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Notes.

Art in Relation to Education.

The recent lectures of Dr. Cousins in Trivandrum have made people think about art and its function in life. In these days of vocationalism when all things are put to a bread-and-butter test the things of the mind and the spirit are apt to be ignored and we need to be reminded of them. In his essay on education the great philosopher Herbert Spencer after discussing what knowledge is of most worth gave the first place to knowledge that is directly helpful to man in his life-preserving activities and the last place to knowledge of the fine arts which he relegated to the leisure part of man's life. This view of the function of art in life is more or less common and it is responsible for art being regarded as a luxury for the few rather than as a necessity for the many. It is also responsible for much of the squalor and the ugliness of life. If, however, it is understood that life is not worth living for anybody whether rich or poor unless it is lived in accordance with beauty and truth, it will be admitted that art should occupy an important if not the first place in the activities of life and in schemes of education. It was so in ancient Greece where music and gymnastics formed the chief subjects of the educational curriculum. If beauty is truth and truth is beauty, a feeling for beauty should be inculcated early in life in the poor no less than in the rich. Appreciation and enjoyment of beauty in nature and art and the creation of

works of beauty can alone save life from its sordidness and ugliness. The English poet William Morris saw this and he devoted himself to the making of artistic household furniture and decorative materials with which the homes of the poor might be beautified.

Our educational system unfortunately has no place in it for art. It does not inspire creative effort which is of the very essence of art. It does not produce a feeling for beauty. The premises of our schools are barren as the desert and their buildings are architectural monstrosities. As for music it has no place in the economy of the school. Having thus driven beauty out of the school and enthroned ugliness in its place we peg away at all the subjects of the curriculum pouring the vials of learning into unwilling minds. It is time we brought about a change from this state of affairs. If it is the aim of education to take moonshine out of the heads of people, it is equally its aim to put sunshine into their hearts. We must surround our schools with well laid out gardens and decorate their walls with pictures which are real works of art. Our school buildings need not be brick-and-mortar leviathans but they must be things of beauty, comfortable and neat. If strong and elegant furniture cannot be provided for want of funds the pupils may be asked to squat on clean mats spread on clean floors. Love of order and neatness must be inculcated in the pupils and an atmosphere of beauty provided.

Also from the earliest years pupils should be made familiar with beautiful specimens of literature suitable to their age and understanding, with beautiful thoughts expressed in beautiful words and if it is too much to ask that every pupil should be taught music, at least opportunities to hear music must be provided. The school work may begin and end every day with music, the singing being done by pupils who have a taste for music. Pupils should be encouraged to overcome their shyness and *sing* their vernacular poetry instead of reading it in a dull monotone. In this manner at least the ear of the pupils if not their voice should be trained so that they may deive from life one of the sweetest and the most elevating of its pleasures and so that they may be able to have a tune to hum to themselves for their own satisfaction if not for the pleasure of others. A change is also necessary in the manner of teaching drawing. As at present taught in our schools it is mere copying It should be so taught that it will develop imagination and originality and that when the pupils leave school and enter life they

will know how to look at a picture with discerning eyes and be able to enjoy its beauty.

A genuine and enlightened taste for art should be the mark of every educated person. Man does not live by bread alone, but deep down in his heart however hard-headed he may be there is a yearning for the ideal. This idealism has at all times provided the necessary incentive to creative effort. In the words of a great literary critic, Lafcadio Hearn,

'For unknown thousands of years the Ideal has guided mankind along the path to progress like a pillar of fire. As Greek mothers charmed by the beauty of statues brought forth children as comely as the statues themselves—as the Bedouin wife gazes into the eyes of the gazelle that the eyes of her future child may be large and lustrous as those of the desert pet, so also do nations by the study of the unreal develop reality into greatness. So long as humanity endures Idealism shall guide men to higher things, and the Impossible will continue to dominate the intellectual aspirations of mankind even as in the old mythology of Egypt Neit hoops her luminous woman's body athwart the curving sky from the rising unto the setting place of the sun, from Orient to Occident.'

Teachers and Educational Thought.

'Every teacher ought to be a thinker and no teacher ought to acquiesce in a system of whose foundations he is ignorant or sceptical.'

Thus writes a teacher in the Times Educational supplement. The great drawback of the teaching profession in our country is the uncritical acquiescence of its members in the educational system to which they belong. Most of us take the system for granted as if it were sacrosanct and think that it is no part of our business to examine its foundations. The result of such an attitude on our part is twofold. In the first place we do our work mechanically like artisans when we ought to do it in the spirit of artists and secondly we leave all educational reconstruction in the hands of amateurs. No teacher will be worth the name who is ignorant of the fundamentals of education and who thinks that his business is only to recite the day's lesson. Even the day's work cannot be properly done unless the higher aims of education are ever present in the subconscious mind of the teacher. Otherwise

teaching will be a meaningless drudgery, an endless Sisyphean toil. It is therefore the duty of every teacher to make his own contribution to educational thought and to boldly proclaim his views on the educational system which he is called upon to run. His vacations and holidays should be used for this purpose. It may not be possible for him to do much thinking during term time for the day's toil will leave little leisure for it, but during the vacations every teacher should acquaint himself with the best educational thought and contribute his own humble share to such thought. No man is too low or too humble to think. Freedom to think is every man's birthright and if a teacher honestly feels that there are faults in the educational system he should say so and make his own suggestions in all humility for removing them. In this matter educational administrators from the Headmaster upwards have a sacred duty to perform. They should not view signs of independent thinking on the part of teachers with suspicion and try to repress them. Thought is shy and it ought to be coaxed into expression instead of being repressed. It is wrong and unjust to demand a blind acquiescence and a surrender of judgment as a price of official favours, for 'what education needs is not one individual thinker here and there but a hundred thousand' and every thinking teacher is an asset to the cause of education.

Ex-Service Remuneration.

Teacher:— Pension, indeed! I am simply surprised to hear this from a man who started on a salary of Rs. 150, is now drawing Rs. 300 and entertains reasonable expectations of Rs. 750 a month. Do you think that the prospect of a pension after retirement makes up to me for the initial pay of Rs. 50, my present one of Rs. 85 after a longer period of service than yours, and an expectation that can hardly look beyond Rs. 175, if at all so high? Is your private service any the less desirable because it does not carry a pension?

Friend:— Barring my own case, you will surely agree that a man in private service, with the same pay and prospects as yours, is worse off. You cannot deny that the pension is a substantial attraction.

T.— Every snare is an attraction too.

F.— What, do you mean to say that the pension is a snare?

T.— Yes, in one sense. It tends to make the public servant less provident. It is sheer human nature to reckon upon a longer life for oneself. I may see hundreds of my co-servants dying in harness or soon after retirement, but I expect a different fate for myself. I forget that the man who died this morning just three months before retirement and after thirty years' service had been thinking similarly. But it is all well as it is, for the sense of imminent death has an enervating effect upon man.

F.— I understand, then, that you would prefer a present higher salary to a prospective pension.

T.— Nothing of the kind. What I contend is that the pension, as it stands now, is a mere delusion and that it is based upon no right principle.

F.— Hom do you make out the latter point?

T.— The Law penalises lottery and betting. It refuses to enforce a wager. The principle that lies at the bottom of this discountenancing should apply to the pension too, because it is little short of a speculation upon the life of a man. One serves the whole period and dies the next day. Another survives for years supporting himself and his family with his pension.

F.— But that is not the way to look at it. The Government promise to protect their servants from want after their term of service. They hold out no pledges whatsoever to the families of their servants.

T.— This amounts to saying that the Government promise only a monthly alms to their retired servants. However that be, it is unsound in principle to look upon a man as a mere individual. The family ought to be the unit of a state. The welfare of a country represents the welfare of its constituent families, and the welfare of the family depends upon its earning member. To be

quite consistent, the Government should not pay such high salaries as Rs. 1000 or 2000. Can a single person require all that for himself? The Government evidently act on the understanding that the person's family should live up to the position of its bread-winning member. Why, then, do they not extend this outlook in the case of the pensioner ? Is he to cast his family adrift on retirement or death ?

F.— Do you want that the Government should maintain their servants' families for ever ?

T.— I can't mean anything so absurd as that. What I urge is that the Government should hold out a plain business proposition. The pension is little more than a mere gratuity. It does not guarantee to a man so much remuneration in exchange for so long a service or confer upon his heirs a claim to that remuneration.

F.— How can this be contrived into the scheme of the pension?

T.— But is the pension itself so sacrosanct that it should not be given up or violated?

F.— What would you propose in its stead then?

T.— I should like a plan that resembles the Assurance policy the premia being paid by the government. As soon as a man enters the service, the Government place to his credit every month an amount equal to a third of his substantive pay. When he retires after his full term of service, he should get the sum-total of these deposits. For shorter periods of service, a lower proportion may be fixed.

