore in the nature of a privilege denied to the common herd" ⁵.

There is another opinion regarding the origin of exogamy but this opinion can be easily brushed aside. Those who hold this opinion say that even in the primitive age, savages could know that if endogamy was in vogue, and the same blood flowed in the veins of the tribes for ages, the improvement of the race would be hampered, and the nation would fast come to the verge of ruin, so just to infuse new blood in their veins they introduced exogamy.

The falsity of this opinion can be shown from various directions. First exogamy is found among primitive and savage tribes whose general intelligence is of a very low level, who cannot count even up to ten without the help of any medium and who fail to understand that food should be kept stored for the next day's use. If such tribes with little or no intelligence are said to have introduced exogamy on hygienic and eugenic principles, it would excite only laughter. About these uncivilised people Charles Darwin has said, "They are not likely to reflect on distant evils to their progeny."

Secondly by experiment on domestic animals it has been proved only the other day that if the same blood flows in the vein of the nation for ages, the nation may deteriorate and that racial improvement may be affected by infusing new blood in

⁵ Introductory Lecture on Psycho-Analysis by S. Freud.

the veins; but long before the civilised people came to this conclusion, exogamy was an established fact among the savages.

There is another opinion about the origin of exogamy. This opinion is based on the theory of "Father Horde" of Darwin. Darwin imagines that there was a time when primitive men used to live in hordes like anthropoid apes. He who was superior to all others in age and strength in the horde was the head and looked after the preservation of purity of relationship among men and women.

Darwin's observation is summed up very briefly here.

On observing jealousy of all male quadrupeds, adequately armed to fight with their rivals, we come to the conclusion that unrestricted sex-indulgence is never possible in nature.

If we look back at the by-gone age and then observe the nature of men of our age, we will be able to understand that in the olden times men lived in small hordes and the leader of the horde had one or more than one wife, if he were a strong man, and preserved the chastity of these women by all means and he would never allow others to be united with them. Or it may be they lived like gorillas with a large number of women; for many savages say that only the adult male members among them wander about and form hordes, and when the male children of the horde become grown up, a fraternal war breaks out among them for leadership and the strongest of the children extirpate or

expels the rest and makes himself the master of the horde. The young men thus expelled from the horde, begin to ramble here and there and when they get any mate or mates they form a horde and stop propagation in the same family in the same way. ⁶

The young men driven out of the horde, while wandering here and there would take one or more women outside the horde, as their mates, if they get any chance and would retain the purity of the horde in the like manner. Thus in course of time sexual intercourse with men and women of the same clan was tabooed and that again led to the rise of exogamy. Scholars like Atkinson, and Andrew Lang support this view.

Some again are of opinion that when society was first formed, children came to be known by the name or title of their mother (Matriarchal State) for, those days a woman was regarded as a joint property of the tribe or clan; no individual man had any special right on her, or could enjoy her, barring others, according to his wish; but if he could procure any girl, outside his clan or from any tribe other than his own, this law was rendered invalid—he had absolute right on the girl thus procured and the tribe or clan as a whole had no claim on her. How that was a distinct gain to the individual who had absolute right over the prize thus won and this tempted others to procure girls from outside and from tribes other than their own. This was a death knell to endogamy.

Dr. Freud does not fully support any of the opinions recorded here. He has pro-

pounded an altogether new theory. He says that the problem can be satisfactorily solved by psycho-analysis only. His theory is briefly delineated here.

The relationship of the primitive child with animals is closer than the children of the civilised people. The primitive child was in close touch with nature, consequently he could not think of his existence apart from animals, and perhaps he would not hesitate to think his relationship with animals closer than with the adult members of his family. The civilised man has outgrown that stage; still the trace of that relationship has not been totally effaced from his unconscious mind. That is why many animals are still today objects of fear to the children of the civilised people. Of the psycho-neurotic diseases from which children often suffer at this stage, the animal phobia is the main. The animals with which children are well acquainted, one day, all on a sudden, become objects of fear to them. Sometimes it so happens that children fear even those animals that they have never seen in their life but have only heard stories about them, or have seen them only in picture. It is said about a boy that he feared the wasp very much; later on by psycho-analysis the cause of the fear was unearthed. The colour and stripes on the body of the wasp reminded the child of the tiger which he had never seen, except in picture, and his idea about it was that it was a ferocious animal and from this alone his fear for the wasp was generated. Now what is the cause of this animal phobia of children? At the root of this animal phobia of children, Freud says, is fear and hatred for father (of course, if

⁶ The Origin of Man, Vol. 11, ch. 20, pp. 6034.

the child is a boy). This fear and hatred for father is later on transferred to animals and this transference is the cause of animal phobia. To explain why and how this substitution takes place, Freud has discussed Oedipus Complex.⁷

Freud says that the child born with sexual impulse is primarily confined within the family. (One should not confuse here "Sexual" with "pertaining to re-production" or "genital". Freud is clear on this point.) The little man wants his mother all to himself, finds his father in the way, becomes restive when the father begins to caress her, and shows his satisfaction when he goes away. He thinks his father a great rival in love; consequently all his wrath and hatred become focussed on his father. As a result of this the mental world of the child is greatly disturbed. The easy flow of his life is interrupted and there we find now countless cross-currents. He learned to love and respect his father with the first dawn of his intellect but now this love and respect give place to fear and hatred. On the one hand there is love and respect for his father, on the other there is fear and hatred. In this conflict of two opposite tendencies the child lives a sort of dual life which in the language of psycho-analysis is called ambivalent emotional attitude.

Now this painful conflict of ambivalence is resolved as soon as he can transfer his fear, anxiety, hatred and anger to some animal which has the significance of a father. The animals that are big, that have many

enviable attributes, and that attract the love, admiration and curiosity of the child generally become the father-substitute; for, the child does not, as yet, recognize the gulf that separates human beings from the animal world. In his eyes the grown up man, his father—an object of fear and hatred—belongs to the same category as the animal that has a vigorous figure; so the child now learns to fear the animal (father-substitute). The conflict of ambivalence does not end even in the replacement. The child now completely identifies himself with the replaced animal.⁸ Thus totemism is originated.

Now the father of the child is displaced by the totem animal; so the two principal prohibitions of totemism, viz., (a) one should not kill any animal belonging to the totem and (b) one should have no sexual intercourse with the women, belonging to the totem began to be observed. These two prohibitions of totemism tally with King Oedipus' two sins of very serious nature, viz., Oedipus killed his father and married his own mother.⁹ This proves that totemism is originated from Oedipus Complex.

⁸ Read Freud's (1) "From the History of an Infantile Neurosis" (1918), Collected Papers, Vol. III,

(2) The Phantasy of the Giraffe, page 30

(3) S. Ferenczi, contributions to Psycho-analysis, page 204, translated by Earnest Jones, (Badger, Boston). (4) M. Wulf—Contribution to infantile Sexuality, *Zeitschrift für Psychoanalyse*, 1912, II. No. 1, page 15. (References from 2 to 4 are cited by Freud)

(5) Compare the communications of Reitbar, Ferenczi, Rank and Eder about the substitution of blindness in the Oedipus Myth for castration.

⁹ Sophocles' tragedy Oedipus Tyrannus, Page 168 (Every Man's Library Series)

'Not then had I become
My father's murderer
Nor wedded her I have my being from'.

⁷ Freud, "Analysis of a Phobia in a Five-Year-Old Boy." (1909), Collected Papers: Vol. III.

We do not know whether all will agree to accept this view of Freud regarding the origin of totemism; for, there are many psychologists still who do not believe in Freud's Oedipus Complex and Electra Complex. There is, no doubt, a good deal of dogmatism in this non acceptance of Freud's Oedipus Complex and Electra Complex. His epoch-making and life-long research along this line cannot be lightly brushed aside as the effect of morbid mentality. There are many psychologists who are of opinion that exogamy owes its birth to totemism; but they did not or could not proceed any further. Freud did not stop here, he proceeded further and showed why and how this totemism originated.

