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News and Notes.

The National Union Conference at Margate.

The National Union of Teachers in England at the last Session of their Conference at Margate carried by a majority of 8000 a resolution advocating a change in the constitution of the Board of Education. The resolution was as follows:—"In the interests of Education and national welfare it is essential that the constitution of the Board of Education shall be so changed as to include (a) representatives of parliament (b) representatives of local education authorities and other bodies engaged in the administration of education in all its grades (c) representatives of the teaching profession; and that its right and duty should be to advise the President of the Board in all matters of educational policy."

The Board of Education controls the education of the nation and the President of the Board who is a member of the Cabinet administers the department with the help of the other members of the Board and a number of permanent officials, or as he was described by the mover of the resolution, he is an autocrat with a few bureaucrats round him. The members of the teaching profession have resolved that this shall not be the case in future and that their voices shall be heard in the counsels of the nation in

matters educational. How far the resolution will be acceptable to the nation is problematical; but there is no doubt that the teachers will persist in their agitation till the change in the constitution proposed by them is actually brought about.

Members of the teaching profession in our country will do well to enquire what share they have in the control of educational policy in their country and how far their views on matters connected with their profession are heard and acted npon. Have they any views at all on matters of educational policy? If so, do they focus them and how? Have they the time or the inclination to think of the higher problems of education, to do anything more than to move in the rut and teach what they are asked to teach in the way in which they are asked to teach it? How far is the Travancore Teachers' Association—the only All-Travancore Association of teachers—representative of the various grades of teachers in the State? Do the Teachers' Associations attached to certain schools function or are they associations only in name? To what extent are teachers represented in the Legislative Council and in the S. M. P Assembly? These are questions over which members of the profession will do well to ponder.

External Examinations.

In the course of his presidential address at the Nation Union of Teachers Mr. F. Mauder spoke as follows about the evil of external examinations:—"They must always oppose the application of a mass test to all the children of an age group in all the schools of an area for the purpose of a so-called efficiency. The aim of all such examinatious was to secnre a standardized product, to secure a uniformity in the schools, which all teachers knew to be unsound in conception, unnatural in practice and evil in its inevitable consequences. Nothing less than compulsion would bring them as teachers to carry out a system which would substitute harshness and cramming for sympathy and sound teaching, replace the brightness of cheerful industry in the schools by listless and grudging service and produce among the children a permanent distaste for learning."

Examinations and not the acquisition of knowledge or the training of the intellect and the will have come to be the goal of

teachers and students in our country and education consists in preparation for examinations. This has led to a wrong conception of values and to wrong methods of teaching on the part of teachers and wrong methods of learning on the part of pupils. Certain things are learnt because they will pay in the examinations, not because they have an intrinsic value, and certain things are slurred over or are altogether neglected because they have no examination value. The creative instinct is crushed and memory enthroned. The pupils are judged by their ability to reproduce what they have learnt while intellgence and character and all the things that really matter are left out in the assessment of merit, while a nervous anxiety to pass examinations causes a breakdown among students and the desire to produce 'results' demoralises the teachers and makes them sacrifice the higher aims of education to the lower. No wonder that, as. the late Sir K. Srinivasa Aiyengar remarked some years ago you will search in vain for any solid contribution to human knowledge amongst the magnificient number of 18500 graduates turned out by the University. It is a sad commentary on the colossal waste of our educational system that while it has turned out thousands nf young men who can humbly 'submit' office notes, put up 'drafts for approval' and say 'yes, sir' 'with bated breath and whispering humbleness' it has produced no scientists, or creative artists, no leaders of thought and action, none who can think great thoughts and do great deeds.

And if examinations thus impede the progress of true education what have we done to shake off their yoke? How have we availed ourselves of the attempts made by true educationists to lessen their rigour? The answer to this question is found in the faiiure of the School Leaving Certificate scheme. This scheme was a well-meant attempt to mininise the evils of an external examination and introduced a kind of educational 'dyarchy' with its 'reserved half' of subjects like the History of India, Geography, Drawing and Drill in which there was no public examination. It is now well known how scandalously we have failed with the transferred half and written ourselves down as unfit for a further instalment of freedom. And so the University is going to put the shackles round our feet once more and hand us back to the tender mercies of the Matriculation; and like the captive long inured to the prison some of us look forward with glee to a return to our captivity.

Playgrounds for Schools.

Mr. Hoare while moving a resultion at the National Union Conference in favour of better provision for playgrounds for children remarked that 'Modern Civilisation made far more provision for animals in captivity than for children in the schools who were locked up in rigid and frigid surroundings because we had never realised the tremendous importance of environment.' The complaint is much more true of our schools, especially of our Vernacular Schools. Apart from the educational value of play, it is our duty to contribute to the happiness of childhood by the provision of suitable playgrounds for schools. It is too much for the resources of Government to provide the hundreds of schools in the State with extensive playgrounds and the problem is therefore essentially one for privite philanthropy to solve.

The Cost of Education.

'And as every well-trained child is an asset to the state which ultimately brings wealth and prosperity to it I leave it to the state to find out what position education should occupy in its budget Economy in Educattion is a misnomer.'

We commend these wise words to those gentlemen who think that our state is spending too much on education and that the time has come to crv halt to all schemes involving increased expenditure. A state cannot spend too much on education and sanitation and generally on activities that promote national health and increase national efficiency, and the education of its children should be the first charge on the revenues of a State. The only question we can justly ask ourselves is whether the money that is spent is wisely spent and whether we get an adequate return for it in the shape of improved national efficiency and happiness. A writer to the Times Educational Supplement after reviewing the expenditure on education in various countries remarks that the only general conclusions to be drawn from the figures are two. First, that all countries are spending a great deal of money on education and are realizing that the future of every nation depends on an educated democracy; and secondly that England is not spending too much in comparision with other countries. Remember that the net cost per child in average attendance in the Elementary Schools of England and Wales is nearly £ 11-10 sh. per annum. What is the net cost per child in our State in comparision with this?

Sir P. C. Ray on 'the Ideal of a University.'

'A University should be a centre of scholarship, research and culture. Let those seek the portals of the academy who are prepared to dedicate their lives at the altar of Saraswati, the Goddess of learning. It has been my happy lot to enjoy the hospitality of a good number of colleges in the United Kingdom on two occasions as a delegate of my University to the congress of the Universities of the Empire. What struck me most on each of those occasions was the richness of tneir products and our own poverty. Colleges of Cambridge or Oxford are reminiscent of the memory of the great men who shed lustre on their land; they have produced poets, orators, statesmen and men of science. A fellowship at one of these great seminaries of learniag has enabled many a poor scholar to cultivate literature or science. If Trinity College, Cambridge can boast of a Newton she can equally claim one of the greatest of the men of letters—Macaulay—as her own. A University should be a focus radiating the effulgence of learning and wisdom.

"I tremble with joy when I think of the mighty service which university and well-guided education could offer to the nation in the course of a single generation, and my optimism soars even so high as to predict that with increased understanding of the powe of knowledge it would be possible to combat and banish disease' enliven all homes by prosperity and raise the human species toa much nobler height of intelligence. In this goal think what part a university plays."

How far short are Universities of India of this ideal! Instead of being the nurseries of culture and research they are factories for the manufacture of graduates with a modicum of learning. Knowledge and culture, instead of being pursued for their own sake by young men who can afford to devote themselves exclusively to them, have come to be looked upon as means of earning a living The spirit of research, the spirit that makes a man 'pursue knowledge like a sinking star beyond the utmost bounds of human thought' is to be found if at all outside the portals of our Universities in such institutions as the Bose Institute of Science. The creative power does not thrive in the university soil. Professors and students are obsessed with the idea of examinations and colleges vie with one another in manufacturing 'passes'. The contact of mind with mind and the spiritual influence of the teacher over

the taught which constituted the glory of the ancient universities of India and are still the characteristics of the best universities of Europe and America are rare in the Indian universities of the present day. The remedy for this state of affairs will consist in our universities being very much more richly endowed than they are at present, so that the best intellects of the country may be drawn to them for the disinterested pursuit of knowledge. Private munificence must endow studentships and scholarships in large numbers so that young men of intelligence may not be deterred by poverty from dedicating themselves to a life of research and thereby adding to the world's stock of knowledge. The great danger in a democracy is to underrate the claims of culture and to substitute for the ancient ideal of a university a narrow utilitarian outlook based upon a bread-and-butter view of life; and this danger it is the duty of all lovers of true oulture to fight against; for, as Benjamin Jowett the late master of Balliol remarked—"no man will be a first rate physician or engineer who is not something more than either, who has not some taste for art, some feeling for literature or some other interest external to his profession'.

Some thoughts on the Present System of Education.

(R. EASWARA PILLAI).