F.—What if the man dies in the course of the service ?

T.— He or the one that is put out of service for no fault of his should always be entitled to the one-third proportion. As I have already mentioned, the right should be inheritable.

F.— This places the man who dies after, say, ten years, service in a better footing than another who retires at the end of ten years.

T.— Exactly so. The death of the earning member of a family is a disaster that calls for commiseration.

F.— But will not this plan of giving a lump sum prove ruinous to the wastrel?

T.—How do the Government provide against a servant's spending of his mouth's pay in the first few days and starving till the next pay-day? You might as well propose that the servants should be paid by the day or, better still, that the Government should spend for them. It is impossible to introduce a thoroughly fool-proof measure in these matters. Neverthless, it is possible to meet even this drawback. The servant on retirement gets only one half of his entire claim at once and a monthly payment equal to 6 per cent on the remaining part, which will be immediately made over to his heirs at his death.

F.— Do you believe that the new plan will be generally acceptable to the Government servants?

T.— I should think so. About the age of 55, when the Government servant retires from service, come in his major items of expenditure, such as the marriage of his daughters and the higher education of his sons. Speaking only for the teaching profession. I am sure that every member of it will greet the scheme as a most salutary measure. The pension is a tacit confession on the part of the Government that their servants, salaries are roughl enough only for their current expenses. I need hardly add why and how a more generous scheme than the pension is particularly urgent for the teachers. Their pay and prospects are poor, their chances of eking out their meagre earnings by devious and dubious means are next to nothing, their way of life is 'fallen into the sear, the yellow leaf' from the first, their position in the adult world is a mere void, and so forth.

F.— But what about the teachers and others in the private service? Your contentions should hold good in their case also.

T.—That is just my standpoint. The new gospel defining the relation between the employer and the employee ought to be that the former should maintain adequately the latter and the latter's family during the term of service, and him and his family or his family alone when he retires or dies, on a purely business basis depending solely upon the nature of the work and the skill of he workman, his social status, the length of his service and so on,

and not upon such a variable factor as the duration of life. It will be readily seen how just all this is. A man spends the best part of his life in service, doing one kind of work in which by original qualification and always by subsequent experience he becomes an expert and thus surrendering his opportunities to learn some other productive work. When he finally retires, his skill is of little use to him in most cases. The quondam factory hand cannot start a factory or the teacher set up a school. The Government as employers have, therefore, done fairly in owning their responsibility by the institution of the pension. It only remains for them to better the idea by leaving nothing to chance and reducing everything to a business proposition. But it is surprising that they have overlooked the private service.

F.—How should you want the Government to interfere with the private service? If they attempt to coerce the employers, it may produce more harm than good to the employees.

T.—I quite agree that paternalism is a dangerous principle in the political sphere. On the whole, the Government are rather powerless with regard to the private service in general. But the teachers in the private schools have a claim to the intervention of the Government on their behalf.

F.—Well, I must confess that I fail to see the distinction.

T.—It is not a distinction merely, but a wide difference. Academically considered, education is the foremost interest of the state and the one destined to spread its scope wider and wider till every human being shall have to pass at some stage or other through the hands of the teacher. Teaching as a profession is the most extensive of the countless activities of man. Apart from these theoretical grounds, there is the business aspect of give-and-take. The Government do not employ a Director of Domestic Service and a legion of Inspectors of Kitchens. The private schools are hedged in by checks and bounds, and in return the managers or managing bodies receive their grants-in-aid. But how are the teachers compensated for the burdens imposed upon them directly and indirectly. Two sorts of complaints are heard from the private schools. The management, on the one hand, represent that the control brought to hear upon them is too heavy and not at all commensurate with the relief, and the teachers, on the other

hand, bemoan that their employers are exploiting the institutions and do not pay their servants properly. It is but fair that the Government who have to supervise education in the best interests of the state should check up the relations between the two complaining parties. The principle that they tacitly admit as to their obligation to render help to their own servants in retirement should be extended somewhat to embrace the teachers in the private schools also. The Provident Fund that is so widely in operation elsewhere should be made compulsory within the state.

F.—I have been told that the Government have made a move in the direction, but the private schools have not availed themselves of the generous gesture.

T.—That only shows that something is wrong with the scheme. The teachers cannot be such fools as not to know what is good for them. Either the prospects held out by the Provident Fund are not a real benefit all things taken into account, or some hindrance is laid before the teachers openly or secretly.

F.—But why don't they press their disabilities to the attention of the Government who have always shown themselves reasonable and considerate?

T.—This leads to the greatest shortcoming that afflicts the profession. The teachers cannot act in concert. The predisposing cause lies in their way of life, but they could rise above it if they would only make an effort. As a matter of fact, a few years ago, the question was raised in one of the Annual Conferences of the Travancore Teachers' Association, a body of better provisions were drawn up and a deputation, consisting of elected members, was instructed to wait upon the Dewan. But the work proceeded no further, partly for want of support from the very persons who lie under the grievance.

F.—But it can be taken up again.

T.—So it can, if the teachers in the private schools mean business.

F.—Well, I am so glad to have led you into a talk on questions apparently so near your heart, by an unthinking remark about the pension. Believe me I quite sympathise with your aspirations and wish you every success. If I am anything today, I owe it mainly to my teachers.

T.—Thank you heartily for your good wishes. Good-bye!

S. IGNASIMUTHU.

Co-Education

The subject of Co-education has in recent times engaged the attention of educationists and is of special interest to us in Travancore where the number of girls studying in boys' schools is steadily on the increase and where consequently it is necessary that we should enquire how far co-education is desirable in the best interests of boys and girls.

From the large number of girls in boys' schools it may be inferred that parents are in favour of, or at least have no objection to, co-education; but the inference is not always correct. Very often parents have no choice and they send their daughters to boys' schools because there is no girls' school near their homes. Where there *is* a girls' school, parents as a rule prefer to send their daughters to it rather than to a boys' school. It happens, however, in certain cases that even when there is a girls' school near by a parent sends his daughter to a boys' school. This is due to one of two causes. Either the instruction imparted in the girls' school is so inefficient that the parent is willing to let his daughter put up with the inconveniences of a boys' school rather than send her to an inefficient girls' school: or he is deterred by communal or religious considerations. A Hindu parent might sometimes prefer to send his daughter to a boys' school under Hindu or Government management to sending her to a girls' school under Christian management and vice versa. These facts, however do not prove that public opinion in our country is in favour of co-education.

So long as Government and private agencies are unwilling or unable to shoulder the financial burden of separate schools for girls in all places, co-education is inevitable; but it is one thing to say that it is inevitable and quite another thing to say that it is necessary or desirable. Let us consider briefly the arguments for rd against co-education and see how far they apply to the conditions obtaining in our country.

One great objection to co-education is that it takes no account of the special needs of girls and of the necessity to differentiate between the curriculum of studies that will suit boys and the curriculum that will suit girls. It is true that certain subjects are

equally necessary for boys and girls and that in respect of them a common curriculum is permissible; but certain subjects are specially necessary to equip girls, particularly Indian girls, for the duties which most of them are likely to be called upon to perform in life. So long as special provision is not made for these subjects in a co-educational school it is unsuitable for girls. This however is not the whole of the disadvantage to which girls are subject in a boys' school. In most co-educational schools and colleges in our country girls have very little share in the corporate life of the school or college and receive very little of the benefits of all that constitutes true education. No provision is made in co-educational schools for games and sports for girls, no occasions are provided for them for their common meeting, and in most schools not even a separate waiting room is provided. It is not uncommon in such schools to see girls before or in the intervals of class hours standing on the premises outside their classes waiting for the bell to ring. Even in the class room owing to insufficient accomodation which is a common defect in most schools satisfactory seating arrangements are not made for them and very little attention is paid to them in the course of teaching. Not a few teachers are afraid rightly or wrongly of being talked about flippantly as paying too much attention to girl pupils and they go to the opposite extreme and neglect girl pupils altogether. They (the girl pupils) are rarely questioned in the course of the lesson and when questions *are* put some of them in real or affected modesty do not answer the questions or answer them with great hesitation and in inaudible tones. The net result of all this is that the only benefit that girl pupils derive from co-educational schools is the very dubious one of being passive listeners to the lessons recited by their teachers. They have little share in the corporate life of the school, they are *in* the school but not *of* it.

A co-educational school might be justified if it were co-educational not only in respect of pupils but also in respect of teachers, that is to say, if there were both women teachers and men teachers on its staff just as there are both girl pupils and boy pupils attending it, but this is not the case now in co-educational schools except in the primary classes of some vernacular schools for girls in which boys are also admitted. If women teachers were largely appointed in co-educational schools the special needs of girl pupils would be less

likely to be left uncared for. So long as this is not done co-education leaves the girls in the cold.

