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WILL LOOK PROUDLY BACK TO FIFTY
YEARS' UNBROKEN SERVICE TO THE
SUFFERING HUMANITY, AS AN UNFAILING
TONIC FOR HEALTH AND VIGOUR.

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The Educational Review

A MONTHLY RECORD FOR INDIA

VOL. LII

MAY 1946

No. 5

THE CHILDREN'S CHARTER

BY PETER WARWICK

MEN FROM FORTY NATIONS were summoned a few weeks ago to the special conference of the I.L.O. in Paris, where they planned a better world for the children of the future.....

The delegates have had to take their Charter home with them to be ratified by their governments. In the view of the I.L.O. this can be done everywhere this year. The desire to improve legislation affecting children and young people is now world wide.

It cannot be said that the principles of the Charter contain anything new. They embody what is best in the juvenile legislation of various civilised States. What is epoch-making is their union in a single document. It will leave the good wherever it exists, abolish the bad and do away with weaknesses.....

One of the main aims of the Charter is to raise the school-leaving age to at least 16 and as an ideal to 18 years. Great importance is given to medical inspection. The French system of official medical examination in all schools every six months was commended. (Many south American States restrict themselves to examination once a year.) The Charter further demands the free distribution of school books and other teaching material, as well as free or cheap meals for children.

In Turkey these conditions have already been fulfilled. In addition, school fees have

been practically abolished and boarding schools exist for children from the country. I know some young Turks whom the Kemalist Republic has literally supported from their first day at school until they passed their State examination or completed their apprenticeship. Many of them passed straight into unofficial positions entitling them to a pension at the end of their service.

For the last twenty-five years all school children in Norway, regardless of their parents' income, have been receiving free meals. The "Oslo breakfast," which is held responsible for the excellent health of the average child, consists of milk, rye bread and fruit. During the occupation Terboven abolished these social measures. But now the Oslo breakfast has been re-introduced throughout Norway, though carrots are temporarily taking the place of fruit. Meals for school children were also introduced in England during the war and were a great help to mothers who were out at work. France has again shown admirable initiative in setting up 12,000 school canteens, where food experts have compiled meals of *ersatz* materials with a high vitamin content to compensate for the meagre fare at home.

The Charter recommends free transport or greatly reduced fares for school children and students (trains, buses, etc.), and quotes American and English methods as an example. Maintenance should be paid not only during the period of compulsory school

attendance, but also during study at the University, so as to enable gifted young people without means to continue their studies.

Technical and other training schools should provide special courses for workers between the ages of 16 and 18. This continuation of the education of young people in employment is regarded as obligatory, and they are to be allowed the necessary time without deduction of wages. This system already existed in Austria and in Germany under the Weimar Republic. England's Education Act of 1944 also contains this provision. France, Holland and Czechoslovakia have also introduced this measure.

The Charter recommends appropriate preparation for future professional life during the last two years at school. The children should be given disinterested advice suited to their inclinations and talents. The Czechoslovak plan, under which 500,000 young men and women who were sent to forced labour in German factories, are now to receive professional courses to give them a chance of making up for the lost years and making a better and more interesting living for themselves, met with great approval.

The Paris Conference regarded it as one of its principal tasks to reduce the abnormally large number of juvenile workers resulting from war conditions. In 1941 only one-sixteenth of the total number of American children between 14 and 16 were working; by the autumn of 1935 the number had risen to one-fifth. Great Britain has granted permission to 92,000 children to work, 30 per cent more than during the last years of the peace. The Charter seeks to secure the adherence of all member States to a previous convention, fixing the minimum age for employment at 14. This is a temporary solution. As we mentioned above, the aim is to fix the minimum age later at 16 or 18.

Until it is possible to remove all children of school age from employment, they are not under any circumstance to be employed during school hours, either by firms or at home. Fixing of a minimum age for those types of employment which may be detri-

mental to the life, health and morals of young people is urgently recommended. Practical examples of this are given. Young people in Australia may not be employed in mines under the age of 16; in the United States and the Soviet Union the minimum age is 18; in Brazil it is 21. Norway does not allow boys under 18 to be employed in bars or public houses; in a number of Canadian provinces the minimum age is 21.

The employment of young people under 18 in any trade or profession is to be subject to special provisions regarding their health. A single convention of this sort exists which has been signed by 33 countries and deals with work on ships.

Constant supervision of the health of young people employed in factories should also be compulsory. France has already introduced a permanent youth service for all businesses, employing more than 50 workers.

Official professional guidance centres such as have existed in England since 1909 are to help and advise young workers wishing to change their trade. The Charter also vigorously opposes the practice of a number of States to exclude young people from compulsory health insurance.

The Soviet pre-war protective legislation is recommended as an example to follow during the temporary period in which many countries will find it impossible to release all juvenile workers owing to shortage of labour. In the Soviet Union children between 14 and 15 might only work four hours a day, and children under 16 only six hours. England has introduced the 44-hour week for young people under 18, as against the 48-hour week for adults. For reasons of health some of the juvenile industrial workers should be transferred to agriculture. It is noteworthy that 75 per cent of the children (between 14 and 18) in employment in America are not employed in industry. During the interim the complete abolition of night work for young people which has already been carried out in Denmark and parts of America, is urged upon all civilised nations. Intervals for

recuperation and longer holidays are also recommended.

The payment of lower wages to young people than to adults for the same work is rejected as immoral. Every employed person is also to have the opportunity of joining a trade union and enjoying its protection.

The Children's Charter is a remarkable plan intended to prepare the ways to a brighter end better world. It will only be possible to carry it out, if the distrust between nations can be swept away and when cultural rivalry replaces the armaments race of yesterday.

—*The Central European Observer.*

THE STATUS OF THE TEACHER

BY SRI T. V. L. NARASIMHA RAO, B.A., L.T., *Chicacole*

NO one denies that the educational standard of a nation is the criterion for measuring its greatness in this world. The foremost nations of the world attained their premier status only after they undertook to make education universal, compulsory and free. India too, if she is to take her proper place in the great comity of nations, must evolve a plan for the all-round literacy of her sons and daughters. To this end of late, scheme after scheme is being formulated, but most of these are yet untried.

First came the reorganisation scheme enunciated by the late Sir R. M. Statham, Director of Public Instruction. The Wardha Scheme, that was later formulated and hailed throughout the country, was not brought into full operation, as the Congress Government soon went out of power. Meanwhile, the Sargent Committee Report dawned on the horizon of the educational world. It was welcomed by many as the latest word on the subject of education of the masses of India.

The aim of this article is not to discuss the need for compulsory education and the methods of attaining it. The author seeks, on the other hand, to impress on the readers, and the educational authorities the need for betterment of the status of the teacher, which is the necessary precedent, if education is to take its normal course to advancement, to reach its goal.

The problem for the department of education has been always how best to make the teacher put into his work, the greatest possible amount of effort, which alone can ensure a high standard of efficiency in schools. The teacher, as every one knows, is the pivot on which the greatness and usefulness of a school turns, and unless he is interested in his work, interested to a degree at which he can sacrifice his convenience and happiness for the good of his pupils, education will be a mere parrot-like repetition of some readers, and the character of the pupil, a heap of inconsistent actions.

The Department of Education in the Province has all along been trying to ensure a high standard of efficiency by increasing the inspecting staff who are expected not only to give constructive suggestions, regarding the art of teaching, but also to make surprise visits to elementary schools, to get the masters to devote the scheduled hours completely to the benefit to their pupils.

The Divisional Inspectors of Schools had been specially appointed for this purpose. No doubt, the scheme of surprise visits has had its beneficial effects. The teachers are attending schools more regularly, but yet, it is amazing to find some very wonderful malpractices among these members of the educational world.

Instances of teachers who put in casual leave applications without dates, to be filled in by their co-teachers, as soon as the Inspecting Officer comes in for a surprise visit, the marking of wrong attendances and the entering of false names in the attendance rolls of their classes to draw enhanced grants are some of the defects that are yet continuing, in spite of the stringent control exercised by the department of education.

What then is the cause for the continuance of this dishonest behaviour on the part of teachers, who have wedded themselves to a profession, which is famed for being the noblest? It is evident that the measures so far undertaken are far from being sufficient. The root cause of these evils must be remedied, if the evils are not to continue.

Every man in this world likes to be honest, and true. Even the dishonest rogue tries to pass as an honest gentleman. The elementary school teacher too would be willing to devote his whole time to the cause of education, if only his profession provided him with sufficient bread for himself and his family.

One should not think that the teacher in a High School is in any way better than his brother in the Elementary School. The teacher in the Secondary School too is faced with the same problem—the problem of how to make both ends meet.

As the saying is: "That virtue which requires ever to be guarded is scarce worth the sentinel." The vigilance of the Inspecting Officers has always ensured the physical attendance of the teacher at school, but who can ensure sufficient interest on the part of the teacher, which alone can guarantee the proper development of his pupils?

Time and again have I heard it said, by Inspecting Officers, that a teacher ought to evince love for his pupils. Nobody denies the efficacy of love. None underrates its

value. But do you think it possible for a teacher, anxious about the home, about the next meal for himself, his wife, his sons, and his daughters to devote all his vivacity and intelligence for the sake of his pupils?

Why is the teacher generally so anxious about the home? Why should he not forget his home, while he is at school? Of course, ideal teachers will do this, but the world cannot hope for many Christs, who can sacrifice their lives for the good of humanity. After all a man enters into his profession just for providing means of livelihood, to the members of his family. So long as this is not sufficiently provided for, one cannot be expected to lose his anxiety for his home.