We are now living in the midst of changes, political social, industrial and educational. Change, no doubt, is an essential condition of progress, but all changes do not make for it. A change for the better alone is what is generally meant by progress. In political, social and other changes there are always two parties viz., those who advocate change, and those who are likely to be affected by it; hence a tempering and moderating influence, is always there. Being subjected to criticism, the change is shorn of most of its undesirable features and thus becomes acceptable to those concerned. But in regard to educational changes, this is not the case; one party alone dominates and dictates the other party being always a passive recipient, with no voice whatever in the matter. Under these circumstances, such changes

are not likely always to fit in with the nature and requirements of the other party. Changes in the Educational System have therefore to be made with extreme caution, and after very carefui consideration. I have been a witness, for the last fifty years or more, to the educational changes made in our country, and I am not able to say whether the changes have always been for the better. The reasons for this may be many. One reason, and that I beleive is the chief one, is that our educational system is planned for us by those who cannot enter fully into our modes of thought, our pre-dispositions, our environments and those instinctive tendencies formed as the result of our ancient tradition and culture. Any system that does not take this fact into account must of necessity be defective. Even when planned by our own countrymen, it is observed that they invaribly turn their attention to foreign countries to find out what is most suitable to our children. The result is that after some time we discover that it is unsuitable and then go in for some other method. Frequent changes in educational methods as in all other things, instead of ensuring progress often only retard it. It is there fore a matter of great importance that changes in educational systems should be made only at eempariatively long intervals, so as to allow sufficient time for their results being observed and appreciated, This ought to be the rule in regard to Secondary education, especially as indiscriminate changes therein are likely to give rise to far-reaching evils. I have no direct knowledge of the working of the present system as it is now 18 years since I retired from active educational work. Mp opinion with regard to the merits of the present system is therefore more or less the result of indirect observation and second-hand information and it may not therefore be of much value. From such information as I have been able to gather I must say that the present system is by no means an improvement on the one that it has replaced. The old system under which the Marticulation Examination used to be conducted by the University gave ample opportunities for the pupils to exercise to some extent their thinking faculty and so far was superior to the present system, which by its hard and fast rules compels the pupils to move along a certain fixed groove without the necessity of appealing to their own mental resources. This, I think, is a grave defect of the existing system. Judged by the results also, the old matriculates appear to have had more solid attainments than the

S. S. L. C. holders. Now, each school has got its own standard of marking and valuation and even with all the safeguards provided by the moderation etc., the uniformity aimed at is far from being secured. Also under the present system, the Vernaculars have suffered very-badly there being no proper place for thsm in the scheme. English Education is more or less an exotic in the country and when dissociated from the Vernaculars which embody the results of our ancient culture, becomes much more foreign to the soil. There is already the general complaint that our educated young men neglect the mother tongue very badly and the complaint appears to be more or less well. There is also the general impression that all is not well with our present system of education. No system of education can really benefit a nation or people unless it takes into account the language, tradition and culture in which it stands rooted. It is the root that supplies the sap for the growth of a tree and not the graft. No system of national education can be effective unless it incorporates into it the vitalising elements of the particular tradition and culture of the people. This truth is now being recognised and we may hope that the instalment of Education Reform will more or less he shaped on these lines.

In regard to Secondary Education I am not in favour of a mere reversion to the old system as it was. That system was discarded as it was found defective and the present system too does not evidenty seem to be perfect. We must profit by our past experience in this direction and devise a scheme which, though it may not be perfect in all results, must be a decided improvement on them both. I am not, for obvious reasons, in a position to make definite suggestions in regard to this subject. Those who are actively engaged in educational work directly or indirectly and who can therefore lay their finger on the raw spots in the scheme are the proper persons for it. I would however throw out a few loose hints in regard to the direction in which some change seems to be necessary. I am of opinion that the vernaculars should be given an important place in the scheme, as important as English in regard to its value; and better provision should be made for its teaching. The number of subjects and the quantty to be gone through should be substantially reduced so as to relieve the undesirable strain that is now put upon the mental faculties of the pupils. Note-dictating and the lecturing system should be done

away with to the extent possible as also the artificial restrictions imposed on the pupils. The methods of instruction should be so regulated as to call into exercise the thinking and especially the critical faculties of the pupils. Early specialisation should also be discontinued as far as possible To avoid variation in standard which is unavoidable under the present system, the final examination mark alone should be considered as the deciding factor. I am of opinion that the University should conduct the Final Examination by whatever name it may be called, as such a course alone will ensure a uniformly high standard of efficiency in those who complete the Secondary School course, in addition to the moral value that is likely to be attached to the Examination. There seems to be a more or less general desire that the Secondary School course should include in it a certain amount of vocational study also. But as I have very serious doubts about the practicability of the step in a Secondary School intended for general education, I refrain from giving a very definite opinion in regard to it. I leave the matter for the consideration of more competent and experienced men. But as it is said that a preparation for the real activities of life finds its natural place in the Secondary School, I think some sort of study that has a direct relation to life may be introduced, if possible. The minds of our students are now suffering from over pressure, and some vocational study may be resorted to, if possible, by way of diversion. If the present system has to be changed it should by no means be a total reversion to the old, as I said before. Education is progressive, and so a going back to the ways once discarded is inconsistent with its aims. A progressive system alone can meet a progressive need. With the defects of the old and the short-comings of the present system before our eyes, it is possible for us to devise a new system combining the advantages of both and at the same time adapted to the conditions and requirements of modern times. With the problem of unemployment staring us in the face, and with very keen competition in all the professional walks of life, the world looks to the Educationist especially for a satisfactory solution of the situation. All the signs of the times point to the fact, that we have now reached a stage when some effort should be made for the reconstruction of our Educational System on modern lines and consistent with our ancient ideals and culture, so as to quicken in

us "the impulses which lead to power in work, public-spirited citizenship and ennobled personality."

The present system of Vernacular Education also stands in need of modification. At present it is English Education in Vernacular garb. Education and Life seem to stand totally unconnected. A system of Education that does not influence the lives of men goes on wrong lines. Knowledge and culture, unless they have a direct bearing on life are of little avail. A thorough overhauling of the present system appears to be necessary; when and how this could be effected is a moot point. These and other kindred matters connected with Education could be satisfactorily dealt with only by a large body of eminent educationists such as a university for example. But in Travancore, I fear, we will have to wait long before such a body comes into existence. It is not definitely known at what stage the proposal for the establishment of a Travancore University now stands though the committee appointed for the purpose has submitted its report. But the prospect does not seem to be very bright at present.

The Dalton Laboratory Plan.

The Dalton Laboratory plan is the name given to the Scheme of Educational Reorganisation worked out by Miss Helen Parkhurst of New York and first put into successful operation in the High School at Dalton, Massachusetts.

The plan is not so much a method of teaching as a means of organising the School for the efficient operation of the three vital principles of Education, namely individual work, freedom and co-operation. It suggests a simple and economical way of providing the pupil with opportunities and freedom for self-development. It gives him freedom to organise his work and time and trains him in self-help. It makes of the school a community, where co-operation supercedes competition as the normal atmosphere of life

life and work, and where the mutual interaction of groups is rendered possible and encouraged.

Elasticity of the Scheme.

The plan involves only a reorganisation of the School work and does not require any change in staff, curriculum or method. It can be applied to any of the higher departments of the school or to any set of classes in those departments. It can be adopted with respect to all the subjects in the curriculum or only some of the subjects. Similarly it can be pressed into service during all the hours of school work or during only a portion thereof. The fore-noon periods may be set apart for individual work or group work in the laboratories, and the afternoon periods for oral lessons. The pupils remain members of their respective forms, but the individual members of a form are at liberty to work voluntarily, individually or in groups; on any part of the work that has been assigned for their form, in any one of the laboratories, during the fore-noon periods set apart as laboratory time for them.

Organisation of the Work.

A contract assignment in every subject brought under the operation of the scheme is carefully planned out and prepared before-hand and a copy of the same is given to every pupil of the class. The assignment sets forth in clear terms the ground to be traversed in a month of twenty days divided into four weekly sections, each of which contains five units of work. The pupil is at liberty to apportion his time to the various subjects according to his needs. He is free to use the laboratories as he likes and to take up the subjects in any order he chooses. The fore-noon periods are at his free disposal, and he may continue to work in the same library for two hours or more at a stretch, if he feels interested. There is no bug-bear of the time-table pinning him down to a subject in which he is not interested at the time or plucking him away from the one towards which he has warmed and got interested. Nor is there the spectacle of the bright boy being made to mark time on the slow boy being dragged along, to keep pace with the average boy who is in most cases only a hypothetical being. The only condition relating to the contract is that whole work for the month in the various subjects should be finished in the month.

The afternoon periods are devoted to oral lessons, or conference classes as they are called, in the various subjects. For these a regular time-table is arranged making due provision for oral teaching work in the subjects. The members of the various forms meet in their respective class rooms under the teachers in charge, to discuss difficulties, compare notes, remove doubts and correct mistakes. Specially difficult points and portions are explained by the teachers, and suggestive hints and helps for breaking new ground in the assignments are also given there.

Assignments.

