



LIGHT OUT OF DARKNESS

From a Picture by **SION BALA DAS**
United Mission Girls' High School
Calcutta

CHRISTIAN HIGH SCHOOLS IN INDIA

*Being the Report of a Survey conducted on
behalf of the National Christian Council
of India, Burma and Ceylon*

BY

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FOREWORD BY THE

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Y.M.C.A. PUBLISHING HOUSE
5, RUSSELL STREET, CALCUTTA

1936

PRINTED IN INDIA
AT THE WESLEY PRESS AND PUBLISHING HOUSE
MYSORE CITY

FOREWORD

DURING the last fifty years, secondary education has seen enormous expansion. In the Madras Presidency pupils in secondary schools have increased from about 25,000 to 200,000. The figures for Christian secondary schools will probably be not less striking. Secondary schools occupy an important place in the education of the country. Earnest thinking to place it on a sound and efficient basis is therefore urgently called for.

In the year 1931 there were in all India under Christian supervision 287 secondary schools, and 417 middle schools. There are probably about 30,000 pupils in these Christian institutions. Imagination fails us as we contemplate the great opportunity, and equally the great responsibility, this places upon Christian educationists. To shape the future of these thousands of youths, to train them to take their place in the life of new India, to win them to Christian ideals of service and character, and in the case of Christian pupils to capture them to be faithful witnesses to the redeeming power of Jesus Christ—are the tasks these schools have set before them. What a glorious opportunity! What a tremendous responsibility!

Though the total number of Christian high schools is large, each very often works in isolation, and without much chance of seeing, or even hearing how other schools attempt the solution of problems common to all. As far as educational standards go, all these schools are working for the same or similar Government tests—either the Secondary School Leaving Certificate or the Matriculation Examination of the university. When other tests are applied, however, the attainments vary from school to school, and from Province to Province.

We are very glad therefore that the National Christian Council was able to set apart one of its secretaries to survey the whole field of Christian secondary education and make available to all institutions the experiences and experiments of each. Miss Van Doren before she joined the staff of the

National Christian Council had been connected with educational institutions of various types: primary schools for girls, a girls' secondary school, a training school for men-teachers, and a women's training college. She was thus very adequately equipped for the work of this survey. The report of the survey she has given us in this book, and all readers will agree that the work could not have been placed in abler hands. Miss Van Doren has on the whole left the secondary school curriculum severely alone; she only treats of it in one chapter as it affects girls. Her main study has been those aspects of secondary education that concern the Christian character of these institutions. This study has been made by personal visits to a large number of secondary schools of all types—good, bad and indifferent all over India. The experience thus gained she places at the disposal of all those engaged in Christian secondary school education. I wholeheartedly commend to all missionaries and Indian Christian masters and mistresses engaged in secondary education the study of the book, and particularly chapters 5-12, which are full of most helpful suggestions.

The question of the syllabus for the secondary school course has been recently much debated. It is unfortunate that India has in this respect very largely followed the unsatisfactory British model. This latter was condemned by Dr. Cyril Norwood, late Headmaster of Harrow, in a speech he made before the British Association. A system that provided the same curriculum and the same examination test for the seven per cent of the boys who entered the universities and the seventy per cent who never got beyond the secondary school was, he said, unsatisfactory. He advocated therefore for the British secondary school boy: physical education, training in some handicraft and the training of the ear and the eye—under which head he would include modern history, geography, proficiency in conversation in one foreign language, and ability to read, write and speak English correctly.

In view of the educated unemployment widely prevalent, the demand for a new orientation of high school education has not been the less insistent in India. We also cannot afford to frame all our secondary education to cater to the needs of the small percentage of pupils who profitably proceed to university. The ninety-three per cent who stop,

or ought to stop, with the high school require our thought and help as much as, if not more than, the seven per cent who find their way to college.

Working on the analogy of Dr. Norwood's suggestions, we may safely indicate what the High School Christian boy needs. *First* of all he needs physical education. He needs to know how to keep fit and strong in an enervating climate like ours. He needs to be warned against social vice in all forms, so that he may build up a clean and robust physique. He has to be told of the evils of early marriage, and of indulgence in sexual vice, and must be given that religious and moral help which alone can give him strength to overcome the temptations of his age. *Secondly*, the Indian school boy, even more than his British comrade, needs training in some handicraft. Weaving of wearing apparel, making of shoes and other leather goods, making of even simple household furniture—these are industries for which there is always demand and, as education advances in the country, articles of fine workmanship will be increasingly in demand. Motor transport and electric power have come to stay and will increase every year. The decade preceding the Census showed 500 per cent increase in persons concerned with making or repairing motor vehicles, and 300 per cent increase in the number of persons employed in connection with electric supply. Manual training to meet these needs ought to be included in the secondary school course. *Thirdly*, a boy or a girl holding a Secondary School Leaving Certificate must have a working knowledge of the vernacular, must be able to read the vernacular newspapers and sometimes also to write to them. And English cannot be omitted under this head. Any large business within India, or outside, is impossible except through its medium. To this may be added also a knowledge of typewriting and shorthand as an essential requisite for a business career. *Fourthly*, a secondary school boy needs the general knowledge proposed by Dr. Norwood under his third point. Such a pupil must be equipped with some knowledge of India's history, and an intelligent understanding of the evolution of its present government, including the history of the pupil's district and province. He must have some knowledge of the geography of the world and some elementary knowledge of the laws that

govern the physical universe round him. This is the future development which I wish wholeheartedly for all our Christian secondary schools.

Miss Van Doren's book will indicate the lines along which even with the present curriculum, our schools may more efficiently serve India and the Indian Church; and I have great pleasure in commending it to the attention of all Christian educationists.

6 June, 1936

V. S. DORNAKAL

PREFACE

FOR many years there has been dissatisfaction among persons responsible for High Schools in India, and a growing conviction that Christian secondary education was in need of study and evaluation. This need was recognized even before the appointment of the Lindsay Commission on Christian Higher Education. In the Lindsay Commission Report we find a strong recommendation on this subject, as a result of which the Central Board of Christian Higher Education, in August, 1932, appointed a Sub-Committee on High Schools to plan for an investigation, and requested me, as Educational Secretary of the National Christian Council, to carry out the work of the survey. The committee consisted of the following:

Rev. S. K. Chatterji, Bishnupur, Bengal
Miss O. C. Cocks, Amritsar, Punjab
Dr. B. P. Hivale, Bombay
Mr. G. V. Job, Chingleput, Madras Presidency
Mr. S. K. Roy, Ranchi

This committee met in October, 1932, made plans for the conduct of the survey and drew up instruments of investigation.

The methods followed grew out of the experiences of the survey itself. It soon became evident that questionnaires, while useful adjuncts, could not be depended upon as sole sources of information. Personal visitation of schools was found to be indispensable. A second discovery was the need for the help of local educationists in touch with the conditions and needs of a Province. The completeness and practical use of a given survey were found to depend largely upon the strength and unity of the local committee behind it. Such committees planned the itinerary, deciding which schools should be visited; enlisted the confidence and co-operation of the heads of institutions; took part in the actual visitation of schools; shared the writing of individual school reports; made suitable recommendations; and commended the result-

ing Provincial Report to the Provincial Board of Christian Higher Education, and to the Missions and Boards concerned. In the two or three areas where such local committees failed to function, the survey lacked authority and completeness.

Unfortunately, it was found impossible to visit every Christian High School in India. An effort was made to see a fair sampling of the work of all denominations, and of varying types of educational procedure; an endeavour, too, was made to include schools facing particular problems, or requesting study and advice. European schools were omitted because of the difference in course of study and general outlook.

The following list of schools visited will give some idea of the magnitude of the task undertaken. In addition to Christian schools, for purpose of comparison visits have been paid to a few Government schools and to some under private management. Apart from High Schools, in the United Provinces fourteen Middle Schools co-operated in the survey. The total number of Christian High Schools visited is 177, of which 119 are schools for boys and 58 for girls.

	BOYS' SCHOOLS	GIRLS' SCHOOLS	TOTAL
The Punjab, including Kashmir,			
the N.-W. Frontier ...	13	6	19
United Provinces ...	16	6	22
Bihar and Orissa ...	7	5	12
Bengal and Assam...	13	8	21
Mid-India and Rajputana ...	9	6	15
Bombay Presidency ...	7	5	12
Madras Area ...	16	8	24
Mysore and Andhra ...	8	5	13
South Tamil Area...	12	4	16
Kerala ...	18	5	23
	<hr/>	<hr/>	<hr/>
	119	58	177

In all areas but two, separate and confidential reports were written for each school, the work of writing these being divided among the various surveyors. These were followed by regional reports for the following areas: the Punjab, the United Provinces, Bihar and Orissa, Bengal, Mid-India, the Madras-Andhra-Mysore area, the South Tamil area, and Kerala. In preparation for the writing of the final report, the Central Board appointed an advisory committee consisting of

PREFACE

Miss E. Rivett, Calcutta
Rev. S. K. Chatterji, Bishnupur
Mr. S. K. Roy, Ranchi
Dr. J. C. Manry, Allahabad

This committee has been of very great assistance in planning the form of the report, and criticising the manuscript.

While the survey is the result of the co-operative efforts of a very large number of people, it happens that the writer has been the only person who has had continuous contact with the whole of it from beginning to end. Those who co-operated in the Punjab did not have a part in Tinnevely, and *vice versa*. Because of this, the recommendations in their final form lack the authority of a group. They are based on similar recommendations worked out and accepted by the various Provincial Committees; but in their final form and application, I bear the responsibility for them. This is a disadvantage which could not have been avoided without doubling or trebling the cost of the survey.

This book could not have been written without the self-sacrificing effort of an amazingly large number of people. My thanks are due not only to the two committees named above, but also to the Provincial Committees whose careful organization made the survey possible; to co-surveyors who gave their time to school visitation; and to the heads of schools who bore patiently with the interruption of their work and showed no less patience in the answering of innumerable questions. Thanks are also due to Mr. S. K. Roy of Ranchi for preparing the statistical tables; to Rev. J. Z. Hodge and Mr. P. O. Philip of the National Christian Council, and to Rev. T. W. Gardiner of the Central Board for their suggestions in regard to the manuscript; and to Mr. M. S. Lall of the N.C.C. secretarial staff for the typing.

Nagpur
July, 1936

A.B.V.D.

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PART I
BASIC ELEMENTS IN EDUCATION

CHAPTER I

THE AIMS OF CHRISTIAN EDUCATION

IN this opening chapter we deal with abstractions; we shall meet enough of the concrete farther on. We must first face the question of why Christian schools exist in India and what their distinctive contribution can be. Having recognized the ideal, in the following chapters we shall look at schools as they are and enquire to what extent they are measuring up to these expectations.

WHAT IS CHRISTIAN EDUCATION?

Of the making of many definitions of this subject there is no end. For a clear and satisfactory exposition of its meaning the reader can do no better than to turn to Volume II of the 1928 meeting of the International Missionary Council at Jerusalem. For definite understanding it should be said that the term, Religious Education, or better, Christian Education, carries two distinct meanings which have a tendency to become confused. There is first the exclusive meaning, applied to periods of worship and hours of Scripture teaching, when the message of Christ is set forth in relation to the personal needs of the pupil. Such time set apart is necessary and right, but it is not enough. The deeper meaning of the term is the inclusive; what someone has called a new quality added to the whole of life, a pervasive meaning, an increasing value. It aims at no less than making the whole of life religious. Dr. Oldham says, 'The knowledge of God comes to us, not through the acquisition of ideas about Him, but through the living witness of those who know Him, and through His voice speaking to us in our relations with our fellowmen. Hence the chief means of Christian education is participation in the life of a Christian community. The educative influence of such a community goes far beyond anything that can be achieved by formal instruction.' Religion should become 'an experienced reality in the relations

with other persons, which are the warp and woof of life.¹ This book attempts to study this wider aspect.

In all Christian education the teacher finds himself with a double function to perform. Through teaching, worship and life he is transmitting to his pupils a revelation—the summed up values of the religious experiences of all ages. But this is not all. Dr. G. A. Coe expresses the dilemma in a brief question, 'Shall the primary purpose of Christian education be to hand on a religion or to create a new world?' to which we may answer, 'The latter by means of the former.' All of us need in our religion not only the conservation and transmission of spiritual values, but also the spirit of adventure that begins with discontent with ourselves and our world, and ends in the creation of a new heaven and a new earth. Dr. Adelaide Case describes three characteristics of such adventurous religion: '1. It faces the ugly facts of our common life and judges them. 2. It encourages experiments in Christian brotherhood and participation in causes of social justice. 3. It studies our religious heritage as a great panorama where the will of God has been seeking to express itself.'

THE AIMS OF CHRISTIAN SCHOOLS

In the course of this survey a fundamental question has constantly confronted us: What are the purposes for which Christian schools exist? What are the criteria by which their continued existence can be justified? Only when aims have been formulated, are we in a position to pronounce judgment as to results. In most parts of India the days of pioneering in education are over; the days of competition with secular schools have begun. In many cities Mission schools have lost their priority; they compete with Municipal or Government schools having larger buildings and more up-to-date equipment. In some sections of South India the Brahmin community has gone over bodily to non-Mission schools, and in many places the Christian school is considered only a second best. Under these circumstances we must ask ourselves what our schools are aiming at, and whether they are worth continuing.

¹ Dr. J. H. Oldham, 'Christian Education: Its Meaning and Mission,' *National Christian Council Review*, July, 1931.

In the early days of the survey the Bengal Committee formulated a statement of aim which has not since been improved upon. It is as follows: 'The following aims seem to us worthy to be included as the objective of Christian schools. We feel that only such schools as qualify under at least one, preferably two or more of these objectives, and that have achieved a measure of success along these lines are worth the continued cost of financial expenditure and the time and labour of missionaries and Christian Indians.

'1. *Training of Christian Leadership.* This involves much more than the passing of examinations. It means the development of character, of initiative, of spiritual experience, and the sense of vocation. Such development demands close personal touch with senior persons of spiritual attainments and Christlike character. In a day school such close relationships are difficult, if not impossible. For the fulfilment of this aim, a residential school with a genuinely Christian staff is essential.