Civilization has progressed by leaps and bounds. The cost of living has risen rapidly, marriages have become very costly, and education, too dear. A teacher too has his own daughters to marry, and his sons to educate. The cost of a bridegroom is very heavy nowadays, perhaps a few hundreds for every year of his existence. A teacher's sons have to be educated, educated to a degree to be called the worthy sons of a respectable father. Where is the teacher to get all the money needed for these purposes from the pittance of a salary granted by the Educational Department?

The Elementary School teacher with his Rs. 20 or so per month, how can he keep himself and the members of his family above want? The labourer in the street is able to secure Re. 1 per day, one and half times the salary of the teacher. But the labourer in the street need care only about himself and his family, while the teacher has to care, not only for these, but also for all the pupils entrusted to his care. He must regard himself as the father of these children, if he is to do conscientious work. Like the judge whose mind must be kept serene, so that his judgments may not be perverse, the teacher's mind ought to be contented

and happy, if it is to devise ways and means to get the interests of the pupils furthered to the best of the teacher's ability.

"Food, food, food" is the crying need of the Elementary School teacher. His salary is quite insufficient to provide for his and his dependents' necessities. That is why we find the Elementary School teacher going in for a supplemental profession, which can secure for him, the amount of money needed for making up the deficiency of his income. How can the teacher, therefore, evince unfailing interest in his work?

Next, compare the teacher's salary with that of his brother in any other department. A clerk in the revenue or the postal department is better off than an S.S.L.C trained teacher after 10 years' service. The Sanitary Inspector, an S.S.L.C with 9 months of Sanitary Training is more fortunate, than his S.S.L.C comrade, the teacher with 2 years of training. The former rises to Rs. 110 while the latter rises only to Rs. 50 per mensem.

A graduate in the postal department has an opportunity to rise as a Postal Inspector, a clerk in the Revenue Department can be promoted as a Tahsildar. A merchant investing Rs. 2000 in a trade is able to secure an equal amount as annual profit, while a graduate who had already spent Rs. 3000 for his education is scarcely able to earn Rs. 65 per month. A typist doing job-work, I am surprised to find, earns a great deal more than a graduate master.

Hope of promotion is, after all, the necessary incentive for work. What is the promotion that a teacher can get? The Elementary School teacher has to rot for his whole life-time on Rs. 20- $\frac{1}{2}$ -24- $\frac{3}{4}$ -30, while an S.S.L.C trained teacher has to be content with a salary of Rs. 30-2-50. A graduate master cannot rise above Rs. 100; a Headmaster cannot rise above Rs. 170. Can a teacher ever get any promotion? If the

answer is to be given in one word, it is the word, 'Never'. There is no hope of promotion for teachers, except when an L.T., or B.Ed. master becomes a headmaster to the detriment of his convenience and happiness, for a headmaster's job in a High School, I am sorry to say, is one of the most unfortunate of appointments, that were ever conceived by the Government of Madras.

If the Department had any idea of bettering the prospects of the teachers, by providing ample opportunities for promotion, they could have easily done somewhat as follows.

A minimum qualification of S.S.L.C with training may be insisted upon to become a teacher either of a High School or an Elementary School. An S.S.L.C trained teacher may be given opportunities to be promoted as a Junior Deputy Inspector after 10 years' service as a teacher in a School, Municipal, Local Board, or Committee. An L.T., or B. Ed., master may be promoted as a Senior Deputy Inspector or a Licentiate School Assistant, after putting in 10 years' service as a teacher. Similarly, the headmaster of a High School, may be promoted as a District Educational Officer, of course after gaining sufficient experience both as a teacher and an administrator.

Teachers' salaries, too, must be improved. The scales suggested by the Sargeant Committee seem to be quite reasonable, except those fixed for headmasters of big High Schools. Only three scales have been fixed for headmasters—a scale for headmasters of High Schools containing less than 250 pupils, a scale for headmasters of High Schools having a strength of between 250 and 500, and another scale for headmasters of High Schools, having a strength of more than 500. I think there must be a higher scale fixed for headmasters of High Schools having a strength of 1000 and above. The headmasters' posts must be provincialised, the appointment, punishment and promotion,

NINTH INTERNATIONAL CONFERENCE ON PUBLIC EDUCATION

THE International Conference on Public Education, which held its ninth session in Geneva, from the 4th to 9th March 1946, met for the first time since the end of hostilities. The following 36 Governments accepted the invitation of the Swiss Federal Government to be represented: Albania, Argentina, Austria, Belgium, Bulgaria, China, Columbia, Cuba, Czechoslovakia, Denmark, Dominican Republic, Egypt, France, Greece, Guatemala, Holland, Hungary, Iran, Italy, Lebanon, Mexico, Nicaragua, Norway, Panama, Peru, Poland, Portugal, Roumania, Salvador, Sweden, Switzerland, Turkey, United Kingdom, United States of America, Venezuela, Yugoslavia.

In addition, three intergovernmental institutions sent observers: United Nations Educational, Scientific and Cultural Organisation (UNESCO), Institute of Intellectual Co operation, International Labour Office.

This intergovernmental Conference, organised by the International Bureau of Education, held eleven meetings, under the presidency of Mr. J. Kuypers, General Secretary of the Ministry of Public Instruction of Belgium. Mr. George Kabat, delegate of the United States, Professor Chen Yuen, delegate of China, and Mr. J. Kopecky, delegate of Czechoslovakia, were elected vice-presidents.

The agenda included the presentation of the reports from various countries on their post-war school reforms and two special questions, viz., equality of opportunity for secondary education and the teaching of hygiene or health education in primary and secondary schools. Further, at the last meeting of the Conference, to mark the bi-centenary of the birth of Pestalozzi, the nations represented paid tribute to the great Swiss educator, whose influence has extend-

ed far beyond the frontiers of his own country.

Both the problems raised by the reports presented and the discussions arising out of the two questions treated reflected in a very significant manner the pedagogical and social preoccupations of the present time. Once again they showed the similarity of the problems and the utility of being able to expose and to confront them among representatives of very differing countries. The atmosphere of goodwill and serenity which characterised the meetings proved once again that international collaboration in educational matters is a possibility and is more than ever necessary.

Below we give the text of the recommendations to the Ministries of Education voted by the delegates to the Conference after the discussions on equality of opportunity for secondary education and on the teaching of hygiene or health education in primary and secondary schools. These two recommendations are now added to the 18 others passed by the preceding Conferences, the text of which has been published in the pamphlet entitled: *Recommendations of the International Conferences on Public Education*. Anyone desiring complete documentation on the 9th International Conference on Public Education can from now obtain the two volumes which served as a basis for the discussions and which have been published in the Bureau's collection of publications; *L'enseignement de l'hygiène dans les écoles primaires et secondaires* and *L'égalité d'accès à l'enseignement du second degré*. At a later date they will be able to consult the *Annuaire international de l'Éducation et de l'Enseignement*, which will contain the reports of the different countries on post-war school reforms, and the volume entitled

L'Xe conférence internationale de l'instruction publique, containing the report of the Conference proceedings.

RECOMMENDATION NO. 19

To the ministries of Public Instruction concerning the equality of opportunity for secondary education:—

The International Conference on Public Education,

Convened at Geneva by the International Bureau of Education and being assembled on the fourth of March at its ninth session, adopts on the fifth March, nineteen hundred and forty six, the following recommendation:

The Conference,

Bearing in mind that the social tendencies of the present time exercise a profound influence on the organisation of education, particularly with regard to equality of conditions for access to secondary schools upon which must fall the cultivation of special abilities for a large member of pupils;

Considering that the principle of equality has been clearly expressed, at the International Labour Conference as well as in the Convention establishing the United Nations Educational, Scientific and Cultural Organisation (U.N.E.S.C.O.) where provision is made for collaboration among the nations to advance the ideal of equality of educational opportunity without regard to race, sex or any distinctions, economic or social;

Believing moreover that the different aspects of the question should be studied one after the other as they arise, both from the educational and the social point of view;

Calling to mind the Recommendation No. 2 on Admission to Secondary Schools, formulated by The International Conference on Public Education convoked by the International Bureau of Education in 1934;

Notes also that the question of equality of access to secondary schools is conceived

differently when secondary education is reserved for a fraction of the school population and when it is made accessible in principle at any rate, to the generality of pupils;

Submits to the Ministries of Education in the various countries the following recommendations:

(1) Admission should depend, as it already does in many countries, more on the pupils' previous activity and on the teachers' reports than on the result of an examination bearing on knowledge or techniques acquired;

(2) In countries where secondary education is in principle compulsory, the distribution of pupils between the different types of teaching should be decided largely in the light of the systematic investigation of their aptitudes rather than primarily from the pupils' own preferences or those of their parents,

(3) A continuous system of guidance, particularly during the first few years of secondary education, should offer the pupil frequent possibilities of trial, choice and passage from one type of school to another;

(4) Such a system of guidance should be accompanied by a detailed examination of aptitudes, an examination conducted by means of psychologically controlled observation and investigation directed more towards the study of mental processes than on the mere recording of correct results;

(5) The greatest importance should be attached to the granting of substantial financial aid to gifted but needy children; not merely by granting them free tuition-scholarships or monetary grants, but also by recouping the parents for the loss of possible wages earned by the children, by helping towards the cost of board and lodging, and by providing for these pupils access to sources of information and cultural enrichment not available in their ordinary environment;

(6) In cases where pupils are already in paid employment, facilities should be granted to them to follow courses, permitting them to complete their secondary education;

(7) Special measures should be envisaged for young persons whose secondary studies have been interrupted through the war.