A more serious objection to co-education is the one commonly expressed, namely, the danger that might result from the association of the sexes during the period of adolescence. This objection does not apply to boys and girls below the age of twelve, but in so far as it applies to boys and girls above the age of twelve the objection has to be met. Is it desirable under the conditions that prevail in our country to bring together boys and girls in their period of adolescence? Even in countries where there is a free mingling of the sexes there seems to be a considerable body of opinion against the association of boys and girls in schools during adolescence. Educationists like Stanley Hall and Findlay are opposed to such association. It is their view that Nature demands partial segregation of the sexes during adolescence and Findlay says of Stanley Hall that 'he adores Woman and desires in youth to separate her from Man in order to achieve a finer re union at the later stage. According to these educationists free association of the sexes up to the age of twelve and beyond the age of twenty is not harmful, it is even desirable, but between the ages of twelve and twenty the sexes need to be kept apart as far as possible. This view is in perfect accord with the feeling in our country. Adolescence is a slippery period in the life of man and woman and both need to be safely guided through it lest any false step should be taken which cannot subsequently be retrieved. Intuitive feeling is sometimes a safer guide than reason and on the question of co-education of grown upboys and girls the feeling in our country among the majority of responsible men and women is that it is attended with grave danger. They rightly feel that the sexes need to be protected from each other during adolescence, and as far as I know heads of institutions in which there are both grown up boys and grown up girls feel that a great deal of vigilance on their part is necessary to prevent untowardhappenings. Even with such vigilance it is not possible for any but the most capable headmasters to prevent such happenings altogether. Besides, where the sexes are not accustomed to mix freely with each other, their being brought together within the walls of the school results in their minds being obsessed with the sex idea. Such obsession does not conduce to that concentration of mind which is necessary for effective study

and thinking. It is no doubt true that the sexes should not always be kept apart, that there should not be an impenetrable wall between them but that opportunities should be provided for their coming together so that they may react beneficially on each other. But such opportunities in the case of adolescent youth should be provided in the home and the social circle of the boys and girls under proper safeguards. The schools with their crowded class rooms and handicapped in a variety of ways are by no means best fitted for such experiments.

Co-education is however not without its advantages. The presence of girls in the class room acts as a check on the boys and exercises a refining. influence on their talk and behaviour, though the baser sort of boys are not susceptible to such influence and continue in spite of it to be vulgar in their talk and manners. The conversation and behaviour of boys in the classroom in a co educational school are on the whole more refined than in a school consisting wholly of boys, but these doubtful advantages to the boys are secured by sacrificing the best interests of the girls.

Notwithstanding the objections referred to above, considerations of economy will for long render co-educatioal schools inevitable. Where there is scope for only one school it will be costlier to run two schools, one for boys and the other for girls, and since owing to the greater cost of starting and maintaining a girls, school private agencies are less ready to start girls' schools than boys' schools, boys and girls in many places will for long have to be educated together. The only thing that can be done—and it should be done immediately—is to provide necessary conveniences for girls in co-educational schools. Girls in such schools should have a separate and convenient waiting-room and should not have to stand on the premises hovering on the outskirts of their classrooms exposed to sun and rain till the bell summons them to their classes. They should have a separate urinal sufficiently far from the boys' urinal and they should have a separate playground. In the classroom they should be conveniently seated and it should be made easy for them to get to their seats and to get out of their classrooms. They should be regularly questioned in the course of the lesson like the boys and made to answer the questions. As regards subjects, options suitable for girls should be provided in every school in which there are a sufficiently large number of girls. It should be made possible for them to attend and otherwise take part in

school functions and all amenities in the life of the school. Above all a strong, vigilant and sympathetic headmaster and staff of teachers should protect them from insults from the baser sort of boys and from their (the girl's) own weakness. Unless and until these conditions are satisfied co-education will do little good to the girls and may do great harm and parents cannot send their daughters to co-educational schools without the ever-present dread that in doing so they are rnnning a risk.

R. SIVARAMAKRISHNA IYER.

Cullings

Samuel S. Drury, in that inimitable little book of his, 'Backbone' published by the Macmillan Company, New York, compares backbone and character. He says that the one enables you to stand physically upright while the other helps you to stand morally upright. Just as the backbone is composed of mineral and animal matter, so is character composed of creed and conduct. As hydrochloric acid dissolves the mineral matter, so is creed eaten out by disbelief. The red heat of evil habits burns away conduct, leaving behind creed alone, just as heat decomposes the animal matter leaving behind only the mineral. Just as the physical backbone transmits the thought of the brain into the activity of the hand, so the moral backbone connects true thoughts and good deeds. Moral backbone has to grow just like the physical backbone and cannot be bought in any market. Even at fifteen it is not too late to begin growing the moral backbone. As mineral matter by itself will be too brittle and animal matter too soft and flexible, so creed or conduct by itself will be dead or undeveloped bone.

How can you develop your moral backbone ?

Put your problems into your daily prayers and do not think that God is too busy to hear you. Behave well towards the world about you, perform your duty scrupulously and cheerfully, and thus nourish your backbone. Do not cheat it of food. Do not be a sensitive plant, do not be egocentric. Recognise the importance

and bigness of everything except yourself. Egotism corrodes the backbone. Forget yourself at least for a few minutes and then you are the happiest. You should always remember that you are one of the pebbles in an endless beach.

Be a soldier here and now. Wrestle against evils consequent to poverty and sin. Know that war is no cure for war and bloodshed, no harbinger of peace. Rid your minds of the enslaving notion that bravery and patriotism can reach their highest pitch only in battle. There can be patriots of peace. A country that is worth dying for is worth living for. Participate in the battles of peace—battles that mean courage and patience and chivalry on your part. Resolve to stand up straight for whatever things are pure, true and lovely.

You can demonstrate your backbone three times a day at table by being a solace at home, eating such things as are placed before you. Nature is a kind mother, wise and adjustable in managing her children. She knows that animals eat to live and not live to eat. Ability to eat anything will make you a kindier homefolk, an easier companion and a more effective worker than can be the case if you turn up your nose at *uppuruma* and look pained when *vathalkuzhambu* appears. Before you are seventeen learn to like anything and to eat everything. You have a right to expect clean preparation and a palatable presentation of food, but stop at that. It is right to be enthusiastic about food, but it is dangerous to be faddish. To be the slave of food-hobbies must be stamped out in youth. (Note this, ye Wardens of College Students' Hostels, and write this passage in large letters on every inch of the available space of your hostel walls !)

Your goal of speech training is not oratory, not self-conscious verbosity, but simple power to express truth in gentle and forceful words. (English lecturers in Trainning Colleges should remember this when they classify vowel and consonantal sounds). If, when you speak, you let yourself get in front of your message you can make up your mind that both are small. The backbone you may show as a speaker grows from a discipleship to truth, from a self-forgetting sense of service and from sympathy with all your fellow pilgrims.

In developing character break three well known proverbs. (1) What is worth doing at all is worth doing well. You may not be able to act up to this proverb even if you will and it is no good

acting up to it even if you can. The surgeon who removes your appendix with superb dexterity may be a duffer at golf and on that account he is not less useful to the world as a surgeon. (2) If you want a thing done well do it yourself. Where is the necessity for this? The big man in business is he who refuses to do anything, that anybody else can do. Backbone does not mean developing a character which would enable you to triumph over all your friends, but to encourage the diversities of gifts and not to do things yourself if you can help others' doing them (3) Never put off till to-morrow what you can do to-day. To put the big hard effort first and to postpone second-rate and routine tasks is a mark of strong mindedness which spells backbone.

If you, teachers, want to make your school a kingdom (a perfected condition of human affairs) school, a good many qualities and blends of excellences are required to do so. In a kingdom school the qualities essential to the teachers and the taught centre round the letter B—Belief. Behaviour, Business, Brotherliness—in short, Backbone. The teachers and the students should have *belief* in God (schools are temples of truth and service). *Behaviour* is choosing and acting in the right and noble course without respect to rewards and punishments. Tone is the resultant of school behaviour. Every scholar, every teacher, every servant, and every superintendent contributes to that indefinable, yet perfectly definite, atmosphere, called tone. The next mark of the kingdom school is the spirit of *business*. The pupil should realise that he is living on the productive labour of others. 'I have got to count, I want to be somebody' is the spirit of business. He that travels alone travels the fastest; but he has no footing in the kingdom school Not fast travelling but brotherly travelling is the kingdom ideal. 'What will you give me?' was the rough question of a traitor who sold his friend for money. 'What shall we have?' was the timid question of a narrow and selfish man before his admission into the kingdom school. But 'what can I do for you?' is his searching smiling question now that he has been admitted into the kingdom school. He is now the friend of all and wishes to break down all barriers by the spirit of *brotherliness*.