In discussing the different view points of the different scholars, we come to the conclusion that reason or reasons for which exogamy became current among the savage and barbarous tribes, were not the same when exogamy came into vogue among the civilised people. It is very difficult, at this distant date, to point out irrefutable reasons for which endogamy was stopped and exogamy became current. There are strong reasons to believe that in the early days primitive man is to live in clans. The different clans were never on good terms with one another—each always tried to get the whiphand over the other for various reasons, great or small. For the supremacy of the clan, for possession of women, and for the acquisition of land, cattle, etc., an endless strife went on. This went so far that sometimes clans or tribes were completely wiped out. Vendetta went on from generation to generation. When one clan

or tribe was defeated by another, victors used to kill prisoners of war, sometimes they devoured them (as savages and most of the primitive races were cannibals at that stage); then as they slowly ascended one step more on the ladder of civilisation, instead of killing the prisoners they began to enslave them. When women belonging to different clans or outside the totem were enslaved, blood-fusion could not be prevented even by injunctions or prohibitive laws. Thus many hundred years passed, mankind made further progress in civilisation and then perhaps, at that critical juncture, some wise and far-sighted headman, just to bring peace and harmony among the different clans and to stop the warfare with the neighbouring tribes, gave his own daughter in marriage to the rival chief. As a result of this wise step, the two wrangling tribes or clans were cemented with the strong bond of love and friendship. Very soon these two clans became stronger in every respect than other quarrelling and self-centred tribes. That was a signal to other tribes to recast their policy. They now came to understand that they were so long following a wrong track; so they too imitated the wise chief. Of course, marriage with people outside the tribe or clan not being sanctioned by usage the chief, the patriarch, or the king whoever he may be, who was bold enough first to marry outside the tribe had to face many difficulties and inconveniences; but as his influence over the society or the tribe was boundless he weathered all storm and stress and none could protest as vehemently as they otherwise would have done. Gradually other people of the tribe began to imitate him—some just to please him, some perhaps for

some gain, while others not knowing why. Thus endogamy was stopped and exogamy stepped in. What was once tabooed now became legal. Many thousand years have passed since then, man has become civilised and now he knows that for health and strength, for the improvement of the race, new blood must be infused in the veins of the people. He has come to know that the nation will deteriorate if the same blood flows in the veins for ages; so he has rejected endogamy. Savages accepted exogamy by force of circumstances; but the civilised people accepted it as they made progress in science, as they made experiment on domestic animals and came to know thereby that exogamy was far better than endogamy. Thus we see that exogamy has become current among all peoples—savage or civilised. Freud of course, is doubtful about the merit of exogamy. He says that it has not been conclusively proved that exogamy is by all means better than endogamy. In this respect, I think Freud is the only man who holds a different view. Numerous authors can be quoted to prove that Freud is wrong here; but that being not our subject for discussion, we will quote here only one author.

"The consequences of close interbreeding carried on for too long a time are loss of size, constitutional vigour and fertility, sometimes accompanied by a tendency to mal-formation."¹⁰

There is no foolproof evidence of how exogamy was first introduced in the past among the primitive races. It is only

¹⁰ Animals and Plants under Domestication by Darwin.

by guess, imagination and intelligence we shall have to construct much of our theme. All the opinions that have been cited here are not free from defects, great or small; if we delve deep into the theories we can fish out many shortcomings; so it is better to conclude by quoting a few lines from Frazer: "Thus the ultimate origin of exogamy and with it the law of incest—since exogamy was devised to prevent incest—remains a problem, nearly as dark as ever."¹¹

¹¹ Totem and Exogamy, I.P. 165.

THOU REPEATEST

BY PROF. NICHOLAS DE ROBRICH, *Nagar*

Thou art silent? Do not fear to speak.
Thou thinkest that the tale
I know—that thou hast told it to me
Already many times?

Verily, I have heard it
From thee not once.
But caressing were thy words;
Thine eyes sparkled softly.
The tale repeat once more.

Every morning we enter the garden.
Every morning we rejoice before
The sun. And the spring wind
Repeats its rustling.
With the warmth of the sun wrap
Thy dear tale.
Like the spring wind,
Smile in thy tale.
And look as radiant
As always, when thy tale
Thou repeatest.

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HEAVENS THROUGH GAMES

BY SRI D. PURUSHOTHAM, *Chittoor*.

"A hale cobbler is better than a sick king".
Bickerstaff.

IN every country, atleast 80% of the people work with their hands. Intensive physical labour is not possible in India, due to climatic conditions, extreme poverty and ruinous waste of life. More than 60% of the Indians don't know what a full meal is, 64.6% live on insufficient food. According to the report of the League of Nations, it is said that "most of the people of the world are suffering from inadequate physical development or are living in a state of sub-normal health, which would be improved if they consumed more or different foods." In other countries the maximum of the life was 70; when in India it was between 100 and 125. Now, in India, we have managed to bring down the expectation of life to about 24 years; while in England it is 48. There is the appalling number of physical defects.

Are there hospitals for the forest animals and birds? Why only for men? In China, a man pays a fixed amount, say Rs. 30/- per annum to the Doctor and for his every sickness or ill-health a proportionate amount is cut off. So the doctor visits the man often and that is why he does not generally get disease. The reverse is the practice at every other place. Exercise cures even the most incurable disease.

BODIES TO KICK AT HOME

It would be as satisfactory if the childrens' heads alone went to school and their bodies

were left to kick at home. Half the life of a person is spent for education in India, whereas in the West, lads of the same age spend in honeymoon, continental tours and travelling over the Alps. When even the teachers are intellectually and physically hungry, it is no wonder that the whole educational plant is getting out of order. Our present *half-hearted system* neglects the plant for the sake of the flower. How to live comfortably or how to live at all is the problem. The childrens' health is the nation's wealth. So let us educate the child, through "*the body to behave better and to use it for furthering the social and moral sphere*."

What is the difference between an athlete and a farmer? The external physical appearances are not what is solely required; but the behaviour of the heart and other organs. The testing now-a-days relates more to function than to physique. Many who are not physically so inferior, are superior in the stress of living, than their physical betters. Dumb-bell exercises for the mouth (reading) should give place to that of body.

In our Gurukulas of old, the pupils had enough of all-round exercises. In Greece, gymnastics was the second important subject. In Athens, pupils spent the afternoons in gymnasiums. Before 1913 gymnastics consisted mainly of the static type of exercise. They breed muscle strength, endurance, concentration, but were apt to cause stiffness by much strengthening of certain

muscles and not enough stretching of others. Then came drill. Later on Dr. Narin introduced physical training and games.

What is play? Play is the mainspring of moral strength. It is the highest phase of the development of the child. Child is child when it plays. We have even noticed playgrounds carved on the pillars of Sanchi gateway.

What is the difference between sports and play? Play is the exercise you take for yourself and sport is the exercise you watch somebody else take. Play is generally enjoyed more by happy and healthy ones and sports more by bored, ruffy-eyed, red-faced and pot-bellied grown-ups. Merely watching the games may also mean a sign of an effete race.

SCIENTIFIC BASIS OF PHYSICAL EDUCATION

It is not the better oxygen supply that is essential, but a better training of the heart and lungs, to make the best possible use of the atmospheric environment. A trained man breathes less air, uses most of the oxygen and ventilates his lungs more economically. A trained heart pumps more blood per minute with fewer strokes. Man's blood has a greater capacity for oxygen. His heart also weighs relatively more and so more blood is pumped out in one contraction. These two facts mean that a woman's heart must work harder than a man's, in accomplishing identical physical jerks. If we take a deep breath and count up to 60, before replying to a question, it has a psychological and physiological value or a common sense one.

The old idea of physical education that the muscles were compared to a steam engine burning up fuel, is not appropriate since the oxidation process follows rather than precedes concentration. A better simile is afforded by the electric accumulator or a secondary battery, discharges of energy from which are caused by chemical action within itself and succeeded by the restoration of the energy by reverse chemical changes, as has been previously indicated. "*Physical education is the sum total of man's activities selected as to kind and conducted as to outcome.*" It is an education *through the physical rather than of the physical*. To condemn it is like criticising the lark's song, the rose's splendour or disparaging Mont Blanc.

Excessive and ill-directed exercise given to under-nourished and hardly developed children, unqualified instructors and bad adaptation of the exercises to the age and sex of the class, are some of the pit-falls. Some think that injuries are the outcome. None are injured (other than accidentally) by muscular exercises or in sports, but many, for lack of good exercise and faulty habits. Exercise thickens the sarcoplasm and increases the strength of the connective tissue. The trained man reconverts the lactic acid to glycogen as fast as it is formed and also has the ability to retain during physical exercise. This is not the age for the ladies to dangle gold from every angle of the nose, ear, hair toes etc. They cannot be merely regarded as ornaments of society. There are the race carriers. For want of regular exercise many are becoming sucked oranges with flat feet, flat chests and bad postures. Once their muscles worked, now

their nerves only work. They have to do regular doses of domestic and healthy house work *viz.* cleaning, grinding, gardening and bringing up of birds. Better feeding may increase their weight, but they require better nutrition. The well exercised muscles sootes hyper-excitability. The vitality of a modern Indian woman is 21, whereas of a Japanese 42, of a German 67; of an American 59. Grace and strength should go hand in hand and grace should not be sacrificed for want of strength. Dancing is the exercise for grace. But dance cannot be correctly translated. It represents parental feeling; friendship; conjugal love; strength; heroism and humour.