RECOMMENDATION No. 20

To the ministries of Public Instruction concerning the teaching of hygiene (health education) in primary and secondary schools:—

The International Conference on Public Education,

Convened at Geneva by the International Bureau of Education and being assembled on the fourth of March at its ninth session, adopts on the eighth of March, nineteen hundred and forty-six, the following recommendation:

The Conference,

Considering that personal hygiene and social hygiene are, in many countries, regarded more and more as educative disciplines quite apart from their utilitarian value for the individual and for society;

That health education has great moral value since it introduces into school life the ideal of human dignity, of solidarity in time and space and the sense of duty towards oneself and others;

That the necessity of diffusing the principles of hygiene appears urgent as a result of the war;

Recommends to the Ministries of Education in the different countries:

(1) That instruction in hygiene and health education be compulsory in all infant schools, primary and secondary schools, post-school courses, teacher training colleges and normal schools though not, necessarily, in the form of definite lessons;

(2) That health education be essentially practical in character in the elementary grades where, without overloading the programme, it can be given daily as part of the school life, primarily through training in good health habits, personal cleanliness, tidiness and good manners, etc.;

(3) That in the upper classes of the primary schools and in continuation courses health education be given concurrently with other subjects, in the form of "centres of interest," extending beyond the confines of the school to touch upon family life, labour problems and social questions;

(4) That at the secondary school level instruction in hygiene be complementary to the natural sciences in the junior classes and be based on anatomy, biology and human physiology; that instruction in the senior classes be more distinctive in character, though still associated with the science of man, but of high moral and social import rendering the pupil thoroughly aware of his personal, family, and social duties;

(5) That, in addition to instruction on bodily functions, nutrition and exercise, health education be understood to include child study and first aid for the older pupils of both sexes, as well as hygiene of vocational employment; that a place be reserved also for mental hygiene and for health education pertaining to relaxation and holidays.

(6) That the teaching of hygiene be intensified in a practical manner among children attending holiday camps, camps in the mountains, etc., whose importance nowadays is increasing.

(7) That sex education begin at the primary school level; that in courses at the secondary school level doctors should talk to boys and girls on sex questions taking account of sex and development; that the prevention of venereal diseases be the object of a special compulsory instruction before leaving school, particularly in the form of

medical talks illustrated by educational films, as is already being done in certain countries;

(8) That, in all the teaching, the closest collaboration between the medical officers, teachers and social service workers be established, particularly for the common purpose of ensuring good results in health education at all grades;

(9) That the collaboration between doctors, teachers and social workers be available to school clubs, pupils' clubs and to sections of public or private organisations working for the inclusion of hygiene and health education in primary and secondary institutions so as to guide the collective efforts of children for information on these problems towards better results;

(10) That the school medical service, rationally organised in each country for the effective control of the children's and teachers' health, be authorised officially to supervise the teaching of hygiene, to guide and advise primary teachers on all occasions, to collaborate with the teachers entrusted with hygiene teaching in secondary schools by giving talks to the pupils, by showing films, by organising debates between pupils on these questions and finally by organising refresher courses and instruction periods for teachers in service;

(11) That the social services of the school entrusted to qualified welfare workers be associated with the teaching of hygiene and guide the older pupils towards the study of the true human environment through social hygiene;

(12) That the doctors entrusted with the inspection of school hygiene be specialists in the problems of education and be qualified to direct health teaching at all grades of school life; that the school medical officers responsible for this instruction at the secondary school level have access to the class councils on the same footing as the teachers and that together they organise

the out-of-school activities where personal, family or social hygiene can be freely introduced;

(13) That for health education, for which use should be made of active methods, team work, and of all the resources of visual techniques, sufficient teaching material be placed at the disposal of teachers.

(14) That the doctors and teachers be encouraged to work together in extending health education outside school to adults and parents by associating the parents of the pupils in health campaigns, family education and social education, by increasing the contact of pupils with life on all possible occasions, and by utilising the reciprocal influence of children on parents;

(15) That health education be in part left to groups of children working freely together according to the new education methods, in connection with out-of-school or post-school organisation, such as the Junior Red Cross Society, scout movement, etc.;

(16) That, finally, as a logical sequence to hygiene teaching, school administrations throughout the world be induced to improve the sanitary conditions of school premises and material so as to ensure better hygiene surroundings for the pupils while at school.

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AN ILLUSTRATIVE EX-POSITION OF FEUERBACH'S THEOREM

BY SRI. M. PARAMESWARA IYER, B.A., L.T. *Mathematics Assistant, Board High School, Usilampatti*

MAY I crave the hospitality of your columns to draw public attention to an exhibit of geometrical interest which was on show at the recent All-India Educational Exhibition held at the Pachaiappa's College, Madras?

The exhibit, a neatly got up chart drawn by a Piramalai Kallar pupil, a Harijan and other Mathematics students of the Board High School, Usilampatti, (Madura District) presents the unique property of the Nine-Points-Circle known as the famous Feuerbach's Theorem [named after the German mathematician Feuerbach (1800-1834), who is credited with its discovery in 1822] in different kinds of triangles. The chart demonstrates how, apart from passing through nine well-defined points in a triangle (a property well known to a section of high school students) the nine-points-circle is the only circle that touches four well-defined circles viz. the in-circle and the three excircles. This is the first chart of its kind, since the theorem had only been theoretically accepted and never so far brought out through a practical lesson. Another remarkable feature is that the Harijan pupil first struck unawares, at this wonderful result (not known to teacher or pupil till then) while at work. The Madura District Board merits thanks for providing facilities for bringing the exhibit to public notice.

The chart was seen at the exhibition by Mr. C. P. Ramaswami Ayyar, (President of the All-India Educational Conference), Mr. Amarnath Jha, (President of the All-India Federation of Teachers' Associations), Mr. Sir. A. Lakshmanaswami Mudaliar (Chairman of the Reception Committee) and Mr. S. R. U. Savoor, the Director of Public

Instruction, Madras and others, who very much appreciated it. Prominent mathematicians including Sir Vepa Ramesam, Prof. K. Ananda Rau of the Presidency College, Madras and Dr. R. Vaidyanathaswami of Madras University have since hailed the exhibit as original and remarkable. Dr. Vaidyanathaswami has recommended that "the exhibit should be preserved for its interest and educational value". He adds: "Mathematical exhibits from the High School have been rather a rare feature in educational conferences in this country and should be welcomed and given special encouragement in the interest of High School education." Prof. R. Srinivasan of Travancore University, says: "The fact that a Harijan boy stumbled into the well-known Theorem of Feuerbach, adds much to the interest of the chart. Such interest is bound to lead them on to original thinking and research, which ought to be the ultimate aim of all true education." Prof. N. Sundaram Ayyar of Loyola College, Madras, commends "the original conception of the chart and the rediscovery of a famous theorem known only to B.A. students, by pupils of backward communities of a high school in the mofussil" and pleads for "continued encouragement by the Madura District Board of such efforts of high educational value and possibilities".

The accuracy of the drawing by the pupils has also been highly praised. Says Prof. Mahadeva Ayyar of Teacher's College, Saidapet: "That the boy stumbled on the remarkable property discovered by Feuerbach emphasises the accuracy of the drawing which is well nigh impossible..... is a great

geometrical feat. Only those at it, will fully appreciate it.'

The foregoing is only a plea for appreciation by the reader that Mathematics is not an insipid subject. Even in the High Schools, it throws up a vista of opportunities for research for a diligent pupil, be he a student of the so-called backward or forward communities. Here I cannot but quote the concluding sentence of Sir C.P. Ramaswami Ayyar, presiding at the recent All India

Educational Conference: "The production of the best type of research worker, the man who creates new things as well as new ideas, is the foremost *sine qua non* of the State".

May I join hands with Prof. Ananda Rao, Dr. A. Narasinga Rao and Prof. Balakrishna Ayyar in their appeal in the course of their appreciation of the charts, that Geometry be given its proper place in High Schools and Colleges?

DRAMATIZATION IN WORLD HISTORY.

BY SRI MANTHRIPRAGADA, RAMA RAO, M.A., B.ED., *Furlakimedi, Orissa.*

1. *Dramatization: A Factor in Learning.*

Dramatization is 'play-way' of learning, and it will be created, when it is gained by the pupil's own effort. And it is a cardinal principle in education that to produce a permanent effect, the boys should be encouraged to learn by doing.

2. *Value of Dramatization in History.*

In learning history, one has to visualise the past. It is not an easy affair to look at the actions and incidents of a bygone age in their true perspective and setting. In regard to this requirement, our history textbooks, more often than not, fail to satisfy. Historical persons are treated in a superficial way. So, it is difficult for pupils to acquire an emotional attitude to persons of the past. Very often, we do not get the correct impression of the time, environment, and circumstances in which the great historical personages lived and shaped the course of history. In these circumstances, history cannot appeal to children. So, it is condemned as a dry subject.

Historical dramatization can help to make history alive. It is a reliable aid in making history more realistic by presenting a situation or a person in a clearer light. Dramatization is conducive to intellectual and

emotional development. It will produce wider sympathies, a broader vision and a more correct appreciation of the past. In learning world history, all these qualities will be precious, since we have to deal with countries, persons and movements, removed far from us both in time and space. The study of world history should produce such qualities, and they alone can build up better and wider loyalties which we very badly need today.

But this mode of teaching history has a very limited scope. We have scarcely enough time to finish the course in world history. And dramatization, in the very nature of things, requires a lot of time. There is again the bogey of examinations. So, as things are, it cannot be of much value in history teaching. Anyway, it is surely profitable to dramatize certain incidents, however few they may be, during the period of the study of world history. We must find some time during the weekly holidays. After all, much time need not be wasted since scenes or plays will be very short ones.