The assignments form the soul of the plan. They enable the pupils to look at the problem of Education from a new standpoint. They enable them to see clearly the work that lies before them to be finished in a month, while leaving it to them to tackle the work in any order they like and at any pace they choose. This creates in them a sense of responsibility and dignity. They feel that they are voluntary agents and concentrate their energies on the performance of the task that lies before them. The preparation of the assignments, therefore, needs great care and skill. They should not be a mere statement that so many pages of a particular book are to be read. They should be in the nature of a syllabus which points out clearly the ground to be covered, references that may be found useful, difficulties to be noted, questions to be answered and essays to be written. They should be so drawn up as to "intrigue" the interest of the pupils and to awaken in them curiosity and zest for work.

In order to enable pupils to measure the work done by them, each assignment is divided into four parts of five units each, as has been already pointed out. The time-equivalent of a unit of work may differ with different subjects according to the length of time necessary for the completion of a week's work. For example, if a week's work in English requires ordinarily 3 hours for completion a unit of that assignment will mean 36 minutes' work; and if a week's work in History requires two hours, a unit will mean 24 minutes' work.

Laboratory.

The laboratory is a room equipped with everything necessary for the particular study of a subject. Each class room can be

converted into a subject-room or laboratory by suitably arranging the furniture and collecting together in it all the books and apparatus required for the study of that subject. If the number of students be very large for a subject, there may be two or even three laboratories for that subject, while, on the other hand, if the strength be limited, two subjects may be studied in the same laboratory. Each laboratory is in the charge of a teacher whose business it is to help the students in their work His function is more that of a friend and guide ready to help them out of their difficulties than that of an authoritative dictator.

Library and Environments.

The books available in the school are sorted and distributed among the various laboratories. Those in each laboratory are again classified as general reference books, books for textual reference, books for supplementary reading, books for home reading &c. Those of the first three classes are kept in open racks for free use by the pupils, while the others are kept in almirahs in a manner easily accessible to them. All appliances and apparatus are tastefully and invitingly arranged in the laboratories for free use by the pupils. In fact nothing that would tend to rouse curiosity or inspire enthusiasm is left out.

Checking and Recording Pupil's Work.

For checking and recording the work done by pupils, the student's graph card and the laboratory graph have been devised. Each pupil is given a card which contains columns corresponding to the various subjects brought under the plan, divided into twenty divisions for the twenty units of work. When a pupil has finished his day's work in a laboratory he takes his card and his note book to the teacher in charge and tells him how much work he has done. The teacher tests him with a few oral questions on the work done, and if they are answered satisfactorily the pupil is given credit for so many units of work, and a corresponding entry is made in his card showing the work done on that day. The pupil's card will thus exhibit at a glance not only the work that has been done by him in the various subjects, but also the rate of his progress in each subject. The pupil has to keep the card with him and take it to each laboratory that he goes to. When the whole of the assignment in

a subject has been satisfactorily completed, the teacher in charge of rhat subject laboratory sets down his initials at the foot of the corresponding column in the card.

The teacher in charge of a laboratory maintains what is called a laboratory graph for each class that goes to his room. It contains the name of rhe pupils in the class with twenty blank spaces against each name. Corresponding to every entry made in the pupil's card an entry is simultaneously made in the graph also by the teacher. The graph, therefore, will show at a glance the work done by the various boys of a class in that subject and the rate at which they progress. These graphs are exhibited for the benefit of the students in whom a healthy spirit of emulation is developed when they compare their progress with those of their brethren.

Pupil's Note-books.

Each pupil provides himself with a note book, and in the course of his work writes down the answers to the questions set in the assignment, and then hands it over to the teacher before he leaves the laboratory. The teacher goes through the note books at his convenience, points out the mistakes, if any, and asks answers to be re-written where necessary. It should be made a standing rule that correction of each day's work should be completed by the teacher before the commencement of the next day's work by the pupils. The note books which thus remain in the custody of the teachers are returned to the boys after the completion of the assignment.

The Dalton Plan in the Sarkar High School, Trichur.

My attention was first drawn to the plan by the series of articles that appeared several years ago in the London Times Educational Supplement, from the pen of the originator of the plan herself. The more I read of the literature on the plan, the stronger grew my faith in it. But the requisite conditions for successfully launching the scheme being wanting, the idea could not be translated into practice. But when I came to this school just two years ago, I found a band of enthusiastic assistants who readily and kindly took to the new idea, and with their cheerful co-operation I commenced the preliminary spade work which necessarily took some time. The departmental authorities were very sympathetic towards this scheme and they gave us a number of books and also

two extra hands by way of addition to the staff. The actual working of the plan was started in the second term of last year, i. e., just after the Onam holidays. For just two or three days in the beginning the boys were a little slow in work; but as they went on and got themselves familiarised with the scheme, they learnt how to budget their time properly among the subjects. In the application of the plan we have been no whole hoggers. We have adopted it only in the Upper Secondary Forms and that too only in some of the subjects of the curriculum, as shall be presently shown.

Class and Subjects Daltonised.

In view of the fact that individual work may not be successfully attempted by younger boys and that the language difficulty may operate as a hindrance, we have introduced the plan only in Forms IV, V and VI in the subjects shown below:—

Form	*Subjects*	*Time for Laboratory work.*
VI	1. English 2. Elementary Mathematics 3. British Empire History 4. Algebra and Geometry 5. Botany 6. Physics 7. Chemistry 8. English History.	The three forenoon periods.
V	All the above mentioned subjects excepting Botany	Do.
IV	1. English 2 Elementary Mathematics 3. English History.	The first 2 forenoon periods.

There are on the whole 21 assignments to be prepared every month for the three forms put together (F VI—9, FV—8; F IV-4).

Laboratories. There are nine laboratories arranged for work as detailed below:—

English. 3. (one for each of the three forms).
Mathematics 2. (one for Form VI & V and one for F IV.)
History 2. (one for British Empire History and F VI English History and the other for F V and IV Eng. History.)
Physics, Chemistry & Botany } 2/9

The Problem of Slackers and Discipline

The question of discipline hardly arises in connection with the working of the plan. During the last one year and a half the

plan has been working here, there have been very few cases of indiscipline. The pupils are found to be so intent on their work and so deeply engrossed in it that there is hardly any time for them to do any mischief. There were a few slackers, the habitual idlers, at first. But they were taken in hand for special attention and coaching and after some time were able to keep pace with the most of the class.

The necessary equipment and expenditure to start the plan

The question of accommodation will not be found to be a very difficult one to solve. The class rooms can, with suitable adjustments, be easily arranged so as to serve for laboratory work in the fore-noon and for oral teaching work in the after-noon. The ordinary furniture in the class room will be quite ample for the seating accommodation for pupils. The additions required will be only a few open portable racks for holding the reference books and the like and also an almirah for each of the laboratories.

The library problem is one the solution of which depends upon the number and nature of the books in the school library. But a moderately good-sized High School library will give many books useful for the purpose. The only additions that may be required will be a few more dictionaries and other such reference books,

As for the staff required to work the plan, it depends upon the number of classes that follow the plan. Ordinarily for a school that has six divisions in U. S. Forms eight regular teachers including the Headmaster may manage the work by providing 3 laboratories for English, 2 for History, 2 for Mathematics and one for Science.

The printing of the students' cards, the laboratory graphs and the monthly assignments is an important item which needs special mention. The card and graphs for a year's work may cost about Rs. 20 at the most. The cost of printing the assignments for this school for a month at the rate of 100 copies of each, comes to about Rs. 15. The annual cost on the three heads, therefore, come to under Rs. 100 all told. But if there is Typewriting introduced as an optional subject in a school, it can be brought under the Dalton Plan and such of the assignments as require only a smaller number of copies can be got typed by the pupils themselves, which would lead to a corresponding reduction in the cost of printing.

The advantages of the plan may be summed up as follows:—

1. It affords scope for individual work and self-development.

2. It developes in pupils a sense of responsibility and dignity.

3. It gives equal opportunities to the slow and to the bright pupils.

4. It makes the pupils realise the value of time and enables them to budget their time economically.

5. It allows scope for co-operation and inter-action of groups.

6. It makes pupils feel that they are free agents and discoverers and not dull recipients of what the teacher gives them.

7. The problem of home work is solved.

8. The problem of discipline is easily solved.

9. It brings pupils and teachers together in cordial relationship and brings about better mutual understanding.

10. It promotes the development of healthy community interests by encouraging the formation of voluntary groups for group work.

It may perhaps be urged that I am too much of an optimist in view of the advantages I claim for the plan. But I may say that my optimism has been in a measure justified by the experience of over a year and a half of its working in my school, short though it may be. And I feel convinced that, given a staff of enthusiastic teachers with full faith in the scheme, the plan will in any school fully vindicate itself and all that is claimed for it.

L. S. SUBRAHMONI IYER,

The Principles and Practice of Education in Ancient India.

I am going to discuss the subject under the usual five heads:— (1) Aim of Education, (2) The Educand, (3) Organisation, (4) The curricula of studies and (5) The methods of Teaching.

Within the short space at my disposal I know I cannot do full justice to the subject, but I shall try to speak on the most salient points of Ancient Indian Education and show how in many respects they are quite modern.

The Aim of Education.