DUTY OF THE EDUCATIONISTS

When in India we are concerning with the afterborn children, in the west, more attention is paid to the prospective ones. The poor and weaklings are given cod-liver oil, milk etc., there; but such things encourage unnatural appetites and unwhole. some cravings in the young minds.

The chief characteristic of a Westerner is knowledge without thought and of the Indian, neither knowledge nor thought. Instead of beehives of schools, substitute sun-shine and plenty of sun-shine schools like our old forest schools. Let the teacher keep in mind the importance of real physical education; study the individual at close quarters and carefully push the scheme. He cannot go on hawking his fruit from school to school, without knowing what the pupils really need. It is really heart-burning when we hear him praising the present system of physical education, which is exactly like the worms praising the decaying corpse.

Emphasise on hard games to produce 'balanced beings.' Foot-ball is a man's game, calling for brawn as well as brain; courage as well as craft; stamina as well as strategy. In the games field, we come to a decision quickly, whereas it takes time in the classroom. We practice the virtues taught in the class. Truth is real when it is acted. Qualities like selfishness; temper: passion; hastiness or clumsiness are removed when the pupils are trained for the good of the team.

Teachers generally die early without enjoying full pensions as they themselves don't play. He is the hero and the pupils the hero-worshippers. If he cannot play, he may watch the play or atleast he must have an attitude for play. He must neither condemn nor glorify play, but must take an even view,

In many cases what the west thinks to-day, India thinks to-morrow. All educational theory is like a map of the roads, which is apt to get out of date, soon after they are formed. There should be vaccination against routine; as the pupils are fast becoming walking corpses instead of walking carriages. Lions which once roared now feebly growl. Please lay out *lungs* in all possible places; provide the necessary apparatus and have supervisors, as in the Philippines. Let the school work close by 3-45 P.M., Attendance officers and ambulance clinics may be appointed as in Germany. Let there be no child labour under 13 years of age. Arrange for folk songs, dance, and play-acting to the accompaniment of music. The LUNG Physical Association teachers of SWEDEN has produced a film to stimulate interest in games. Better such film

are exhibited in India—the anti-physical education would consist of parlour soldiers.

The co-eds. like best the gymnastics, team sports, stunts and tumbling for reasons known. But don't teach them as a troupe of Chimpanzees are taught to play on Veena.

Health determines interest and endurance. Interest and endurance determine efficiency. Efficiency in childhood deter-

mines happiness. Happiness largely determines disposition and attitude. Learn to rest, relax and let go. Physical education is open sesame to the doors of nature. Service is a privilege and a blessing. To serve is, to get fit yourself. *You will be nearer heavens through games than through Bible, Gita or Koran. It is worth while!*

Please keep on and be keeping on your activities. *To live most and to serve best* is the sum total of physical education.

EDUCATION IN INDIA PRIOR TO MACAULAY'S MINUTE

By MR. H.V. HAMPTON, M.A., DIP. ED.

In India, if not elsewhere, "every school-boy knows" that Macaulay's famous Minute of 1835 is a document of considerable importance. Indeed, few other documents of the kind have been the subject of so much criticism and so much controversy. Scholars have long been aware of the circumstances which led up to the writing of this Minute, for its antecedents have been thoroughly explored by historians of different schools of thought. Mr. C.N. Patwardhan, however claims, in a recent issue* of the *The Progress of the Education*, that he has done "what few have done before", namely, gone "behind Macaulay's time" and examined "the series of disputes and arguments" which shaped the thought that were so forcibly expressed in this Minute. This claim is somewhat surprising, because it is difficult to think of the name of any authoritative historian of

modern Indian education who has not attempted to do what Mr. Patwardhan now claims to have done; for instance, writers such as Trevelyan, Howells, Thomas and Sayed Mahmood (to name only a few historians of the last century) have each given accounts of some of the more important events which led up to the drafting of the Minute of 1835. But, having peeped behind the scenes, no writer has caught even a glimpse of what Mr. Patwardhan has seen and no one else has detected the sinister influence of Dr. Claudius Buchanan. This failure can easily be explained, because (for reasons which will presently appear) Buchanan's name is not of the least importance in educational history and nothing more than his shadow passed across the educational screen.

CHRONOLOGICAL DISCREPANCIES

To begin with, however, it may be well to point out that Mr. Patwardhan places critical

readers at a great disadvantage: he does not quote any authorities; his chronology is sometimes wrong and at other times tangled; some of his statements appear to be completely mistaken while others are, at most, only half-truths and, therefore, misleading. As regards authorities, a reference to Buchanan's published works and to the biographies of Minto and Buchanan which are ordinarily available, has failed to reveal anything to warrant some of the conclusions which Mr. Patwardhan has reached. It may be, of course, that he has unearthed certain documents with which few scholars are acquainted (including, possibly, some forgotten contemporary records); if this is so, it would have been a gracious act on his part to have given particulars of such original sources. As to chronology, it may seem meticulous to point out that Minto arrived in India in 1807 and not in 1806; but what is apparently a slip turns out to be of considerable importance. Again, in the section of his article headed "Minto's Efforts to Check the Mischief" it would appear—even to the careful reader—that Minto drew up a scheme for oriental learning, comprising the opening of new Sanskrit Colleges at Nadia and other places, and subsequently tried to put a check on the activities of certain missionaries who were the agents of Claudius Buchanan. As a matter of fact, Minto's conflict with the missionaries took place in 1807 (within a few months of his arrival in India), while his Minute was not written till 1811 (after Buchanan had left India for good). Further, it would appear, from the way in which Mr. Patwardhan states his case, that it was after the issue of

this Minute that Buchanan, in defiance of the orders of the Governor-General, visited places of "Hindu worship" outside British jurisdiction and published a treatise in which "he paid no respect" either to Hinduism or to Mahomedanism. The truth of the matter is that Buchanan made his first tour of Southern India, to investigate the practices and beliefs of the Syrian Church, in 1806 and he returned to Calcutta in 1807—a few months before the arrival of Lord Minto. His second tour, also in Malabar, was made towards the end of 1807, when he was on his way home to England, and his *Christian Researches in India* was published in London in 1810. It is very unlikely that Minto had seen this book before the date (6 March, 1811) on which his Minute was addressed to the Court of Directors, but even if he had read every word of it, there is no reason whatsoever to suppose that it had any influence on the views expressed by the Governor-General in Council. According to Mr. Patwardhan, however, it would seem that Buchanan, having been reprimanded or rebuffed by the Governor-General, continued his campaign in opposition to the admirable scheme for the educational advancement of India proposed by Lord Minto. But this scheme, was not drawn up until some three years had elapsed after Buchanan's departure from India and there is good reason for believing that it was inspired, if not actually written, by Colebrooke, a member of the Governor-General's Supreme Council and President of the Bengal Asiatic Society. Finally, Mr. Patwardhan fails to distinguish between Minto's conflict with the Seram-

* October 1940.

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pore missionaries, whose zeal sometimes outran discretion, and the decision of Government to prevent Buchanan himself from publishing (without official sanction) certain sermons which he had preached in Calcutta soon after his return from Malabar. It is true that, although the Serampore episode came first, the controversy over the sermons followed closely on its heels and it is also true that Buchanan in his *Memorial* refers to each of these events, which were obviously closely connected. Yet, it is essential, in view of Mr. Patwardhan's argument, to distinguish between these two occurrences and for reasons not entirely chronological. In the first place, the "Serampore trio"—Carey, Marshman and Ward—were Baptists and could not by any stretch of imagination be regarded as the "agents" of Buchanan—a staunch Anglican. Indeed, his relations with these missionaries, though outwardly friendly, were never cordial nor intimate; J.C. Marshman writes* that "the kindness he (Buchanan) manifested towards the missionaries, at Serampore, however sincere, was often marked by an exhibition of condescending patronage." Secondly although the Baptists agreed with the Vice-Provost of the College of Fort William as to the desirability of translating the Bible into the spoken languages of the East, they had no sympathy with Buchanan's schemes for the establishment of the Anglican Church as the State Church of India.

* *Life and Times of Carey, Marshman and Ward*, vol. I, p. 293.