3. *Subjects for dramatization.*

The incidents elected for dramatization must be simple and vigorous. While pro-

viding scope for imagination and invention in respect of incidents, it is essential to see that the dramas conform to historical truth. Take for example Drinkwater's *Abraham Lincoln*. How well does it conform to historical truth! It shows that a historical play need not be unhistorical. Facts need not be exaggerated. False incidents may not be represented as facts. There is scope for the play of imagination. And the historical play can still be a beautiful work of art, entertaining and instructive.

The following are some of the very many incidents which may be useful for dramatization:

1. The scene between Alexander and Purushottama. This will show the strength and character of the Indian prince. The exemplary treatment of a vanquished enemy will be a good lesson in the present international context of hate and recrimination.

2. Alexander's policy of friendship with the Persians. It may help to show how he tried to bring Europe and Asia together.

3. Asoka's renunciation of war. It will be a great lesson in wisdom and a guiding star in these days of hatred and war. It will teach every one that it is possible to conquer men's hearts by love. It will bring out by contrast the futility and the ephemeralness of war and violence.

4. The story of Buddha and the wounded swan. It will show the greatness of love and service. Refer to Edwin Arnold's *Light of Asia*.

5. John signing the Magna Carta.

6. Abraham Lincoln and the abolition of slavery. It will show the necessity of humanitarian effort to make the lives of our fellow human beings happy and worth living. Refer to Drinkwater's play *Abraham Lincoln*.

7. The story of the storming of the Bastille, which will give an idea of the aims and the achievements of the French Revolution.

8. Hitler's life and ideology. To show up the evil nature of Nazism, its insult to the dignity and divinity of human life, and its own final ruin. Refer to Gilbert Nathan's *Seven* (or, is it *Six*) *Modern Plays*.

9. Any incident from Gandhi's life to show his love for and practice of truth and *ahimsa*.

Such historically important scenes and incidents can be chosen according to the aptitude of the class. In spite of the severe handicaps, at least three or four incidents may be dramatised. Though such dramatization may not have perceivable effects from the narrow view-point of examinations and marks, yet it is bound to make the boys feel a great interest in history.

THE TREND OF OUR EDUCATION

By SRI BEPIN B. BANERJEE, *Calcutta.*

SIR P. C. RAY exercised both his lungs and pen in denouncing tea-drinking, cinema-going and restaurant-haunting. But his lungs and pen, powerful as they were, could not check any of these evils; they are not only going on merrily as before, but are ever on the increase. The vitality of a virile race is to be sapped, and this is done by an appeal to the baser elements of human

nature which easily succumb to the touch. Can reason, poor reason, stand against the avalanche of passion that has been set a-going to rule the country? The gaudy tinsel of modern civilisation, the sights and sounds that undermine the stamina of men and women, the pictures of nude Venuses, the twinkle of Helen, the tears of Cleopatra exhibited on the silver screen, have made the

mental, moral and spiritual conquest complete.

O Judgment, thou art fled to brutish beasts,
And men have lost their reason.

The stage has been cleared of reason for a wild dance of passions and prejudices.

Formerly, the rule was to teach philosophy (*darsan*) first and literature (*kavya*) next. Under this system of education, the impulses were trained to take a calm dispassionate view of the sentimental side of literature. But now, we bathe in love-episodes first, and read philosophy next or not at all. And the result has been the lustreless eyes, sunken cheeks, "shrunk shanks" and rickety vertebra that we see all around. A stern regimen is not prescribed to rescue the patients from the hypnotic trance. Let the spell lull them to sleep for the exploitation, to go on unhampered. Under the system of education that has been thrust on the country, a boy does not know how to handle a screw, but he can quote *verbatim* the whole story of how Perseus flew through the air on his steel sandals and how Hanuman read the *Ramayana* with spectacles on his flat nose. In the imaginative stage of the child's life, these stories are certainly very useful, but to teach them to adolescents is to keep them eternally tied to the apron-strings. Education is no longer meant to educate, but to make a dreamy nation dream all the more, so that the bark of the state may safely sail in placid waters.

The emasculation that we see all around has been very skilfully planned and successfully carried through. Can it be set back by a few oratorical performances of the finest throats of the land? For this, a system of man-making education is necessary, such as was devised by Dr. Arnold in England and, to some extent, by the late Aswini Kumar Dutt in this country. The work of the "Little Brothers of the Poor",

which Aswini Babu founded for tending the sick and helping the needy, so impressed Swami Vivekananda, that he asked him once: "Aswini Babu, can you lend me some of your boys so that before laying down my bones, I may give the world a good shaking?"

Say what you may, the Department of Education, the University, the committees of management, the parents and guardians, the boys, in fact, each and every one of the teachers' bosses (boys are no less their bosses in these days) want a 'pass' in the examinations. The extra-curricular activities may very well adorn a Blue Book, but the attention of the teachers is mostly, if not always, occupied with their pet lessons on cube root and Kamasketka, Shakespeare and Kalidas, and a world besides, on which their masters are so insistent and the aim of education to make boys and girls fit for the struggles of life is confined to the text-books on teaching alone.

We may talk glibly on national culture, national institutions and all that, but are we not "marching according to plan" set by Macaulay to make us *sahibboks* under black or brown skin? Feel the pulse of the nation, and you will detect a low fever, though the skin is delightfully cool. The opiate has worked marvellously to benumb us. Otherwise three millions of people would not have died in the famine of 1843 without a word, and the author of the tragedy acclaimed as a food expert. Aldous Huxley who visited India in the days of the Non-co-operation Movement, writes:—"When the masses have received proper education, when the paper money of European prestige has been systematically discredited and the individual Europeans are boycotted and left suspended in a kind of social and economic vacuum, the Indians will be able to get whatever they ask for". But in our educational jungle, Tales are given a higher place than Political Science of the right sort.

The little spoon-feeding in the science that is allowed has taught us to turn out from our doors beggars in this land of beggars to set brothers against brothers, sons against fathers, community against community, to divide and disintegrate throughout, so that all the bonds that hold society together may be snapped and we may, like dumb driven cattle, bear the lashes without a murmur. In schools, the teachers teach that unity is strength, and in life the boys find that this strength often opens for them the gates of the prison-house. In schools the teachers inculcate the virtues of honesty and truthfulness, and in life the boys find that skyscrapers are not raised by strict adherence to these noble virtues. "What nonsense have we learnt at schools", the boys may well cry out. In fact, the little that is learnt at schools, even under the present system, is often unlearned in life and at home. A guardian may sleep off his debauch in the train, teach his boys to tell lies to his credi-

tors and yet want the teachers to manufacture his young hopefuls into angels overnight in return for the few silver pieces he pays to the school. And he is not much to blame, for this is what his Political Economy of the oversea brand has taught him. Spiritual values no longer count in this woe-begone country.

The teachers may teach, the orators may harangue, but the caravan will go on. Unless a selfless towering figure rises again to set back the tide and to restore our distinctive culture, there is little hope for the land. Only a few hundred years ago such a personality arose in this very country who smashed all the "ologies" of his time, sent a mighty flood to efface all landmarks and then "built this temple on the ruins of churches and religions". The torpor has been deep and long enough for a saint and seer to rise now to wake us up to what is going on about us.

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SRI R. SRINIVASA IYENGAR—AN APPRECIATION

(Contributed)

"**T**WENTYFIVE years of headmaster ship in South India constitute a milestone of progress for the individual and the institution;" and Sri R. Srinivasa Iyengar started as Headmaster of the Victoria High School, Papanasam, in February 1921, and has now completed an unbroken period of 25 years of Headmastership. He was a pioneer in certain spheres of education, and was the first to present a batch of pupils for the S.S.L.C examination of March 1926 for answering in Tamil the non language subjects, having started the experiment of vernacularisation with IV Form in June 1923. Not only was the average high in the information subjects, but also in English. As Headmaster of the Sarva Jana High School, Peelamedu, from July 1926, he conducted, amongst others, the experiment of "Scouting-for-All", in which all the scouting activities were incorporated with those of the school, and "Hobbies-for-All", at which about 603 pupils of the school were engaged for about 2 hours in one or the other of about 20 to 30 handicrafts. The High School, being managed by the philanthropic industrial magnates, Messrs. P. S. G & Sons, was a centre of constant attraction to prominent officials and non-officials; and the demonstrations of the students' physical, intellectual and social activities on those occasions afforded a training-ground for building up all-round efficiency of the school on a high level. He is proud even to-day of being a teacher first, and finds in his teaching of English for the VI Form the greatest delight of his day's work.

Mr. Srinivasa Iyengar's work was not confined to his school, he has been contribu-

ting for the last quarter of a century articles on education, co-operation, rural reconstruction, scouting, religion, politics. His articles on *Dharma*, and the Freedom-Struggle have won praise; and Sir C. P. Ramaswamy Iyer wrote to him recently: "I have been a constant reader of your contributions." Mr. M. S. Sabesan, President of the South India Teachers' Union, writes in the course of a long letter, expatiating on his work as Headmaster, President of the Provincial Elementary Education Conference so early as in 1921, Secretary and President of the District Teachers' Guild etc. "In addition to such varied work, he was also enlightening the public on educational matters by timely contributions to the Press. He has really done much for education; and I have no doubt he will be anxious to do more." All his writings bespeak of his earnestness, diligence, study in the spirit of research of the authorities on the subject, simple and direct style, and expression of views without fear or favour. Rao Saheb Kulapathy R. Swaminatha Iyer observes: "He holds a high place in the front rank of Headmasters. He is, indeed, an admirable type of Headmaster". Sri C. Rajagopalachariar ex-Premier, on the day of his renunciation of public work, the 21st February last, wrote to him offering his felicitations. "You have done great work. How I wish I had done as good service these 25 years!" The time for full appraisal of his work has not come as yet; for as Rao Bahadur S. K. Yegnarayana Iyer writes, "he is still comparatively young" and can do for many more years "useful work and service to the Motherland."