'2. *Direct Evangelistic Influence.* The desire that every student should come to a personal knowledge of the Heavenly Father, to love and loyalty towards Jesus Christ, and faith in Him as the Saviour and Lord of Life, should regulate the evangelistic aim of a Christian school. This should apply to students born in the Christian community no less than to non-Christians: in the words of Dr. Stanley Jones, the object should be "vertical" not merely "horizontal" conversions. This aim, no less than the first, requires close personal contact and friendship with the Christian members of staff, either through the hostel or through classes so small that the teacher can know his students as persons, both within the class room and outside school hours. Periods of Scripture teaching, though by all means necessary, are not alone sufficient to accomplish this aim.

'3. *The Leavening of Social Life.* Aside from direct conversion, Christian attitudes and ideals for social and national life have been largely transmitted through the work of Christian schools in the past. Scripture teaching undoubtedly plays a large part in this process; witness to this is found in the way that the principles of the Sermon on the Mount have influenced the national ideals of modern India. To be fully effective, however, such study needs to be supplemented by

Christian attitudes in the teaching of so-called secular subjects; by the fostering of Christian habits and activities in class room and hostel; and by the chance to carry on projects of service to the school and the community. This again requires time, and personal contact on the part of members of the staff.

'4. *Demonstration of New Types of Education.* A fourth objective is the carrying on of experimental schools which can serve as models to be followed by Municipal or Government or private schools. As an example we can quote what Moga has done throughout India for the improvement of teacher-training for rural schools.'

An educational missionary in Tinnevely says, 'Add one more aim—a successful school record in Government examinations.' It seems a strange objective to place before examination-ridden institutions; yet the speaker went on to point out schools where even this least of all purposes is not fulfilled, where a bare thirty or twenty-five per cent of candidates 'get through.' Someone once made the wise remark that poor education cannot produce good evangelism; and a school that is unfaithful in the least important and most obvious of its functions cannot be expected to be faithful in the 'much' of spiritual influence.

Though all schools should be alike in the acceptance of Christian purpose, they will differ vastly in type, according to the community they serve. Girls' schools are, and should be, different from boys'; there will also be variations between schools intended primarily for the nurture of Christian pupils, and those whose function is the evangelization of non-Christians. Our first duty is doubtless the education and nurture of the Christian community. In mass movement areas only a small and highly selected group of either boys or girls will be fit for secondary education, and for this group it is most important that schools and hostels should be of a type related to the rural environment from which they have come. For such boys and girls to leap suddenly into schools of a highly urbanized and Anglicized character is almost sure to lead to disaster. But here simplicity does not imply inferiority.

For middle class and well-to-do Christian families there is need for day and residential schools of a higher economic

type. The growing tendency among Christians of this class to turn to secular education at least for their sons is taken up in the chapter on the Residential School. Such schools make a demand for fuller co-operation among missions than is yet commonly found.

Evangelistic schools of the pioneer type are still found in a few sections of India such as Kashmir and the North-West Frontier and in some other educationally backward areas. In sections where secular education is otherwise provided, the value of such schools depends entirely upon their educational efficiency and spiritual influence; unless they are better in at least some phase of their job than the secular schools with which they are competing, their right to exist is highly questionable.

In only a few cases is it possible to draw any hard-and-fast line between schools for Christians and those for non-Christians, for in most boys' schools there is continual overlapping. Nearly all schools have a mixed enrolment and therefore an aim, including both Christian nurture and evangelism, and this is as it should be. It is usually only the proportion that differs.

We should also consider the conditions under which Christian schools in India exist. How far are we free to mould them nearer to the heart's desire? How far are we prevented by Government regulations and the requirements of an inflexible curriculum? In answering this question we may find some help through a comparison of conditions in India with those in other Oriental countries. Here we have no degree of freedom comparable with that accorded to private schools in Palestine; there State-aid is not accepted and no limitations are placed upon educational experiment or upon the giving of religious instruction as a part of the regular curriculum.¹ Heads of Christian schools look with apprehension upon the possible approach of Government control, with its accompaniment of a rigid curriculum and prescribed textbooks. Compared however with most Oriental countries such as Turkey, Egypt, Korea or Japan, we in India still have a degree of freedom which calls for gratitude. The

¹ H. Danby, *Why Christian Schools?* p. 2, Near East Christian Council, 1936.

Totalitarian State has not yet engulfed us. Fixed though we are in the scheme of Government-aided education, yet within that system a certain latitude is ours.

It is a latitude not so spacious as we wish, but that it gives room for the functioning of a really Christian school is proved by the existence of some such schools as are described in the following chapters. How long these conditions will last only a prophet could foretell, but the present at least is ours.

If that present is to be used to the best advantage, it will demand a degree of inter-school, inter-mission, and inter-church co-operation not yet found in action. By this is meant not merely amalgamation or organic union in certain chosen schools, but a planned and unified programme of secondary education for a given area, be it a city, a district or a province. Nothing less than such co-operative planning, and pooling of experience and wisdom can rescue high school education from the hit-and-miss methods of the past.

Throughout the chapters of this book, Christian education has been envisaged in the inclusive sense described in a preceding paragraph. The succeeding chapters therefore treat of many matters commonly known as secular. Only when such details are lifted to the level of a spiritual discipline, can Christian education become worthy of its name.

CHAPTER II

THE TEACHER

THE teacher makes the school; perhaps the teacher is the school—that is the conclusion that is borne in upon one with increasing conviction as the outcome of widening experience of school life in India. Buildings, equipment, curricula, method—all are essential, and all are ineffectual unless behind and beyond them is the living personality. How to find such personalities is the first requisite; how to keep them growing is of no less importance.

CHRISTIAN STAFF

In Christian high schools, how far should the staff be composed of Christians? This is a question to which answers are various. In practice one finds the proportion of Christians varying from 18 per cent to 100 per cent. Many heads of schools report that they wish to increase the number of Christian teachers but are deterred by one of several reasons, such as the scarcity of qualified teachers in a given language area; obligations to non-Christian teachers of long standing in the school; or need for teachers coming from the communities from which pupils are drawn. One hears also that 'A good Hindu or Muhammadan is to be preferred to an unsatisfactory Christian.' At the other end of the scale are those who tell us that a Christian school should be satisfied with nothing less than a hundred per cent Christian staff.

One of the complicating factors entering into the situation is the present communal aspect of life. To non-Christian India, a Christian staff means a group of teachers from the Christian community, regarded from the economic rather than the spiritual aspect. To replace a non-Christian by a Christian means to 'employ' a member of this community at the expense of a Moslem or Hindu who is thereby deprived of a job. That this is not the motive behind attempts at 'Christianizing the staff' cannot be too strongly emphasized.

The principle upon which Christian schools should work may be stated somewhat as follows:

We, as Christians, are out to provide not a replica of secular schools with a few hours of Bible study added on, but an education that is permeated through and through with the spirit of Jesus Christ and with the opportunities for practice in daily life of the principles He has given us. Such an atmosphere can be created only through living personalities, namely, the teachers and pupils of the school; the pupils may do much to extend this atmosphere, but in the first instance it is the teachers who must create it.

The application of this principle cannot be made by any rule of thumb; it must be worked out to fit each particular situation, no two of which will be quite similar. It will shut out the employment of merely nominal Christians who claim the rights of community; it will forbid anything so unethical as injustice to senior teachers of other communities who have spent their best years in Mission service. It will give full consideration to the fact that some representatives of other religions may be needed to keep the school from a policy of religious and cultural isolation; it will also regard quality of life more than outward label and will give place for the realization that there are some outside the Christian Church who have much of the spirit of Christ, and some within it who have little. While admitting all these conditioning circumstances, it must be said that the first aim and the most constant effort of every Christian school will be the recruitment of a staff with a high sense of Christian vocation and a personal experience of the Christian life. As fast as vacancies arise, a determined effort will be made to fill them with men and women of this quality, even though for the present it may mean seeking for them in another language area.

The statistical table included in the appendix will show the advance in the numbers of Christian teachers in the last five years. Such advance must of necessity be gradual; no fixed proportion can be set down as applicable to all, but many of those who have been engaged in the work of this survey are of the opinion that under ordinary circumstances a school ought to aim at not less than 75 per cent of Christians, while in some cases the school will desire to obtain a staff completely Christian.

TRAINING

A second problem is that of the teacher's preparation. It is a matter for perpetual amazement that among all the professions, that of teaching is the only one for which special training is not universally required; teachers, like poets, are supposed to be 'born,' not 'made.' For a clergyman, a doctor, or a lawyer to enter upon his profession without several years of special preparation is unthinkable; yet the teacher who deals with the mental and emotional processes of the adolescent, with the growth of character during the formative years of life, is supposed to find instinct a sufficient guide. Yet modern education has become a highly technical profession requiring not merely a knowledge of the subject matter taught, but a thorough study of the learning process, of the psychological and emotional development of the child and adolescent, of individual differences in intelligence, of vocational guidance, and of the newer teaching methods as applied to particular subjects, and adapted to Indian conditions. Those sceptical as to the results of training are apt to point out some gifted teacher who never had a course in a training institution, and some outstanding failure in the teaching art who bears the label of a training college. Undeniably, there are 'born' teachers—a very few; and certainly there are those who could not be turned into teachers through a lifetime of special opportunity; natural gifts play their part, for teaching is an art as well as a profession; but granting initial differences, it is safe to say that the 'poor' trained teacher does less harm than the untrained; and that the 'born' teacher adds greatly to his efficiency through a knowledge of technique.

Opportunities and requirements vary widely among the Provinces, Madras standing first in its proportion of trained teachers, while Bombay, Bengal and Bihar offer the least adequate opportunities. Here again we must distinguish between Government institutions where the training is purely secular, and those that endeavour to imbue teachers with the ideals of a Christian vocation, regarding it not as a monotonous routine or a last resort for earning a living, but as a creative calling dealing with the most difficult and rewarding of human materials. Such attitudes, or the lack of them, are largely the product—humanly speaking—of the training

college. To expect purely secular institutions to produce this viewpoint is over-optimistic.

Here women teachers fare better than men, and this goes far to account for the superiority of girls' schools. In Madras, Calcutta and Lucknow there are opportunities for the training of women graduates under Christian auspices; in all India there is no such opportunity for men. For women of Matriculate grade there are Christian institutions in nearly every Province, with special opportunities in several for Intermediates; for men there are such institutions only in Madura and Lucknow. The Lindsay Commission expressed themselves strongly as to their conviction concerning the need for provision of opportunities for the training of Christian men.¹ Two opportunities for this development are now before Christian bodies in India; the first for the establishment of a men's training college for graduates on a union basis in the buildings formerly used by Wesley College, Madras; the second for men of Matriculate and Intermediate grade, also on the union basis, in connection with the London Mission High School at Khagra, Berhampore, Bengal. Both these schemes are of outstanding importance.

Aside from preliminary training there is a wide field of opportunity in the training of teachers-in-service. Annual refresher courses, held in some camp, or preferably at some experimental school, are of great use in giving new ideas, and in keeping teachers out of the rut of routine. In such courses both secular and religious subjects may be considered. A successful course of several days for high school teachers from the South Tamil area was held at Pasumalai during the Christmas holidays of 1934. For the Central Provinces an annual course is now being held during the Diwali holidays.

CO-OPERATION OF STAFF

The teacher's development depends largely upon conditions in the school. Teaching can become either a deadening routine or a creative experience stimulating to continuous growth and fresh discovery; which of these two shall take place depends partly upon the teacher, but equally upon the

¹ *Report of the Commission on Christian Higher Education in India*, pp. 263-7.

atmosphere of the school. Where reading and study are encouraged and expected; where teachers are gathered into a Fellowship for prayer and discussion and social intercourse; and where they are given a part in general school management and responsibility, growing personalities are sure to be found.

In practice, wide variations are found. The frequency of staff meetings varies from once a term to once a day—an instance of the latter being found in the Methodist Girls' High School, Royapettah, Madras, where teachers gather for a brief meeting after morning devotions when 'everything is discussed, and the youngest member has a chance to give her opinion.' Most staffs meet anywhere from once a month to once a week. In the amount of responsibility delegated to members of staff there is again wide variation, ranging all the way from a pure democracy to complete autocracy—the exercise of the latter function being fairly well divided between missionary principals and Indian headmasters. Autocracy may appear to be a promising short-cut to efficiency, but in reality it is a blind alley, leading nowhere. Many instances have been found of heads who feel themselves the final authority on all matters; in reply to the question as to how much voice is given to the staff in matters of school policy, one missionary principal frankly replied, 'not much'; and one Indian headmaster answered, 'If the headmaster feels that he should consult a member of the staff on certain matters he does it, but mostly he manages himself.' One remarked somewhat cynically that although suggestions are received from teachers, 'Very few come which are worth following.' Another explains that he follows the advice of the staff, 'But if it is against my own conviction I reject it.' Another headmaster is characterized as one who 'occasionally gets advice from the staff, but mostly gives it.'

On the other hand we may quote the United Boys' High School, in Delhi, where the Indian principal reports, 'All matters are decided by the majority vote of the staff. The principal has the power to veto any decision, but since the inception of the school, the use of this power has not been deemed necessary.' Another example of the fullest co-operation is found in the recently established residential school of

the Mar Thoma Syrian Church at Perambavoor, Travancore, where the Indian principal states, 'The whole working of the school is entirely in the hands of the teachers; everything is done in consultation, prayer and common thinking. If our Christian schools are to be of any use, I strongly feel that all should be run on this principle. Here it is a good success.' The difference in atmosphere of these two types of schools can easily be felt by those who visit them; when members of staff can feel that their opinion and experience are of real weight, and that they can honestly speak of 'our school,' a new quality comes into their service, and a willingness to sacrifice. In the Sherman Girls' School at Chittoor, after a devastating cut in mission grant, the staff took over the financial management, and voluntarily cut their own salaries to a point where the school could remain solvent.

The London Mission in South India has worked out an admirable system of Christian Teachers' Fellowships. These are for both men and women teachers; in a town where there are two or more schools, the staffs unite. There are weekly meetings for prayer and Bible-study and social intercourse, with annual meetings of all the schools of an entire area. In other missions some schools have a weekly staff dinner, followed by an evening spent in games or Bible study or prayer. In some schools the Indian and European staff share a common table. In others, a brief daily meeting for prayer precedes the opening of school. In Ranchi there is a Christian Teachers' Fellowship for members of the staffs of all Christian high and middle schools for boys and girls, six in number. All these various methods lead to the one desired end of corporate growth in life and service.