DOUBTFUL VALIDITY OF STATEMENTS

There are other statements in Mr. Patwardhan's article which, in the absence of any evidence to support them, must be read with caution. Three of these may be examined in some detail. On page 165 of the number of *The Progress of Education* in which the article appears, it is stated that, in the time of Lord Wellesly, Buchanan "had gradually assumed the powers of a Minister of Education and from his office in Fort William issued orders to Government officials to help Missionaries to spread Christianity through the establishment of Christian educational institutions." For more than one reason it is permissible to question the validity of this sweeping statement. In the first place, during Wellesley's regime (1798-1805) Government's responsibility for education was confined to the support and control of a few institutions which had been established for the promotion of Oriental learning and in which provision had been made for instructions in the principles of Hinduism and Mahomedanism. These Colleges had been founded for administrative reasons, as Government were anxious to attract to the public service, particularly the judiciary, young men of good birth who were well versed in Hindu and Mahomedan law and well acquainted with the religion, customs and traditions of the people. It is misleading to suggest that Buchanan had any influence over Government's educational policy, except in so far as the College of Fort William was concerned and it provided training only for European Cadets in Company's service. Again, the reference to Buchanan's "office in Fort William" might

easily lead the unwary reader to suppose that this was a departmental office in the Secretariat. The phrase "issued order" might substantiate this erroneous conclusion, but in actual fact Buchanan had no official authority outside his own college and, even inside, he was subordinate to the Rev. Dr. Brown, who took a far more active interest* in missionary work than Buchanan himself. It is abundantly clear that any communications which Buchanan may have had with officials on the subject of missionary activity were of an unofficial nature; they were private letters and had no official significance whatever.

AN INSTANCE OF ANACHRONISM

A second statement which appears to be far from correct is made on p. 166:—"The Governor-General, therefore, issued an order in Council putting a check on the agents of the Rev. Claudius Buchanan and for the first time in the history of India under the British rule, civil disobedience was launched by a British missionary." It has already been explained that the order which was designed to put a check on missionary activity was aimed at the Serampore Baptists and that they were not the agents of Buchanan. No one has ever suggested that he was in any way responsible for the publication of a pamphlet (issued from the Mission Press, Serampore) which contained offensive remarks about Mahomedanism. Indeed, the offending passages were inserted without even Carey's knowledge and when they were brought to his notice he offered his apologies and withdrew

* Vide Penny, *The Church in Madras*, vol. II., chap. I.

the pamphlet from circulation. What, then of the campaign of "civil disobedience?" Who was the missionary who led this moment—the first of its kind? It certainly was not Buchanan who, despite his evangelical zeal, was not a missionary; he was a Chaplain in the Company's service and held the office of Vice-Provost of the College of Fort William (in which, incidentally, Carey was Professor of Sanskrit). Government had ample disciplinary powers to deal with any misdemeanour on the part of one of their own servants and, in the initial stages of the conflict with Serampore, no reference can be found to any part played by Buchanan. Very soon afterwards, however, Government learned that he proposed to publish certain sermons which had caused a little stir in Calcutta and the Vice-Provost was asked to submit his manuscript for official scrutiny. Buchanan protested and, rather than submit to the indignity of censorship by the civil authorities, he abandoned all idea of publication. Doubtless he felt aggrieved, but he made no attempt to flout or defy the orders of Government. As for Carey and his colleagues they could not, even if they had so wished, have launched a "civil disobedience" moment, for they lived in Serampore, which was then a Danish Settlement and outside British jurisdiction. In the light of these remarks, and in the absence of any evidence to the contrary, the "civil disobedience" movement headed by a missionary, must be regarded as a mere myth.

* Vide F. Deaville Walker, *William Carey—Missionary Pioneer and Statesman*, or S. Pearce Carey, *William Carey*.

LORD MINTO'S RECALL

A third statement is an innocent looking remark, which any one might be inclined to take at its face-value; yet it is one which requires qualification. On p. 167 it is said that "Lord Minto was recalled in 1813 and he died of [a] broken heart in 1814." One would think, judging from the context, that Minto had been recalled because of the influence of sympathisers with missionary enterprise who were opposed to his liberal schemes for the educational progress of India; it is even suggested that the Prince Regent was somehow involved. There does not appear to be any evidence to show that the heir to the throne was greatly interested in either missionary or educational work in India, but Mr. Patwardhan is right in claiming that he supported the appointment of Lord Moria, his personal friend, as Minto's successor. It is also true that Minto was recalled, but certainly not in disgrace. Had he not received (1812) a handsome acknowledgement from the Prime Minister of the worth of his services and been rewarded with the thanks of Parliament and a step in the peerage? Having passed the age of sixty he was anxious to return home and there are many references in his letters to him wish to be relieved in time to allow him to reach England early in 1814. He eventually submitted his resignation, but was mortified to find that, before it had been received, Lord Moira had already been offered, and had accepted, the post of Governor-General. Minto relinquished his high office without any rancour or misgivings and arrived in London in May 1814. Ten days later his brother-in-law,

Lord Auckland, died very suddenly and, in order to comfort his widowed sister, Minto postponed his departure for Scotland. At the funeral, however, he caught a severe cold; complications set in and he died on 21st June, before he could rejoin his wife. This brief, if somewhat tragic, account of Minto's death does seem to square with Mr. Patwardhan's theory of a "broken heart." It may be added that his remains were laid to rest in Westminster Abbey, a posthumous national honour which has been conferred on few Governors-General.

MR. PATWARDHAN'S THESIS

There are other statements in Mr. Patwardhan's article which students of the period would be reluctant to accept without question, but space does not permit of detailed critical analysis. At any rate, it is probably better to set out and examine the author's main thesis, which may be fairly summarized as follows.

Mr. Charles Grant, in his *Observations* had outlined a scheme for the imparting of English education to the people of India and for the spread of Christianity in the Company's territories. This scheme had the approval and support of members of the "Clapham Sect" (among whom were Members of Parliament and Directors of the Company) and of Missionaries and Chaplains in India (including Claudius Buchanan). Alarmed at the efforts of interested persons to further this scheme, Lord Minto—a liberal and anti-missionary Governor-General—drew up a rival scheme designed to promote (under the patronage of Government) Oriental learning. When

Macaulay was called upon "to survey the education policy of the Government of India" he did not forget his own antecedents (his father was a member of the Clapham Sect) nor his obligations to those who had secured for him a lucrative appointment (especially Charles Grant). He, therefore, gave his energetic and influential support to the "short-sighted band of Christian enthusiasts" who regarded education as the "hand-maid of Christianity."* Stated in this way, the argument is perfectly simple and, even, convincing. Yet, it is not difficult to show that it is entirely fallacious.

THE TWO CHARLES GRANTS

If a purely chronological test is applied it turns out that (1) Grants' *Observations* was, on his own showing† "written chiefly in 1792", eight years before Macaulay was born and five years before Buchanan went to India; (2) Lord Minto's Minute was drafted in 1811—three years after Buchanan's return to England and almost twenty years after Grants' *Observations* was written. Macaulay's Minute was penned in 1835—more than forty years after Grant had written his *Observations* and twenty years after Buchanan's death. It is also significant, and it may be emphasised here, that the author of the *Observations* was the elder Charles Grant, who died in 1823, while the younger Charles Grant (afterwards Lord Glenelg) was the statesman who was mainly responsible for piloting through Parliament the Bill for the renewal of the

Company's Charter of 1833, which, among other things, led to the appointment of Macaulay as Legal Member of the Governor-General's Council. Unfortunately, Mr. Patwardhan fails to make it clear that there were two Charles Grants and the reader who is not familiar with the period is almost certain to be misled by his omission to distinguish between father and son. But, to return to chronology; in the long interval between 1792 and 1835 Mr. Patwardhan appears to think that the activities of Claudius Buchanan (in India 1797—1807 and in England 1808—1815) and the liberal policy of Lord Minto (1807—1813) culminating in his Minute of 1811, were decisive or, at any rate, influential factors in the shaping of Macaulay's educational views. But, has he not neglected to take into consideration other factors which accredited historians regard as of far more importance than any contribution made by either Buchanan or Minto to the shaping of educational policy?

INFLUENCES THAT SHAPED EDUCATIONAL POLICY

Some of the more important of these may be briefly mentioned. Macaulay was well aware of Government's fixed policy of strict religious neutrality—a policy which was first officially enunciated in a Despatch sent out by the Directors in 1808 and in the Minute itself he states very clearly that he would always abstain from giving any public encouragement to those who were engaged in the work of conversion. Again, when writing his Minute he had before him the Directors' first educational Despatch (1814) and he had been informed of the differences

*As this article is mainly concerned with Buchanan and Minto, no attempt is made here to deal with this charge.