A BUDHA IN EDUCATION

BY SRI S. TIRUMALACHARI, M.A., L.T., Kaniyur

TO bow down to the inevitable and to be adjusted by the surroundings, is the keynote of the commonalty of even cultured masses. But, there is a Budha, amongst our colleagues, who is the very embodiment of unrest in the teaching profession. Often we used to take him on a walk, and sit round him, at a remote corner of the village, aloof from the turmoil of the cultured rabble, just to tickle him over an educational theme. It is enough if a spark is seen; the next moment, our Budha will flare out, with the vehemence of an eruption of Fujiyama, citing arguments after arguments and examples after examples, to disprove the efficacy of accepting educational mandates, coming over from the highest brain of the department of the present day, and to decry what they call the efficiency of the modern educational system.

"Are we in an atmosphere, congenial to the growth of efficiency in education?" is almost the first question, to be put by him. Arguments will at once follow quick, with electric speed, to analyse the various aspects, undoing efficiency in schools.

The teacher, who is the pivot round which the educational structure is woven, enters into the stage of the school, with an initial feeling of despondency, which subsequently takes alarming strength, as circumstances upset even his lingering hopes of educational, cultural and material progress. One is a teacher, not by aptitude, not by choice, but by unavoidable circumstances, from which, every moment, he wants to free himself, till a stage comes, when he is no longer in a position to extricate himself from the tangle, and thus he becomes immersed in it. He enters with a feeling of unrest and not with one of hope. Employees, serving in any other department, commanding lesser capabilities and academic qualifications,

soar up higher professionally and materially very often to the surprise of themselves, whereas a teacher becomes materially static. This felling of humiliation finds its reflection in the work to be turned out.

Further the present-day products of schools are "the 25% marks variety" and in a year or two, such products sit by us as teachers (since brighter ones would rather choose to be idle than to enter the education department to enlighten the world by shaping the character, culture and knowledge of the young minds, entrusted to their charge). This is a strange contrast! Freedom of thought and communal and political environments, give a shape to his behaviour and expression, so that teaching partakes of a novel method and variety. Thus education is yoked to environment in a different way, and new theories and ideas are voiced by such teachers. Intelligent questions, by pupils, to clear doubts have given place to questions of other types to set afloat feelings of unrest among other immature minds also. A cry for cooked up answers and notes is vociferously set up and the teacher finds himself overpowered by these cries, though he may very much relish the individualistic assignment method which is very much conducive to mental growth. Strikes are organized and the teachers and headmasters find themselves in a shabby situation of being caught between two forces. Can we expect efficiency of teaching under this depressing environment?

Next comes the syllabus to pull it further down. The scheme of studies, as all teachers know, in most of the subjects is the outcome of the whim of a certain educational theoretic expert, which is dumped upon the other members of the consultative committee, the majority of whom choose to take the easy path of nodding in assent rather

than examining in earnest. The Geography Syllabus of the present day, especially for the lower classes and forms, is a tangible proof of such a dumping. The poor pupil is subjected to the heavy ordeal of learning a heterogeneous collection of miscellaneous facts about the world wherein the number of new names alone to be remembered, is enough to confuse even an intelligent brain of a higher class. Imagine the greater ordeal of the teacher, who strives to focus and instal all those facts in the immature brain of the simple child, and finds that all his energy is misspent. To confound the confusion, the textbook prescribed, adds its own quota to make further additions, and complications of facts, with the result that both the boys and the teacher await every second, to be released, from this educational tyranny, by the master hand of the peon, who rings the bell.

The text-books prescribed, especially in schools, where teachers and headmasters have no hand in such a prescription, are of an order to take the situation to the summit of disappointment. Often, graded series are ignored. Considerations, other than the capabilities of the pupils to absorb the facts and language, are utilized in the selection of books. The diet of the child, which the child and the mother alone can prescribe, due to constant study and observation, is being regulated by one who knows neither the child nor the mother, and the result is an educational dumping of unassimilable facts and a consequential undigested vomiting by the pupil. Dates are enforced in history to be memorised by pupils of class four. The same poem in English, is prescribed for class five and for form two. The writer and the publishers of the book are looked upon as better qualified feeders of children than the teachers, who feed them everyday by close experiments and theories.

The giving of home exercises has become an anomaly, and no modern teacher should

resort to it. If after giving it, the pupils come unprepared with the answers to the exercises, the teacher is almost powerless to enforce the authority through which instruction is effectively carried out by the pupils. Is this a healthy sign of enforcing efficiency in schools?

Does the world of parents even take note of the entry of marks in the Progress Report Form? If low marks are secured by their children, the parents make remarks against the teaching in schools rather than try to push up the boys in the defective branch. Nor does the pupil ever care to go through the corrected composition exercises over which the teacher wastes midnight oil and red ink, in plenty.

The days, when meetings are conducted and sports are held, are days of ordeal to the teachers and the headmaster. Controversies, bickerings and even confusion result from such activities. At one stage it looks desirable to dispense with such extra-curricular activities. Such is the political and communal tinge in the character of boys that they cry for liberty of thought and expression which degenerate into license and vulgarity. Conditions, in mixed schools grow worse, and days, without complaint, have become rare.

The situation becomes worse still, when teachers take sides with parties of students. This is not a rare phenomenon in most of the schools of the present day.

The crowning stroke is the dreaded feature of drawing up the promotion list and selection results. Here the position of the headmaster, caught, as he is, among the three forces of the parents, the pupils and the teachers, is very pitiable. In such contexts, a more sinned against creature in the world other than the headmaster cannot be imagined. One with the best theories and principles will be as much a failure as

the one with varying politics and theories and no principles in the field.

The minimum prescribed for a pass in the subjects has been brought miserably low on account of ulterior reasons. There has been an ignoble surrender to the demand levelling down.

All these things are suffered coolly, and yet the poor teacher is neither materially

socially uplifted nor has he decidedly managed to improve the standard of efficiency of pupils in schools.

These are the stray thoughts, of a single evening of our mighty colleague, the Budha. But the reflections of a single introspective mind, in a world of nodding heads, are like a cry in the wilderness.

AN ACADEMIC REVIEW OF PROFESSOR COUPLAND'S BOOK—"THE FUTURE CONSTITUTION OF INDIA."*

By RAO BAHADUR C. S. SRINIVASA CHARI, *Prof. of History & Politics, Annamalai Nagar*

PROFESSOR Coupland, in the third part of his *Report on the Constitutional Problem in India*, submitted to the authorities of the Nuffield College, Oxford, examines the future of the Indian constitutional development, whose progress he has traced in the previous parts down to the end of 1942. A brief review of the main lines of development in the political situation upto the autumn of 1943, shows only a definite stiffening of the forces of separatism. But the Indian public are assured that the primary pledges of the British government given in 1942 have not been withdrawn and that as soon as Indians should come to an agreement as to the system or systems of government under which they would wish to live, a full and final transfer of power would be made.

In what our author calls a diagnosis of the situation, he draws a parallel between the present-day Indian problem and the Canadian problem, as it was at the time of Lord Durham's Report and the Irish problem as it was on the eve of the formation of the Free State. He points out that as in Canada and in Ireland, so also in India the main difficulty is the problem of a society in which the minority is so different from the majority that a parliamentary system based upon simple majority rule would not work. And he suggests the possibility of solving

the Indian problem not by a federal scheme such as Canada subsequently adopted, nor by partition to which Ireland had to report, but by a scheme, which is intermediate between the two. He opines that communal self-consciousness and antagonism have been worsening since 1937, and this was partly due to the working of the new constitution (of 1935) on its provincial autonomy side, and partly the result of the mistaken way in which the Congress leaders utilised the power of government they secured in seven provinces. He is at some pains in explaining what is a self-evident truth to all keen observers, viz., that the movement against foreign rule is manifestly unsuited for obtaining any lasting agreement amongst Indians; and he would urge our Congress leaders to realise this truth and follow to the end the path of compromise on which, as he admits, they had already begun to do some work. The path to freedom no longer lies, as he reiterates, through a struggle with the British Government, but only through a struggle for agreement among the Indians themselves.

The Cripps offer was not only that the new constitutional settlement would enable India to secede from the British Commonwealth at her discretion, but also that her constitution was to be framed by Indians and by Indians only. This constitution

* By courtesy of the All India Radio, Trichinopoly

arrived at by a process of self-determination should be drafted by a body of national constituents, which, Prof. Coupland argues with support of historical analogies, would be best formed by a small body of representatives, rather than by large numbers capable of indulging in powerful debates, but incapable of secrecy and clarity of grasp.

The need for compromise is most insistently seen in the determination of the composition of this constitution-making body. The Congress Working Committee have often stressed that a constituent assembly is the only democratic method for determining the constitution of a free country and the only adequate instrument for solving communal and other difficulties; the existing separate electorates being retained for such minorities as should desire them. Coupland points this out as an example of the tendency of Indian politicians of all shades of opinion to state their demands in maximum terms. The resort to a mass election as the remedy for overcoming communal dissension is held to be untenable, because the results of such elections to the Constituent Assembly would "reflect the communal schism at least as much as the normal provincial elections;" and also the number of voters would be much larger than at present on the basis of universal adult suffrage.

Prof. Coupland seeks the moral support and assistance of Sir Maurice Gwyer for his advocacy of a small constituent assembly in the face of the obvious futility of large deliberative bodies. A small body would be more effective for the task of reconciling the different communities, which is more like the process of negotiation of an international convention than the framing of a form of government. Such an agreement would be virtually a treaty between the Hindu and the Moslem Indians and is comparable to the Act of Union between England and Scotland in 1707. Of course, this agreement should be ratified by the legislatures or by a referendum.