Taking the aim of education first let me see how the aim of education in Ancient India differs from the modern aim. The supreme aim of education according to one of the latest books on education published in Europe is, 'See thyself and thy neighbour in the light of the universal.' The Ancient Indian aim was "ആത്മവൽ സർവ്വ ഭൂതാനി യഃ പശ്യതി സ പശ്യതി" 'Only he sees, who sees himself and every other thing as God'. This was the attribute of God also. "സമം സർവ്വേഷു ഭൂതേഷു തിഷ്ഠന്തം പരമേശ്വരം" Thus according to the Ancient Indian not only his neighbour but even the smallest living in any of the three kingdoms, animal, vegetable and mineral or in any other part of the universe was part and parcel of the universal.

On a lower place the Europeans and Americans state their aim of education as (1) adjustment to environment with its corollaries. Struggle for existence and the weakest to the wall, (2) preparation for complete living and (3) the harmonious development of powers.

One is tempted to think that a very narrow interpretation has been given to these aims by the ordinary men to the modern world. While the Ancient Indian adjusted himself to his environment by shrinking and by allowing his body to disappear so that his individual soul might be lost in the universal soul, so that the environment might become all engrossing, the modern citizen of the world bloats like the frog in the fable, grows big by self-aggrandisement till the environment is completely destroyed.

The harmonious development aim has degenerated like-wise in the modern world into a big body and an equally big intellect and the utter oblivion of the spirit. A friend of mine, to whom I was speaking about this aim of education the other day humorously remarked that the harmonious development aim meant for some people at least the harmonious development of the bigger power with a view to wipe out the smaller nations or the harmonious development, within one single big power, of air, water and land armaments. I said that the ancient Indian ideal was to develop the body, the

mind and the soul equally by discipline. My friend again interrupted and said, "Your Indian has no chance of keeping body and soul together when the other nations have so highly developed their material resources. How is he then going to develop body and soul together?" In that case I said, "The Indian would develop his soul alone as his soul can find an equally developed body at any time to enter into". "Yours seems to be the philosophy of the physical coward," said my friend. "No," I said. "It is the practice of the morally upright." I beg to be excused for this digression, but I cannot help it as it shows so clearly the ancient Indian attitude, i.e., be killed rather than kill. The spiritual basis which underlies life is never left out of sight by the ancient Indian and the ultimate analysis is regarded by him as paramount.

Coming to the third aim, preparation for complete llving, while the modern citizen prepares for complete living here and now, the ancient Indian prepared not only for this life but also for the lives to come which he believed would happen till he realised the supreme aim i. e., that he was the universal itself.

The Educand.

I now come to the second part of my lecture—the Educand. The ancient Indian knew that the human being was the most highly evolved, "ജന്തൂനാം നരജന്മ ദുർല്ലഭമിഹം" that human beings were born with unequal capacities even if they were of the same parent, "ഏകയോനൌ പ്രസൂയന്തേ തേഷാം ഗന്ധം പൃഥക് പൃഥക്", that the early years were the most impressionable periods "നവേ ഭാജനേ ലഗ്നഃ സംസ്കാരോ നാന്യഥാ ഭവേൽ," that learning was best done by doing, that appeal should be made to children's interests "കഥാന്തരേണ ബാലാനാം നീതിസ്തദിഹ കഥ്യതേ," that destiny and exertion were interdependent. "ഉദ്യോഗിനം പുരുഷസിംഹമുപൈതിലക്ഷ്മീഃ" that by good deeds one could not only retrieve the past, but also mount higher in the evolutionary scale. and above all that intellect was subordinate to intuition.

The period of studentship was looked upon not only as a time of learning but also as a time of rigorous discipline, as a time best fitted for the formation of good habits and the cultivation of the proper attitudes towards things. The period of maximum memory was well utilised by making pupils memorise texts whose meanings

will become evident to them later, but when they may not be able to memorise much. Imagination was cultivated through tales and stories of animals. According to an Anglo-Saxon mother, "The ancient Indian system of mind training did not aim at simply imparting facts, but it prepared the pupil's mind to receive facts, to interpret them aright, to distinguish facts from opinions, to reason correctly from them, to recognise that logic of words is not neces. sarily logic of facts and to make practical use of information thus gained. Thereby it develops character. The ancient Indian method of drawing out what is in the pupil standing aside so that the flower of intelligence may unfold appears the wiser and the more practical plan. Another special feature of Ancient Indian mind training is that the method is very attractive. There is no drudgery about it."

The relation between the educand and the educator was just what was required for sound education. Great reverence and respect was paid to the teacher who received almost divine honours. The pupil was considered to be in an even closer relation to his teacher than to his father. The teacher too treated the pupil as his own son and his speech to them was gentle and sweet. There was no kind of harsh punishment. The pupil worked for his teacher in the house and the field, attended to his sacred fire, looked after his cattle and collected alms for him.

The pupil bathed in the morning and prayed to God. He strictly avoided luxurious food, perfumes, garlands, carriage and even shoes. He never slept in the day time, was not garrulous or coveteous, knew neither love nor hate. He did not yawn or crack his finger-joints in the presence of others. He never touched or even gazed at women. He always spoke the truth, but avoided bitter speeches though true. He was strictly chaste. He spoke in a very respectful manner to his superiors ond elders.

Educational Organisation.

Now we come to the third heading. Educational organisation in Ancient India was one of the grandest and the most simple. The schools were most frequently situated in forests and they were residential. The contact with nature and the absence of the evils of city life must have been important factors in creating an atmosphere which was most helpful in the formation of spiritual ideals

The beautiful surroundings of the Asram schools and the simple lives of their inhabitants in contact with both animate and inanimate nature must have been really inspiring. The teachers were of ideal character like Vasishtha, Viswamitra, Sandipani, Drona, Parasurama and Kanva. Each teacher took some pupils in his own Asrama. These Asram Schools were called Gurukulas. Sometimes a number of teachers, each teaching his own pupils in one special subject, lived together under the guidance of a head called the Kulapatha. The institutions under these Kulapathis were somewhat like the modern residential University Colleges and the combined voices of the students of the Vedas or Vedangas, or logic and of the speech of lower animals and of various other sciences, that rose from these asrams were very sweet to the ear.

Tax-free lands given to the Kulapathis by kings, alms and charitable gifts from people other than kings were the sources of income of such institutions. There is no instance of any institution closing for want of funds or of any poor pupil unable to receive education for want of support.

A vast system of vocational education existed. Vocational training was given ordinarily by the father to his sons in actual situations of life. This vocational education like every other phase of Ancient Indian activity was permeated by religious ideals. It was never degraded to the narrow utilitarianism of the modern world.

This vast system of education wherein teachers were never too few for the number of pupils, wherein different kinds of education were had by different classes of people, never brought about any class war or clash between caste and caste as it inculcated the great truth that the gates of heaven are open to all, irrespective of caste or colour as long as they tread each his own righteous path The Brahmin should teach and the potter should make pots and if each does his work conscientiously he can aspire to Heaven. The leisure hours were occupied by all classes of people with contemplation of God and with listening to Puranic stories.

People of the same caste had equal opportunities for education irrespective of their wealth and poverty, There were no Rajkumar Colleges or Public Schools like those of England. Prince or beggar, if he was a Divija, (Brahmin, Kshatriya or Vaisya) was admitted to the Vedic Schools and all castes to the other schools. Sri Krishna, the greatest prince

of his time and Kuchala, a very poor Brahmin, studied under the same teacher, Sandipani. Women had the same liberal education as men in ancient India. Gargi and Maitreyi were as conversant with Brahman as Janaka or YagnaValkya. Even in historic times Chand Bibi of Ahmadnagar, Tarabai and Ahalya Bai of Indore were able to take a prominent part in state affairs only on account of education which was never stinted to women in India until very recent times. Mira Bai Bhamati Auvai Avadaiakka are other famous examples of highly educated women. To say that education was confined to one class or one sex was never true of Ancient India.

In ancient India one had to lead at least a fourth of his life as a student. But many remained students all through life. Learning was so much loved that the attitude towards it of the average student was that of Bharadwaja. Bharadwaja lived the life of a student continuously for three lives. Towards the close of his third life, Indra asked him how he would employ it if he were given a fourth life. "I will lead the life of a religious student," came the unhesitating reply. One of the Chinese travellers in India says that he found many grey-haired students in some of the Indian Universities like Takshasila which he visited. Classes usually commenced in the month of Eravana in the rainy season though students were not prohibited from joining at any other time. Numerous holidays were given and there were long vacations too. These latter were during great festivals and during the hot season. During these long vacations students continued their work of revision or had to take part in debates at assemblies. They were sometimes called on to use their learning in important ceremonies

Before pupils left their schools they offered a present, Gurudakrishna, to the teacher according to their capacity and they promised to speak the truth always, to do them duty and not to neglect their studies. This reminds us of the promises we make during the convocation before the degree is conferred on us.

Curricula of studies.

I now come to the curricula of studies. The number and variety of subjects included in the curricula of studies become evident from the following list.