The capacity for continuous growth is the measure of a teacher's success. Does a teacher feel that when he or she has passed the training examination, education is 'finished'? Or does he or she continue to read, to study, and to get everything possible in the way of further professional training? The extent to which this is done is the index of growth; where it is not done stagnation sets in. 'For the sake of those he teaches, the Christian teacher is called upon to keep himself as "fit" as possible—spiritually, mentally, and physically. He can never allow himself to be satisfied with his attainment or relax his efforts at self-discipline.'

In closing this chapter, one cannot do better than to quote the words of a teacher of many years experience with Indian students. He says, 'My final word then would be an appeal that there should be a concerted effort to restore to the teaching "profession" its recognition as a holy calling. It must cease to be regarded as only a means of earning a living, or as a temporary stepping-stone to some profession offering better "prospects." The responsibility of the calling, when reflected upon, is almost overwhelming. The Christian teacher is intimately concerned with his pupil—body, mind and spirit—at a most critical period of development, and needs the fullest help in the spirit that his fellow-members in the Church can give him. I would that for so sacred a vocation some kind of dedication service could be held in the Church whenever any member has the privilege of being called to this form of Christian ministry; for education and evangelism are indissolubly linked together.'¹

¹ Rev. G. H. C. Angus, M.A., 'Relation of Higher Christian Education to Evangelism,' *National Christian Council Review*, May, 1931.

CHAPTER III

METHOD

If subject matter is the *what* of teaching, method is the *how*. In the Government-imposed system of secondary education, changes in curriculum are beyond the power of any individual school, but through the wise choice of methods, the work of the class room may be redeemed. While a poor teacher can stultify the best curriculum ever devised, a skilful teacher by the use of good methods, can put life into the worst. Method has been defined as modifying our treatment of subject matter according to the nature of the child.

The connection between subject matter and method has been well expressed as follows: 'There need be no antagonism between method and organization on the one hand and subject matter on the other hand. But it should be obvious that the accomplishment of the aim we have in mind in all our work must depend very largely on the way in which we present the subject matter we regard as essential to our purpose. We can, and frequently do, waste a huge amount of our own time and energy, and, what is worse, of the time and energy of our pupils, simply because we do not know how to present our subject matter so that it becomes a real part of the life and experience of our pupils. Not to speak of the negative side, we often positively kill interest and the chance of laying a foundation for a personal experience in our pupils, because of our ignorance of their natures and needs and of how to meet these needs.'¹

The first requisite in the use of method is a knowledge of psychology, an understanding of the way that thought and feeling go on in the child and adolescent. This involves, among other things, some study of the 'Law of Readiness'—the stages of growth, the 'ripening' of instincts, the shift of

¹ W. M. Ryburn, article on 'Importance of Method in Christian Education.'

interests. There are stages when memory work is easy and even pleasant; when collecting becomes a hobby, or even a passion; when emotional instability calls for sympathetic understanding in every case of discipline for adolescents. Happy the teacher who understands each new pattern in the human kaleidoscope, and can adjust his teaching to the changing picture.

In the majority of schools included in this survey, little or no attention is paid to method; the cramming of textbooks and memorizing of notes fills most of the scene; and the grinding of the examination machine is everywhere heard in the land. There are schools in certain Provinces where English is still taught by the translation method; in most areas, physics and chemistry are taught by the lecture method with a few demonstrations by the teacher, but with no opportunity for pupils to conduct experiments or even handle apparatus. There are still classes in history and English where the master reads the textbook to his class. There are schools where the one small blackboard provided for the teacher stands untouched from day to day, and where barracks-like class rooms show no picture or chart or other aid to visual education. Even in a training institution it is possible to find the theory that walls should be kept bare, as the presence of pictures distracts the minds of pupils from their textbooks.

At the other end of the horizon, we find a small but bright galaxy of live experimental schools, both girls' and boys', that are making learning a fascinating and vital experience. Interestingly enough, such institutions are far more numerous among middle than among high schools. Some of the few progressive high schools concentrate on the use of one particular method; some use more than one of the new methods; still others depend for most of their distinguishing features upon extra-curricular activities.

NEW METHODS IN USE

In the Madura District of the Madras Presidency, an enthusiastic District Educational Officer has recently introduced the individual work method. Two boys' high schools, that of the American Mission at Pasumalai, and the Union Christian High School of the Swedish Mission in the city of Madura, have experimented widely and successfully in the

use of this method for the three subjects of English, Mathematics and Tamil. The method is built upon two foundation principles—the value of carefully prepared assignments, and the need for allowing each pupil to work at his own rate of speed. A detailed assignment sheet is prepared for a week's work in each subject, containing problems in mathematics; in Tamil and English, questions to be answered from the text, as well as exercises in composition and grammar. Enough questions are provided to keep the more superior students at work throughout the week. Each boy or girl works under the teacher's guidance according to his ability, and no pupil of superior gifts is obliged to waste time waiting for inferior classmates to catch up. A sample assignment is appended. A number of other schools, notably St. John's at Krishnagar, Bengal, make use of other forms of this method suited to work in the primary grades.

The Dalton Plan is too well-known to need description here. A number of schools have experimented with it, among them: The Christian Boys' High School, Kharar, Punjab; the Methodist Girls' High School, Worriur, Trichinopoly; the Methodist Girls' High School, Royapettah, Madras and the Bentinck Girls' High School, Vepery, Madras. Among these, Kharar uses the method only in certain classes. The two Methodist schools have returned to class teaching, but in both of these, admirable results of the Dalton experiment are seen in the excellent assignments that are made. The Bentinck School has made the most successful adaptation to Indian conditions with the mornings devoted to 'Dalton' and the afternoons to class teaching; here the experiment has lasted over a period of about ten years. This system, as used in the West, undoubtedly presents difficulties for India, among them being the arrangement of a sufficient number of 'subject rooms,' but much more the provision of adequate library facilities, both in English and the vernacular. There is also the problem of getting teachers with proper training—indeed training on the spot is the only solution. In spite of these difficulties, the method may be adapted for use in one or two subjects, such as history and geography; and the emphasis on assignment preparation may be extended to all teachers and all subjects in the course.

The Group Method of teaching means the division of the class into several small sections, each of which carries on a particular investigation, and reports its results to the entire class. For example, in Geography one group may be drawing a rainfall map of Africa, while another is working on vegetation and another on transportation. Kharar makes considerable use of this method. A variation in its use was found in Scripture teaching in the London Mission Girls' School (Duthie Memorial) at Nagercoil, Travancore, and in the Boys' School of the same mission at Salem. This will be discussed in detail in the chapter on Religious Teaching.

The Project Method, which has been made famous through experiments at Moga, Punjab, is more difficult of adaptation to high school classes than to primary; even in America, its birthplace, the amount of set material to be covered in the prescribed high school syllabus has been found difficult to cover with 'purposeful' pupil activities. Yet the basic principles of 'purposing, planning, performing and judging' may be applied at least to sections of every course. For instance, in the Home Science course, certain schools have carried out projects in the study of food values and the preparation and serving of meals; the Woriur, Trichinopoly Girls' School experimented with various palatable preparations of *ragi*, a cheap and nutritious but unpopular South Indian grain. The Girls' High School at Ahmednagar undertook the cleaning, decorating and furnishing of a line of empty rooms as a model Indian house. The Boys' School of the same mission bases its carpentry on the principle of 'purposeful activity,' each boy choosing as his project the making of some toy or useful household article; as a result the school shop is crowded with ardent workers before and after school hours.

But it is in the field of hostel life and extra-curricular activities that the project principle finds itself most readily at home. The school at Kharar runs a shop opening on a street just outside its own compound. Boys serve in the shop by turns and get from it more practical knowledge of arithmetical principles, than the whole school course could supply. Wilson Boys' School in Bombay carries on an annual social function, at which a meal is served to the entire school, and boys of all castes and classes eat together. Boys are respon-

sible for the provision of food and the serving, and have the handling of about five hundred rupees. In both these activities a knowledge of the value of money and responsibility for using it honestly are results most necessary for after life. Several girls' schools carry on Christmas projects, in which various classes make gifts for children in village schools, and the annual Christmas festival becomes a season of giving as well as receiving. In one girls' school a survey of two nearby villages, one Christian and the other non-Christian, was carried out by a few teachers and older girls, and a new attitude of intelligence about rural life and of interest in it was engendered. These are only a few examples of school projects that may be carried on outside of the regular studies of the curriculum.

Even schools that do not adopt these more radical forms of teaching may do much to improve class room procedure. In most parts of India, newer methods in geography seem to be known and excellent examples of its teaching are found in many places, with emphasis on map and model making by pupils. For history, a few schools make time charts and gather pictorial illustrations of given periods. It would seem superfluous to mention the use of direct method readers in the early stages of English, but experience proves that this method is not yet universally accepted, while the art of silent reading for comprehension, is known and practised in only a small proportion of schools. Whether in English or the vernacular nothing is more important than learning to read independently and rapidly, with a grasp of the substance read. Easy story readers make this possible for the lower classes, where silent reading should be given as a class exercise once or twice a week. A little later comes the place for class libraries of easy and interesting books, one or two years below the grade of the class texts. One or two supervised library periods per week will do more in the formation of reading habits than a greater length of time spent in the ordinary routine of an English class.

The method of visual education remains to be spoken of. Eye-gate is too generally neglected except through the use of the printed page. Words are at best only symbols, and very abstract symbols, too. Our education is verbal to a degree, and to that extent removed from reality. There is constant

and pressing need for the education of the eye and of the hand. Pictures, posters and models are a part of the most essential equipment of every school; and where these can be made by pupils, their value is doubled. In many schools the value of the blackboard is not realized. Only a small proportion of teachers use it systematically and well. The average school provides only one small blackboard for the use of the teacher; yet in progressive schools, each class room is lined with blackboards set into the walls for the use of pupils; these are used for maps, charts, drawings, mathematical sums, poems, grammatical exercises—in short anything connected with the lesson in hand, and give a valuable opportunity for pupil participation in every lesson.

RELIGIOUS EDUCATION

This chapter will not be complete without some reference to the need for improved method in religious teaching. Eternal truth is unchangeable, but attitudes of receptivity in its learners change not only with the intellectual 'climate' of the age, but also with every period of growth of the individual. Psychological insight is just as necessary in the teaching of the Gospel as in the teaching of Shakespeare. Knowledge of the varying interests and needs of pupils in the various stages of childhood and adolescence must underlie the construction of every good syllabus. This same knowledge will prevent the teacher from spending his time in lecturing to passive and politely inattentive pupils and will force him to the realization that knowledge and truth must be assimilated through some form of activity. This statement does not minimize the supernatural character of religion, or the need for the work of the Spirit of God in the hearts of pupils. We believe, however, that all God's laws work in harmony, not in opposition; and that as a Christian physician makes use of every known law of science as an aid to bodily health, so the Christian teacher lays hold upon the laws of learning and the insights of psychology as legitimate aids to mental growth and spiritual well-being. Unfortunately, such laws and methods do not 'transfer' automatically from such subjects as Chemistry and Geography to the teaching of Scripture. From this fact there emerges the great need for teacher-training under Christian auspices with special reference to the teach-

ing of Scripture; and the equally great need for periodic refresher courses for teachers in service. Helpful methods in Scripture teaching will be taken up in some detail in the chapter dealing with that subject.

*Sample Assignment Sheet for Use in Individual Work
Method from U.C. High School, Madura*

LESSON I. G.

FORM I]

[ASSIGNMENT 6

Poor means not but
Tell in Tamil what 'ugly noise' means.

1. Did Bottom stay and talk to Titania?
2. What did Titania make poor Bottom do?
3. Why did Titania think that he did everything beautifully?
4. When Titania called her fairies what did she say to them?

Close the book and put in the marks, capitals, etc., left out. Then look at the book and correct yourself.—

She said how beautiful he is come here beautiful man and talk to me don't run away but stay and talk to me.

LESSON I. I.

FORM I]

[ASSIGNMENT 8

As you used to see—

As you used to be—

1. Who brought the white flower?
2. What did Oberon do with the white flower?
3. What did Oberon say when he rubbed the white flower on her eyes?
4. What did Titania say when she awoke?
5. What did Oberon tell Puck to do to the foolish man with the ass's head?
6. Punctuate:

He said as I slept I thought a foolish thing I thought that I had an ass's head do we not think foolish things when we are asleep.

LESSON I. J.

FORM I]

[ASSIGNMENT 9

1. Whose hand did Oberon take and dance?
2. What were the men in the city doing when the fairies danced through the forest?
3. What happened to the sky when the sun came up?
4. See as you — to see:
Be as you — to be.
5. And, as day came in — the doors and the windows,
the fairies ran — back to the forest.

CHAPTER IV

SCHOOL ORGANIZATION

GOVERNING BODIES

IN regard to the management of high schools, procedure varies widely among the different Provinces. In Bengal the University of Calcutta has issued a Revised School Code requiring that every high school shall be under the control of a committee of management consisting of donors, benefactors, persons interested in education, teachers, an official nominee, and persons representing the parents and guardians of pupils and belonging to the several communities from which these pupils come. This means that Christian schools admitting non-Christian pupils are expected to invite non-Christian representatives to their managing committees. In Bihar the same procedure is in force.

On this matter the Bengal Survey Committee has reported as follows:

'In the case of Christian schools in Bengal that we visited we have found that most of them have constituted their committees of management according to a modified form of the Code. There are several who are doubtful as to the advisability of accepting non-Christians as members. One school has got exemption from the Government and the University from the necessity of having representatives of non-Christian parents on the governing body. We feel that when Christian schools admit non-Christian pupils and receive Government grants of public money, it is only fair that non-Christians should be admitted to the committees. But as our schools are Christian schools and we must give Christian education, the Christian character of the schools must be maintained. Therefore our committees of management must have a Christian majority. The Bengal and Assam Board of Christian Higher Education who dealt with this question came to the same conclusion.'