(To be continued.)

P. G. SADASIVAN,

The Teaching of English Grammar in Schools

There is a tacitly accepted opinion that the teaching of English Grammar is anathema in the light of the new gospel of the Direct Method. I am thus running no small risk of being listed among the fossilised remains of an old-world generation of teachers who are a drag upon the educational progress of the land. Fortunately for me, the signs of the times are quite reassuring. During the last few years, the examiners, who may be described as the setters of the fashion, have gradually veered back to the time-honoured questions, that presuppose a clear knowledge of the analytic and synthetic processes of the English language, of the functional activities of words, phrases and clauses, of the syntactical requirements of construction and so forth. Among the textbooks prescribed for use in schools, no mean place is assigned to Tipping's graduated series of English grammars, Tipping being the order of the day, I mean, in English textbooks. If, then, I blunder in advocating a systematic teaching of English grammar, it is a consoling reflection that I do so in very good company.

The fetishism of the old school had this redeeming feature, that it was more catholic than the new fangled cult of the Direct Method, responsible by reason of its conflicting interpretations for numerous protestant denominations in the doctrines and practices of teaching English. If you had visited the schools two decades ago, you would hardly have failed to notice a remarkable uniformity in the aim of the teachers of English, the variations being mainly referable to their personal equations. But now, I should not be surprised if such a visit sent you back with the impression that most of them were simply beating the air. In the revolt against the then constant soul-killing drill in the static forms of the language, the pendulum has swung back too far, abandoning what was good and useful. It was certainly most absurd to force the pupils to memorise the thousand and one grammatical terms and their precise definitions, to make them cram every deviation from the etymological and syntactical rules, to strive to afford them a readiness to prefix the right particle that distinguished the gender of Balaam's ass, and thus to inflict on them a disgusting drudgery that had no commensurate gain in real knowledge. But alongside of these inanities, there was the unseen passage to be rendered into simpler language,

the conscious tackling with errors, the synthesis, the analysis and the structural transformations of sentences, the recasting of the forms of speech, and other like exercises that presumed a mastery of the mechanics of the language.

And today, what have we in exchange for all this? An incessant volley of questions in the class-rooms, a facile escape from the stress of sustained thought, a voracious appetite in the pupils for annotations and summaries, and a general tendency to milksopism in the methods both of imposing and of exacting work. I take it that this procedure makes it possible for a fourth form pupil to write thus:—"We took a vessel filled with full of water and hot it the water at the bottom heated soon and also lite so it came up; and the water of the top is go down at the bottom of the vessel." With the taboo on grammatical terms, I can hardly conceive a speedy way of correcting such mistakes and preventing their recurrence.

The blame for this revolutionary change does not lie with the framers of the detailed syllabus. Had the portions in language study specified therein been steadily followed up from form to form my present article would have served no useful purpose. The teachers then, have been at fault, but not primarily. As though awakening from a dream of a golden ideal, the examiners broke away from the beaten track and began to din the candidates with questions on the subject matter of the textbooks, the whole subject matter and nothing but the subject matter. All the energy of the teachers was naturally diverted from the now unprofitable teaching of the principles of English composition to the coaching for examinations by means of probable questions and answers to supplement the deficiencies of the published notes. Every random excursion into the fields of grammar was looked upon as a criminal trespass. But as the realisation grew that a fairly good answer might be given by a candidate to a question on the subject matter without necessarily producing the conviction that it was his own and not any other's composition, whereas the ability to synthesise, for instance, could be his alone, the examiners began to shift their ground. The teachers, however, have not yet made the readjustment to the changing attitude. This is not surprising at all when we remember that in the meanwhile the schools have come to be staffed by persons who are probably congratulating themselves on their narrow escape from the dreary round of grammatical gymnastics. Should it, therefore, be thought high time to reintroduce into

schools the study of the English language from its grammatical standpoint, I think the most effective step must be to teach the students in the Training Institutions the principles of English construction and idiom along with phonetics.

The Direct Method of teaching English advocates the line of least resistance, but, as I conceive it, only at the earliest stages. It amounts to a plea for sugar-coating a bitter pill for very little ones who cannot yet realise how a little present discomfort may mean prolonged future ease. But the lines of least resistance and sugar-coating as a persistent programme, are incompatible with the pursuit of intellectual advancement which implies a personal immolation, a progress against the grain, and a laborious march up a steep and thorny path. It is claimed that the children begin to learn their mother-tongue by the direct method and *that* makes it the natural method of learning a language. So it is, and a smooth frictional way to boot. But can the Indian teacher create for his pupils who aspire to a knowledge of English that situation that enables the English child to make himself familiar with his mother tongue ? Can he furnish them with an equal amount of opportunities? Can he offer them the same inducement to speak and otherwise employ English ? To the English child it is a question of absolute necessity to understand and be able to use English. He lives in an atmosphere where English is heard spoken all through his waking hours. For him to refuse to learn English would be an impossibility and, if achieved, would mean a dumb existence. Besides, the Indian children, when they take up the study of English, are of maturer understanding, with the physical accompaniment of a perceptible fringe of down along their upper lips. With a good deal of knowledge of their own mother-tongues learnt rather intensively on the grammatical basis, the Indian students of English stand on a different footing from the English child who begins to lisp in English. There is a notion that the facility in speech ensures a corresponding ease in writing or the other way, but my own experience leads me to expect as a rule a striking disparity. English will never be anything in India except an officially recognised language for the conduct of business. It is not likely to be ever adopted as the medium by which India will seek to compete with England for literary honours. A working knowledge for purposes of practical life is all the standard required to be aimed at.

I am told that the English boy learns French by the Direct Method as understood in this country. Without questioning the authenticity of the contention I shall merely point out that English to an Indian pupil and French to the English do not stand on a par. In the first place, French is a more dispensable accomplishment to the English boy. Secondly, with the prospect of keeping up an intercourse across the narrow English Channel and with the motive to be intimately acquainted with the French politics that shape his own country's angle of vision, the English pupil takes to the study of French with a higher and more liberal aim than the procuration of a decent livelihood. Thirdly, English and French possess many more points of contact than English and any of the Indian vernaculars, so that the English boy deduces for himself more readily the grammatical implications of French. If we consider the case of Latin, the methods are quite different. The English pupil who learns Latin is kept hammering at the declension of nouns, the conjugation of verbs, the degrees of comparison, the rules of syntax and so on. For all practical purposes, English partakes more of the character of Latin, a dead language, than that of a living one as far as an Indian student is concerned.

In urging the plea for the teaching of English grammar, a good deal of misunderstanding can be avoided by a clear idea of what is meant. Grammar is not the same thing as a text-book of grammar, and the teaching of grammar, is not mere instruction given out of such a book line by line and page by page. If a thoroughly systematised and exhaustive book, containing all the technical words employed in the study of a language with as full a list of illustrations to the rules and their exceptions as possible were available in the market, I would buy it, call it my 'grammarary' and place it on the shelf along with the dictionary of that language to be gone to for reference. The application of the Direct Method to the teaching of English had the salutary effect of chasing away two phantoms that had haunted the class rooms a generation ago. On the one hand, it put an end to the plan of commencing English as spelling lessons—"O—N, on, ஓஎன் O—X, ox, ஒக்ஸ்." On the other hand, it did away with the practice of teaching grammar out of a text-book on entirely deductive lines. There is nothing in the tenets of the Direct Method that binds as a matter of conscience the avoidance of the teaching of grammar. It

insists only that it should be taught on inductive lines and in gradually expanding circles, never more than what is necessary for the correct speaking or writing of the language. For the pupil to have something to say, and to say it knowing deliberately that it has to be said in a particular way and not otherwise, ought to be the aim of the teaching of English. The attempt to realise this aim is the teaching of grammar, as I understand it.