The four Vedas, Phonetics, the Ritual, Grammar, Etymology, Prosody, Astronomy, Logic, Philosophy, Theology, Geometry, Arithmetic and Algebra, the eighteen Puranas, the twelve Upapuranas and the sixty-four arts &c. Reading and Elocution, Lexicography and Versification, Exercises in Enigmatic poetry, filling up of stanzas of which a portion is told, guessing unseen letters and things held in the closed hand, use of secret language, knowledge of languages, solution of riddles, mimicry, tailoring and sewing, making bows, sticks &c., with thread, bed making, prestidigitation, ornamental cookery, preparation of beverages, marking with sandal and other pastes, display of jewellery on the person, perfumery, making of ornaments of flowers for the head, making of necklaces and garlands, staining, dyeing and colouring of teeth, cloth and body, making of pomades, coiffure, changing the appearance of fabrics, drawing, Pictorial Art, Science representation, modelling, wood carving, making ornamental designs on the floor with rice meal and flowers, making artificial flowers with threads, making of flower carriages, making fountains, jugglery, making twist with a spindle, cock fighting, quail fighting and ram fighting, teaching parrots to talk, devising different expedients to make the same thing, tricks, dice playing, incantations to entice persons or attract things, assuming various forms, tricks as taught by Kuchumara, setting jewels, decoration of houses, testing of metals and jewels, knowledge of metals, colouring gems and beads, ascertaining the existence of mines from external appearances, gardening and botany, making of monograms, locographs and diagrams, lapidary art, vocal music, instrumental music, playing on China cups containing varying quantities of water, tattooing, dramatics, etiquette, dancing, juvenile sports, physical exercise, and Art of Warfare. Now for the last item, the methods of teaching. It is in this particular line that the Ancient Indian was supreme. Take any plans or methods of teaching. You will find that it was carried almost to perfection in Ancient India. It is impossible for me to give all the methods of teaching the Ancient Indians adopted, within the limited time at my disposal, but I throw out a challenge to those assembled here to name any new-fledged plan or method for which I cannot find a close parallel among the Ancient Indian plans and methods of teaching. In the meantime I shall take a few modern methods myself and show how they were practised in exactly the same way in Ancient India.

The Project Method.

Vishnu Sarma had to teach the foolish sons of King Sudarsana. These princes took interest only in pigeons. They would not even talk of anything else. Vishnu Sarma suggested to them the rearing of pigeons. His pupils were over-joyed. They bought two pigeons and began to feed them. When the pigeons multiplied the princes had to count them and see whether they all came home in the evening. Thus they were introduced to numbers. The pigeons had to be given names like A, B, C &c., and King Sudarsana's sons had to read and write letters. More and more pigeons had to be named and letters were combined into syllables and words. Houses had to be built for them and this involved a knowledge of drawing, mensuration, physics and engineering. Even clinics, politics and administration were taught to the princes through stories of Chitragriva, the pigeon King who ruled his subjects wisely and well. The princes became very clever at their studies and when they ascended the throne they ruled the country wisely and well.

The Formal Steps.

The steps of any lesson in Ancient Indian teaching were അധ്യയന reading and hearing of the text, ശാസ്ത്ര the apprehension of meaning, ഉപപത്തി generalising by reasoning, പ്രയോഗപ്രാപ്തി corroborative evidence and ആഗമ application. What a striking parallel to those steps are those of Herbart or Dewey!

The Dalton Plan,

which emphasises methods different for different individuals and rate of progress according to the individual capacity was perhaps the only plan known to the Ancient Indian. Pupils progressed faster or slower according to their capacity. Individual attention was the rule. Bright students specialised in more subjects than poorer pupils who studied at least one special subject very intensively.

The Monitorial System.

The teacher in Ancient India often employed the senior pupils to teach the juniors. The relation between the younger and the older pupils was always that of elder and younger brothers. There

was none of that bullying which has developed in the English Schools which copied this plan through Bell and Lancaster.

Though the last two points I refer to should, strictly speaking, come under organization I have included them here as they involve methods as well. Senior pupil teaching junior pupil may follow some informal methods with homely illustrations that would sometimes appeal better to the junior pupil than the teacher's more formal methods.

I have done.

P. G. SADASIVA IYER, M. A , L. T.

Suggestions to Teachers of Manual Training.

Every teacher should draw up a scheme of lessons for each class.

2. In drawing up the scheme, the minimum knowledge to be acquired by pupils of each class stated hereunder may be taken note of.

3. No model shall be done without a definite aim.

4. Every teacher shall maintain a diary of daily work and a register showing the progress of work in each class in the form already prescribed by the Organiser in Manual Training (copy of this may be seen in the M. T. file forwarded with other records from the Organiser's office.)

5. There should be variety in the models made, occupations chosen and materials.

6. Models made of any material should be useful for some purpose i. e., either as a toy that can be used by the boy or his brothers and sisters, or as sporting material, or something useful for his study, for the school, or for the house, or as having a fancy or decorative value. The school may not be able to supply each pupil sufficient material to make something that is ready for use at home, but what is done should be such as will become useful if done on a larger scale at home.

7. Boys must be made to feel that they are doing something for *themselves*. No boy shall say that he is making a model because the teacher asked him to do it.

8. Pupils should always be encouraged to design original models. When suggestions are brought forward by the boys of a class, the teacher can go out of his scheme of lessons, making mention of it in his diary.

9. In the higher classes, individual work should be attempted i. e., each boy should be making a different model designed by him.

10. Group work should also be tried occasionally—i.e., boys of a class making different parts of a model, putting them together and thus completing the model conjointly.

11. Models need not always be made of one material only. They, to be useful, will have to be made of two or three materials, e. g., wood and cardboard; wood, wire and cardboard; clay, sticks and paper and so on.

12. In the first three classes, or at least in classes I and II, occupations may be based on the kindergarten system.

13. Drawing, needlework and Manual Training, should always be correlated.

14. Whatever may be the kind, quality and number of models done in a school, teachers should see that the boys are doing something at home during their leisure time. Home-work with materials available at home may be set and the work examined.

15. The following irreducible minimum of achievement is expected of every boy or girl who has undergone a course of Manual Training.

Class I. (1) To fold a sheet of paper and tear it into halves and quarters neatly and accurately. (2) To put a cover to a book. (3) To bundle up the books with a piece of string or twine. (4) To cut out pictures from magazines, newspapers or catalogues with the scissors. (5) To make a few play things. (6) To dress themselves.

Class II. (1) To fold and tear paper into $\frac{1}{2}$, $\frac{1}{4}$, $\frac{1}{8}$ or $\frac{1}{16}$ lbs. (2) To stitch a note book of a few pages. (3) To stitch up the torn reader with a new wrapper. (4) To cut out and paste a paper

satchel to carry books. (5) To make a pencil and pen case of thin paper. (6) To cut out and paste pictures neatly. (7) To measure lengths in feet and inches by means of the foot-rule, (8) To make toys of paper, pins, match-boxes and sticks.

Class III. (1) Mending of torn books. (2) Repairing umbrellas (stitching only). (3) Repairing clothes. (4) To make office envelopes. (5) To make a satchel of thick paper or other material. (6) To tie up a parcel of books for Book-Post. (7) Drawing lines and measuring lengths with the foot-rule. (8) Simple estimation of lengths. (9) To make sporting material of some kind. (10) To sharpen pencils.

Class IV. (1) Simple closed book-binding. (2) To put a cloth-cover to a parcel—insured or railway parcel. (3) How to mount a picture, calendar, or the class time-table on a sheet of card-board. (4) How to make a wall-calendar. (5) To twist coir, string or fibre of three strands into one. (6) To plait strings or fibres. (7) To use the Sloyd knife or pen knife for cutting sticks, bamboo, reeds etc. (8) The use of compasses. (9) To do different articles into packets.

Class V. (1) Open binding. (2) Preparation of pads, blotters, and file-boards. (3) Simple decorations with paper and other things. (4) The use of the set squares. (5) To make a tiffin-box of card-board or other materials. (6) To make a walking-stick. (7) Netting.

Class VI. More difficult work based on the previous exercises.

When a boy has reached class VI, he must be able to turn his hand to any job, i.e., he should be a complete handyman, ever ready to serve himself, the school and his home.

K. R. HARIHARA IYER, B. A., L. T.

X Specimen Lessons in English.

(Compiled by S. Ignasimuthu from those assigned for the practical test in the Trained Teachers' Certificate Examination, 1927.)

1. Stories for re-telling:— (a) Rama was a little boy of eight years. One evening his mother left him alone in the house and was talking to a neighbour two doors away. Rama went from room to room looking for something to amuse himself with. His joy was great when he saw the kitchen cupboard open. He looked in and found three nice cakes in a brass bowl. Without a moment's thought he ate two of them. Then going to the front door, he sat down on the step. Presently his mother returned and was surprised to see her son so quiet. She went in and called Rama to her. When he was beside her, she asked him about the missing cakes. Rama said he knew nothing. His mother told him that there was poison in them for the rats. Rama began to cry and said between his sobs that he had eaten them. His mother said that all the poison in them was only for making a stealing rat like Rama tell the truth. She then fetched her cane and gave him six cuts—two for the theft and four for the lie. Rama never forgot the beating whenever he thought of stealing or lying.