In Bihar all but one of the Christian high schools were

following this procedure; these had a Christian majority; and there had been no complaint as to any difficulty arising from the presence of non-Christians. In all the other Provinces, the provision of a committee of management is left to the option of each school; accordingly there is a variety of procedure, which may be divided under the following heads:

1. Schools under the control of an individual manager. Such schools are commonly found among the Syrian Christians of Travancore. The character of such schools depends to a large degree upon the manager in question. Some of them are energetic in their efforts and deeply interested in the welfare of their schools; they have the advantage of a free hand in putting through improvements and reforms. Yet on general principles such a policy seems dangerous; it ties a school too closely to the ideas or caprices of one individual. If he is reactionary, it is impossible for the headmaster and staff to pursue a progressive policy; if he is efficient and forward-looking, the school comes to a position of undue dependence upon him, and lacks elements making for continuity after his service comes to an end. It is at best a 'one man rule.'
2. Control by the Education Committee of a Church or Mission. This is at the other end of the scale from the procedure just described. An education committee deals with all the secondary schools, in some cases with all schools of every type, belonging to a given church or mission. In a few cases such committees are still composed entirely of foreign missionaries, but such are fortunately becoming rare; usually the committee is a mixed body composed of Indians and Europeans in varying proportions. As these committees usually deal with a large number of schools, their interests are apt to be diffuse; in some cases, this leads to the placing of an undue amount of power in the hands of the principal or headmaster. On the other hand, a few principals feel their freedom of action hampered by a committee whose members really know very little about conditions in the school.

3. Control by a Managing Committee or School Council dealing only with the school in question, but usually reporting to some higher body of church or mission. This seems the most satisfactory arrangement, steering half way between the control of a single individual, and that of a remote group. Such a committee, if carefully chosen, lessens the danger of autocracy on the part of the head; it helps to interpret community and school to each other; and it educates leading members of the community in the ideals for which the school stands. It seems almost unnecessary to state that such a body should have a considerable majority of Indian members, including representatives of the Church, of the school staff, of other forms of education; and of parents and the local community. A member of the medical profession is of great use. If the school representative is elected by the staff rather than appointed by the principal, it gives the teachers a greater feeling of confidence that their wishes will be given adequate expression. Whether there should or should not be non-Christian members is a question whose answer will vary with local conditions and the type of school. When there are large numbers of non-Christian pupils there is much to be said for the opinion of the Bengal Committee that such representation is advisable. While the Lindsay Commission dealt with colleges, their recommendations as to the character and functions of governing bodies have considerable relevance to schools and will repay careful study.¹

TEACHERS' ASSOCIATIONS

The advantage of associating the staff with the internal management of the school has been dealt with at some length in the chapter on 'The Teacher.' Here we shall deal rather with the functions of teachers acting as an organized body, usually known as a Teachers' Association. The Lindsay Commission report speaks of the Staff Governing Body as

¹ *Report of Commission on Christian Higher Education in India.* pp. 201-2.

that from which responsible initiative comes, and this should be true of the School Association as well. When the school staff is so large as to be unwieldy, another suggestion of the Report may be followed, namely, the selection of a smaller group which may have special advisory and executive functions and a close relationship with the external governing body. Another good suggestion coming from a book recently published is that a large staff may be divided into 'faculties' or subject committees, each committee consisting of all the teachers connected with a certain subject or group of subjects, such as English, Science, Social Sciences, etc.¹ Among schools already carrying out this plan, we may mention St. Paul's Boys' High School, Ranchi, where there is a subject board for every subject, the senior teacher of the subject being chairman. Such committees will deal with the organization of the syllabus, with teaching methods, the setting of examinations, difficulties in teaching and new ideas for improvement of the course.

Meetings of the whole Teachers' Association should be held anywhere from once a fortnight to once a month. Some meetings will deal with matters of school organization and discipline, including particular problems that arise from week to week. Such matters as selection of textbooks will be referred to them by the various subject committees concerned. When the work for the new year is being organized, either this body or its executive committee should be consulted in the assignment of work to particular teachers. It, or its committee, should have the final voice in the making of promotions.

But while a few meetings each term must be spent on matters of administration, the chief function of this association should be the training-in-service of its members. Lectures by outsiders and members of the staff; model and criticism lessons; papers on new educational principles and methods; discussion of books previously read—all these will help to keep teachers from getting stale. The association should also provide for occasional social evenings with games, as well as staff dinners or picnics. Through social intercourse much may be done to give the staff a feeling of

¹ W. M. Ryburn, *Suggestions for the Organization of Schools*, pp. 42-4.

corporate life. When the staff is completely Christian, this association may take over the functions of the Christian Teachers' Fellowship; where it is mixed, Christian teachers will need to meet separately for prayer and Bible study.

FINANCE

Self-support is becoming increasingly prevalent, particularly in the case of boys' schools. By the term 'self-support' is meant the running of a school on the income from fees, Government grants, and local subscriptions, not augmented by mission grants. In practically all such cases, the school building is the property of the mission. In a few cases taxes and repairs are provided from abroad, but in many cases these, too, come out of the school budget. In the case of some schools where a missionary principal is employed, his salary is contributed. From these facts it can be seen that there are several grades of self-support.

In some cases, when a school has adopted a policy of self-support, it is still connected with the parent mission, as is the case in Tinnevely; in others, such connection is severed, and responsibility is taken over by an independent board of management; an example of the latter policy is seen in the Christian High School in Coimbatore, Madras Presidency, which formerly belonged to the London Mission but has been given over to an independent managing committee.

At first sight, this growing independence of foreign funds seems to be an ideal development, but on closer study it is found to involve very considerable disadvantages. A fees-plus-grant basis provides for most schools the very minimum of support; such schools may be said to carry on their existence somewhere below the poverty line.¹ There are two usual methods of balancing the budget—the first by increasing the fee income through filling every section to capacity, and as far above capacity as an indulgent inspecting officer will permit; the second by reducing the pay of teachers and starving the school on the side of library and equipment. Either of these methods is destructive to educational

¹ A few exceptions are found in girls' schools catering to the well-to-do classes in cities, such as Queen Mary's, Bombay and Kinnaird School, Lahore.

efficiency. When teachers assume a voluntary 'cut,' or under a sense of vocation enter into a Teaching Fellowship on a maintenance allowance, their self-denial is worthy of the highest praise; where however a reduction in pay is thrust upon them by the management without willingness on their part, the result is bad for the *morale* of the staff. The same must be said for irregularity in payment of salaries, as is found in many parts of Travancore. In this area, there are also many schools which have no arrangement for a Provident Fund—a provision which every permanent teacher has a right to claim.

In this case it is easy to diagnose the disease, but difficult to point out the remedy. Where no mission money is spent, none would be saved by the closing or amalgamation of schools. The Coimbatore school previously mentioned seeks for donations from patrons. Other schools might be able to follow its lead. In Tinnevely the economic condition of the community makes church support possible and it is being given. In Travancore, schools belonging to the Orthodox and Mar Thoma Churches have received generous support in the way of land and buildings, but the Syrian Churches are not yet fully cognizant of their obligations in the way of grants for recurring expenditure for adequate teachers' salaries, equipment, and upkeep. In sections of India where the Christian community is poor, help must still be sought from the West, and we feel that the time has not yet come for mission boards to withdraw their support from the most important schools. A writer in the Madras Survey Report, after explaining these difficulties continues, 'The continuation of support from overseas may be less detrimental to the purpose of the school than the alternative. These remarks are not intended to discourage well-considered efforts to make Christian high schools self-supporting, yet it is necessary to remember that there are responsibilities hitherto shared by the churches in the West, which the Indian Church is not yet able wholly to assume; and where these are integral to the Christian enterprise, the Western Churches should not easily withhold, nor the Indian Church reject financial co-operation.'

ORGANIZATION OF BUILDINGS AND EQUIPMENT

Many schools are hampered by unsuitable or inadequate buildings, but under present financial conditions few can hope to enter upon a new building programme. Even where this is the case, through careful upkeep and inexpensive alterations much can be done to improve even an unsatisfactory building. In Bengal and South India open-air thatched sheds give added room at slight expense and from the standpoint of light and fresh air are admirable. The head of a school in Travancore has recently written an account of a re-alignment of a building where with the provision of one small additional room, the removal of some partitions and erection of others, an adequate science laboratory has been provided, such needs as light and ventilation met, and accommodation for teachers and for office facilities greatly improved. This has been accomplished by careful planning with a minimum of expenditure.

The same is true of library and equipment. In the course of this survey two schools were visited within five miles of each other. Both schools have a fair amount of science equipment, including pictures, charts, and specimens. In one school, this was kept in locked *almirahs* in an inner room; in the second, it was displayed in a conspicuous place in such an attractive manner that every boy in the school became familiar with it. The same difference is seen in the organisation of reading rooms and libraries. Some schools have libraries of several thousand volumes, which remain unread behind locked doors. One school visited was so careful of its *Book of Knowledge* that not even staff members were allowed to handle it. In most cases supervised library periods are necessary to teach boys and girls the careful use of books, but a library not used is a farce; and a so-called education that does not teach responsibility for the careful use of books is not worthy of the name. The division of the main school library into class libraries installed in the rooms belonging to the various forms and classes, together with supervised periods for silent reading, is the most effectual method for promoting the use of the library. There is now a wealth of cheap and easy books available in English and in many of the vernaculars; and a suitable library is possible

for every school, especially if a small library fee is charged to every pupil.

CO-OPERATION AMONG SCHOOLS

There is need for some form of organization that will bring the headmasters and headmistresses and teachers of various schools in contact with one another. In nearly all parts of India each school has been found as a separate unit, living its own life in isolation. Many teachers have never visited the school nearest to them. In one large city which is a centre of education, there are five high schools for boys under Protestant Christian auspices. In 1935, for the first time in their history, the heads of these schools sat down together for corporate planning of the future of Christian secondary education for boys in that city. Here and there, however, we can find successful efforts toward changing this state of isolated effort. A girls' school in Travancore which holds an annual exhibition of outstandingly good hand work and art, invites teachers of all neighbouring schools to visit it. In some sections—such as the South Tamil Area, Mid-India, and Bengal—refresher courses bring teachers together. In several sections heads of schools have been called together in conference to discuss the findings of the Regional Survey; in Mid-India, a permanent Association of Christian Secondary Schools has been formed. Much more can be done along all these lines. Members of the Regional Committees for this survey frequently expressed their appreciation of the opportunity to spend days in the visitation of schools, and to learn from their mistakes, as well as from their achievements.

There remains the question of co-operation through organic union in united schools. Of this we have three outstandingly successful examples in Siksha Sangha, Bishnupur, 24 Parganas, Bengal, a union of the L.M.S., M.M.S. and B.M.S.; in the United Missionary Girls' High School at 3, Ashutosh Mukerji Road, Calcutta (also B.M.S., L.M.S. and M.M.S.); and in the United Boys' School, Ludlow Castle Road, Delhi (S.P.G. and B.M.S.). In each of these cases co-operation has been carried on over a period of years, and the united schools, with the pooling of resources, have been able to accomplish what could not have been done by a single school. Each one

of these schools is making a definite and outstanding educational contribution.

In Bangalore, during the year 1935, an amalgamation was effected between the Boys' High School of the London Mission and that of the English Methodist Mission. After long consideration and the facing of many difficulties, this union has been carried through, not for the sake of 'retrenchment'—the United School is expected to cost rather more than the two separate institutions—but with the purpose of pooling the resources, personal and financial, of the two missions. As a result of this co-operation, two obvious gains appear, viz. an increase in the number of Christian members of staff, both Indian and foreign, and a reduction in the size of classes, making possible personal relations between staff and students. This reduction means the lessening of fee income, and is only made possible by the amalgamation of the Mission grants to the two schools. On the side of material gain we may mention the increased space for playing fields, and improvement in science and other teaching equipment.

The American Presbyterian Mission in the United Provinces maintains four high schools for boys. As the two at Mainpuri and Farrukhabad are only thirty miles apart, it was thought wise to close the former and concentrate money and personnel in the latter. Some Indian members of the Joint Education Board, however, raised earnest objection to the closing of the Mainpuri school, a form of 'local patriotism' which frequently raises obstacles when such changes are proposed, and it now seems likely that the Mainpuri school will be run by an Indian committee. Meantime the Farrukhabad hostel has been greatly improved, and made the residential centre for Christian boys.

This survey does not recommend the indiscriminate closing of schools unless some worthy purpose is served by such action. We cannot have too many Christian schools, if they have some degree of spiritual and educational efficiency. We do recommend a careful study of each local situation, and where through amalgamation the resulting school can be made really superior in educational achievement and Christian quality, we believe in 'fewer and better schools.'

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PART II
RELIGION AND EDUCATION

CHAPTER V

THE TEACHING OF THE CHRISTIAN FAITH

THE teaching of the Bible is unlike, and yet like, the teaching of other subjects. It is unlike, for in carrying out its purposes we may never minimize the supreme need of conversion and the work of God's Spirit in the hearts of our pupils. 'Unless the Lord build the house, they labour in vain that build it.' Again it is like, for all successful teaching depends upon the use of the same laws of psychology and mental growth. These, too, are laws of God, through which He works and are only another part of His inclusive revelation. The Christian teacher desires to co-operate with God, and in order to do this he will do his best to win all possible knowledge, not only of the Bible but also of the mind of the child. 'As for religious instruction, the sooner we realize that the Divinity hour is subject to the same conditions of success or failure as others, the better; the same demands of freshness and variety in the teacher, the same use of visual aids, maps, pictures, etc., the same encouragement of independence of mind, tempered by reverence. Religious teaching demands all the same qualities as good teaching, only in more intensity.'¹ Technique and method alone are but the dry bones; piety alone is a disembodied and therefore ineffective spirit. We need both.