English is a notoriously difficult language to learn. If we weigh the progress made at the end of a seven-year course during which it has been the medium of instruction very largely and enjoyed a unique rank among the various subjects by the amount of time allotted to it and the uncompromising insistence upon a certain standard of attainment, we shall realise the comparative vanity of teaching English to one and all that aspire to higher education. I believe that in half the time the Indian pupil will forge far ahead in the study of any other Indian vernacular. The reason is not far to seek. Take this simple sentence, "Rama told me that he and his brother were not learning at the Model School in Trivandrum". In Tamil it would run thus:—"He-and his brother-and Trivandrum-in (—) Model School-at learning-*are*—not-that Rama me-(in) told." What little I know of Malayalam and Hindustani leads me to think that the sentence would stand also thus in these languages. This is not all. There are constructions in English that cannot be represented in Tamil, for instance, *he ran so fast that I could not overtake him; he is too honest to do that; scarcely did he enter the house, when it began to rain.* In the world of English idiom, the Indian student is simply at sea. The superabundance and the stunning grandeur of his malapropisms are not surprising, when he employs the language of a country where the evening *falls*, but it is the morning that *breaks*. How cramped he feels when he searches in vain for expressive equivalents to *lengthening the wire, necking a man out, making thadapadalities, crow-catching* and so on. With regard to the spelling and pronunciation, the gulf between English and a phonetic language like Tamil is immeasurable. As someone remarked, the Englishman might not scruple to write a word *d—o—n—k—e—y* and call it *ass*. In the midst of this confusion of tongues, to expect the Indian student to discover for himself the grammatical requirements of English composition is firstly to presuppose that he is doing a lot of reading, which he is not, and secondly to prolong the period

of his chaotic performances. In my school-days, I knew a number of Fourth Form pupils who used to dabble in English versification. But then, they had not to hunt up summaries and cram them.

In a subsequent article, I shall deal with the course of instruction in English grammar, and attempt to show in it how and by what progressive stages the various grammatical notions may be brought in. Such an elaborate treatment will be out of place here, as I am concerned only with the vindication of the teaching of English grammar in schools.

One hindrance to the teaching of English grammar is the lack of a standardised terminology. While one grammarian speaks of the objective and the possessive cases, another refers to them as the accusative and the genitive cases. The nominative of address becomes the vocative case. After the inflexional forms have nearly died out, it is useless to talk of the dative and the ablative cases. Of course, there is nothing in a name, provided the pupil understands what is meant. But the simpler, the better, and the unnecessary hitch which is caused in the event of a pupil leaving one school for another can be avoided. As the Indian needs the study of English grammar more urgently than the English themselves, the standardisation should be effected in India.

In the interest of the study of English grammar, I should suggest that some change be made in the question papers. One of them should be based on the subject-matter of the prescribed text-books, questions of a more exacting kind being set out of those for detailed study. The candidates may be required to annotate passages, to explain the allusions, to discuss the views and to appraise the general merits of the books. The other paper should deal with language study and test the general proficiency of the candidates in English. Synthesis, analysis, transformation of sentences, conversion of the forms of speech, figures of speech, correction of errors, punctuation, original composition, rendering an unseen passage into simpler language and others should find a place in the second paper. In this way, a compromise can be made between the old order and the new. The distinction between books for detailed study and those for non-detailed study should be maintained. They serve different purposes. But the

books for non-detailed study should be ousted from the class-rooms as much as possible, except for the purpose of guidance and testing. If this is done, more books can be prescribed, provided, of course, that the choice is well made and suitable to the standard for purposes of self-study.

S. IGNASIMUTHU.

"Why do some people invariably give offence, whenever they ope their lips?',

"May be the creator unwittingly spilt—some vitriol in the composition of their tongues !"

* * * * * *

Employer, to workman : "you must put your heart and soul into your work."

Workman: "I do always walk on my soles, but as for walking on my hat, prithee, Sir, I am no nesromancer."

* * * * * *

Principal, stepping into a class-room in one of his morning rounds: "Hulls ! teacher, how do you find the boys here?"

Teacher: "Nothing more than a couple of machine-guns is required to keep them fairly well-in hand."

The Round Table.

The Most Crying Need of the Teaching Profe ssion

Few can gainsay the fact that most of our schools to-day present a sorry picture of moody, melancholy, unimaginative and discontented teachers on the one hand, and, on the other, a formidable array of dull, distraught, disaffected and desperate pupils, groaning under the deadweight of some time-worn system which stalks in the guise of Education, and wistfully watching for their daily salvation in the 4 o'clock bell. The school-house, with its bleak walls, dingy class-rooms, rickety furniture, soul-killing instruction and paralysing atmosphere, has no more charms than a prison-house for the vast majority of pupils. The teachers too, for the most part, feel that it is a place where, for a mess of pottage, they have to sweat themselves like galley-slaves. The stern demands of a meticulous method repress them to a degree. The fettered teacher, in turn, forges fetters for his pupils under which, no wonder, these chafe and fret. What a travesty of education this, where freedom and initiative are deliberately sacrificed to the shibboleth of an unmeaning discipline and uniformity! The present day school is an ugly monster that has long out-lived its reputation. The most crying need of the profession today is for more of freedom of thought and action and less of rigid red-tape restrictions, more of the teacher's initiative and less of departmental nose-rings, more of sympathy and understanding on the part of the authorities and less of distrust and diffidence in the work of the teacher. Quite a legion talk and write about the wonder-work of Montessori and Parkhurst in the realm of Education. But has any beginning been made in our country on their lines? Are the plants reared by them exotics which would fade and perish, if transplanted to our soil? How long shall we live in this delusion, deceiving ourselves and deceiving our children? How long can we perpetuate, with impunity, cant and hypocrisy? If nothing could be done immediately, why not prorogue all schools, until the day when a twentieth century David shall lay low this Goliath of false education, when a new, life-giving, vigorous and useful type of school shall be built on the ruins of the present one?

K. S. I. K. S.

The doctrine of *laissez-faire* is not the sole monopoly of the Economist. The right of intervention is everywhere viewed with jealousy and it carries with it the evil savour of distrust and suspicion. In education, as in other fields, overcrowded pedagogical principles and excessive paternal supervision, however well-intentioned or benevolent, only retard the free development of natural talent, which is the all-embracing condition of educational efficiency. Placed in the midst of several impenetrable barriers, in an asylum of hunger and thirst, even the sharpest intellect finds its growth hampered on every side. Fettered by cant and convention, by the militant theories and practices of school management he is lost in a vast gloomy wilderness from which his spirits would never raise him to any independent initiative. Slave of his profession and poverty with few opportunities of acquiring any world-wide experience, either by travel or by scientific enquiry, he sinks to the level of a dormant intellect piously nodding at every step to the tyranny of the administrative or professional ordinances, which most often are the residue of out-worn and antiquated doctrines of education. Look at this miserable victim of vigilant censorship, whose ideas and studies are compressed in the narrowest grooves of dingy class rooms over-crowded, like blackholes, with 50 and 60 children. Add to this the prescribed and unprescribed text-books, complicated methods and procedures of teaching, the repulsive knell of the school-bell, hurrying him to the next before the first lesson is completed. The pedagogue on his pedestal is thus enclosed by a meddlesome and ubiquitous espionage. Alas! What is the culmination of this humiliating inquisitorial system? Art and science have withered, the spirit of investigation fled, all human volition extinguished and our sacred Preceptor stands reduced to a phantom of existence!

N. M.

The greatest need of the teaching profession, and that one too that has to be supplied from within, is for the individuals to realise that their well-being rests with themselves alone. No knight-errant is abroad that will hasten to their rescue solicited or unsolicited. In the eyes of the adult public, the professional teacher is no better esteemed than the *ayah* with whom the children could be got rid of for the greater part of the day. He is but a convenient peg to hang scholastic failures on. The poignancy with which his existence is

sensed by his pupils is counterbalanced by the utter feebleness of its recognition on the part of their parents. His feats in the class room are little appreciated, because little known. The court fees may be enhanced with impunity, but, if the school fees are raised to provide the teachers with living wages, a contretemps will be contrived somehow. The unkindest cut of all is that the very pupils forget their quondam masters, when they have come up to positions from which they could exert influence for the amelioration of their lot. The disabilities under which the teaching profession groans are neither few nor small. It toils under the tyranny of a system, no matter how obsolete so ever. No voice is allowed to it even in matters relating to education. There is no room for indepedence and initiative accorded to it. And yet, the claim has been advanced, and it has remained unchallenged, that it is the noblest profession under the sun, that it is the most worthy of regard, and that on it depends the welfare and the progress of the country. The contradiction between the theory and the practice, the conviction and the conduct, is capable of explanation only in terms of an antithesis. Just as the forest cannot be seen on account of the trees, conversely the teachers are lost in the towering worth of their profession. There are thousands who talk of education, of educational readjustments, and of educational progress; but hardly one of them remembers to include the educators. The teacher is a recluse. The very nature of his work predisposes him for a life sequestered from the public eye. He may be treated with apathy, he may be consigned to the most abject existence ; but he cannot bite back effectively and he is therefore not thought of at all. Indirectly, the world is bitten back as the result of the indifference shown to his profession, for the education imparted by half-fed, discontented and unhappy beings cannot be of the best kind. But the world does not care. It can bring a stupendous agitation to bear upon the authorities concerned in the issue of certificates, diplomas and degrees, and the marks will be readjusted, the percentage of passes raised, and this is all that the world really cares for. But after all is said, it must needs be confessed that the teachers are no worse than they deserve to be, because they have never striven enough to champion their own cause. The only way out of the mire lies along the lines of self-help, rendered enormously paying by a powerful combination among the individuals working together to enlighten the outside world and compel its recognition of the legitimate claims of a now-

neglected profession. I therefore recommend the Travancore Teachers' Association to the thoughtful attention of the teaching profession of the state.