(*b*) Once a Raja ordered his chariot for a drive through his city. The horse that used to draw the carriage was lame that day. The servants harnessed a new one. As the Raja passed from street to street, people stood on both sides and bowed low to him. The horse foolishly thought that they were showing all this respect to himself. At first he looked this side and that and nodded his head. He began to go more and more slowly, until at last he stopped altogether. The driver gave him a sharp cut with his whip. All at once the poor beast knew his mistake and behaved like a horse.

The Raja who was watching all this learnt a good lesson too. Whenever people bowed to him, he said to himself that they were honouring God. He tried to be kind to them and give them cause for thanking God for making him their ruler.

(c) One day Balan went to school rather early. There was nobody else except his friend Rajam. They were mischievous boys fond of giving trouble to others Balan told Rajam that they should tear up a lot of paper and scatter the pieces all overt he

place. While they were busy doing this, who should come in but their own class-teacher. He caught them at the mischief and made them pick up all the bits of paper. They found that it was more difficult to clean up than to dirty a place. (Get the story told also as if Balan is himself the narrator.)

(d) The building of Sethu. (e) Bhisma's vow. (f) Rama's Education under Viswamitra.

II. Stories from hints:— (a) A well without a parapet—two boys playing near it—a fight—one of them tumbling in—the rescue. (b) A child on the road—a motor-car—the hospital—the doctor—lame for life—the driver in gaol.

III. Picture composition:— (a) A landscape. (b) A scene from history or fiction. (c) A scene from common life, such as the bazar, the railway station, the street, the fair, the post office (d) Japanese children. (e) The ostrich.

IV. Reading and explanation :—(a) Rajagopal lay sprawling on the dusty road. Presently, he sat up and looked about him in a dazed manner. An elderly gentleman passing by approached him and asked him in a kind voice, " well, what is the matter with you, young man ?" The boy rose to his feet and said, "Sir, somebody knocked me down from behind. I know nothing more." "It is a shame that such a dastardly act was done in broad day-light. But see if you have lost anything". Rajagopal searched his pockets and soon cried in piteous tones, " Oh, sir, my fountain-pen, my silk handkerchief, and my penknife are gone : " "I am indeed very sorry for you. Will you come with me to the Police Station? A while ago, a very suspicious-looking fellow ran against me at a corner a few streets away. I caught him and handed him over to a constable to keep for a time. Perhaps he is the one that robbed you. Let us go and see". The two set off in the direction of the Police Station, where they arrived in five minutes. Rajagopal was in luck, for the man in the lock-up had the stolen things hidden away about him.

(b) One night, the Lady Moon saw a little star looking at her from a great way off. She cried angrily, "What are you doing there, you little fool? Go home at once and let your mother look after you". The star said nothing, but went on twinkling and smiling. The lady cried louder still, "Are you not ashamed to show yourself out of doors ? A firefly is greater than you. Wait till I go to you, and I will teach you a lesson." " Madam, I beg your

pardon," said the star, in a quiet voice. "I am neither small nor dim. It will take many moons to make one my size. The sun lends you his light, but I shine by mine own and am as bright as he. I am always the same, but you change and change everyday. If you want to come to me, you will have to travel for thousands of years, and at the end you will only catch a Tartar."

V. Conversation :—(a) The sun. (b) The moon. (c) The Policeman. (d) "No gains without pains." (e) The good boy. (f) A day at school. (g) Eating a dinner. (h) A football game (i) An hour at the beach.

VI. Objects :—(a) A handkerchief. (b) A fountain pen. (c) A coat. (d) The lime fruit. (e) A rose. (f) A rupee coin.

VII. Miscellaneous :—(a) Give a first lesson in the formr of speech with the help of the following ;—The teaches asked the pupils whether they had the book open at the right place. After waiting a moment, he said, "Rajagopal, read the first paragraph." "The boy read it slowly and clearly. The teacher then said, "Can any of you tell in his own words the portion read?" Sundram sprang to his feet and said that he could do it.

(b) Teach a few verbs relating to the cultivation of a field, the washing of clothes, or the teaching of a class.

(c) Give a first lesson in the three simple tenses with the aid of the following :—When I am a man, I will be potter. I will sit in front of my wheel and turn it round and round. I will place a lump of moist clay in the middle of the wheel. I will pat and smooth it with my fingers. I will make pots and pans. I will sell them and make my living. (Illustrate also the change in the verbal forms due to different subjects.)

(d) Get pupils to find words beginning the same letter and others ending with the same letter, and to use them in sentences.

(e) Teach some words and their exact opposites, such as hard and soft, smooth and rough, full and empty, before and behind, obey and disobey, love and hate.

The Round Table.

The Place of Corporal Punishment in Schools.

It must be interesting to readers to know the views of the famous educators of Ancient India on corporal punishment. Apastamba allows that a pupil committing an offence can be beaten with a cane. Manu says that only a pupil committing a serious offence can be beaten with a cord or a piece of cane on the back part of the body and never on a noble part. If a teacher strikes him otherwise, he will incur the guilt of a thief. Gautama is of opinion that ordinarily corporal punishment should not be given, but the teacher should by persuasion and admonition try to effect improvement. If these ways of dealingwith pupils' faults prove ineffective and no other course is possible, a thin cord or cane may be used. If the teacher strikes him with any other instrument, he shall be punished by the king. P. G. S.

Corporal punishment anywhere and particularly in a school is a relic of savagery. The rod and the cane are instruments of vengeance rather than of correction. The use of them by a schoolmaster is a confession of his failure. For one pupil whom it may improve there are a hundred to whom it does irreparable harm, including the man who resorts to it. It breaks the sensitive boy and hardens the habitual offender. Above all it degrades and not infrequently brutalises the school-master. The reservations regarding it imposed upon the teacher by the rules of discipline are rarely observed. The school master who administers the rod dispassionately and under a feeling of painful necessity is by no means common. In the majority of cases it is an expression of anger at authority flouted and personal vanity wounded. It is a trial of strength between a man vested with authority and a powerless victim. But the victim is not always powerless. When driven to bay he sometimes snatches the rod from the hand of his oppressor and then, though rarely, we witness that most unedifying scene of the pupil in the role of the chastiser and the teacher in the role of the chastised The school-master who flourishes the rod as a symbol of his authority instead of keeping it in the background as an emergency weapon is an unblushing tyrant and bully. He who

imparts instruction to the accompaniment of this weapon has missed his vocation and is more fit to be a jail warder than a tender of children. The headmaster who promenades the verandah of his school cane in hand gaily distributing cuts has banished love from his school and enthroned fear in its place. He is more fit to manifacture cowards and slaves than strong and straight-backed citizens of the state. It is time that this obsolete symbol of the school masters, authority were consigned to the limbo of forgotten things and that Squeers and men of his class were treated as interesting fossils with an antiquarian interest rather than as examples to follow.

R. S,

As culture and refinement advance, the higher operant motives take the place of lower, and to a person of fine susceptibilities the application of inferer inducements to conduct does more harm than good. The people of India are ranged in varying numbers up and down a ladder, the top of which touches the heights of refined sensibilities reached by the most cultured society in the world, while the bottom is planted in the slough on which the savages of Central Africa grovel. The English educationist who lays down the law for Indian Schools fails to take cognisance of this state of things. The place of corporal punishment within our schools should be defined by its place without. The parents of many pupils are illiterate and know nothing of training their children at home. The annoyed father rushes at his erring son with any handy weapon, not excludieg slippers, the angry mother improves on it with her broom or her ladle. The feature of lacerated feelings is largely absent from the question of corporal punishment in Indian schools. Besides our boys, being more timid and less hardy, are more effectively influenced by physical pain. Regardless of mawkish sentiments and possible recriminations, I am of opinion that corporal punishment as a disciplinary measure,—but never as an expression of infuriated savagery,—has more scope in our schools than in Western schools.