† Vide sub-title of the *Observations*.

of opinion which this document had caused among members of the Committee of Public Instruction (set up in 1823). From Trevelyan's book* (1838) it may be gathered that he knew of the popularity and efficiency of the Hindu College, started by David Hare and Ram Mohun Roy in 1817, and of the phenomenal success of Alexander Duff, whose College was started in 1830, only four years before he himself reached India. It is well-nigh impossible to believe that he was not acquainted with the views of that great protagonist of English education, Ram Mohun Roy, who not only opposed (1827) Government's proposal to carry into effect Minto's scheme for the establishment of new Sanskrit Colleges, but also impressed upon Parliament and the Court of Directors the desirability of recruiting educated Indians to the public service—a reform which Macaulay himself had supported with eloquence and sincerity in the House of Commons (1833). In this speech § he also referred to "the spotless glory of Elphinstone ¶ and Munro", and it is reasonable to suppose that he was familiar with the efforts of those enlightened and far-seeing Governors to spread education in

* *On the Education of the People of India*. The author, Macaulay's brother-in-law, was a member of the Committee of Public Instruction and a friend and admirer of Alexander Duff.

§ Included in Keith's *Speeches and Documents on Indian Policy*, 1750-1921, vol. I, pp. 226-265 (World's Classics).

¶ Mr. Patwardhan refers (p. 167) to J. S. Elphinstone; presumably, this is a slip.

Yes it is a slip. Mr. Patwardhan had immediately after his article was published, desired that the correction be made. But it was not done as there was no possibility of a reader being misled by the slip—Editors, *The Progress of Education*.

Bombay and Madras. Finally, even before he came to India, he had made himself thoroughly acquainted with Indian affairs and must have known of the marked change which had come over the educational policy of the Directors who, well before 1830, had come to the conclusion that *useful* education was most deserving of Government support and that English education was more useful than Oriental. Any one of these factors, even if taken by itself, is of far more importance in educational history than anything that can be associated with the names of either Buchanan or Minto; their cumulative importance renders the influence of the clerical Vice Provost and of the anti-missionary Governor-General almost negligible.

MINTO AND MACAULAY

Of the two, Minto is the more important figure. Even though his Minute was not original and indicated no departure from established policy, it would be rash to conclude that it had no influence upon the Board of Directors, who were ready to clutch at any straw in their efforts to escape from the entreaties of Grant and Wilberforce, the champions of Christian education in India. Even though the so-called "pious clauses" were included in the Charter of 1813, the first educational Despatch is cautiously worded, but it certainly favours the promotion of Oriental learning. This, at any rate, was the interpretation put upon it by the Committee of Public Instruction. Its members were experienced administrators and some of them were enthusiastic Oriental scholars and active members of the Asiatic Society. It is not surprising that

they looked with grave concern on the spread of certain modern and anti-religious tendencies, which had their origin in Hare's English College (the Vidyalaya), and they felt more than justified in urging the introduction of Minto's scheme (with slight modifications) for the establishment of Oriental Colleges. But opposition sprang from an unexpected quarter and Ram Mohun Roy, himself an accomplished Oriental scholar and the acknowledged leader of Indian liberal opinion, wrote a memorable letter to Lord Amherst, protesting against the expenditure of public funds on the foundation of additional Sanskrit Colleges. This is a document of rare importance and it gave the Committee of Public Instruction more than an inkling of the way the wind was blowing. A few years later Duff arrived and his new English College (1830) was an immediate success—it even surpassed in popularity Hare's older and more secular institution. Also, by this time the Directors had definitely come to the conclusion that the great object of educational effort in India should be the promotion of *useful* (i. e. western) knowledge, which soon came to be regarded as an indispensable qualification for Government service. In consequence, Minto's scheme, which was not drawn up as a counterblast to Buchanan's proselytising plans, never really materialised and it was soon almost entirely forgotten. There is no denying the fact that he did give some consideration to educational matters and this is more than can be said of Buchanan, whose views on the subject were so vague and shadowy that they had no influence

upon Macaulay nor, as far as can be seen, upon any one else.

BUCHANAN'S ACTIVITIES NOT EDUCATIONAL

On the other hand, there is no possible doubt that the views which Buchanan held regarding the relationship which should exist between Church and State were diametrically opposed to those which Macaulay cherished*. It is generally agreed that Buchanan was the first to draw up a scheme for an ecclesiastical establishment in India and his *Memoir*† on this subject was published as early as 1806. In Part I he made out a case for the appointment of European clergymen who were to care for the spiritual needs of English public servants, civilian and military. In Part II he advocated the setting up of a kind of Missionary State Department organised and controlled by Government for the moral improvement and religious instruction of Indians. It is this part of his programme which has aroused criticism, not to say condemnation, and it must be admitted that Buchanan, despite his sincerity, was needlessly tactless, if not offensive, in the expression of his views. He was not content to use mild and persuasive words, but advocated "coercive measures" against unbelievers and the destruction "at the fountain head" of what he called superstition. Unfortunately, he failed to make it clear what form these coercive measures were to take, but it is almost certain that

* Vide his essay on *Gladstone on Church and State*, written in 1839, on his return from India.

† *Memoir on the Expediency of an Ecclesiastical Establishment for India*.

had cured him. The third was dead and he had made him live again. But Jesus was astonished and even horrified to find these three persons were not making the best of their lives. All of them were leading a life of sin and of denial of God. Questioned by him they said that they did not know what else to do. This, says the student of philosophy, symbolises the present situation. Men do not know what they are to do with themselves. The best thing therefore according to this student of philosophy is that man should pursue the values of life, that is, truth, beauty and goodness.

We should pursue truth because the desire for it is inborn and universal. That is the reason why scholars, mathematicians and philosophers whose one aim in life is to find out the truth are revered so much. Nor should we despair of the ultimate power of truth. The history of the world is full of instances of the final triumph of truth over lies, falsehoods and propaganda. The desire for beauty, that is to say, to create it and to appreciate it, is equally great. This can be proved from the life histories of so many painters, musicians and creative writers of the world. Their dominant impulse was to reveal the beauty that is in this world, and no one will deny that the response to beauty is fundamental in human nature as is clear from the life story of the humblest of men. Songs, beautiful pictures, beautiful writings will strike a sympathetic chord in the heart of every human being. The desire for goodness is equally great and abiding. This view has been propounded by many philosophers. Socrates believed that man would pursue good only if he knew it, and other moralists

have told us that man loves to pursue the good, but his will is weak. Whatever the reasons for this failure to inculcate the good, it is evident that the good is something supremely desirable. Nor are these values desirable only in individual life. They should be the goal of our collective life as well. The State which is generally the focus of the loyalties of many persons should emphasise and assist in the practice of these values. It should adjure false gods and false ends such as imperial power, military greatness and wealth, for imperial power may be based on force and the exploitation of the governed; military greatness may mean only efficiency in mass slaughter and may be short lived; and the accumulation of wealth may not be consistent with a sense of economic justice. So according to the student of philosophy the highest virtues are goodness, beauty and truth, and, as a corollary to these, happiness. Since in the world of today we ignore these values, it is in a terrible state of disintegration. This is how a philosopher assesses the contemporary situation and suggests a way out of our present difficulties. But any one who studies it carefully will find that this may be only the proverbial philosopher's dream, impracticable and difficult of realisation.

POLITICS

If a student of philosophy finds this world so out of joint, the student of politics finds the spectacle equally distressing, marked as it is by a *painful conflict of ideologies*. Without going into details one can say that a battle royal is waging in some countries between the organised forces of reaction and the combined forces of progress. Total

itarianism, a monstrous product of the discontent and chaos left behind by the last Great War, is at grips with democracy. Its organised might, its high military efficiency, its tyrannic hold on the allegiance of the people in general and the loyalty of the young in particular, its worship of the State and its blind obedience to the leader, all these are grim factors with which the democracies of the world have to cope. Its aggressiveness and imperialist ambitions have destroyed peace, and its insistence on an imaginary racial superiority and racial purity has brought ruin to the lives of so many persons. The totalitarianism with an unrivalled technique of mass propaganda and a highly complex system of espionage has made the methods of democracy seem to be out of date. The result is that the conflict between these two systems of government has now come to a head. It is no longer a subject for peaceful college debating societies or for parliamentary debates, but an issue that is being fought out on the battle-fields of Europe and also in the East. We who are believers in a democratic form of government, see in it nothing but a menace to individual freedom, collective security, international peace and indeed civilization itself. The present conflict in the eyes of some acute observers is going to mark the end of many of the most cherished things in the present-day world. Out of it, they believe, will emerge a new order. What shape it will take is yet difficult to say, though many different schemes are being put forward. Perhaps the day of small and independent nations is over, and the world in future will be made up of

federations of countries, big and small. But all this will be done at the expense of so many lives, and will involve prodigious waste of money.