S. I. M.

The most crying need of the profession is that its members should be *alive* and have self-respect enough to hold up their heads in the world both individually and collectively. They must be alive to theirresponsibilites, (which are heavy), to all that is being expected of them. Let the teacher measure himself every day intellectually, morally and spiritually, see how far he is below the mark, and ever strive higher. The measure of his efforts will also be the measure of his title to his rights—the existence of which is conveniently overlooked by those who talk tall to him of the nobility of his profession.

A teacher should honestly believe that he is doing work which society has a need for and cannot well do without, work which *any* man cannot do as well as he. Many teachers, however, feel that their work can be done by anybody and that makes them nervous of being displaced At the present day, there is some justification for their fear. Several instances come to mind of men condemned in other walks of life being dumped on to the teacher's line.

The teacher is suffering too much from the inferiority complex, due partly to his own low estimate of himself and partly to the thoughtless indifference of the world. Let him first *deserve* public respect and then he is sure to get it. Let him walk like a man among men, and take his rightful place among them, not edge into the back seats by his own choice, and then public recognition of his place in society must come of itself.. Then the profession will not be a miscellaneous scrap heap of the good. bad and indifferent but will be in a position to exclude rigorously all but the really fit.

M. S. R.

The profession has so many crying needs that it is difficult to single out one of them for special mention. Also the different sections of the profession have different needs. So far as the rank and file of the profession are concerned the crying need is not more inspection or better methods of teaching, but a living wage.

The teacher in a Vernacular school needs first and last more food for himself and his wife and children and the present wage of Rs 14 a month in departmental schools and of Rs 7 a month in private schools does not give him that. It is therefore the first duty of the state and of the public to secure something more than a starvation allowance for the rank and file of the teachers. Not only should the present minimum be increased by a great deal but a progressive scale should also be ensured. At the same time the minimum qualification for the post of teacher in a vernacular school should be raised so that it may be in keeping with the increased pay. Unless the minimum pay and qualification of teachers are thus raised it would be meaningless to talk to them of better methods of teaching or of the higher aims of education and no reform intended to secure these would have any chance of success. The increased funds necessary for raising the pay of teachers *must* be found by the state and the people somehow, if they want to get an adequate return for the money that they are now spending on Education.

As regards teachers in schools under private management the crying need is certainty of tenure and provision for old age. The way in which the services of teachers are summarily terminated in private schools is little short of a scandal. An improvement can be effected only if Government exercise greater control over the vagaries of managers in this respect and the teachers organise themselves much more effectively than they have done in the past. The salvation of teachers lies in their own hands and unless they give up their present fissiparous tendencies and organise themselves on trade union lines they cannot wrest better terms from their employers; and this brings me to the greatest need of the profession, namely, a sense of professional solidarity. To attain this there should be living and vigorously functioning professional organisations all over the state affiliated to a strong central organisation. It should be the aim of these organisations on the one hand to lay down and enforce a high standard of professional excellence and professional rectitude in those who belong to them and on the other to obtain for the teaching profession higher emoluments, better terms and greater recognition at the hands of the people and the state.

R. S.

The Late Sir P. Rajagopalachariar,

M.A., B.L., K.C.S.I., K.C.I.E.

Under the auspices of the Travancore Teachers' Association, a public meeting was held in the Arts College hall at 5-15 P. M. on Tuesday the 6th December, 1927, to express the sorrow of the Association at the death of Sir P. Rajagopalachariar. Many prominent residents of Trivandrum and a large number of teachers were present. M. R. Ry. K. Narayana Menon Avl. B. A., B. L., retired Dewan Peishkar, was proposed to the chair.

In opening the proceedings of the evening, the President said that they were all met there to express their deep sorrow at the death of Sir P. Rajagopalachariar and their sense of indebtedness to that great man. Most men of note in Trivandrum, he was sure, would have something to say in praise of their sometime Dewan. After reading out a letter sent by Miss Rosemeyer expressing her regret at her inability to attend the meeting, the President called upon Principal Rengaswamy Iyengar to move the resolution of condolence.

M. R. Ry. Rao Bahadur K. V. Rengaswamy Iyengar Avl., spoke of the services rendered by Sir P. Rajagopalachariar both in and out of Travancore—services so many and of such incomparable quality that he had been acclaimed as one of the greatest sons of India and his demise had aroused wide-spread regret and been regarded as almost a national calamity. As a public servant Sir P. Rajagopalachariar had few equals and, according to Pandit Madan Mohan Malaviya, he was the foremost statesman India had produced in his time and for 60 years past. The only Dewan who came near him in mastery of detail was Mr. Rama Iyengar. Sir P. Rajagopalachariar was not only the first Indian to become a Secretary to Government, and the first Indian to become President of the Madras Legislative Council, but also the first in the above capacity in the order of merit. The respect he inspired in the latter capacity won for him the unique honour of having his bust unveiled in the Madras Legislative Council Hall even while he was alive. A still higher position was in store for him as a member of the Council of State for India. Great men before him and in his time had redeemed and

reclaimed states, others had created a new age, and still others had achieved fame by inventing administrative machinery; but Sir P. Rajagopalachariar possessed a combination of qualities---administrative capacity, creative originality and loyal devotion to the commonweal to a remarkable degree. He might have been parallelled and surpassed in particular fields but there were few who possessed in a larger measure a combination of all the great qualities of head, heart and soul.

The speaker next dealt with Sir Rajagopalachariar's services to the cause of Education and said that he had redeemed the profession in Travancore. If the profession maintained any self-respect to-day it was due to him. He created a new machinery for the department, put a master mind at its head and set it along the path of progress. He instituted the system of licensing teachers. He recognised the value of a contented body of teachers and accordingly set to work to improve their conditions of service. He favoured the idea of long vacations for them when others were thinking of short ones. The speaker once pointed out to him the great respect in which headmasters in England were held and the high salaries they drew there and cited the example of Dr. Arnold of Rugby. This appealed to Sir Rajagopalachariar and the large sympathy that characterised all his measures of reform made him cast aside niggardly proposals for raising the salaries of teachers. By one stroke of the pen he made the headmaster the foremost man in the mofussil. His idea was that while an ordinary man could be a Munsiff or Magistrate the best men were required for the profession of teaching. So he persuaded his sovereign to increase the pay of teachers liberally and better their position. He instituted the time scale of pay rejecting the idea of grade promotions which would make promotion dependent not on efficient work but on the whims and caprices of superior officers. He was always accessible to teachers and had he remained here longer he would have done more for them. His interest in Education and his love of teachers made him take up the portfolio of Education when he became a member of the Executive Council and once he said that if it lay entirely with him he would double the pay of the men in the provincial educational service.

The speaker's intimacy with Sir Rajagopalachariar enabled him to know the many traits of his character first hand. One of

these traits was that he hated to be in the lime-light. He had a way of belittling his own work and he shrank from everything that savourel of self-advertisement. Though his measures of social legislation gave the impression that he was heterodox he was at heart truly pious and he was an ardent devotee of Sri Padmanabha. Once when Sir Rajagopalachariar was recovering from a serious illness the mention of Sri Padmanabha by the speaker brought tears to the great man's eyes. Though his manner was often rough and ferocious his heart was uniformly kind and sympathetic. He always gave credit where credit was due. His chivalry, his profound scholarship, his courage and his generosity were next referred to by the speaker and illustrated from his own personal knowledge. Withal, he could prattle like a child among children, gossip with an old widow as if he had been one all his life and talk politics with a Governor as if he had been the ruler of a province; and if he had visited a Lunatic Asylum the inmates would have looked upon him as a happy *Chettan*, This ability to identify himself with his interlocutors was a remarkable characteristic of the man.

He died in peace like a Yogi.

"This meeting of the Travancore Teachers' Association expresses its grief at the death of Dewan Bahadur Sir P. Rajagopalachariar, M. A., B. L, K. C. S. I,, K. C. I. E. and its profound gratitude to him for his many and priceless services to the cause of education".