S. I.

To advocate the use of corporal punishment calls for more courage than to denounce its continuance. The hearers hang lovingly and kissingly on the unctuous lips that keep harping glibly on love and its exclusive supremacy, and they are drawn adoringly towards the heart whence the noble expression is supposed to issue

through the lips. Applause follows the denouncer of corporal punishment, while the foolhardy exponent of the value of fear as a restraining force has to go hide his head or snap his fingers at popular displeasure. It certainly pays "to deliver sweet, sweet sweet poison for the age's tooth". There is always something of the demagogue in most of us and when they choose to expound a view or policy they consciously or unconsciously fall in with the then appetites of the mass. I have heard it said that for every one to whom corporal punishment may do good a hundred are hopelessly injured, but I have never known that this assertion ever left the stage of rhetorical flourish for the hard bedrock of proof. One might as cheaply indulge in the retort that the mawkish sentiment that has stood in the way of administering corporal punishment has marred the career and morals of a hundred as against one whom love, all love and nothing but love has redeemed and made. It still remains to be seen that the new generation raised on the patented milk of human kindness is going to be better, greater and more splendid than the ones that have suffered the so-called unwholesome process of tanning. I cannot, however, refrain from shaking my head dubiously when, now that all but the vestiges of corporal punishment have been ousted from the schools by a persistent clamour, the same breath should be employed in bemoaning the moral and intellectual deterioration of the pupils and pathetically appealing for steps to be taken to hem in the tide. The condemnation of corporal punishment, to be consistent, ought to embrace all punishment whatsoever. To receive half-a-dozen cuts can be less degrading, less harmful than the humiliation of being told to stand in the class. The physical smart may so far engross the feelings of the victim as to leave him little room for sensing the humiliating aspect of the infliction. Let us avoid on the one hand reading our adult thoughts into immature minds and, on the other, gauging other's capacities by our own. Thank God that individual you are able to influence pupils without resorting to any punishment, but the one who canes them has not necessarily less love for them than you, possibly only less of that free gift of heaven known as personality. Moreover, abuse is no argument against use, and even abuse may prove a lesser evil than non-use. Nevertheless, those who run full tilt at corporal punishment are having their day, their laurels are worn in broad daylight, they scour the country to

engage Love at Rs. 10 a month, but when "the whirligig of time brings in his revenges" and the rod is re-instated in its legitimate office, well, by then, the present stray cries in the wilderness may be hushed in death, and only the spirits of the prophets may murmur, inaudibly to the mortal ear, the jubilant "We told you so."

V. J. G.

The safest educational opinion for a teacher to follow is that for which he can cite chapter and verse from the Education Code. However, being called upon to do so, I venture to give my personal views regarding corporal punishment. That corporal punishment may be administered I have it on the authority of the code and I concur with it entirely. The enactment is in perfect accordance with Nature's laws transgressions of which are often visited with physical suffering. I also agree that it should be inflicted only for grave offences, by which I mean offences serious enough to be so handled. But I hesitate to endorse the proviso by which the headmaster alone is vested with the power of both choosing and administering this kind of reformative justice, or, according to another interpretation, the execution being handed over to the teacher in charge of the offender's class. There will be hardly one teacher out of ten who will care to approach the headmaster for this purpose and risk the chance of being discountenanced. Besides, the headmaster is not the right person to judge the seriousness of the offence if it was, as is usually the case, committed out of his sight or if cumulative wrong-doing is in question. I take it that the proviso was intended to circumvent abuse. There is a certain mentality to which the dread of abuse is an obession. I would rather that corporal punishment be abolished altogether than that it should be so hedged in. The negative evil of omitting a salutary measure of school discipline is of lesser consequence than the introduction of the positive one of deliberately lowering the teachers in the eyes of the pupils. Corporal punishment can be so introduced that its abuse may be minimised. For instance, a record might be maintained in a separate book to be kept in the office, wherein the teacher should state beforehand over his signature, the name and class of the offender, a full specification of the offence, the number of cuts to be administered and the time and place of execution.

N. S.

Tit Bits.

Here is a question in English composition set at an annual examination for Form III :—"Write out a story from the following hints:—two boys digging a hole—a rupee found—a quarrel—a policeman," Does it surprise you that most of the candidates make the policeman intervene in the quarrel and snap up the rupee for himself? I do not know whether this constitutes the common notion of youngsters regarding the police or the well-known story of the Monkey and the Cats is operating from the subconscious regions of memory or the youthful minds intuitively grasp the eternal truth that whenever two quarrel it is the third party that gains. Only one candidate takes the matter into a court of law, where the coin finds its way to the pockets of the vakil as his fees, and that candidate is a vakil's son.

* * *

Mathematical Recreations. :— (1) A farmer sent his three children to the market to sell mangoes. The eldest had 50, the second 30, and the third 10. The farmer jokingly told them all to sell at the same price, and to bring home the same amount of money and. to his surprise, they actually did so. How did they manage it? (Write for answer.)

(2) "BUY HERE AND SAVE 50 %' A farmer saw the advertisement and tried to save the whole of his money by purchasing in both the shops.

(3) A country merchant offered to sell to a stranger for Rs. 10 a pair of shoes which had cost him Rs. 12 As. 8. The stranger agreed and handed up a 100-rupee note. The merchant changed the note at the post office. The stranger received the shoes and Rs. 90 and disappeared. Presently the postmaster came and returned the note to the merchant saying it was counterfeit. The merchant had to make it good to the postmaster. What was the merchant's loss?

* * *

Howlers.—(1) Question:—Illustrate the use of Pythagoras' Theorem. (Answer.) We can fold even a long Pythagoras into small triangles which can lie one over other and keep them very safely.

(2) While he was at Indiana he took to learn the smattering of the three "Rupees" (reading, writing, and arithmetic).

(3) Before the discovery of geography English was not prominent in commerce.

* * *

Every school will do well to organise a juvenile club, run mainly by the pupils themselves. Its aim should be,—(1) to afford pupils facilities for reading by means of periodicals and a circulating library and for self-expression by means of meetings for discussion, by conducting a school magazine in manuscript or other form, by holding an annual exhibition of self-made articles or collections of natural or industrial objects, by organising histrionic performances, and so on; (2) to encourage the spirit of mutual helpfulness, spontaneous effort, and concerted action; (3) to create the salutary impression that school life, the scope and measure of which is the pursuit of knowledge and the cultivation of just and adequate reactions, is concordant, and despite the separate thoughts, the separate wants, the separate aspirations of the individual members, unites all in its consummation pleasantly and hopefully, like a concert of musical instruments, each differing but concurring in a sweet harmony.

* * *

The world needs restless, ambitious and imaginative people to push it along, and solid, sensible and old fashioned folks to keep it from being pushed over the precipice.

* * *

We are borrowing our educational theories from English books. We have accustomed ourselves to think with other people's brains and say ditto to other people's views. We are thoroughly obsessed by the West, as far as our intellect is concerned. The standards of physical comfort and discomfort that we accept are those of the English speaking people. We are for making the pupils as comfortable at school as possible with single desks, slanting foot-rests, sliding seats with cushioned backs, and so forth. We forget that for efficient intellectual concentration the body assumes and has to assume a more strained and less comfortable posture than it is ordinarily used to. Even under ideal conditions the school can never be so comfortable as home for the English boy, as a rule.

It ought to be made comfortable enough for mental work rather than for bodily ease and indolence. Indian boys in general hail from homes that lack all furniture, such as chairs and tables. They sit cross-legged on the floor to read their books, or sprawl on all fours to do their exercises. It may be said of them what Aristophanes says of the peripatetic philosophers, who in their walks up and down used to stoop and draw geometrical figures on the ground, that they were seeking to measure the earth with their fingers, while their hind-quarters were studying astronomy. Disproportionately greater bodily ease at school than at home is more favourable to laziness than to concentration.

* * *

I call education not that which is made up of shreds and patches of useless arts; but that which inculcates principles, polishes taste, regulates temper, cultivates reason, subdues the passions, directs the feelings, habituates to reflection, trains to self denial, and, more especially, that which refers all actions, feelings, sentiments, tastes, and passions, to the love and fear of God.—Hannah More.

* * *

"The doctor felt the patient's purse and declared there was no hope." Was this a printer's error? Or is the Association the patient in question? The pulse is willing, but the purse is weak indeed.

* * *

There never was any party, faction or sect in which the most ignorant was not the most violent.—Pope.

* * *

Said someone to Menedamus: "It is a great blessing to have all one wishes for." "It is a greater blessing," replied the philosopher, "to be satisfied with what one has."

* * *

Knowledge does not comprise all which is contained in the large term of education. The feelings are to be disciplined; the passions are to be restrained; true and worthy motives are to be inspired; a profound religious feeling is to be instilled, and pure morality inculcated under all circumstances. All this is comprised in education —Daniel Webster.

The Association Corner.

"Cast thy bread upon the water, and it shall come back to thee after many days."

We have chosen to christen the current issue of the Journal as the Propaganda Number. We are, moreover, calling on the members of the Association to look upon the three months between this and the next issue and observe them religiously as the Propaganda Quarter. It cannot be but that every one of them has a friend or two among his fellow teachers Select at least one such friend and bring him into the Association. Perhaps that prospective candidate is not acquainted with the scope and importance of the Association. Tell him about the Journal. It is the official organ of the Association. It has no axe to grind, it is not run for pecuniary profit. If well supported, it will do for education and educators what the other periodicals are aiming to do for social, religious, or political progress. Remember this is the day of the printed word. Tell your friend about the annual conferences of teachers, Topics of vital interest are discussed in them. The important utterances and the resolutions during the sessions will enforce recognition if others could be made to realise the strength behind these overt acts. Tell him about the objects of the Association, its local councils and conferences. Above all, tell him why it needs him. As organisations go, it is not strong. Its membership is small. Its achievements are, therefore, neither many nor notable. But we are not weak enough, our numbers are not small enough for us to despair. We have borne the brunt and survived the six long years of pioneer work. We must have new members flowing into our ranks, and it is your privilege and your duty to recruit the strength it needs to carry on the work so wisely begun. The quickest, most certain way to kill any living thing is to shut off from it the very source of its life, to deprive it of the new air it must breathe and the freshened blood it must have ever coursing through its veins. The life that teachers are living today, "cabin'd, cribb'd, confined, bound

in to saucy doubts and fears," is most pitiable. Without an association, they will cease eventually to be teachers and become mere drudges. There are profound educational problems agitating the Indian world. It would be a shame to let others solve them for us. If your friend has at heart the welfare of the teaching profession, if he is willing to do his part in the advancement of education, if he is eager to throw in his mind and his energy where it can be best used, he will become a member. Perhaps he is one who is destined to do great things for the Association. We are distributing one hundred copies of this issue among prospective candidates. Our ambition is to reach the five hundred mark before the end of the current year. Gird up your loins and join in the campaign vigorously and joyfully.