SCIENCE

If what has been happening in the national assemblies of the world has been a source of anxiety and danger, what has been happening in the fields of science is no less troublesome. A writer put it very aptly when he said that *science has given us powers fit for the Gods, but we have tried to make use of them like school-boys*. The most visible effect of the scientific advance has been mechanisation which has invaded every department of human activity. Says Professor C. E. M. Joad: "We no longer walk; we go out in the car. We no longer climb; we go in the lift. We no longer converse; we turn on the radio. We no longer sing or make music; we put on a record." It is no wonder that man has lost his soul. He is losing his sense of life—that life whose source is within him and which makes him creative. Machine has not merely crippled man's strength but also atrophied his emotions and intellect. This can be seen from the way in which man amuses himself these days. Our recreation is mechanised by the radio, the films and the gramophone, so that we are becoming emotionally starved. We do not think creatively but live on the opinions of others. Individual thinking is at a discount, for the radio and the press have made us so susceptible to their suggestions. But the danger to individual life is nothing when compared with the *menace to our national life*. We have with the help of science perfected

deed is more apt to enjoy his intellectual luxury than to serve the ends of society. There are others who have emphasised the *vocational aspect of education*. They believe that education should enable a man to earn his living. Cecil Rhodes said that the aim of education should be to provide careers for young men, so that at the end of their course they may go back to their homes not with diplomas in their pockets but with letters of appointment. This type of educationist, as will be clear, looks upon man merely as a wage-earning slave. His affections, feelings and imagination are not the concern of the teacher. Then there are some persons who believe that *education should fit a man to play his part in a particular political and social environment*. That is education for citizenship. The dangers to which this theory can lead are clearly revealed if we study the Fascist or Nazi educational system. There young men are taught blind obedience to the State and to the leader with the result that they cease to feel some of the noblest impulses of humanity. They are patriots in their own way, but patriots who are aggressive, militaristic and dangerous to the peace of mankind. While admitting that education should enable a person to develop his individuality to the utmost, I do not deny that it should not fit a person for a career or for the onerous duties of citizenship. *But when all is said and done, education is a process of man making; the educator is an artist in this line and educational establishments are the place where an attempt is made to shape men*. It will be thought that this is not a very lofty aim to be held up either before teachers or students but

that is a mistaken view. Let us see, for instance, what some of the great writers, who have shown much insight into human nature, have thought of man. Fielding in *Tom Jones* put the following words into the mouth of the Man of the Hill. "Man alone, the king of this globe, the last greatest work of the supreme being below the sun,—man alone hath basely dishonoured his own nature, and, by dishonesty, cruelty, ingratitude and treachery hath called his Maker's goodness in question, by puzzling us to account how a benevolent being should form so foolish and vile an animal". It is strange that Fielding who was generally so sympathetic to human weakness should have penned these lines. Swift does not think better of the human race. He makes the king of Brobdingnag say to Gulliver: "I cannot but conclude the Bulk of your Natives, to be the most pernicious Race of little odious vermin that Nature ever suffered to crawl upon the Surface of the Earth." This, as will be seen, is not very complimentary to the human race. Nor does Shaw feel very kindly towards the human race, in *Back to Methuselah*. He says the following through the Ancient, "Take these two abominations away to Pygmalion's laboratory, and destroy them with the rest of the laboratory refuse. Take care; do not touch their flesh; it is noxious; lift them by their ropes". Therefore, when I say that education is man making, I do not understand man in the sense in which Fielding, Swift and Shaw understand him. Nor in the sense in which scientists understand him. Their ideal is aptly described by a wag as follows:—

"Enough water to fill a ten-gallon barrel,
enough fat for seven bars of soap;
carbon for 9,000 lead pencils;
phosphorus for 2,900 match heads;
iron for one medium sized nail;
lime enough to whitewash a chicken coop;
and
small quantities of magnesium and sulphur."

Nor do I think of man in mere terms of economics or in terms of psycho analysis. The economic man lives by bread alone, and according to psycho analysis man is a bundle of repressions and suppressions. Such a being is beyond my ken at this time. I refer to man in the highest and the noblest sense of the word, that is, one who is practical and knows how to supply his material wants, who is artistic and loves art in all its forms, who is social and is not a misfit in corporate life, but knows how to train himself in those matters which make for a well ordered social existence, who is enquiring and loves the things of the mind such as philosophy and scientific research, and who is religious and knows how to seek the Highest and love the Highest. I therefore believe that colleges and universities must be devoted to this noble adventure of man making. When I say this I do not mean that they should not be homes of pure culture and learning, or they should not train people for the professions, or they should not bridge the gulf between the man of knowledge and the practical man or they should not be the homes of research, or they should not train character, or they should not train leaders, or be bulwarks of mental freedom. They should be all these but above all they should turn out men in the

real sense of the term. Only by doing so can they fulfil their highest destiny. Education should therefore be a civilising and man making process.

It is only this kind of education that can serve the best ends of civilization. Referring to the civilising influence of Christianity on Germans, Heine in a passage of incomparable beauty and eloquence wrote to the French:—"Christianity—and this is its fairest merit—subdued to a certain extent the brutal warrior ardour of the Germans, but it could not entirely quench it: and when the cross, that restraining talisman, falls to pieces, then will break forth again the ferocity of the old combatants, the frantic Berserker sage whereof Northern poets have said and sung—the talisman has become rotten, and the day will come when it will pitifully crumble to dust. The old stone gods will then arise from the forgotten ruins and wipe from their eyes the dust of centuries, and Thor with his giant hammer will arise again, and he will shatter the Gothic cathedrals." If in this passage we substitute education for Christianity, and men in general for Germans, the point I have been trying to make is elucidated. All of us have something of the tiger and the camel in us, and it is the function of education to enable us to transcend these limitations.

Therefore when a young man goes out of his college, he should be able to say about his education what Bernard Shaw said about socialism, "It made a man of me." We should try to be men and then everything else will follow. We will then be assets not only to our parents and our colle-

ges but also to our country-nay to humanity. We shall then create a social and economic environment which will avoid the dangers, which I analysed in the beginning of this lecture, and which are such a grievous peril to us today. I am not oblivious of the fact that single-handed the educationist cannot achieve the lofty ideal I have placed before you. For, unless he is aided by the economist and the politician, he will seek to create lilies to live in a world of thorns. But I do believe that while the politician and the economist must remove the thorns, they have themselves to acquire the gentleness of the

lilies. India and for the matter of that the world needs nothing so badly as men, full, complete, integrated men, men who can build up a new world. It is said about an Indian sage that after some one had explained to him the mechanical marvels of the west he said: "Yes, you can fly in the air like birds and you can swim in the sea like fish, but, you do not know how to walk upon the earth." Let us learn to walk upon the earth, self-reliant, free, full of initiative and capable of good to all.

—*The City College Magazine.*

GLEANINGS FROM PERIODICALS

A JUSTIFIABLE LIMIT OF CHRISTIAN BIAS IN TEACHING

A WRITER in *The New Era in Home and School*, contends that the Christian religion and no other plays two supremely important roles and that on this account religious bias is permissible in schools. He thus writes:—

On the intellectual side a Christian bias in education would appear to be amply justified. But while the intellectual beliefs of Christianity are a vital part of the religion—indeed a far more vital part than has always been recognized—they are not the whole of it. They provide a basis, a justification, a standard for thought, while the moral or ethical side of religion affords a basis for conduct and an answer to the problems of the child as he faces life. The character of Jesus Christ, his life and example, the teaching of the Gospels and the Epistles, combine to set before us a

definite view of life and a flexible and living spiritual ideal which, once clearly visualized, can both inspire conduct and solve moral dilemmas. Where else but in religion can such a positive answer to the problems of the adolescent be found? The old days when we could trust unquestioningly to the emotional swirling of that undefined entity which used vaguely to be called 'conscience' are gone for ever. We now recognize the results of unconscious impulses for what they are, and realize that clear thinking is as essential in the moral sphere as it is in the intellectual. Vague sentimentalizing and sudden emotional urges are no substitute for clear, sane, unbiassed, rational consideration and judgment of conduct. But there can be no judgment, no assessing of various lines of action, no decision in moral problems, without a standard of reference. The child who is given no such standard, who is left to face the problems,

difficulties and decisions of adolescent and adult life without any guide or fixed principle, is uneducated, unfitted for living in this world, and unable to direct or control his own psychological machinery.