In seconding the resolution for acceptance M. R.Ry. U. Ramakrishna Kukillaya Avl., B A., L. T., gave a graphic account of the wonderful transformation which Sir P. Rajagopalachariar had brought about at Ernakulam during his Dewanship of Cochin. The speaker had seen him superintending from under the shelter of an [illegible] the work of clearing the town of Ernakulam from its filthy quarters and making the beautiful foreshore that we see now. What he had done for the town of Ernakulam by way of clearing and beautifying he did for the Education Department of Travancore, which he had found in a deplorable condition. He saw that the control of education from the secretariat was wrong, and so organised a Department of Education. He was always kind to teachers and quite accessible to them. He listened sympathetically to their difficulties. He was for lightening the work of school children. He provided recreation

grounds for their use. He understood that education could not be carried on in insanitary, dirty, dingy rooms. So he conceived the idea of putting up decent school buildings. He bought extensive acres of land for this purpose at Trivandrum, Kottar, Attingal, Vaikom and elsewhere. He loved to take part in school functions and on such occasions chatted with the teachers for a while before leaving the school. He started the annual conference of headmasters.

M. R. Ry. R. Sivaramakrishna Iyer Avl., B.A.,L.T., President, Travancore Teacher's Association, rising to support the resolution, dwelt at length on the great interest that Sir P. Rajagopalachariar, while the Dewan of Travancore, had taken in education. He was alive, the speaker said, to the value of education as a solvent of human ills and therefore gave much of his attention to matters of educational reform. He acquainted himself with questions by organising a conference of headmasters, presiding over its sessions every year, encouraging the members to speak out their minds and following their discussions with a very keen interest. During his tours of inspection he made it a point to visit educational institutions including the humble primary schools in obscure corners and brought their requirements to the notice of educational authorities. He realised that there could be no improvement in education unless teachers were placed above want and given their proper place in society. The speaker recalled how his remark at a school function that a discontented schoolmaster was of all persons the most dangerous member of society furnished Sir P. Rajagopalachariar with the text for one of the most beautiful utterances on the dignity and the responsibility of the teachers' calling, on the insidious and far reaching influence of a discontented and unworthy teacher and on the necessity to give him a high place in society. It was in accordance with this conviction that he strove to attract to the profesion men of the finest calibre and make it worth their while to enter the profession and remain in it by revising the pay and prospects of teachers on very liberal lines and spending the resources of the state freely on education. The present system of Provident Fund for licensed teachers in private schools was due to him. In Sir P. Rajagopalachariar therefore the members of the teaching profession in Travancore had lost one of their greatest benefactors and the country one of her most stalwart sons. He was without doubt one of the most outstanding personalities of his time. A towering

intellect which grasped the fundamentals of things without effort, an iron will that made quick decisions and carried them out as quickly an unerring insight into human nature, a lively imagination and a broad humanity, a sense of proportion that enabled him to distinguish between essentials and non-essentials, and the saving grace of humour--all combined to make him a great ruler of men. He had lived a strenuous life with an artist's ease and grace and the burden of the highest office seemed to sit very lightly on his head. The speaker wound up his eulogy with a prayer to the Almighty to bestow everlasting peace on the great soul and with an appeal to teachers to treasure up his noble memory and try to deserve all that he had done for them by living up to the highest traditions of their profession which he had loved so well.

The resolution was once more read out and passed unanimously all standing with bowed heads, while M. R. Ry. Subramonia Sastri Avl., of the Arts College, intoned the following slokas.

* * * * *

ജാതോ വൈഷ്ണവവംശമൌക്തികമണിഃ ശ്രീരാജഗോപാല പൂ-
ർവാചാര്യസ്സകലാഃ കലസ്സ ബിരുദാ ഭക്ത്യൈഷ്ടയോ യൌവനേ!
ചെന്നൈമണ്ഡല രാജകീയ പുരുഷസ്ഥാനാന്യനേകാന്യധി-
ഷ്ഠായൈകോനിര വാഹയന്മതിഗ്രണൈഃ കർമ്മൈതദീയം ശുഭം!!

വഞ്ചിക്ഷ്മാപുരുഭാഗ്യ മൂലനുചസാ ചിവ്യം വഹൻഷട്സമാഃ (2)
സഞ്ചിന്മനിഷയേത്ര വിത്തനിചയം ഭ്രത്യൈപ്രജാനാം സദാ!
വിദ്യാവൃദ്ധിമഥോ പ്രജാസമുദയക്ഷേമംകരിം ചിന്തയൻ
ഔദാര്യാത്സമതർപയദ്ധന ചയൈരധ്യാപകാൻ സപ്രശഃ!!

സോയം പ്രവോബ്ദേസ്മിൻ, (3)
വൃശ്ചികമാസെ ഹ്യരോർദിനേപ്രാതഃ!
ബാംഗളനഗരേസ്വഗൃഹേ
ദേഹം ത്യജതിസ്മ ദുഃഖെനസ്സുഹൃദഃ!!

മഹാമതേസ്തസ്യമൃതൌസശോകാഃ (4)
സർവോഭകേയുസ്സുഹൃദസ്തഥാചി
അധ്യാപകാ അത്രവയം സമേതാഃ
നിതന്തുശോകകലമാനസാഃ സ്മഃ

The President in his closing speech said that the teaching profession was indebted to Sir P. Rajagopalachariar in a special manner. When the question of increasing the teacher's pay came up, he stated that he would if necessary raise a new tax rather than starve them. Money was no consideration to him when justice called for sympathetic treatment.

May the soul of the great departed rest in peace for ever !

More School-boy Howlers :

(a) A *rheumatic* asylum is a place where the *insanitary* people are kept.

(b) His marvellous courage on the occasion excited the the *admiralty* of all present.

(c) Two bags of rice and Rs. 15 in cash would suffice for a month's *conception.*

(d) The *shark* caused by the *noose* of his mother's death death made him fall heavily where he stood and lose *conscience.*

The most essential things of all lie in the teacher—in sympathic in moral insight, in an almost pastoral care, in a sense of justice, in candour of heart, in self-discipline, in consistency of conduct in a reverent attitude of mind, and in a faith in things unseen.

Michael Sadler.

* * * *

The body educational as a whole is suffering from the pains and aches of examination.

Hartog.

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The Association Corner.

The Journal, on behalf of the Association, presents its heartiest greetings to its Christian constituents and wishes them, one and all, a Merry Xmas and a Happy New Year.

* * * *

The year is drawing to a close. The present issue completes, as far as the Journal is concerned, the year's obligation of the Association to its members. We take this opportunity to thank, on behalf of the Journal, all its constituents for their support and its contributors for their hearty co-operation to make it useful and attractive. The next subject for the Round Table will be: "Is there a moral deterioration among pupils? If so, what are its causes."

* * * *

The Secretaries inform us that on the 1st December there were 207 members who had paid the whole and 18 who had paid a part of their subscriptions for 1927, 71 members who were in arrears for the current year alone and a legion of lapsed members in arrears from 1920 or one of the subsequent years up to 1927. Most of the lapsed members are persons to whom the yearly financial obligation to the Association can be but a trifling matter and whose intelligence and education are beyond doubt. It is the possibility of this kind that causes despair in looking forward to better days for the teaching profession. Members will do well to ponder over "the Association Chart, 1920-1926," published elsewhere in this number.

* * * *

Mr. A. Chummar, B. A., L. T., Teacher, Model School, was co-opted as Treasurer, T. T. A., on 18-10-1927, in the place of Mr. N. Sesha Iyengar, resigned.

* * * *

During the last quarter the Council, T. T. A. met twice. At one of the meetings the powers of the office-bearers were defined and bye-laws passed for the more efficient administration of the Association. The other was to pass the accounts submitted by Mr. N. Sesha Iyengar, Treasurer resigned, and to make the preliminary arrangements for the next Annual Conference. At four several

times the views of the Council were invited by means of circular letters.

* * * *

There were three ordinary meetings. Two of them were held in the Training College Hall to discuss the question of "The Future of English Education", opened by Mr. N. S. Narasimha Iyengar, M. A. The last one was held at the S. M. V. English High School Hall, when Mr. I. Gopala Pillai, Vidwan, Arts College, gave a lecture in Malayalam on "The Teaching of Language". The attendance was satisfactory. The larger functions in this line were the three public meetings held in the Arts College Hall. Printed or cyclo-styled notices were issued in connection with them. The audience each time was large. The earliest meeting was devoted to a lecture on "The Universities' Act Amending Bills," by Rao Bahadur K. V. Rengaswamy Iyengar, M. A. In the second, Dr. James H. Cousins of Adyar spoke on "The Foundations of a Complete Education". The last one was held to express the sorrow of the Association at the demise of Sir P. Rajagopalachariar, an abstract report of which will be found in this issue.

* * * *

We are extremely grieved to announce that one of the most earnest members of our Association, formerly Miss Joyce Gomez breathed her last on Wednesday, 16th November. On behalf of the Association, we offer its sincere condolence to her mother and the other members of the bereaved family. R. I. P.