One very interesting question that Prof. Coupland raises is his recommendation, that the problem of the constitutions of

the provinces should precede the problem of All-India Government. This suggestion should not be taken as pre-judging the question of partition, because not even the doughtiest champions of partition envisage the splitting up of India into unitary states, but only visualise that the country should be made up of unions and principalities. He is emphatic in the opinion that the Punjab is so fundamentally different in character and political experience from both Sind and the North-western Frontier Province that it would be plainly inappropriate to subject all the three into a single unitary administration. His fundamental recommendation seems to be that "in a Hindustan as in a Pakistan, union would have to be founded on autonomous provinces and states." While regarding the demand for linguistic provinces as stimulated by the growth of a sturdy Indian nationalism and by the consequent fostering of a sense of sub-divisional and cultural diversity, he well points out that the Congress itself, in spite of its unitarian philosophy and condemnation of the evils of provincialism, has organised its electoral system on the basis of some twenty linguistic divisions, to each of which a particular language is assigned. On the other hand, the Muslim League desires boundary changes not for linguistic, but purely for political, reasons. The question naturally arises whether a division on the basis of language could go hand in hand with an endeavour to exalt the principle of frontiers made with main reference to political consideration.

Like the good Briton he is, Professor Coupland pleads that political units as those of British India, however artificial at the outset, could acquire, as they have acquired, by lapse of time, by force of custom, by administrative unity and other factors, something like a natural cultural character. He holds that provincial patriotism on the basis of existing divisions has been intensified by the implementing of provincial autonomy and that provinces are well left to themselves in matters of frontier revision and constitutional revision. The Constitu-

ent Assembly or Convention should be concerned only with the centre.

Prof. Coupland holds that the legislatures of the provinces need not always have separate electorates in the future, though that principle is now regarded as a permanent factor and that if a basic Hindu—Moslem settlement should be arrived at, a prospect of inter-communal co-operation could be opened, which in course of time would enable the remodelling of the electoral system. The safeguards for the interests of the minorities, which are to be embodied in the provincial constitutions, are analysed by him under three heads, general, political and cultural. Under general safeguards he thinks that it should be possible to draft a declaration of the general rights to which all the minorities should be entitled. Political safeguards are necessary, though they go against the principle of decision by a majority; while cultural safeguards should aim at a separation of culture from politics. Herein, the analogy of the *millet* system that prevailed under the old Ottoman Turkish Empire and by which the local affairs of the various communities were largely managed by themselves is preferred to the U.S.S.R. system of cultural autonomous units. The greater difficulty naturally comes in the actual process of implementing and ensuring the safeguards. This latter task is best promoted by the inculcation of a respect for law among all classes.

On the other side, Prof. Coupland points out the evils inherent in the system in forceful language. Safeguards do not weaken minority consciousness but strengthen it. They do not disguise or conceal, but on the other hand, underline and emphasise the hard fact of majority rule. In fact, what the minority wants ultimately in all cases is more a participation in the exercise of power than protection against the abuse of that power. Hence he concludes that the concept of safeguards is best embodied and implemented by a coalition ministry. He however takes care to add that the coalition character of the ministry should not be achieved by the process of absorption as

was followed by the Congress High Command in the formation of their provincial ministries in 1937, when Moslem and other communal ministers were chosen from among the Congress adherents of these respective communities, and not from representatives of their individual organisations. A Statutory Coalition Government will be stable, because the remaining Opposition Parties would not be generally strong enough to attempt their overthrow. Something like the American and the Swiss practice of securing the independence of the executive from the continuous control of the legislature should be obtained for the Ministries. Prof. Coupland tells us that the working of the Swiss constitution, accords with the suggestions he has in mind as to the needs of the Indian situation. He urges that the Swiss model is clearly applicable to the Indian Province.

The prospects of a partition of the country between Hindustan and Pakistan are examined as to the advantages held out for the sixty millions of Moslems in British India, as against those of the twenty millions who must perforce be left in the jurisdiction of the Hindu Raj. The Moslems hold that apart from the possibilities inherent in the hostage principle, the existence of a strong Pakistan State would give the Muhammadans under Hindu Raj the requisite moral support so as to enable them to hold their own against the rising tide of Hinduism. Also, Pakistan or partition would strengthen the balance theory in a form in which alone it can be valid; and it would solve the minority problem throughout India as nothing else can.

On the other side he postulates the difficulties confronting partition. First, there is no definite scheme as yet put forward by the League High Command, as to the status envisaged in their movement, except the idea of Pakistan in the North-West and North-East Moslem states. Just as the Sikhs are the crux of Pakistan on the North-West, so Calcutta is the crux of the Moslem State of North-Eastern India. Migration, *en-bloc*, of minority populations will not be possible. The greatest difficulty

and the greatest risk of Pakistan would lie in the defence problem of India. That problem has now become serious in the North-East also. There is the further danger that the trend of the future international associations of the Moslem might be turned away from India and towards the Middle East. It is, however, a healthy feature of the recent development of nationalism in Moslem countries that their nationalism is no longer dominated by religious exclusiveness. But one cannot be quite sure that the claims and character of the nationalism of the Indian Moslem States will not be reactionary in this respect.

Apart from the question of the partition of India, on the basis of the Pakistan principle, one should inquire if the problem of the unity of India can be solved by a Hindu-Moslem agreement. Such a solution is possible only, if both the communities agree and recognize that the basic unity of the land should not be disrupted by their division of it for political purposes. This need not necessarily deny to Indian Moslems all the characteristic features of full and separate nationhood. The division of India into regional zones, seven in number, each region to be a federal and not a unitary administration--was put forward by Sir Sikhandar Hyat Khan, some years back on the ground that regionalism would foster collaboration of regional units. It would be a half-way meeting house for the Moslem claim, as it would be in effect, not a parti-

tion, but the preservation of the unity of India. The centre in such a scheme would be purely an interregional institution; but it would go further than the centre of a confederacy though it might not be as strong as that of the normal federation.

Mr. Coupland declares that the prospect of a Congress Raj has had precisely the same effect on the Princes of the States, as it has had on the Moslems. The dominant issue in the choice before the Indian States now is not communal, but constitutional. They have been very reserved and reticent. The States can no more be compelled than the Moslems to submit to an All-India system of government, framed without their agreement. There are many interesting issues involved, but one fact may be postulated as almost axiomatic. The prospects of an All-India Union of Provinces were actively to promote it. Prof. Coupland's complaint is that the part they have played so far has been more or less negative and not at all constructive. British obligations to British economic and other interests in the land, the obligations of India to the British Commonwealth--these are also important as elements that should go in a final solution.

(This review may be interesting to all thinking Indians whose attention is now focussed on the solution of the constitutional issues attempted by the British Cabinet Mission and Indian political leaders.)

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THE MISSIONARIES OF THE ARYAN CULTURE.*

BY DR. R. N. DANDEKAR, M.A., PH.D., *Editor, Annals of the Bhandarkar Oriental Research Institute, Poona.*

HAVE you ever been to Delhi? If you go there and wander about the city and its surroundings, you will see, at several places, unmistakable signs of the various political changes through which India has passed. Just near the famous Kutub-Minar, for instance, you will see a solid iron pillar. Look at it carefully and you will find something inscribed on it. You may not be able to read it--because the writing is nearly 1500 years old and the script is not used anywhere at present. I shall tell you what it is all about! These are stanzas in Sanskrit, which describe the heroic achievements of Emperor Chandra Gupta, who lived more than 1500 years ago. Then there are magnificent monuments like Diwan-i-am, Diwan-i-khas, Jami-masjid etc., which you will surely visit when you go to Delhi or must have visited when you were there. These the Moghuls left behind them--the Moghuls who ruled in India from 400 to 200 years ago. Besides, there are those beautiful modern buildings of the Indian Legislative Assembly and the Council of State which have been recently constructed by the present government. So you will see that Delhi and its surroundings have played a very prominent role throughout the history of this country.

To-day let us go in our Time-Machine to pay a visit to that region, as it was more than 3000 years ago. Oh look! Here is a very big and prosperous-looking city--not far away from the present site of Delhi. This is the city of Hastinapur! How imposing is this city! Would you believe that the people of this place are the descendants of the very same Aryans whom we saw entering into the Sapta-Sindhu country several hundred years ago? It is true, though difficult to believe; for they look so different. Mark also the change in their mode of life. Remember that change is the law of life.

Nothing ever remains unchanged. People change and so does their mode of life! The people of Hastinapur are no more merely cattle-breeders and agriculturists as their ancestors were, nor do they live any longer in temporary settlements. They now live, as you see, in flourishing cities like Hastinapur. Many of them are high military and civil officials--others are big merchants and traders. They own huge palaces and move about in chariots or on horse-back. The present ruler of Hastinapur is the blind king, Dhritarashtra. He belongs to the family of the Bharatas--the same Bharatas, who had won the "Battle of Ten Kings" many years ago. The Bharatas have still retained their overlordship over other Aryan kingdoms of India. But the main sphere of their activity has now shifted towards the east--from the Sapta-Sindhu region to Hastinapur. Aryan and non-Aryan rulers, from far and near, now pay homage to King Dhritarashtra.