The character of the teacher is of course of supreme importance. 'One loving heart sets another on fire.' The best syllabus ever invented, and the most highly perfected technique of method cannot make up for the lack of creative personality in the teacher. The teacher who loves and follows Jesus Christ in simplicity and devotion, who loves and ministers to his pupils in self-forgetting service, is the *sine qua non* of Christian education. Not by posing before the

¹ J. T. Christie, Headmaster, Repton School, in *Religion in Education*, 1935.

class as a self-conscious model of the Good Life, but by joining with them in the search for 'whatsoever things are lovely,' will this end be attained. 'That living influence comes not by teaching but only by inspiration, an inspiration passed on, it may be unconsciously, by some teacher himself, moved in all things by that same inspiration in his own life.'¹

It may be asked how much of such ideal education has been found in the course of this survey. The answer must be, all grades from best to worst. In writing, there come to mind certain memories: a class of non-Christian boys taught by a convert from Hinduism where one felt that 'inspiration passed on' in the very atmosphere of the class room; a woman teacher whose influence lives on in the lives of old girls whose first request on returning to school is to revisit her Scripture class; another class which the surveyor was asked not to visit, because of the intimate nature of the religious discussion just then going on. In regard to method also, there are inspiring memories of classes where minds were stimulated to real thought on the problems of life, where vital questions were asked and answered, where group thinking and shared activity were carried on, where little children in primary sections through stories and drawing and drama were learning the joyfulness of the Christian message. But such high spots were most like to green hill-tops rising above the dead level of a sandy plain. For every one of these living peaks, there were miles of dead uniformity and formalism. There were schools, too numerous to count, where Scripture was so poorly taught that the wonder arose as to whether it would be better not taught at all. With no previous assignments, with no outward or visible signs of preparation by the teacher, with no chance for expression by the pupil, with no definite summing up of the subject matter taught, it is hard to say whether the wandering forty minutes' lecture could produce anything but boredom and dislike. Our schools exist to afford Christian education, and yet in numberless cases Scripture is the worst-taught subject in the curriculum.

¹ H. Danby, *Why Christian Schools?* p. 17.

ORGANIZATION OF SCRIPTURE TEACHING

From generalities we should proceed to discussion of definite issues. First among them comes the question of the supervision of religious teaching. The day of the 'Bible Master' is happily past. Only in two or three schools was a remnant found of that ancient and unhappy institution. It is now recognized that Scripture classes should be in the hands of qualified teachers of other subjects in order to hold the respect of pupils and to afford the opportunity for normal contacts with them. This, however, does not mean that the planning of Scripture teaching should be left to any and everyone. That member of staff, not necessarily the principal, who has had the best training in religious education and possesses the greatest gifts for the use of that training should become the supervisor of such teaching in the school. He or she should be the ultimate authority on the curriculum, should have time allowed for class visitation and for personal conference with teachers, as well as for the leading of a weekly training class and of occasional refresher courses. The same person should have the responsibility for planning the worship services. In the chapter on School Organization a suggestion is made for the formation of 'Subjects Committees.' It would be well to associate with this supervisor two or more keen teachers of Scripture, thus forming a subject committee for Religious Education. The South India Board for Christian Higher Education has recently adopted the following recommendation: 'Recommended that all Christian high schools and colleges in South India plan to have one or more teachers on the staff trained in religious education who may be expected to give special help in the planning of Religious Education in his or her institution.'

A question that frequently arises is whether Christians and non-Christians should be taught together or separately. Most schools teach all together; in Anglican schools there is a tendency to separation at least for one period a week. There is much to be said for this system. Undoubtedly there is an advantage in having non-Christians taught together with Christians; it brings them in contact with the thought and ideals of a Christian group rather than with those of a solitary individual; it also increases their interest in the

class. On the other hand, the presence of a non-Christian group makes difficult the intimate sharing of the spiritual life which would be possible for a class wholly Christian. Separation of the two groups once a week would make this possible. In one girls' school the non-Christians on this day of separation learn to sing and play Christian *bhajans*. When non-Christians enter high school classes with no previous knowledge of the Bible it may be necessary for the first term to put them into a special class for a simple outline study of the Gospels; otherwise with no background they will find it difficult to grasp the teaching for the more advanced group. Unfortunately this is not always confined to non-Christians; recently a student from a so-called Christian home who entered a college for women admitted that she had never read the Gospel story.

It should be seen to that every pupil owns and uses a Scripture portion. These should not be lent or given, but sold, even if at a very reduced price. In order to provide a textbook for work in the Old Testament, the principal of the Malabar Christian College, Calicut, has brought out three inexpensive pamphlets of Scripture selections which run parallel to the lessons in the three books of the Annett High School Course. They are available from the college.

Sections in Scripture should be kept as small as possible, another reason for urging a large proportion of Christian teachers on the staff. In some schools where this is not the case a most pernicious custom is found of joining two or more sections into one huge Scripture class. In one school visited as many as seventy small boys were found in the care of one master for the Scripture period. Until a proper staff can be secured, it would be preferable to lessen the hours of Scripture teaching. Even one period per week properly taught would be of more use than three or four of mass-production.

Just so far as possible the teaching should be through the medium of the vernacular. The road to the heart is through the gate of the mother-tongue; the use of a foreign language also tends to accentuate the 'foreign' quality of Christianity, and to set it aside from the life of the home and the country; apart from this, participation by pupils is greatly hindered by the necessity to translate their thoughts into English.

There are two arguments for the use of English, one that missionaries or Indian teachers from other language areas find it necessary to make use of English in their teaching; the other, that non-Christians are more willing to attend Scripture teaching if they feel they are improving their English at the same time. Where these reasons call for consideration, it may be possible for the teacher to teach in English, while pupils give answers and carry on discussion in the vernacular.

One more problem of organization concerns examinations and prizes. In practice we find two extremes; most frequently in classes of non-Christians no examinations or tests are given and the end of the course is as indefinite as the beginning; at the opposite extreme there are schools which conduct examinations carrying prizes of books and even of money. Certainly Scripture examination results can never be used in deciding promotions, and therefore it may be wise, particularly with non-Christians, not to hold examinations that resemble those in secular subjects. The inventive teacher can find other ways; for example the True and False or Multiple Choice test, which always interests pupils, or the writing of short papers or essays on subjects connected with the course. There is need for some definite check up on what has been gained from the course in information and attitudes.

Recently a young missionary was appointed to work in a high school preponderantly non-Christian. It occurred to him that it would be well to find out how much knowledge of Scripture his boys had already attained, so he asked the pre-Matric class to write for him all they knew about Jesus Christ. An entire period was allotted for the writing of the paper. Out of eighteen papers submitted, only six mentioned the Crucifixion and two the Resurrection. The two following replies are typical:

'Jesus Christ was born in Jerusalem. His father's name was Joseph and mother's Mary. The place where he was born was very dirty. He was very fond of God from his childhood. So the people of his religion supposed him to be a messenger sent by God. He spent his life in extending the Christianity among the Christians.'

'Jesus Christ was born in Jerusalem some four hundred years ago. The place where he was born was a cow-shed.

His mother was Mary. She was a very pious woman. She had only one son, that was Jesus Christ. After some years, when he became a young man, he thought of writing some poems. One day he thought of writing them. He wrote some poems on many papers and threw them one by one in the street to let the people know that he who wrote it must be a very wise man. He had a kind of power by which he cured many diseases by simply telling him that he will have no trouble from a disease. One day as he was returning from the Church, he saw a lamed man. He had a mercy on him and cured him. There are many other miracles he did.'

These answers require no comment.

CURRICULUM

What should the course commonly known as 'Scripture' include? First and foremost, the Bible; and of the Bible particularly the New Testament; and of the New Testament particularly the Gospels. Our teaching must be Christ-centred; the story of Christ's life, His teachings, His death reach the ear and the heart of India to a degree that is unique. We should see to it that no boy or girl leaves a Christian school with the mass of mangled misinformation that the above answers reveal. Yet this aim will not be attained by a monotonous repetition of the Gospel story. It should be varied by a wise use of selected Old Testament stories and a simple but definite study of the lives and teachings of the greatest of the prophets: these give a background for understanding and appreciating the supreme teaching of Our Lord. The life of St. Paul and the study of a few of the greatest extracts of his writings, such as 1 Cor. 13, Philippians 3, etc., carry on the story. For Christians the study should be more detailed, and here arises the difficulty of teaching mixed classes. In all this study there is need for definiteness. Information is not enough, but without information which is precise and correct, teaching has no content—and such is the teaching found too often in the large boys' schools. The Christian religion has an historical basis in time and place, and without that historical content, it evaporates into meaningless sentimentalities.

Apart from the Bible itself, there are a number of allied subjects which have a useful place in the course of religious teaching and which can be of real help in orienting the Scripture course in the minds of pupils. Among these are the study of simple Church History, chiefly from the biographical standpoint, showing the continuity of the growth of the Kingdom of God; the biography of great modern Christians with special reference to India, but including those of other lands such as Kagawa, Aggrey and others; some study, especially by Christians, of the beliefs and practices of the Hindu and Muslim faiths; and a study of the Christian home, and the problems of sex which confront boys and girls in modern India. In regard to this last, the biological aspect should be treated in the science class, but in Scripture the subject is bound to come up in any study of the Prophets, Gospels or Epistles, and the two-fold approach from the standpoint of science and religion is natural and doubly effective. At St. Columba's, Bombay, a delightful course has been based upon a study of some of the great hymns in the school hymnal, thus giving a direct connection between worship and the Scripture class. At the Girls' High School, Ahmednagar, girls in the Matric Class are taught some of the principles of child and adolescent psychology and how to apply them in the teaching of religion. Of course only a few of these extra Biblical subjects could be used in any one school.

As to the various types of syllabus in use, they fall under the general heads of Church syllabuses such as those of the Tinnevely Diocese and of the Tamil Lutheran Church; general syllabuses such as the Charterhouse Course; the regional syllabus such as that prepared for the Kerala area; and institutional syllabuses confined to the use of a single school. To these should be added 'No-Syllabus at All,'—a type still found in a number of schools. Of general courses specially prepared for use in India, there are four—the Clayton Course, the Annett Course, the Charterhouse Course, and Mrs. Harper's 'Bible Course for Indian Schools.' These are all found in the Bibliography attached; there is no space in the chapter to describe them in detail; it is sufficient to say that all four of them should be in every school library, and that a careful study of them should precede the making of

a church or regional or institutional syllabus. Where local conditions call for something more individual than can be provided in a general syllabus, after a thorough study of all the best courses available, the supervisor in consultation with the subject committee, or with other members of staff, should go on to make one fitting the needs of the particular school. No general syllabus yet published deals particularly with the needs of non-Christians. 'A Yard-stick for Life' in the Charterhouse Course can be well adapted for such use; and the principal of Wesley School, Secunderabad, has brought out a little study book, *The Light of the World*, with the needs of non-Christian boys in high school classes in mind. Much more investigation and writing needs however to be done along this line. In general one of the tests of a good syllabus is that it is never finished; at the end of each year's work it should be taken up for criticism and revision; if always growing it will never become stale.

CONNECTION WITH ORDINARY LIFE SITUATIONS

Good teaching will relate the high ideals of the Bible to everyday situations, not through exhortation, but through the eliciting of such problems and temptations as are met by members of the class, and subsequent discussion of these. One method of finding such problems is through asking pupils to bring written questions to class. 'Is the Sermon on the Mount practicable for daily life?' In a girls' school an animated discussion on this point was going on. Is St. Paul's advice to husbands and wives applicable to the Christian home in India? What is the Christian way of meeting the sex problems of the adolescent of today? How can girls use the new freedom without allowing it to degenerate into licence? Should an educated boy or girl obey less-educated parents in regard to marriage and a future career? These are only a few of the definite problems that arise. The principal of a boys' school in the C.P. tells how he met one such opportunity: 'Yesterday a Brahmin boy returned to school after having been away several days attending the sacred cord ceremony performed on his behalf. When I went into the class to conduct the Bible period, the thought came to me that I should make use of this occasion. I spoke about various customs in connection with the initiation ceremonies,

about Nicodemus' visit to Jesus, and urged on the lad to be more than an ordinary Brahmin. I first asked for silent prayer, and then I led in prayer for the boy and ourselves.'

There is particular need for connecting the Scripture teaching of the school with the principles of the science classes; there may be only a flimsy partition between the Scripture class room and the science laboratory; but between the outlook of the two there is often an impassable wall. This difficulty is felt by young men as they look back upon their college days. One speaks of 'the glaring diversity of aims and interest in teaching (religion) side by side with biology or more general science. Acting apparently on the principle of Sir Thomas Browne, who kept his religion and his science in two water-tight compartments, our religious heads seem to give me the impression that religion is of the soul and science of the body.'¹ Another writer speaks of 'shallowness in understanding the significance of the Book. As soon as the boy comes to the Fourth Form, he happens to know a little bit of science which upsets his faith in the Bible. When he comes to the college classes he either clings tenaciously to the Book to save his grandfather's faith, or rejects it totally as a bundle of contradictions.'² The writer once visited a class where the Christian master seemed to be a person of real Christian experience with a genuine desire to communicate that experience to his class. His thinking however was not up to his piety, for in teaching one of Christ's miracles of healing he spent considerable time in assuring the class that all sickness is a direct punishment for sin. In his thought processes he was still living in the doctrines of Karma and the Old Testament; neither the germ theory of disease nor Jesus' words, 'neither hath this man sinned nor his parents' had become part of his mental life.

Connection should be made with the social as well as with the individual aspects of life. Pupils should leave school dissatisfied with the present structure of society and with a burning desire to improve it. There should be serious and earnest discussion on such topics as caste and untouchability,

¹ Richard Chinnathamby, M.A., 'Christian Students' Religious Outlook,' *The Guardian*.

² V. D. Sahayam, B.A., 'New Life in Tinnevely Church,' *The Guardian*.

Dr. Ambedkar's movement for Harijan uplift, the removal of illiteracy, the causes of poverty, the evils of indebtedness, etc. The climax of any such discussion should be 'What can our class do to set things right?'

METHOD

God's message is unchangeable, but the extent to which it is received is conditioned by the way that message is presented to the changing mental attitudes of child and adolescent. The parable of the seed and the soil is being eternally enacted before our eyes; and the condition of the soil is in our keeping.

From the experience of this Survey four great commandments concerning Scripture teaching have emerged. They are:

1. Make definite preparation with brief notes for the lesson to be taught.
2. Do not lecture.
3. Prepare a definite assignment and see that it is carried out.
4. Provide for pupil participation in the lesson.

To the numerous schools where good Scripture teaching is carried on, these truisms will seem like an insult to the intelligent teacher; but in the more numerous schools where Scripture is poorly taught, the following of these four simple rules would change a rambling address to an hour of definite and interesting teaching. The average Christian master still needs to realize that even a Scripture class learns only by doing, and that a lesson in which the teacher holds a monopoly of all the activity and pupils are reduced to complete passivity, benefits no one but the master. Most women teachers have already learned this lesson thoroughly and well.