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In future all remittances should be made payable to Mr. S. Ignasimuthu, Teacher, Model School, Trivandrum.

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By sanction of the Council there is being circulated a notice convening a General Meeting of the Associatien to consider and dispose of the question of amending Rule 6 of the Association. At present, it runs as follows : "6. Subscription :---The minimum subscription shall be Br. Rupee one and annas eight a year, payable by the first of March of that year ; provided that and member whose monthly salary does not exceed rupees forty (Rs. 40) shall be allowed the option of paying his subscription in three equal instalments, before the 1st March, 1st July, and 1st November

respectively. All members shall have the same privileges irrespective of the rate of subscription they pay." If the amendment is carried out, it will read as follows: "6. Subscription:—(a) The minimum subscription for a member, *or a group-unit as defined in* (b) *below*, shall be Bh. Rupee one and annas eight a year payable by the first of March of that year: provided that any member whose monthly salary does not exceed Rupees forty (Rs. 40) shall be allowed the option of paying his subscription in three equal instalments, before the 1st March, 1st July and 1st November respectively. (b) *Teachers in vernacular schools drawing a salary of not more than Rupees twenty-five (Rs. 25) per month may form group-units and join the Association as members of such units. For purposes of subscription and the privileges of the Association, each group-unit shall be regarded as a single member and it shall pay its subscription, discharge its other responsibilities to and enjoy the privileges of the Association through a duly elected representative.* (c) All members *and group-units* shall have the same privileges irrespective of the rate of subscription they pay." The new rule is not merely a shift to increase the strength of the Association, though it is an issue also, but chiefly a simple act of justice long due to the bulk of the teaching profession When even those who draw comparatively high salaries allow their membership to lapse for non-payment of subscription, it is too much to expect that the poorly paid teachers in the vernacular schools could shoulder *individually* the same financial burden. The fear that the Association may be swamped by persons paying a nominal rate of subscription is provided against in the clauses of the rule. We wish therefore that the amendment would find favour with the members.

Tit-Bits.

Eliciting refuted :

Certain crazy pedants maintain that education is not instruction at all, does not teach by authority at all. They present the process as coming not from outside, from the teacher, but entirely from inside the boy. Somewhere far down in the dim, boyish soul is a primordial yearning to learn Greek accents or to wear clean collars; and the schoolmaster only gently and tenderly liberates this imprisoned purpose! Sealed up in the new born babe are the intrinsic secrets of how to eat asparagus and what was the date of Bannockburn! The educator only draws out the child's unapparent love of long division, only leads out the child's own slightly veiled preference for milk-pudding into tarts! I think it would be about as sane to say that the *baby's milk comes from the baby* as to say that the baby's educational merits do. There is indeed in each living creature a collection of forces and functions; but education means producing these in particular shapes and training them to particular purposes, or it means nothing at all. Speaking is the most practical instance of the whole situation. You may indeed 'draw out' squeals and grunts from the child by simply poking him and pulling him about, a pleasant but cruel pastime to which many psychologists are addicted. But you will wait and watch very patiently indeed, before you draw the English language out of him. That you have got to put into him ; and there is an end of the matter. (G.K.C. ?)

The Financial Sheet.

Income from 1st September to 10th December, 1927.

Subscription For 1926.

Messrs. 1. K. P. Krishna Menon Rs. 2; 2. P. V. Anantha-narayana Iyer Rs. 2; 3. C. Harihara Aiyer; 4. S. Padmana-bhachari; 5. R. Rama Aiyer; 6. Joseph T. Kooran; 7. V. S. Krishna Aiyer; 8. P. Ramiah; 9. G. Dennis; 10. V. Numby Aiyar- 8as; 11. Miss Aley Abraham.

Subscription for 1927.

Messrs. 1. K. P. Ukkandan Unni Nair Rs 2; 2. K. Parames-waran Pillai Rs. 2; 3. P. K. Kuruvilla S. Rs. 2; 4. V. S. Krishna Iyer; 5. T. K. Narayana Aiyer; 6. G. Narayana Aiyer; 7. K. Sambasiva Aiyer; 8. K. Ramachandra Aiyer; 9. L. Anantha-Krishna Aiyer; 10. P. S. Kasinatha Aiyer; 11. S. Thanu Aiyer; 12. J. Harris; 13. A. R. Subramony Aiyer; 14. R. Srini-vasa Aiyer; 15. M. Kumara Pillai; 16. Rev. Fr. Purakkal; 17. R. Venkitachalam; 18. P. K. Umamaheswara Aiyer; 19. S. Thanu Aiyer. S. College; 20. A. Venkitachalam Aiyer; 21. V. Narayana Pillai; 22. A. Devasahayam; 23. S. Gnanasiga moni; 24. K. S. Krishnaswamy Aiyengar; 25. N. Ananthakrishna Aiyer; 26. H. Sankarasubramony Aiyer; 27. N. G. Kuppuswamy Aiyer; 28 T. S. Krishna Aiyer; 29. N. Harihara Aiyer; 30. A. San-kara Pillai; 31. S. Padmanabhachari; 32. V. A. Rama Aiyer; 33. P. G. Krishna Aiyer; 34. P. S. Sadasiva Aiyer; 35. E. T. Thomas; 36. P. Ananthan Pillai; 37. K. V. Chandy; 38. 39. E. T. Mathew; 40. K. Velu Nair; 41. V. D. Sundrararaja Aiyengar; 42. W. Mathew; 43. T. K. Sankaranarayana Aiyer; 44. C. Rama Aiyer; 45. P. Ananthaswamy Aiyer; 46. P. M. Var-ghese: 47. P. R. Panikkar; 48. R. Sundaram Aiyer; 49. S. Sivasubramony Pillai; 50. V. Sankara Aiyer; 51. S. Susai; 52. C. N. Subramonia Aiyer; 53. J. J. Thomas; 54. R. Rama Aiyer; 55. Joseph T. Kooran; 56. Mrs. T. Lopez; 57. Miss Mariam George; 58. Miss Parukutty Amma; 59. Messrs T. S. Anantha-narayana Aiyer Rs. 1; 60. S. Muthuswamy Re. 1; 61. R. N. Krishna Pillai Re. 1; 62. N. Krishnan Unni Re. 1; 63. K. Sanka-ranarayana Aiyer Re. 1; 64. S. Venkitarama Aiyer as. 12; 65. N. S. Kunjukrishnan Nair 8as; 66. N. Sankarakurukal 8 as; 67. A. Ven-kitachalam Aiyer 8 as; 68. H. Narayana Aiyer 8 as; 69. P. L. Narayana Aiyer 8 as; 70. K. T. Raghunathachari 8 as; 71. T. N. Kunjen Pillai 8 as; 72. Thrinkrama Rao 8 as; 73. H. Anantha-subramony Aiyer 8 as; 74. E. R. Sankara Aiyer 8 as; 75. C. S. Lakshmana Aiyer 8 as; 76. P. Thanu Pillai 8 as; 77. Sundaram Aiyer 8 as; 78. P. L. Narayana Aiyer 4 as; 79. Venkuswamy; 80. M. C. Thomas.

Subscription for 1928.

Messrs. 1. Professor Srinivasan Rs 3; 2. A. J. John Rs 2; 3. A. Nilakanta Aiyer; 4. T. K. Narayana Aiyer; 5. M. J. Abraham; 6. P. Raman Pillai 8 as.

Subscription for the journal: Rev. G. Schroeder Rs. 2;
Lady Principal. Lady Willingdon College Rs. 2;
Educational Bureau Rs. 2;

Total Rs. 123—13 chs—4 cash only.

Statement of Accounts submitted by N. Sesha Aiyengar, Treasurer T. T. A. (Resigned).

Receipts including opening balance, B. Rs 402-15-2.

Expenditure.	B. Rs.	ch	c
Meeting charges	2	23	12
Stationery	9	15	10
Anchal and Postal stamp	16	11	11
Peon's pay	39	7	12
Journal	177	14	4
Old debts	70	0	0
For a bill not included in the Annual report for 1926	14	7	2
BRs.	329	23	3
Balance in hand, B. Rs	72	20	7

Income	Br.Rs	ch	ca
Balance in hand	72	20	7
Subscription for the journal	4	0	0
Subsbription from members	91	13	4
	168	5	3

Expenditure	Rs.	ch	ca
Peon's pay	12	14	8
Stamps	1	18	9
Conference Notice, Printing etc.	3	14	4
Meeting charges	17	19	4
Money order commission	0	3	12
	35	13	15
Amount deposited in the National Bank	120	0	0
Balance in hand	12	19	12
	168	5	3

A. Chummar
Treasurer, (co-opted).

Printed at the V. V. Press (Branch), Trivandrum.