It is not suggested that all children will accept the moral principles of Christianity. In the ancient language of classical theology one cannot be made a Christian by instruction, one can only 'through the grace of God' be 'converted'. But those who are 'converted' will henceforth possess a spiritual force and a sure guide in conduct which will be of inestimable value to them all their lives. It is the clear duty of any enlightened system of education to put this Christian Faith, this view of life and standard of conduct, fairly, constructively, and attractively before them, so that they may weight it up impartially, recognize its innate appeal, and feel its impact upon their mind and moral sense. If it fails to impress, then no more can be done by a school: but the school which does not present the faith at all incurs a great responsibility in risking the future mental, emotional, or spiritual ship-wreck of its pupils through lack of any guiding light or standard of reference. The Christian religion presents a clear ideal of personal conduct and of social and community life. It claims to provide an answer to the problems of actual existence. Since it makes this claim it has a right to be heard and considered.

A REAL UNIVERSITY OF ANCIENT INDIA

The Modern Review for September 1941 contains a very useful account of the nature of education imparted in the great Nalanda

University in the 7th century A. D. which is well worth a close perusal.

"Learning by discussion" was the keynote of the system of education followed at Nalanda. Teachers and pupils were grouped into "Schools of Discussion" in which free and lively debates were conducted on various topics. Such discussions interested the students in the subjects for study. The general boredom that reigns in the lecture-halls of our modern colleges was strikingly absent in these study groups.

"Learning and discussing they found the day too short; day and night they admonished each other, juniors and seniors mutually helping to perfection."

In these words Hiéun-Tsang effectively conveys the atmosphere at Nalanda. He has recorded a few actual cases of these learned disputations. On one occasion, a Lokayata philosopher, as a challenge to the Nalanda scholars,

"wrote out forty theses and hung them up at the gate of the Vihara with the notice: If anyone within can refute these principles, I will then give my head as proof of his victory."

Hiéun-Tsang accepted this challenge and got the better of this philosopher in a learned argument, but most considerately spared the rash pedant his head, thereby winning a devoted disciple.

The teachers in this university numbered about one thousand five-hundred. They were not exclusive or aloof but mingled freely with their students. They were the intellectual companions of the scholars,

guiding and directing them in their studies and discussions. Among the distinguished teachers at Nalanda at this time were Chandrapala who "gave a fragrance to Buddha's teaching," Gunamati and Sthiramati "of excellent reputation," Prabhamitra "of clear argument," Jinamitra "of elevated conversation," Jnanachandra "of model character and perspicacious intellect," and Silabhadra, by far the most learned man of his time.

The courses of instruction offered were very advanced and the student was expected to have reached a high level of education before he entered the portals of the university. The variety of subjects studied proves that Nalanda was wedded to the ideal of freedom in learning and was not a mere sectarian school like many universities of that age. Of course the university specialised in the study of Buddhism of the Mahayana school, this being the religion patronised by King Harsha. But the other eighteen sects of Buddhism, the sacred works of Brahminical Hinduism such as the Vedas, logic, grammar and philology, medicine, astronomy, were all subjects of study. Nalanda has been described as a genuine university in the *universal* range of its studies.

Education free of cost, learning by discussion, the intellectual companionship of staff and students, the range of subjects studied, and above all the spirit of free inquiry that prevailed—these are some of the most remarkable features of life at Nalanda. In some respects this ancient seat of learning was well in advance of our modern universities.

PROSPECTS OF VOCATIONAL EDUCATION

In America the Henry Ford Vocational Schools go from the kindergarten to the

College stage. The prime aim of their plan is to produce a class of handy men and it excludes all but useful subjects.

For such a scheme a clean knowledge of the aptitude of pupils is a first desideratum and for this purpose the teachers must carefully observe the aptitudes of pupils through a period of years.

The methods of observation are thus put by a writer in *The Indian Journal of Education*.

1. Are there families of occupational skill basic to a number of occupations, which may be learned and to some extent generalised?

2. What are the appropriate materials of instruction in the area of occupational adjustment?

3. How shall we keep relative subject materials related to the actual needs of the occupation?

4. Find out if the technical course of vocational course is best suited to the intelligence or skill of the pupils.

5. What is the best arrangement for guidance and counselling of students in the selection of vocational objectives?

6. To what extent are courses, the controlling purpose of which is to prepare for useful employment, effective in developing problem-solving ability or the scientific habit of thinking?

TAGORE—A CITIZEN OF THE WORLD

The following excerpt from an article under this caption taken from *The Scholar*, Palghat, is instructive.

The conquests of Tagore's muse constitute a farflung empire, sprawling across many a region of disputed sovereignty. Science, art, religion, mysticism are all there, but philosophy, taking its stand on the totality of

human experience, sets the pattern of Government. To any discerning student, the most striking feature of Tagore's works will be his synthetic vision which weaves poetry, art, science and religion into an exquisite fabric. His works bring to us a fresh breeze from realms in which the Indian mind roamed thousands of years ago to produce its unexcelled travellogues—the Upanishads. They recapture to us the spirit of the Rishis whose vision, more penetrative than X-rays, delved into the heart of things and led them to proclaim "*Ekam Sat vipra bahudha vadanti*." Tagore's works are at once a cross-section of modern Indian thought and a glorious continuation and amplification of ancient Indian culture. And in his protest against the menace of mechanisation he represents India's reaction to the technological civilisation which has now drawn us to the edge of a precipice.

Besides his literary and artistic creations, Tagore has left us another legacy, the Visvabharati at Santiniketan. He was a pathfinder in many directions but in none so immediately fruitful as in education—the drawing out and integral cultivation of man's faculties that leads to his self-transcendence. The international university stands as a monument of its creator's internationalism.

We have studiously avoided particular reference to any of his works, for it is not possible to single out any one of them as the best. But, having set out the father's prayer as the background, we cannot but draw attention to one sublime thought of the son which pervades all his works and actions with a strange power:

Life of my life, I shall ever try to keep my body pure, knowing that Thou art truth

which has kindled the light of reason in my mind:

I shall ever try to drive all evils away from my heart, knowing that Thou hast Thy seat in the inmost shrine of my heart;

And it shall be my endeavour to reveal thee in my actions, knowing it is Thy power gives me strength to act.

* * * *

GREATLY WELCOME

The field staff of the Indian Tea Market Expansion Board quartered in Bhola in the Barisal District promptly joined in the relief work for the victims of a severe cyclone which swept over this district towards the end of May. Over 67,000 cups of tea were distributed in the course of three days and were greatly welcome to the unfortunate people who were affected by this disaster. It is reported that the Board's work was highly commended by prominent officials and non-officials of the town.

THEY SAY

Commenting on the news that Mr. Wendell Willkie has agreed to act as the narrator of a special prologue to the Tea Car film which has recently been sent to the United States for public exhibition, the *Star of India* observes in the course of a leading article:

"It will indeed be very interesting to hear Mr. Wendell Willkie, who was featured so much during the U.S.A. and later taken on as President Roosevelt's special envoy to to Britain, crying 'Indian Tea, Indian Tea' to attract more customers in the States and Canada. President Roosevelt is for all-out aid to the Democracies: his erstwhile rival, Mr. Wendell Willkie, is nearly all out for Indian Tea. The International Tea Market Expansion Board has been successful in securing the services of Mr. Willkie who is now to champion the cause of Indian Tea in the United States and Canada: Indian Tea, not Hindu cha or Mussalman cha as now sold on our Railway platforms."