A previous assignment, a Scripture portion and a notebook are essential to definiteness in teaching. In regard to assignments there is a difficulty in the case of non-Christian pupils who may object to doing home preparation for a Bible lesson. The Christian College School, Madras, has solved this difficulty by dividing each Scripture period into two halves: during the first half the teaching of the lesson goes on; during

the second half work assigned for the next period is done in the class room under the teacher's direct supervision. This division of the time is of far greater effect than spending an entire period unprepared in listening to the teacher. Classes of Christians will of course do outside preparation. Note books are needed not for writing notes to dictation but for keeping records of work done—outlines of the study, and stories and papers written by the pupil.

The participation of the pupil can be secured through a multitude of devices: Answers in class; questions from the pupils; discussion; the singing of hymns and *bhajans* appropriate to the lesson; the telling of a story; dramatization; the written description of a Scripture picture; the drawing of a picture illustrating the lesson; the building of a Palestinian house and village; map-drawing in note books; the construction of an outdoor relief map to illustrate journeys in the Old and New Testaments—are a few of the expressional forms suited to various ages.

The Boys' High School at Pasumalai invited questions from the boys, and afterward made a list of those received, forty-nine from Christians and twenty-nine from non-Christians. Among the latter are the following: 'What is the difference between Religion and Morality?' 'What is the difference between Jesus, and other religious leaders of the world?' 'How may we see God face to face?' 'How may we control our minds from bad thoughts?'

An Indian principal of long experience made use for the first time of the written assignments in the 'Yard Stick for Life.' After reading the boys' note books for some weeks, his comment was: 'All these years my classes have known my thoughts but I have never known theirs. Now through these answers I look as through a window into their minds and hearts.'

So far nothing has been said about definite 'modern methods' of Scripture teaching. The Group Method seems particularly well adapted for use in Indian schools: an account of its actual use is appended to this chapter. One of the chief principles of the Dalton Method is made use of wherever carefully prepared assignments are given out; this was well done in the Bentinck School, Madras. Various 'projects' are described in the chapter on activities. An

excellent exemplification of the Class Discussion was seen in the Church of Scotland High School in Ajmer, where the principal agreed to consider any question on any subject that was asked seriously and honestly. On the day the class was visited, the subject dealt with was belief in God and open-mindedness to new truth. Question followed question in rapid succession, and when the bell rang at the end of the period it was difficult to induce the class to leave the room. The Johnson Girls' School at Jubbulpore has had success with the somewhat difficult method of Conduct Assignments. Concerning them an Indian teacher wrote somewhat as follows: 'Since we have used this method we have ceased to be a teacher and a class; we have become just an elder sister and younger ones who are all trying together to live the Christian life.'

TRAINING THE TEACHER

The teacher's need for special training in methods of Scripture teaching has been touched upon in the chapter on Method. Most women teachers get their training in Christian institutions, and this is reflected in the good standard of Bible teaching found in the average girls' school. For men teachers, who are generally trained in Government institutions, ways must be found for supplementing this need, at least until more Christian training colleges are instituted. For this dependence must be placed upon annual refresher courses, organized for given areas. In this matter we feel that theological colleges should render help. The Education Committee of the Mid-India Christian Council carries on such a course each year during the Dusserah holidays. A good correspondence course in subject matter and method is provided by the Missionary Education Council of Madras, and one has been started by the theological college at Saharanpur. In the school itself much can be done both through improving school libraries and through the holding of preparation classes. St. Columba's, Bombay, follows an original method of doing this. The Scripture syllabus is arranged in cycles, so that during a given year three classes study the same lessons. This makes possible the division of the staff into several groups, each group working on the same

set of lessons. An experienced teacher conducts a weekly preparation class for each group.

Teachers need to be encouraged in the reading of religious books. At a recent refresher course forty teachers were asked to write down the number of books on religion which they had read during the past year. Half did not hand in the paper; of those who did answer, several had good records of from eight to twelve worthwhile books, but a large proportion put down their numbers as three, two or one.

THE CONSCIENCE CLAUSE

In the U.P. a Conscience Clause has been in operation for ten years. So far it has made practically no difference in attendance at Scripture classes; in fact, the schools of a certain mission which gave up Government aid in the fear of losing attendance at Scripture classes this last year asked to be returned to the list of aided-schools.

What matters most is not the existence of a Conscience Clause, but the form in which it is presented. Where, as in the U.P., the parent is required to present the request for exemption at the beginning of a term, little if any change is observed. Where, as in some schools in Travancore, the pupil is exempted automatically unless the parent requests the privilege of attendance, the matter becomes much more difficult. There are in India just a few schools, and some of them among the best and most deeply Christian, where attendance has markedly decreased. Where a number of pupils are exempted, it is important to provide alternative courses for the Scripture period and not leave an unfilled period to attract either the idle, or the over-studious who wish to use it for examination cramming. This paragraph deals only with the present situation; it is impossible to predict what changes may take place.

A boys' school in South India with a large proportion of non-Christian pupils asked certain questions of its senior boys after they had finished writing the Matric Examination. One question was: Should a Christian High School teach the Bible? Eighty-six per cent thought that it should. To the question, however, as to whether such teaching should be voluntary or compulsory, eighty-six per cent replied that it

should be voluntary. One hundred per cent considered that their Bibles were worth keeping 'as a treasure'; 80·5 per cent felt the Bible period had been a profitable use of time.

The following description of class teaching comes from the London Mission Boys' School, Salem.

AN EXPERIMENT IN THE GROUP METHOD OF TEACHING SCRIPTURE

'The group method has been used with the Sixth Form (School Final Class) in which the majority of boys are non-Christians. The subject for study, The Teaching of Jesus, is divided into a number of assignments, each dealing with a particular topic—the Teaching of Jesus about Prayer, Forgiveness, Repentance, etc. A number of passages from the New Testament are given for reading, followed by a few questions based on the subject matter of the readings. In general two types of questions are given, one aimed at testing the boys' understanding of the facts in the passages read, the circumstances under which the teaching was given, the actual words used by Jesus for example, and the other aimed at testing their power of drawing inferences from the passages read, and more particularly of applying the teaching to their own lives and problems.

'The class is divided into groups, each of five or six boys, with a Christian boy usually, though not invariably, in each group. Benches are so arranged that the boys can face each other and discuss the questions asked. The same assignment and questions are given to all the groups, and every boy has a copy of the New Testament in English. A leader is chosen from each group, whose duty it is to write down the findings of the group and read them at the report meeting. After two assignments have been studied and the findings of the group reported the leader is changed, and in this way each boy acts as leader twice and some boys three times during a period of six to seven months.

'The Scripture periods are half hour periods, and it has been found that on the average four periods are sufficient for each assignment, two and a half periods for the group to study the topic and prepare the answers, and a period and a half for the reading of the reports and the summing up by the teacher of the findings.

'The chief advantage which has been found in the method is that all the boys take some share in the work. Some groups work better together and produce findings which are the result of corporate thinking and discussion. In other groups the presence of one or two boys of marked ability tends to dwarf the contribution which the other members might give, but the merely passive spectator is a very rare exception, and as he has his turn of being leader, he cannot remain a spectator always. The interest of the whole class is maintained throughout the year to a far greater extent than is possible with ordinary class teaching.

'There is the further advantage too, which is common to all forms of individual work, namely, that something which the boy finds out for himself makes a much deeper impression upon him than something which he is merely told by the teacher. And by encouraging the boys to find out for themselves the application of the teaching of Jesus to their own lives, one is helping them to put it into practice far more effectively than by merely exhorting them to do so. Moreover the teacher in summing up the findings of the groups is able to give his own contribution, to which the boys listen the more readily because he has not been lecturing to them for the whole period.

'The method has been tried also in a slightly modified form with the Fourth Form and could be successfully adopted in all the high school classes.'

SPECIMEN ASSIGNMENTS

THE TEACHING ABOUT LOVE TO GOD, EXPRESSED IN PRAYER AND WORSHIP

Readings

Matt. 6: 5-15. | Luke 11: 1-13. | Mark 12: 38-40.
Matt. 23: 23-28. | Mark 11: 22-26. | Luke 18: 9-14.

Questions

1. Why was Jesus certain that God answers prayer?
2. If we follow the prayer which Jesus taught His disciples, for what shall we pray first, before asking for our daily food?
3. What are the conditions of true prayer according to the teaching of Jesus?

4. What is meant by the word 'hypocrite'? Why did Jesus condemn the hypocrisy of the Scribes and Pharisees so sternly?
5. Mention any ways in which a boy at school may be a hypocrite.

THE TEACHING ABOUT FORGIVENESS

Readings

Mark 2: 1-12. | Luke 15: 1-24. | Matt. 18: 23-35.

1. In the story of the healing of the paralytic what power did Jesus claim to have which made the Scribes angry, and why were they angry?
2. Why does everybody need forgiveness? If a boy does a wrong thing without his father knowing about it, should he confess the sin and obtain his father's forgiveness? Will he find it easy to confess? Will he be happy if he does not do so?
3. If God is like the father in the story told in Luke 15: 1-24, what does Luke 15: 20 tell us about God's willingness to forgive men?
4. Why should we seek for God's forgiveness, and what are the conditions which must be satisfied if we are to receive it?

CONDUCT ASSIGNMENTS

Used in Johnson Girls' High School, (M.E.) Jubbulpore

The following were some conduct assignments made in the Fifth Class :

First the story of Aaron was told to the class, to show how he was obedient to his parents, brothers, sisters, teachers and elders.

Second : The class told several stories :

- (a) The obedient slave.
- (b) How a disobedient boy lost his good chances for life.
- (c) A hostel girl who disobeyed and was punished.

Third: Personal experiences of disobedience:

- (a) Told of disobeying parents.
- (b) Failed to arrive at meals on time.
- (c) Would they have bells to call them all their lives?

Fourth: Practical application.

- (a) Obey the bells.
- (b) Obey the teachers, principal and those in authority.
- (c) 'Obey elders, even if they are inferior to you.'

Fifth: Making a personal chart in the note-book. Then the record was kept each day, recording any failure to obey. This was also connected with other conduct or character traits and recorded thus:

AUGUST	3	4	5	6	7	8	9	10	11	12
Obedience
Truthfulness
Kindness
Punctuality

One girl reported, 'I have learned in the Bible Class that "to obey is greater than sacrifice," and so I think about it and try to follow it. Though it is difficult to leave my bad habit of disobedience, yet I am glad to try to make it right.'

Different students reported victories in trying to arrive at their meals on time.

1. Another conduct assignment was made in an attempt to teach courage. The story of Esther was first told from the Bible. Then a story about Will, a boy who showed courage in a large fire, when other people were very confused.

2. Several stories were told by the children, which illustrated bravery.

3. Some of the occasions were mentioned, when the girls had not shown bravery:

- (a) Screaming in the middle of the night.
- (b) Failure to tell the truth when they feared punishment.
- (c) Helping other folks at night or rest time, with a reluctant spirit.

4. Ways of showing courage in the hostel:

(This was the teacher's opportunity to make an emotional appeal and to help the class to become enthusiastic.)

- (a) Helping needy girls at night.
- (b) Telling boldly about the wrong-doing of any girl when she insists upon breaking the rules.
- (c) To be brave enough to tell the truth when you have done wrong.
- (d) If you are sick or have something the matter, then boldly tell the person in charge and do not try to hide it.
- (e) Being courageous when receiving vaccinations, inoculations or any other injections.
- (f) Being brave when caught in a fault.

Girls reported about having to develop courage to go ahead when others made fun of them. One girl said she had to use courage to continue her prayers, when her friend said to her, 'Oh, I have not come to school to spend my time in praying, but my parents sent me to study and to pass.'

Others reported that it took much courage to oppose the group when they were making fun of someone or laughing at certain girls. Then with some girls courage was needed when they received the news that they had failed. One girl stated that 'Last year I failed but I did not cry. Outwardly I showed to the others that I was not sorry. I tried to be very brave.'

Of such development in the girls' character there is much that might be written. The children tell of attempts to conquer jealousy, laziness, lack of self-control, etc. They are usually quite responsive to the conduct assignment and make an attempt. But unfortunately, as Rev. E. L. King says, 'Character does not stay made.'

CHAPTER VI

SCHOOL WORSHIP

WHAT place is given to worship in the life of a particular school? Is the worship period a mere excrescence, a formal and forced ceremony tacked on to the beginning and end of the normal activities of the school? Or is the school chapel the centre of the compound, the worship period the heart of the corporate life of the school? Do old boys and girls look back to it as a sacred and creative experience of the presence of God? While the Scripture period gives teaching *about* God, does the worship service lead to the practice of His Presence? In a certain girls' high school in China when the question was asked, 'What has been the most helpful influence in this school?' ninety per cent replied that it had been the chapel service.

The importance and worth of this experience cannot be over-estimated. 'Worship is an attitude of the whole life. It is not something apart from other activities, but the spirit of which every activity should be the expression. It is the experience through which the soul can be made, as it holds communion with the ultimate source of truth, beauty and goodness.¹ The importance of worship in school life has been well expressed by one who has had long experience of its practice. 'Training in worship is the heart of religious education. If it is neglected, genuine religious learning does not take place. . . . The old idea of education shows learning as acquisition; the new regards it as growth. In this view of religious education, the aim of the teaching of the Christian religion is not knowledge *about* God and the Bible, but a genuine, growing personal Christian experience. Genuine religious learning involves the development of the whole person, the emotions as well as the intellect, Christian habits as well as understanding of Christian truth.'²

¹ *Jerusalem Report*, vol. III.

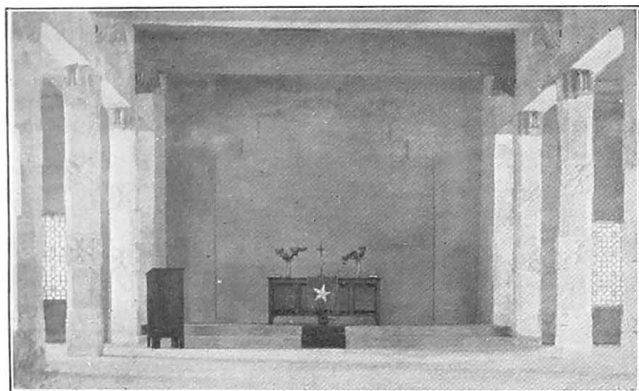
² Mrs. A. E. Harper, art., 'Training Children and Youth in Worship,' *Indian Witness*, 12 September, 1935.