* * *

The readers of the Journal will not fail to notice that we have inaugurated the new features we proposed to do in the last number. We should be much obliged if they would let us know whether the changes be looked upon as a "hurlyburly innovation" or as a really contributory shift to make the Journal more attractive and useful. As nothing is farther from our thoughts than to make the organ of the Association a medium of our own fancies, every communication received on this question will be most welcome and charitably construed. We assure the members that even downright criticism will be just as pleasing to us as outspoken approbation. They will at least see that the new lines begun do not permit us to follow the line of least resistance, but involve more labour. They will see further that success now depends on their co-operation much more than formerly. We are willing and ready to do our part as well as we can, but will they lend us their hearty help also?

* * *

We are sorry that our invitation to the Round Table and the Tit-bits corner has not evoked that response that we looked forward to. It is likely that either the proposition did not go home properly owing to its very novelty or too much was wrongly supposed to have been expected. The samples in the current issue will indicate what is wanted of the readers for the Tit-bits department of the Journal. The subject proposed for the Round Table is one

which is raising much discussion in Madras, namely, "The Universersity Entrance Test." It concerns us quite as much as anybody else.

* * *

The Secretaries regretfully inform us that by the application of the weeding out process the names of some eighty members have been eliminated from the records. Not one of them but is in arrears from 1925, several are so from one or two or even three years earlier. The elimination can, therefore, represent no loss to the Association. They are really the names of many who had ceased long ago to be members in flesh and blood and heart and soul, and become mere names on the rolls. The Association has not strength enough to squander in the carrying along of dead weight. The failure to meet the modest financial obligations is only an external evidence of disinterest in the Association, of lack of sympathy with its objects, its ideals and its mission, and such disinterest, such want of willingness and eagerness to co-operate in a work that ought to be so close to the heart of every teacher, is incompatible with membership in the Association. Still, we cannot see them depart without veryreal regret, for they are doubtless worthy men in other respects. The pity of it is that they could not visualise that aspect of their professional life that calls for unity of purpose and unity of action. Would to Heaven that they receive clearer vision and return quickly to us!

* * *

We are all of us grumblers, more or less. There is certainly a good deal of grumbling that is unmanly and corroding. The earth is no paradise: room must be found in this life for patience, for restraint from crying for the moon, for self-surrender in the cause of general good. But it does also happen that as much evil flows to us from the ignorance, the stupidity or the perverseness of others as from the inherent nature of our mundane struggle for existence or from our fault. Here grumbling is perfectly legitimate, provided it does not stop there but leads to strenuous efforts on our part to mitigate our lot. The real test of evil that is remediable and worthy of being remedied forthwith consists in the number of persons it afflicts. The particular grievances of an individual loom large to him, but they may be often only fit objects for the practice of endurance or for self-correction. Herein lies one of the strongest pleas for association, whereby we

are enabled to appraise the evils in their true colours, restrained to moderation, and led to more successful achievement. One writes about the T. T. A. that ever since its existence, such important questions as the pay and prospects of teachers, the over-crowding of classes, wrong and obsolete methods of inspection, long and unsuitable hours of teaching have never been touched upon. The correspondent winds up his good-sized letter with these words: "I am neither anxious to continue my membership nor afraid of discontinuing it. Unless some radical change is made in its membership, and in the nature of its work, I am far from thinking that the Teachers' Guild is of any use. Let the members, if they do not know, steal a lesson from the Postal Union of All India." Bravo! Hitch your wagon to a star by all means,—but be ready also to put your shoulder to to the wheel. It is good to do now and then a bit of examination of the conscience: *Is the Association at all in my mind, except when I am reminded of some obligation due to my membership? Have I not paid my subscription in the spirit in which one would throw a sop to Cerberus? Have I done augnt else but grumble and find fault? Has not the supercilious scorn of a mere on-looker a retarding rather than an encouraging effect on those who wish well of the Association and endeavour to do their best by it according to their lights? Does not my discontent after all indicate only my disappointment that others have not sown and toiled for me to gather in the harvest? Did I ever try to find out and take into account all the disturbing causes for one thing being done and another not being done?* And so forth. The Postal Union is that which its members and the members of the postal department have made it, and no more. Granting for argument's sake that the T. T. A. is a useless body, every member, nay, every one who can be a member, of it is responsible for its futility. To sever one's connection with it on that plea means no bravery whatsoever, but pussillanimity only, puerile ineptitude, a reproachable avoidance of trouble, a facile excuse for saving the subscription.

* * *

Should the above remarks on grumbling lead our readers to suppose that we are hearing nothing but that from all sides, they would sadly misjudge the situation. The fact is we have received a good deal of encouragement from various, even expected, quarters. Enrolment is proceeding satisfactorily. Some of the sugges-

tions we have been favoured with are (1) to introduce a vernacular section of the Association, with As. 12 as the minimum subscription and an extra half-yearly issue of the Journal, all in Malayalam ; (2) to start a Relief Fund for the members on the joint basis of co-operation and insurance ; (3) to make the Association year correspond with the academic year. The Secretaries have been communicated with on these matters.

* * *

The Secretary sends the following parody of Hamlet's Soliloquy as a propaganda squib. Whatever be its literary and other merits, or demerits, we give it welcome to the pages of the Journal on the ground that its subject-matter is a plea on behalf of the Association, whose progress is very near our heart. We may as well confess also that our fancy has been intrigued by the association of ideas that links up the practical philosophy of the teacher's professional salvation with the supreme one of life and death. Neither loses by this treatment, but both gain strength and depth of meaning. Here is the text in question :—

To be or not to be : that is the question :
Whether 'tis cheaper in the end to suffer
The troubles by association meant,
Or with averted face to stand aside
And deem it wisely done ? To be : to lose :
No more ; and by the loss to say we gain
No salve for thousand artificial shocks
That teaching's heir to, 'tis a computation
Intensely to be probed. To hold aloof :
To save : perchance to sulk : ay, there's the rub !
For in those fitful spells of self-distrust
What longing pain to mend our lot may come
Must give us pause : there is the keen regard
That makes concerted action worth the while ;
For who would bear the pangs of sore neglect
The semblance of contemptuous sufferance,
The sick'ning sense of sullen isolation,
The wasteful trend of toil, the scant achievement,
The ready injury, the slow redress,
The lack of pay and prospects adequate,
When he his place might purchase in the sun
By combination ? Who would want to lie

Beneath a bushel hid, to grunt and sweat
Under a weary load of stagnant life,
To crush the hankering for better things,
To train the youthful minds for all-round life,
While his own swings within a narrow arc ?
And who'd withal consent to undertake
The sacrifices due to membership,
But that the hope of something great hereafter,
The unexploitted good out of whose stores
He might enrich himself, bestirs the will
And makes him rather join with kindred souls
Higher to rise than stand alone to fall.
Thus prudence does promote association ;
The native self-recoil from burthens new
Is thus outbalanced by expectant gain,
And all legitimate self-help attains
Its second channel in united effort.—
But, soft,—the Secretary ! in thy rolls,
Pray, brother, be my name remembered too.

* * *

We are glad to inform the readers that Mr. N. Kuppuswami Iyengar, M. A., L. T., Lecturer, Training College, Trivandrum, is conducting researches with a view to test the value of written examinations such as are in vogue at the present day. He is sending out answer books of pupils for valuation and return. Persons who receive them are requested to take the trouble cheerfully for the sake of educational progress.

* * *

Members are reminded that all remittances should be made payable to Mr. N. Sesha Iyengar, Teacher, H. H. the Maharajah's High School for Girls, Trivandrum, and all communications, including complaints of any sort, to Mr. S. Ignasimuthu, Model School.

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Carrespondence is invited, and the letters will be published wholly or in part, provided the subject-matter has a bearing on the Association or educational matters.

* * *

Members are requested to scrutinise the Financial Sheet and intimate errors and omissions.

The Financial Sheet.

Income from 19th March to 10th June 1927.

N. B.—Unless otherwise stated the amount of each subscription is Rs. 1-8 as.

Donation for the Conference.

Dr. K. L. Moudgill Rs. 3.

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Total Bh. Rs. 84, 6 chs. 6 c.
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Members are requested to remit their subscriptions without delay.

(Sd.) N. SESHAN,
Treasurer.