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NEWS AND NOTES

17TH ALL-INDIA EDUCATIONAL CONFERENCE, SRINAGAR (KASHMIR)

THE Seventeenth All-India Educational Conference to be held on September 25-29, 1941, at Srinagar (Kashmir) under the presidentship of Prof. Amaranatha Jha, M.A., F.R.S.L., Vice-Chancellor, Allahabad University, bids fair to surpass all other similar Conferences held so far. The Central Themes of the Conference are (1) Education for Inter-Cultural and Inter-Communal Understanding, and (2) Post-War Educational Reconstruction. Among distinguished persons who have notified their intention to attend the Conference are Mr. Abdul Haye, the Education Minister of the Punjab; Mr. Fazlul Haq, the Education Minister and Premier of Bengal; Mr. Allah Bux, the Education Minister and Premier of Sind; the D.P.I.'s of Sind and N.W.F. Provinces; Mr. G. C. Chatterjee and Dr. L. C. Jain from the Punjab; Dr. Pramathanath Banerjee from Bengal; Mr. P. Seshadri from Ajmer; Prof. A. C. Banerjee from Allahabad; Prof. K. T. Shah from Bombay; Principal J. M. Sen of Krishnagar (Bengal); Dr. Cousins from Travancore; Principal K. S. Vakil from Kolhapur, and Mr. K. S. Venkatramani from Madras.

Mrs. Cousins of Madras; Dr. Zakir Husain of Delhi; Mr. A. E. Foote of Dehra Dun; Mian Afzal Hussain, the Vice-Chancellor of the Punjab University; Mr. Syed Hossain, Registrar, Osmania University; Prof. A. N. Basu of Calcutta University; Prof. Diwan Chand Sharma and Principal G. D. Sondhi of Lahore; Principal A. C. C. Hervey of Ludhiana; Principal Habibul Rahman of Ajmer, and Mrs. Brijlal Nehru of Lahore, have consented to preside over the various Sectional Conferences to be held in connection with it. The Reception Committee has also organised an Educational Exhibition and a Tennis Tournament open to the delegates of the Conference. Many Universities and Education Departments of States are sending representatives, while a large number of teachers of schools and colleges as well as Inspectors and Inspectresses are attending the Conference in their personal capacities.

All communications with regard to the arrangements for lodging and board should be addressed direct to the Secretary, Reception Committee, 17th All-India Educational Conference, Srinagar (Kashmir).

EDITORIAL NOTES

WE congratulate the glorious Benares Hindu University on the completion of a quarter of a century of its most useful activity, which will be celebrated in a most fitting manner in the coming Silver Jubilee Celebrations in January 1942. A most pleasing feature of this great pan-Hindu institution is that though the financial and other resources that have sustained it and have made the University a very large and ideal colony of devoted scholars and students have come from multifarious sources, still it continues to remain the handiwork in all its essential, structural and spiritual forces of one great personage, Pandit Madan Mohan Malaviyaji, who has been for nearly six decades the leading exponent in his own person and expression of the best of Hindu thought and conduct. The pleasing and proud array of its successive Chancellors and Pro-Chancellors, recruited from the noblest and loftiest of India's sons, the varied talents that have been harnessed to the University's service, and above all, the devoted labours of its present distinguished Vice-Chancellor, Dr. Sir S. Radhakrishnan — these strengthen us in the hope that the beginning of the second quarter century in the University's life will enable it to pay off its debts, to start more research chairs and fellowships and to become equally intensive in all the branches of its literary activity. In the words of its Chancellor, His Highness the Maharajah of Bikaner, the University today is the largest residential institution in our country with nearly 4,000 students on

its rolls, and though the spirit of Hindu religion interpreted in its broadest sense inspires all its activities it has specialised most fruitfully in Scientific and Technological studies, realising that the future of our country depends largely on Applied Science. Even the humblest of us can do his little bit in increasing the resources for its usefulness and widening the moral basis of the University; and the Silver Jubilee Celebrations coming off in the beginning of the new year are the most fitting occasion for the expression of our sympathy and support. All India is proud along with the distinguished Chancellor that the future of the University is great, and more than all that Pandit Malaviyaji, its chief architect, to whose selfless devotion and unbounded faith the University owes its present position, is happily with us inspiring us with his own optimism.

The attitude taken by a majority of headmasters in the Presidency city with regard to the courses of studies for the pre-University classes seems to us to be a sound one. That instruction should be given to all pupils in all the basic subjects should be regarded as axiomatic and therefore a compulsory course of instruction in Elementary Mathematics, General Science, History, Geography and Civics, besides the languages, should be given as being quite necessary. Specialization at such an immature age as 14 and 15 when the normal boy is expected to be in the V and VI Forms, cannot be justified on

any ground and certainly not at all on the ground that this specialization may be a kind of preparation for the specialization adopted in the Intermediate courses of the Universities. The Committee of the Madras Teachers' Guild that sat over the question has right by insisted that the pre-University classes should not aim at the limited outlook of transition to the Intermediate class from the High School, but should have in mind "the more vital problem of having mental equipment sufficient to profit by the whole University course." It goes without saying that the shoe should be shaped to suit the foot and not that the latter should be compressed into a "Chinese Lady's foot." A general all-round knowledge on the part of the Matriculate can be very well utilised for adopting if it should be necessary a rational system of specialization in the intermediate course. The additional advantage that accrues of having every student of the VI Form instructed on a broader basis than now, will easily be seen in its fruitfulness of producing matriculates who would be all round in their mental equipment and learning and not lop sided and who will consequently be fitted for pursuing any scheme of studies requiring a basic all-round knowledge in fundamental subjects. The recommendations made by the Committee of three divisions, the II and the III going in for a certain amount of specialization would seem to be against the grain of the initial stand taken up by them. We are also of the opinion that a specialised science course involving a heavy and costly laboratory equipment will be beyond the means of the average school it may be

possible for every high school to have that minimum of equipment necessary for a simple course of instruction in Physics, Chemistry and Natural Science. We are conscious that the laboratory training that some teachers may insist upon, as being necessary even in the high school course for a proper projection in the College studies may not be realisable under a scheme based on this suggestion. But this defect may be made good by a sufficient stress on laboratory use and training for the Intermediate students and by the devotion of a little more time to it that would be the case otherwise. We should not at all recommend any scheme of studies in which general knowledge subjects would not be gone into intensively after the IV Form stage in their previous fullness.

We congratulate the organizers of the Reverend Father P. Carty, S. J.'s Sixty-fifth Birthday Celebration, that took place at Madras on the 12th of September 1941 on Father P. Carty, S. J. two grounds; first, it is a movement to honour one of the great Acharyas of higher education in South India, who has been labouring hard and conscientiously for the last 40 years and who has built up a sound reputation for sober scholarship and clear analysis and presentation in Economics, a branch of knowledge that has been recently growing so much and in a very elusive manner for any but the most competent and select few; second, Father Carty is the lovable embodiment of the instrument of the Jesuit educational system that has been labouring so

successfully and so intensively, but without trenching into national prejudices and religious orthodoxy of the Hindu youth of the country. One of the most successful fruits of the Jesuit Mission is its educational machinery. The educational reputation of the Order is, in its variety and scope, next only importance to its Mission work; and in India it has been computed that one-fourth of the Catholic population has been entrusted to the care of Jesuit Missionaries and the educational institutions in their charge contain in all about a million boys of all religions and ages. Good Father Carty is the symbol of the success that has attended Jesuit educational enterprise in the land. Our gratitude goes in an abundant measure to him and to his fellow-teachers of the Mission spread in all corners of India for the unostentatious and kindly work that they have been doing and in particular for the complete effacement of credal and colour differences from their institutions.

The rumour was bruited abroad sometime back that a compromise was to be arrived at between the Opposition and the ministry on this Bill. But whatever the compromise may be and howsoever the political value of the compromise may

emerge, it is fundamentally necessary that all right-minded educationists should not in any way countenance any perpetuation of communal divisions in schools in the shape of religious and theological instruction and ritual and ceremonial connected with

A Rumoured Compromise on the Bengal Secondary Education Bill. any sect. As Mr. Ramananda Chatterji well remarks, "The least recognition of communal divisions in the constitution of the secondary Education Board and its committees is bound to be detrimental to the interests of the nation both educationally and politically. The sole qualification for membership of the Board and of its committees should be educational and the interest a person has taken in the spread and improvement of education as evidenced by the time, energy and money he has devoted to those objects. The right of the managers and teachers of schools to have a voice in the administration of educational affairs should be fully recognized in the formation of the Board."

The Board should be entirely non-communal and be free to elect its own president and formulate its own lines of action. Above all it should be autonomous in real sense.



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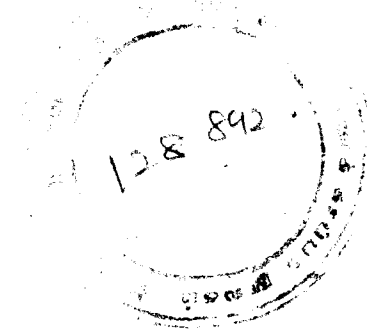
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