PLACE OF WORSHIP

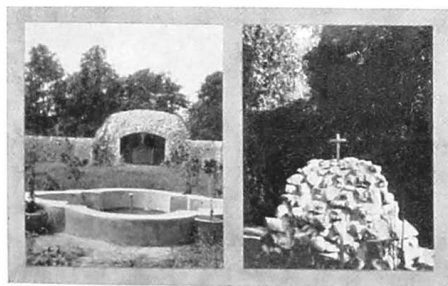
The place in which the service of worship is held has a very considerable effect upon the spirit and atmosphere of that service. To say this is not to minimize the fact of God's presence in all places: no temple can contain Him; no room is so crowded and no activity so secular that in the midst of it He may not be found by the seeking heart. Yet that finding is made easier by the hallowing of certain places as well as of certain times. Each day the teachers and pupils of a school need to hear the summons, 'Come ye apart,' and that apartness is hard to find in school halls filled with the distracting associations of drill, dramatic performances and public examinations.

A large proportion of high schools have no provision for a place of worship, except the public hall of the school which is used for a great variety of purposes. It is obvious that in most cases expense prohibits the building of a second hall, equally large, for exclusively religious purposes, but schools that realize the value of the worship experience have found a number of successful solutions to this problem of place.

In Anglican and Syrian communities, the school and church are often adjacent; in many such cases morning and evening prayers for the Christian members of the school are held in the church itself. Several Anglican schools have been able to find the means to erect chapels as part of the school building programme; among these are the C.M.S. Boys' High School, Bhagalpur; the Sarah Tucker Girls' High School, Palamcottah, which shares the chapel with the Intermediate College; and St. John's Boys' High School, Palamcottah, whose new chapel is built on Indian lines of architecture. At St. John's Girls' School, Nazareth, Tinnevely, one section of the school chapel has been fitted up as a 'children's corner,' with appropriate pictures hung low; and here the youngest members of the hostel gather for children's prayers. The Northwick Girls' School, Madras (Church of Scotland), spent years in the collection of a special fund from old girls of the school, which has resulted in the building of a chapel large enough to hold all its members. Bentinck Girls' School, Madras (L.M.S.) has more recently done the same; its beautiful chapel is built on Dravidian lines in the form of a temple



'MANDAPAM' CHAPEL, BENTINCK GIRLS' HIGH SCHOOL, MADRAS



GARDEN SANCTUARIES AT AHMEDNAGAR
Girls' High School Boys' High School

mandapam, the spaces between the pillars being filled in with growing plants. Benches are dispensed with, and both staff and pupils sit on small grass mats on the floor. The United Missionary Girls' High School, Calcutta (L.M.S., B.M.S., and M.M.S.) has set apart one commodious room as a chapel. It, too, is furnished in Indian style, and owes much of its atmosphere to the selection of particularly appropriate pictures. Ushagram, Asansol, has a beautiful chapel used also as a local church. It is built with a domed sanctuary, and a pillared nave, unwallled. There are perforated windows in Moghul designs and a cruciform space over the altar, which brings in light in the form of a cross. The building, with some surrounding space, is enclosed with a low wall.

At Bishnupur, Bengal (B.M.S. and L.M.S.), there is not only a well-thatched chapel, but in addition to this, for use on special occasions, a garden sanctuary. This is a small space of well-kept turf, surrounded by a high hedge, and adorned with shrubs and flowers. It is used by boys for private devotions, and also for corporate worship on special occasions. The same idea is in use in the two Ahmednagar schools (A.B.C.F.M.). The boys' school has a space enclosed with a hedge and planted with shade trees; at the further end is a pile of rocks and rough masonry surmounted by a small cross. In the girls' school a garden sanctuary has been built as a memorial to an American teacher. In the centre it has a lotus pool, and at the end a grotto of rough masonry with a cross-shaped window opening. The grotto is large enough to be used as a meeting place for a small group.

The girls' schools at Madura and Chittoor, unable to afford expensive chapels, have substituted inexpensive outdoor structures. At Capron Hall, Madura (A.B.C.F.M.), the chapel for the younger children is a *pandal*, built of stone pillars and wire netting covered with creepers, and walled in with shrubs and ferns; on rainy days the children move into a school hall. The *pandal* is a place of quietness and beauty, conducive to the spirit of reverence. Sherman Girls' School, Chittoor (Arcot Assembly), collected the gifts of present and past teachers and pupils, and put up a thatched roof on roughly squared granite pillars, with a sanded floor and bamboo screens. The front end is walled and contains a large teakwood cross. It stands in the midst of a mango

grove; and sunlight, flowers, and bird songs add to the sense of God's nearness.

For the use of the entire school at opening prayers the two Ahmednagar schools have carried out interesting devices in the adaptation of school halls for purposes of worship. In the girls' school, blackboards are cleaned and benches carefully placed in order. A blue curtain is hung across the end of the platform; before it is placed an altar-shaped table, covered with a piece of fine needlework, the work of girls in the school. On this are set brass bowls of flowers, and a small brass cross. In the hall of the boys' school, one end has been made into a 'curtain sanctuary.' The entire end of the hall is concealed by a blue curtain. At the time of prayer this curtain is pulled aside, disclosing a large picture of Christ surrounded by an Indian group, and beneath the picture an altar.

Practically all Anglican and English Methodist hostels, as well as those of other missions too numerous to mention, have small prayer rooms in the Christian hostel. These are used both for corporate and for private devotion. Many of them are provided with curtains, prayer mats and well-chosen religious pictures.

The very fact that money, time and special effort are expended by the management upon a place of worship, makes evident to the school that prayer is a matter central to the thinking and life of the institution; in this way a background productive of desire and appreciation is provided. We find another important factor in the care given to the room set apart. This should be done always by staff and pupils, never by hired servants. A worship committee should have entire charge of the sweeping and tidying of chapel and prayer rooms; needlework for the table or altar should be the finest product of the needlework classes of a girls' school. The school garden should provide daily offerings of flowers. The more the pupils themselves do for the care and beautifying of the chapel the more the sense of its importance and sacredness will grow up in their hearts.

In this insistence upon separate places for worship, there is one danger which is not to be forgotten. Pupils must not get the feeling that it is only in places set apart that prayer can be offered and God's presence can be realized. This

danger was so strongly felt by the head of an Anglican middle school in North India that in planning a new building she refused to consider a separate chapel, saying that 'Prayer must be set in the framework of daily life.' This danger can be met by holding prayers and religious services occasionally in other rooms of the school and hostel, or out of doors at sunset or of a moonlit evening. In this way, the reverent atmosphere of the chapel will be of daily help, but boys and girls will not become dependent upon it, but will be able to transfer it to other settings.

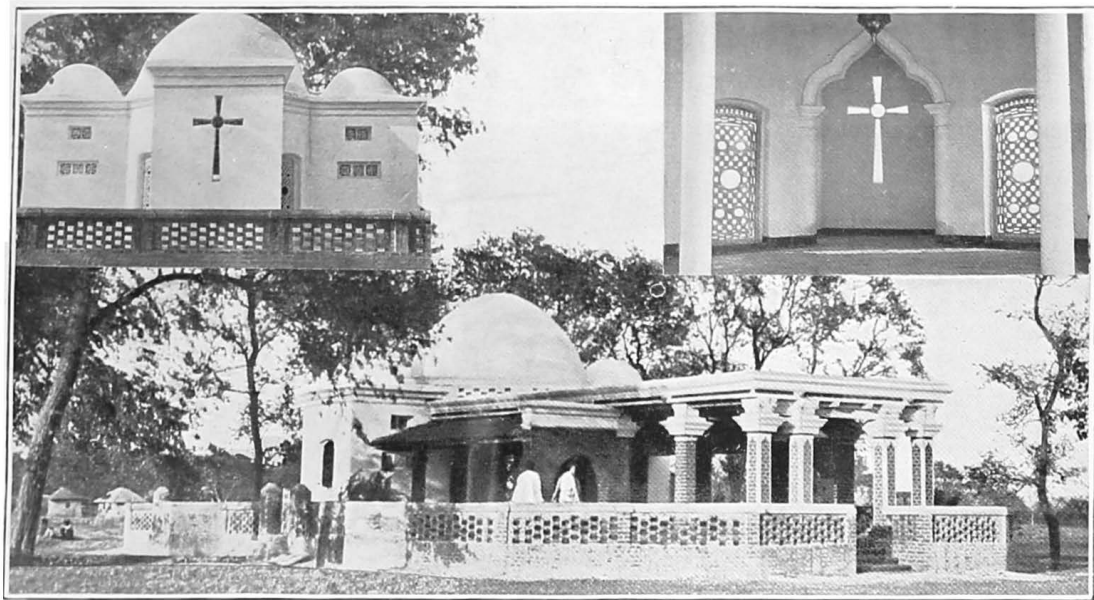
ATTENDANCE

Should attendance at worship be compulsory for non-Christians? On this matter we have found all grades of opinion and practice. In a certain city two schools affiliated with the same Church are found in close proximity, one for girls, the other for boys. In the former, attendance at the fully Christian service of morning worship is a privilege reserved for Christian pupils alone; in the latter, absence from morning prayers is an offence punishable by 'detention' for non-Christians as well as Christians. In many of the large boys' schools, after roll-call in the class rooms, the entire school marches to the central hall, where there is regimented attendance, with masters stationed at intervals to keep order. In most schools order is good, though a Travancore headmaster described it by saying, 'There is silence *without* a spirit of reverence.' In a very small minority of schools visited there has been so much of disorder and active irreverence, that it would seem less detrimental to religion to dispense with the form of worship altogether. For example, in one school which has no large hall, the headmaster shouted the prayer for the day from a central room, while masters kept the boys in order in their more or less distant class rooms. In one school boys were occupied with textbooks and cinema bills while the service was in progress. Such instances, fortunately, were rare; but even in well-regulated mass-attendance there is much room for doubt as to the spiritual values gained. In many schools this difficulty is avoided by dividing the school into two or three age groups. This makes numbers manageable without the need to resort to military discipline.

In schools of the best type attendance is described as 'not compulsory but expected.' By this is meant that Christian worship is an integral part of the school tradition, which is understood by both parents and children, and is conformed to as a matter of course. Concerning one school for non-Christian girls, the visiting committee reports, 'corporate prayer is as much an integral part of the school life as any of the ordinary lessons, and is accepted as such by the children.' In schools where this is the case, it should be thankfully accepted and every effort made to preserve the tradition; where opposite conditions hold, it is well to remember that worship comes under a different category from instruction. Physical attendance can be compelled but not spiritual. When the former rouses opposition and antagonism, is it not harmful rather than helpful to spiritual experience? Some schools may find it necessary to choose between putting attendance upon a 'conscience clause' basis, or arranging a compulsory service which is theistic rather than completely Christian in character.

CHARACTERISTICS OF THE WORSHIP SERVICE

Much of the spirit of the service will depend upon the character of the leader. In some schools the morning service is always led by the head, other teachers taking their turns at afternoon or hostel prayers. In others, all Christian teachers lead in turn; some have the custom of arranging for one teacher to lead a week at a time to insure continuity; in others each teacher takes a certain day of the week. In the Church of Scotland Mission Schools in Rajputana is found the unique custom of having morning prayers led one day in the week by a Hindu master and one day by a Muslim. In some cases this master reads from the school prayer book the prayer assigned for the day; in other cases he makes his own *extempore* prayer which is theistic, if not completely Christian in character. Perhaps as a result of this situation, students participate in the worship service with a degree of spontaneity seldom found in other places. The teachers who take this part are carefully selected, and the situation has been led up to by decades of evangelistic work of a rare quality. The same custom is carried on in the United Boys' High School



USHAGRAM CHURCH, ASANSOL

(Disciples and M.E.) in Jubbulpore. Whoever is the leader, careful preparation is essential—preparation of spirit as well as of programme. No self-respecting teacher goes unprepared to class; how much less to the brief period in which he is to lead his pupils into the very presence of God.

Another problem connected with the service is the language to be used. In the Punjab, North India, Western India, and Bengal most boys' schools make use of the local vernacular; most boys' schools in South India and girls' schools in many sections of the whole country use English. Some schools solve the problem by dividing into age groups, of which only the upper group holds an English service: or by alternating English and vernacular on different days of the week. There are some schools where the variety of language in use makes English necessary as the only medium common to all; for instance in the Christian College School, Madras, there are seven languages represented, while Jorhat, Assam, (A.B.M.) probably tops the list with twenty-one separate languages and dialects. In the majority of cases, where one language is sufficiently predominant to be intelligible to all, the service is more meaningful when carried on in the vernacular.

The worship service in its content and setting should strive to develop Indian rather than Western characteristics. This is particularly needful in the case of non-Christians for whom a bridge must be built from the worship of the known to that of Him who is still to them the Unknown God. For instance, Hindus and Muslims in entering a place of worship instinctively uncover their feet but leave their heads covered. To see Christians coming to prayer with shoes on, and heads perhaps covered, perhaps bare, is a sign of complete lack of reverence. What particular forms will be taken by this effort to make worship more Indian will depend upon the section of the country and the religious and social background of the pupils. What would be appropriate and helpful in South India would be wholly out of place in the Punjab, and *vice versa*; attempts must not be superimposed but should rise naturally out of local need and tradition. Among methods used in various places may be mentioned: Sitting on mats rather than benches; the use of Indian postures in prayer; Indian music rather than Western hymns; the daily provision

of flowers from the school garden; the use of lights on festival occasions; provision of periods of silence for recollection and meditation. At Siksha-Sangha, Bishnupur, a five-minute period of silence is observed at sunset according to the Hindu custom of *sandaya*. As the bell rings, each teacher and pupil stops his work or play, and wherever he happens to be, spends these moments in silent worship. The principal, Rev. S. K. Chatterji, says, 'If we can Indianize our worship, it will be more real to our boys and girls, and it will appeal to the non-Christians we have in our schools. We ought to teach the boys reverence (*bhakti*) and meditation (*dhyān*).'