But what is this? Do you feel an excitement in the air? Ah, I see! I shall tell you!! The blind ruler of Hastinapur had brought up at his court, his late brother Pandu's sons--the five Pandavas--together with his own sons--the Kauravas. He had also appointed the eldest Pandava, Yudhisthira, as heir to the throne. The jealous Kauravas, however, did not tolerate this; and it was owing to their spite and intrigues that the five Pandava brothers were sent into exile. After thirteen years of banishment, the Pandavas have now managed to return. And we see them demanding their rightful share of the Bharata-kingdom. The eldest of the Kaurava brothers, haughty Duryodhana, has refused to pay any heed to their just claim. And so a serious conflict between the cousins is inevitable! Alas, it is not merely a family conflict. For any trouble in the royal house of the Bharatas cannot but affect seriously

* The second of a series of six talks on 'India through the ages' in the School Broadcast Programme at the Bombay A. I. R. Station, and published by courtesy of the All India Radio.

the whole Aryan-land. A family-feud soon becomes a national crisis. The great statesman, Krishna, tried to avert the impious civil war, and bring about a friendly understanding. But his diplomatic mission has failed.

Duryodhana is adamant—and the signal is given for what proved to be one of the grimmest wars in Indian history. All the Aryan kings of India range themselves in two camps. Kings of Kashi, Kosala, Magadha, Panchala and Mathura are some of the prominent allies of the Pandavas. The Kaurava princes depend mostly on Aryan kings and non-Aryan chieftains of the north-western region. Boys! I am sure that as small children most of you must have enjoyed the marvellous stories about this war, narrated to you by your parents and grandparents. When you grew up, many of you may have even read some of them from the translations of the great national epic of India, the *Mahabharata*. I am telling you, to day, the same story—but in the form of history! You will ask: what is the difference? Let me use mathematical symbols with which, I hope, you are quite familiar: history is equal to story *minus* all that is put in it by the poet or the author's fancy. Well then, the war between the Kauravas and the Pandavas, which was fought at Kurukshetra, was one of the shortest wars in history. It lasted only for a period of eighteen days—unlike the modern wars, of which we hear so much. But remember, the Bharata war was no less fierce. Huge armies on both the sides suffered heavy losses. Ultimately the Pandavas were victorious. All the kingdoms of Aryan India were consequently brought under the supreme sovereignty of Yudhisthira. He thus became the first great emperor of India—or I should say—of Northern India, because Aryan civilisation and colonisation had not then extended much to the South. Yudhisthira's task was not simple, for the Bharata war, like all wars—especially civil wars—had taken a heavy toll of the flower of the Aryan youth and so the period following it was one of temporary decadence.

But the Aryans are known for their genius for reconstruction. Mighty efforts were made to rebuild the whole national life of the country. While, on the one hand, this work of cultural revival of the Aryan nations was steadily progressing, some selfless men were silently working for the noble goal of spreading the Aryan culture throughout the length and breadth of India. Saint Agastya, for instance, had already led a party of forest-sages to the south of the Vindhya mountain. They lived in quiet hermitages—ever ready to help and advise the people of that region. Agastya and his colleagues worked with the conviction that men are not only *born* Aryans, but they can be *made* Aryans. Culture does not depend on birth or race; it depends on one's way of thinking and living. These forest-sages therefore educated the people of the South in the Aryan mode of thought and life. They performed sacrifices and delivered religious sermons. They taught the non-Aryans the arts and crafts in which the Aryans had become masters. They instructed them in the great art of living happily and piously at the same time. They were the real missionaries of Aryan culture—the vanguards of Aryan colonisers in the south.

But the work of missionaries, as you know, is not without perils. They often meet with serious opposition from the hostile elements among the people whom they try to educate. Missionary activity unaided by military power is liable to fail. The "sacrifices" of Agastya, Vishvamitra and others were being disturbed by some non-Aryan chieftains—whom a poet would call Rakshasas or 'demons'. The work of the missionaries was thus seriously hindered. At last their leader waited upon Dasharatha, the Aryan king of Ayodhya, and sought his help. Rama, the valiant son of Dasharatha, accompanied the sages to the south and heroically killed many a demon—*Rakshasas* like Maricha and Subahu, and *Rakshasis* too like Tataka. Boys, I can guess what is in your mind! You think that you have heard these names somewhere. Yes, you are right! The history, which I am telling

you, has been transformed into a famous story by a gifted Sanskrit poet. The stories in the *Ramayana* that is the name of the work of which I was speaking are very popular among the children of India. Rama frequently paid visits to the forest-sages, gave them protection if necessary, and thus encouraged them in their missionary work.

Several years of the joint labour of the sage and the soldier resulted in the steady but sure expansion of the Aryan culture in the south of India. Many non-Aryan chieftains and their tribes were won over into the Aryan fold. Some eminent non-Aryan leaders like Hanuman and Sugriva belonging to the tribe called *Vanaras*, that is, *Vana-Nara*, forest-heroes—became the trusted lieutenants of Rama. All this went on well, until Rama encountered Ravana, the lord of Lankha, which was the stronghold of the non-Aryans in the farthest south. Ravana stubbornly resisted the forward march of the Aryan hero. He even went so far as to carry away, through guile, the beautiful wife of Rama. This started the great war of Lanka. In this war, Rama was greatly helped by his new lieutenants, Hanuman, Sugriva and others. But Ravana was difficult to defeat. His organisation was strong, and he had at his disposal the resources of a highly developed material civilisation. After a long and arduous struggle, the conflict ended with the victory of Rama over Ravana, of the Aryan over the non-Aryan.

But even then, for a long time, not many Aryan kingdoms were established in the south. The scene of the main political activity was still restricted to the north of the Vindhyas. The Bharata empire, with its centre at Hastinapur, had already perished. Rama had not made any attempt to build up an empire—his was only a cultural conquest of the south. Many years after the time of Rama four royal families—the Ikshvakus of Kosala, the Pradyotas of Avanti, the Pauravas of Vatsa and the Shaishunagas of Magadha, rose to power in Northern India. Prominent among them were the Pauravas, who claimed to be direct descendants of the Pandavas, the

imperial rulers of Hastinapur. The early Paurava rulers had played a decisive role in driving out the foreign invaders, the Asuras and the Turushkas. Hastinapur was, in the meanwhile, washed away by floods. The Pauravas therefore founded a new capital for themselves in the Vatsa country; it was the city of Kaushambi at some distance from the present city of Allahabad. The Pauravas were the masters of the whole region between the Ganges and the Jumna, extending southwards to the Vindhya forest.

By far the most eminent among the Paurava kings was Udayana—also called Vatsaraja. This Udayana Vatsaraja has been made by later Sanskrit poets, the hero of many a romantic tale. Once while Udayana was hunting, he saw a man being belaboured by the Bhils of the forest. The Paurava king took compassion on him and rescued him. In return, that man taught Udayana the art of music and presented him a musical instrument called the *Vina*. Udayana's musical talents soon became the talk of the day. The neighbour of Udayana, the old king Pradyota of Avanti, once made him an insulting proposal—namely, that the Paurava king should serve as a music teacher to Vasavadatta, the beautiful princess of Avanti. This enraged Udayana. He decided to invade the kingdom of Avanti. Accordingly, he tried to form a huge unit of elephant-warriors in his army. The work of capturing wild elephants and training them for war purposes was undertaken by the young king himself. With his favourite *Vina* and few attendants, he went to the elephant-forest. Elephants, as you may be knowing, are exceedingly fond of music. Udayana's plan was to entice the elephants by means of the sweet notes of his *Vina* and then to capture them. Many elephants were captured in this manner.

On one occasion, Udayana saw a large group of mighty elephants roaming in the forest. In order to entice them, the king began to play on his *Vina*. One by one the elephants were being drawn towards the King. Udayana was congratulating himself on this exceptionally successful performance of his. But what a miracle! From the body

of each elephant there jumped out soldiers with their swords drawn. With the suddenness of lightning, they overpowered Udayana and made him a prisoner. How did all this happen you must be wondering! This was an ingenious plan laid out by the old king of Avanti. He had come to know, through his spies, of the unusual adventure of the young king of Kaushambi, the single-handed adventure of capturing elephants in the forest. "This is a nice opportunity to make Udayana a prisoner", he thought. Accordingly he got many wooden elephants prepared and painted them so effectively that even an expert would have mistaken them for real ones. Inside the hollow of these artificial elephants were posted a number of soldiers. On account of some mechanism fixed inside, these queer elephants moved about exactly like real elephants. It was these mechanical elephants, sent by the king of Avanti into the forest, that Udayana was trying to capture Udayana who had almost become intoxicated with his earlier successes. He was taken to Avanti as a prisoner. Udayana's ministers, who came to know of this plight of their master, laid an equally clever counter-plan to release him. One fine morning, the old king of Avanti woke up to find that the royal prisoner had disappeared, and with him also princess Vasavadatta. Later, Udayana married Vasavadatta and also the princess of Magadha, and thus became the virtual ruler of three kingdoms—of Kaushambi, of Avanti, and of Magadha.



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EDITORIAL NOTES

THE Rt. Hon'ble V. S. Srinivasa Sastri, whose sad demise last month we have mournfully to record, was throughout his long life a teacher and scholar foremost.

I. The late Rt. Hon'ble Dr. V. S. Srinivasa Sastri, P.C., C.H., Ll. D.

His was a remarkable career. A schoolmaster until the age of 38, he became an ardent admirer of the late Gopal Krishna Gokhale and joined the Servants of India Society.

Born on September 22, 1869, he graduated from the Government College, Kumbakonam, in 1888, taking the top place in the Presidency. He began his life as a schoolmaster and rose to be the headmaster of the Hindu High School at Triplicane. In 1907 he was appointed a member of the Servants of India Society, of which he became the head on the death of Gokhale in February, 1915. In 1910 he was elected a Fellow of Madras University and three years later he was nominated to the Madras Legislative Council. From now on his life lay in the wider sphere of political life. In 1935, he returned to the educational field and helped the Annamalai University as its Vice-Chancellor.

The *Review* feels proud that during the days when Mr. Sastri was actively connected with education, both as teacher and as a member of the Servants of India Society, he was intimately connected with it as contributor. For some years indeed, he was practically the editor. Born in a poor family which embodied in its life all the heritage and refinement of South Indian orthodoxy and culture, Mr. Sastri made an early name for himself as a most successful teacher of English and a popular and respected headmaster. Having imbibed through contact with contemporary luminaries like V. Krishnaswami Iyer, Gokhale, Ranade and P. M. Mehta, the best elements of Indian Liberalism, both cultural and political, his year for service to the Motherland found vent in the career of active political service opened out for

him as one of the elder disciples and successor of Mr. Gokhale as the President of the Servants of India Society. His sincerity of conviction and passion for the elevation of India in every field were as great as those of more impassioned and fervid political workers, though tempered and idealised by the ingrained habits of reasoned criticism, careful argument and sober conclusions, that constituted an integral feature of Indian Liberals of the previous generation. He was an ambassador of Empire in the truest and best sense of the term. His absorption of the essence of English literature and masterly and unparalleled powers of expression in the English language, enabled him to enjoy an almost Ciceronian or Burkean reputation. His appreciation of the better and more attractive elements of English political and social life and ideology did not blind him to the true perception of the magnificent achievements of our ancient indigenous learning and ideals. To the end he was an active exponent of the glories of our ancient epics; and if he delighted in wading through the minds of Spencer and Huxley, he was even more enthusiastic over Valmiki, Kambar and the *Gita*. To the end, he preserved, in the profusion of public honours and world-wide esteem that descended upon him in a continuous shower, the simplicity of life and the capacity for appreciating even the least person in his environment, that made him stand forth as a great, yet simple, scholar and teacher, politician and statesman.

We welcome, though somewhat belatedly, the publication of the first Bulletin of the Archaeological Survey of India, published under the aegis of our new energetic Director of Archaeology, Dr. R. E. Mortimer Wheeler. It fulfills a long-felt need for a really popular and authentic account of archaeological matters and topics of general interest to the intelligent reader and at the same time devote

II. 'Ancient India' Archaeological Survey Bulletin

a section of its contents to technical matter that would be primarily of interest to the professional archaeologist. Dr. Wheeler assures us that every effort will be made to maintain, in subsequent issues, of the Bulletin, this fair balance between these two interests and to see that illustrations bulk more largely than in this number.

This issue contains, from the pen of experts, articles dealing with (1) the Indus valley culture of the third millennium B.C., (2) relics of the proto-historic period when the Persians and Greeks were successfully penetrating the frontiers of Hindustan, (3) the phase of Muslim conquest

and the building of the Tughlaqi Delhi; (4) the preservation of the Taj Mahal, "without some reference to which no new archaeological venture in India could auspiciously begin"; (5) and a summary account of the pottery sequence for casual reading, but very important for the study of the Alphabet of Archaeology "a study which has hitherto received less than its due in India" We are promised for the next issue, an equally appealing fare, comprehending articles on the Stone Age of India, on an important Romano-Indian site in South India, on the Mauryan and pre-Mauryan city of Taxila and on megalithic survivals in Modern India. We await it expectantly.

MADRAS EDUCATIONAL CONFERENCE

THE XXXVI Madras Provincial Educational Conference was held at the Municipal High School, Bellary, on the 15th, 16th, and 17th of May, 1946. Over 500 delegates from all parts of the Presidency attended the Conference.

Rao Sahab A. Paul, M.A., Collector of Bellary, opened the Conference. He pleaded for visualising the objectives clearly before embarking on a programme of charges.

"No one can deny," he observed, "that in several aspects there has been an advance of some kind, more schools, more colleges, more universities, a more serious attempt to enforce compulsory education and such other good things. But the educational system itself appears to me to have been mishandled in all its stages—the Elementary, Secondary and Collegiate. It is obvious that elementary education, which must be imparted to and must be taken by every single individual in the nation, when he or she is a child, is not intended to do anything more than giving such rudiments of learning as will be of strictly practical, but very limited utility. It is intended to help him to live a comparatively self-sufficient life or a certain physical and intellectual status under certain well defined and very limited circumstances, as for example, in a

village. Elementary education is not ordinarily intended to produce officials, legislators, lawyers, doctors in trade and commerce. But inasmuch as a certain proportion of those persons passing through elementary schools must necessarily pass on to a higher stage, (namely, that of secondary education) the learning that is imparted in elementary schools must partly at least prepare the person for that higher education.

"Secondary schools are intended to prepare the youths passing through them, firstly to earn their livelihood but not necessarily without further training; and secondly, to enable a certain proportion of them to go up to still higher education in colleges and in a University. But merely because of this, it is unnecessary to divide all secondary schools into two different types of institutions and call upon the parent to decide whether his boy or girl is to seek employment soon after he or she leaves the High School and if so of what kind; or whether he or she will go to a college. The main purpose of secondary education is to produce a type of person who will be able to hold his own in the battle of life, if called upon to do so at the end of it, who will have learnt to exercise his or her intellect without adventitious help, who will be receptive

to new ideas, and who, if he persists in further study, can become a learned and cultured person.

"The chief aim of all University education must be to produce gentlemen, men of character and culture, men who have had their minds trained and developed by a severe process of intellectual discipline to be capable of higher intellectual efforts when called upon to make them. A second but equally important purpose of all University education is to prepare men and women for leadership. University training is not intended merely to help a man to get into a profession. All learned professions demand further training and a higher type of specialised knowledge than is or can be given in our colleges.

"It is admitted on all hands that the system of education now in vogue needs drastic modification and I understand that such drastic modification is also in contemplation. But it is very necessary to remember what each stage of education and what each type of educational institution is intended to achieve before we begin to think of reforms or changes."

WELCOME ADDRESS

Delivering the welcome address Sri K. S. Vedantham, B.A., L.T., Headmaster, Municipal High School, Bellary, observed: "On behalf of the Reception Committee of this, the 26th Madras Provincial Educational Conference, I extend to you a very hearty welcome to the precincts of this ancient Kingdom of Vijayanagar—where ruled the illustrious Sri Krishna Deva Raya. This is the land hallowed by his name—the land in whose court flourished the famous Ashtadiggajas of old—where culture, refinement and fabulous wealth had their abode...

At such a time as this—when the new power won by the country has to be stabilised—the one reform and the foremost reform needed is that of its educational policy. The wise men of our country are anxiously formulating the new trends in Education, chief among which is the introduction of the diversified courses of study. An important factor to be settled by the Free India to be is that of a common

language for all State purposes. The problem of a common script for the several Indian languages is also engaging the thoughts of people—both these problems, I submit, deserve proper consideration at the hands of the educationists assembled here.

The problem of universal compulsory free Elementary Education and Teacher Conscriptio chalked out by the National Planning Committee are engaging the attention of our newly formed popular Governments. Talking as a teacher to teachers I am anxious to see that we in India take a lesson from Ceylon and render all grades of Education—Elementary, Secondary and Collegiate—free to all.

I am anxious that all grades of Educational Institutions should be State-managed. This alone would be a panacea for the many ills from which the members of the teaching profession are suffering. Then the differences in the pay, prospects and status of teachers now obtaining would disappear."

PRESIDENTIAL ADDRESS

Sri M. S. Ekambra Rao, B.A., L.T., Headmaster, Ganpat High School, Mangalore, then delivered the Presidential Address.

"In the first place, our schools and colleges should become centres of live interest and activity on the part of the pupils. At present they are the passive victims of the adult teacher's standards of what is good and useful for them to do and to learn.

We seem to pin our faith far too much on the inculcation of theoretical knowledge, but fail to realise that most of our problems of discipline in schools and colleges are the direct result of the lack of the healthy and unconscious control of experience. This is not to say that our young people should be given opportunities of indiscriminately taking part in the affairs of adults. The experience must be not of the grown-up adult, but their own: not even imitations of adult methods and devices but creations out of their own felt needs.

We have an elaborate system of formal examinations which seems to be the bulwark of our educational scheme. The evil of examinations as we have them now is not merely that they fail to test what they pur-

port to assess. The deleterious effect on the physical health to pupils is well known. They have besides an insidious warping effect on the mental and moral nature of the examinees and no less of the examiners. One baneful aspect of these examinations is the element of competition ingrained in them. It is the spirit of competition which is at the root of most of the evils of present-day civilization. It is one of the prime causes of war. And yet this very spirit is used as the means of stimulating effort on the part of our pupils. The appeal is made to individual vanity and glory as a motive both in work and in play.

Play is being recognised as a valuable instrument for effective education. Sports and games claim increasing attention in schools. There can be no two opinions on the social and moral value of sports, if rightly used. We are familiar with the virtues that it can develop endurance, courage, fairplay, team-spirit, subordination of personal interests to those of the group and so on.

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principles are the natural interest and self activity of the growing boy or girls and play is the means by which they are stimulated and exercised. Scouting is a game of adventure, where the young people are made to feel that they are on a thrilling voyage of discovery. The spirit of the pioneer and the researcher inspires and guides their numerous activities which combine and co-ordinate in an easy and natural fashion the development of physical health, mental alertness and all round character".

He next dealt with the need to improve the conditions of the service of teachers and urged that salaries should be raised. Advising teachers not to resort to strikes, he said: "While the members of the profession should have the assurance of a decent living it is far from our 'dharma to join in the general race for worldly advancement. One hears of mass strikes on the part of teachers the wearing of distress badges and all the various devices of industrial trade unionism. By having recourse to these, we are certainly not advancing either the cause of education or our own self-respect."

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