THE PROGRAMME OF WORSHIP

The brief period of worship is not to be filled with a sermon or address by the leader, though that is what happens in a large proportion of schools; it is rather a chance for participation by the group, as leader and pupils together strive for a realization of God's presence through adoration, thanksgiving, intercession, and silent waiting. An address is seldom called for; when one is given, it should be because there is an occasion or a message which demands speech; not the giving of an address because it is the custom to do so. With younger pupils there may be occasion once or twice a week for the telling of a story; it should be carefully prepared, briefly told and not followed up by moralizing. Among the forms of worship that may be participated in by pupils are singing; responsive readings or repetition of class room memoriter, or reading of a brief Scripture passage by an older pupil; prayers with responses; very brief periods of directed meditation; guided intercession for objects in which pupils are interested, such objects being preferably chosen by themselves. In the services there should be sufficient sameness and repetition to insure a feeling of spiritual at-homeness; but enough variety to prevent monotony.

Good music is one of the greatest aids to a spirit of worship; how far this should be Western and how far Indian is a subject needing careful thought; probably the best of both is ideal. At St. Columba's, Bombay, a school hymn book has been prepared with much care, and the hymns most frequently used are made a subject of study in certain

Scripture classes; this insures that the singing of somewhat difficult verse in a foreign tongue shall be done 'with the understanding also.' When Western hymns are used, there should be care exercised to select the best—not cheap jazz but words and music that help us to 'Lift up our hearts unto the Lord.'

The use of Indian music needs more emphasis in most schools. Different sections of India vary in the variety and suitability of Christian *bhajans* or lyrics. Maharashtra has Narayan Vaman Tilak; Tamil Nad, Krishnapillai; the Andhra and Bengali areas, too, have a wealth of Christian songs. In some other regions the supply is less plentiful and of poorer quality, but use and demand will do much to create a further supply. In most language areas there is a need for the preparation of youth hymnals, containing *bhajans* suitable to the needs of schools, together with a few of the best translations of hymns and choruses.

How far can non-Christian pupils be encouraged to participate in the service? The Ewing High School in Ludhiana, Punjab (A.P. Mission), has arranged a small choir of Christian boys with Indian instruments to sing the *Zaburs*, with the hope that non-Christians becoming familiar with words and tune might gradually be led to join in. Boys and girls in primary and middle sections join wholeheartedly in Christian songs; it is only at adolescence that self-consciousness, or hesitation appears. At the Mission High School, Jubbulpore (C.M.S.), the school pandit, who was something of a poet as well, expressed Christian ideas in the form of Hindi verse, set to a very beautiful Hindi tune. This was sung by the whole school, heartily and melodiously. In the C.M.S. High School, Tinnevely, the Christian headmaster chose a Tamil *Devaram* expressing theistic ideas; this was printed on the back of the school notebooks, and thus became familiar to all. Apart from music, the repetition of class memoriter gives a motive for memorizing some of the finest portions of Scripture. There are many non-Christians who are not averse to joining in the Lord's Prayer. Silent intercession for needs of school and country gives opportunity for each to approach God in the quiet of his own heart.

In many sections of India there is a growing conviction that when non-Christian pupils are in a majority, the worship

service should be of such a character that they will neither be led into insincerity nor feel themselves shut out from the act of worship. In such cases, more fully Christian services will need to be provided for Christian pupils, either on certain days of the week, or at closing prayers, or hostel prayers. Many years ago the London Mission Girls' High School, Bangalore, was a pioneer in preparing a book of school prayers planned with special reference to the needs of non-Christians, prayers and hymns being printed in English on one page and Kanarese on the opposite. The Church of Scotland schools in Rajputana have a book of prayers for two weeks in English and Roman Urdu. The following is one of their services:

SCRIPTURE READING

(One of the following)

- | | | |
|-------------------|--|--------------------|
| 1. Matt. 6: 5-15. | \| | 3. Matt. 5: 43-48. |
| 2. Jn. 3: 16-21. | \| | 4. Luke 12: 28-31. |

PRAYERS

I

The Daily Prayer

'O LORD, our Heavenly Father, who hast safely brought us to the beginning of this day, defend us in the same by Thy mighty power. Grant that this day we fall into no sin, neither run into any kind of danger, but that all our doings may be ordered by Thy governance to do always that which is righteous in Thy sight, for 'Thy mercies' sake.'

II

'O THOU source of all wisdom, who hast ever illuminated all seekers of truth, grant us this week to find Thee in all our studies; in our reading reveal unto us Thy thoughts; through geography may we learn thy creative power; through mathematics teach us to love perfect order; through history show us Thy past guidance, and make us citizens prepared to help India to seek and find Thy truth.'

III

'O ETERNAL GOD, bless us all, both teachers and boys, who work together in this school. Grant us to know that our whole duty lies in loving Thee as our Father with all our heart, mind and strength, and in loving one another as we love ourselves. Make us all truthful, pure, obedient, and ready for any service Thou mayst require of us.'

SCHOOL WORSHIP

IV

The Lord's Prayer

The Christian College School, Madras, has this last year published five orders of worship in the *School Diary*. One of these is as follows:

CALL TO WORSHIP (*all standing*)

Who shall ascend into the hill of the Lord?
Or who shall stand in his holy place?

He that hath clean hands, and a pure heart,
Who hath not lifted up his soul to vanity,
Nor sworn deceitfully.

He shall receive the blessing from the Lord,
And righteousness from the God of his salvation.

PRAYER (*all standing*)

God be in my head
and in my understanding;
God be in mine eyes
and in my looking;
God be in my mouth
and in my speaking;
God be in my heart,
and in my thinking;
God be at mine end,
and in my departing.—*Amen.*

READING

PRAYER

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy name.

Let us offer up our prayers on behalf of others.

For the sick and the starving,
For those oppressed by poverty or sorrow
Hear our Prayer, O God.

For those set in authority over us,
That they may be guided by Thee to rule with justice and mercy.
Hear our Prayer, O God.

For the nations of the world, that there may be true peace.
For our country, that in the spirit of truth and peace, she may play her part in the building of Thy Kingdom upon earth.
Hear our Prayer, O God.

Bless all who worship Thee, from the rising of the sun unto the going down of the same. Of Thy goodness give us; with Thy love inspire us; by Thy Spirit guide us; by Thy power protect us; in Thy mercy receive us, now and always.—*Amen*.

The Lord's Prayer

Boys have responded well in the use of these services.

St. Columba's Girls' School, Bombay, has prepared a service on International Relations.

HYMN.—'Father of men.'

READING

Introduction. In the Matriculation selections this year there is a poem by Thomas Hardy called 'In the Time of the Breaking of Nations.' That means in time of war. . . . And I want to read to you a very old poem written in time of war.

Psalm 143.

PRAYER

Introduction. This morning I have been reading about France and Germany—two countries where there is bitter suspicion and distrust.

Prayer. Let us pray for France and Germany, and for Italy and Abyssinia. Let us pray in silence that men and women of goodwill may rise up and may be enabled by the Spirit of God to avert war between France and Germany.

Silence

Let us pray for a speedy end to the strife in Abyssinia.

Silence

Let us pray for a spirit of patient enquiry, and for the sympathy that enters into the needs and fears of other people. Let us seek those gifts for the nations, that they may study war no more, but have their hearts and wills set on peace.

Silence

Let us pray for the boys and girls at school in other lands.

Silence

O God, we thank Thee for the peace in which we work. We remember that there are boys and girls at school in Europe and in Abyssinia whose lives may be sad and difficult. We beseech Thee to deliver them from trouble. Or if that may not be, help them to learn steadfastness and courage and to draw nearer to Thee.—*Amen*.

Let us pray that we may answer our own prayers by living together

SCHOOL WORSHIP

in unity and seeking to remove every cause of division: so that our prayers for others may be prayers that help.

Silence

Hear our prayer, O Lord, and grant the desires of our hearts, as our trust is in Thee.—*Amen.*

The same school conducted a service in behalf of the Harijans, which is described by the principal. It included: 'Two hymns; the reading of "Let us now praise famous men" and the Good Samaritan; silent directed intercession; an unexpected confessional prayer about the Christian Church by a Syrian Christian teacher; and the taking, by rising for a moment of silence, of a pledge to break down social barriers—which pledge had been drawn up by Wilson High School boys.'

In regard to such services there is a division of opinion; there are many who feel that any prayer in which the name of Christ is not mentioned is definitely sub-Christian, and that those who use such prayers, however Christian they may be in spirit, are failing to give of their best to the non-Christian. Whatever one's personal opinion may be all should rejoice that those responsible for such services are no longer content with mere physical attendance at a fixed form of worship, but with thought and prayer are seeking for their pupils a way of real approach to the presence of God.

It is helpful to have an occasional order of worship prepared as a group project by a class. The class, if large, may appoint a small group to carry out the project for them. A subject is first decided upon, then appropriate *bhajans* or hymns and Scripture portions are chosen. A prayer already known may be selected, or preferably the group may compose one of their own and write it down. Care should be taken to see that the prayer expresses the real aspirations of the group in natural, unstilted language; there is danger that it may be just a collection of memorized phrases collected hit-and-miss from other prayers.

There is value in the use of special services for various occasions throughout the year. Aside from Christmas, Passion Week and Easter, not only Anglican schools but those connected with Free Church missions will find it of spiritual

help to recognize other Church festivals such as Advent, and Epiphany, and Whitsuntide.

Festivals peculiar to Indian conditions and tradition can well be developed. Mr. S. K. Chatterji writes of some of these as follows: 'We have very few festivals in our Church. Our religion is a religion of joy, but we express very little joy in worship. Our village Christians feel the want of this very much. Among the most beautiful festivals that the Hindus have are the nature festivals. We can make these festivals occasions for special services of praise and thanksgiving.'¹ The writer goes on to suggest the Spring Festival of Flowers, the Rains Festival and the Festival of Lights. The celebration of the Rains Festival is described as follows: 'On Tuesday, the 28th August, we celebrated the Rains Festival in our school. The Rainy Season is one of the most important seasons in the year, especially in the villages. The villager longs for rain for his paddy crop. There is a look of despair on the face if there is not enough rain. In the cities people do not realize the importance of this season. But since we are in the heart of the village with rice fields all round us and most of our boys are from the village, we decided to set apart one day for special thanksgiving to God for this season. We had been given some trees by the Agri-Horticultural Society of India for planting on our school compound. So on this day we put these trees in tiny pots on the Communion Table in our school chapel, where we all assembled and after a short service of thanksgiving we dedicated the plants and then went out of the chapel in a procession singing. The prefects each carried a tree and we stopped at the places where the trees were planted. The whole ceremony was most beautiful and it made a great impression on our boys. In the service and in the planting of trees we remembered the villagers, some of whom are the parents of our own boys, who at this time are busy planting the rice.'²

At Bishnupur at Christmas time the boys have a special flower service when they bring the best flowers of their

¹ 'India's Contribution to Christian Worship,' *N.C.C. Review*, Sept., 1931.

² Reprinted from the *Moga Journal*.

gardens to the altar as an offering of Christian joy and worship. At the time when four new tanks had been dug in the school compound, a service of dedication was held. 'One Sunday afternoon after service in the chapel, we formed a procession, and masters and boys went along singing to every tank, and one of us went down the steps and dedicated each tank to the glory of God. The names given to the tanks are *Santona* (Comfort), *Shanti* (Peace), *Asha* (Hope), *Priti* (Love).' Two girls' schools in South India have devised a dedication service for the first Sunday of the new school year; during the afternoon the whole school marches in procession to each building and section in the school compound, and with song and prayer each is dedicated to God's service during the year just begun. In one girls' school in the South, the departure of the Matriculation class is celebrated by a service of lights. From a tall brass lamp of Indian design, each girl who is leaving the school lights her small clay lamp. After appropriate Scripture passages have been read, each girl lights a lamp for a member of the Pre-Matric class, signifying the passing of privilege and responsibility to the new class, and all march out with lighted lamp singing 'Father of Lights.'

SERVICES FOR STAFF AND HOSTEL

Special services for the Christian staff are essential in helping them to attain a unity of purpose and fellowship. An excellent plan is the holding of a staff retreat at the beginning of the new school year, and again at the end of the Christmas holidays. A week-end spent in some quiet spot away from the school for the days just preceding the opening will be found wonderfully effectual in bringing the staff together and in setting the spiritual tone for the year. In some schools there are Christian Teachers' Fellowships; in many, Christian members of staff meet for prayer, Bible study, and discussion once a week. In a few there is a brief meeting for prayer at the beginning of each day. In the Methodist Girls' School, Royapettah, Madras, the staff meet with the boarders for a brief morning devotion, and then withdraw to separate rooms, in one of which the staff spend twenty minutes in corporate silence and prayer.

Special prayers are found in practically every Christian

hostel. In some, one feels that there is too much of formal 'prayers' and too little opportunity for real praying. In some hostels and schools boys and girls are required to attend not less than four to six services a day, some of them including lengthy addresses and exhortations; those in charge need to be reminded that we are not heard in prayer for our 'much speaking.' Fewer services made real and vital will have a greater spiritual effect. What is more essential is the training of pupils in habits of private prayer and Bible study. The period of morning prayers in the hostel will have more effect if changed into a 'Quiet Hour' or 'Morning Watch,' when boys and girls form the custom of meeting God in silence before beginning the work of the day. Insuring privacy for this is a difficulty, but in addition to the hostel prayer room, 'garden sanctuaries' or even shady trees in the compound can be utilized. For younger pupils there will be need of guidance in the use of the time; without it we shall find them reading a chapter in Judges or Nahum or Lamentations, just for the sake of carrying out a routine; or superstitiously choosing any verse to which they happen to open. Some guide to the choice of devotional passages should be used, such as C.E. topics or the I.B.R.A. leaflet of Bible readings. The youngest children who are too small to make wise use of the time for themselves can be gathered into one place under the guidance of a teacher. Here the 'Children's Corner,' previously mentioned, is of great use. When pupils leave school, for them the chapel bell will cease to ring, but the habit of daily morning devotion, if wisely formed, will stay with them throughout life.

CHAPTER VII

ACTIVITY AND THE ENVIRONMENT

THE religious teaching of the school is effective just so far as it leads to right attitudes, habits and conduct; and these are gained through practice. The secular class, the playing field, the hostel, the home, the Church and the neighbourhood are the laboratory for putting into practice the knowledge won and the attitudes formed in the worship hour and the Scripture class. Not merely the transmission of accepted revelation, but through that revelation the creation of a new society is the aim of a Christian school. Thought followed by activity is the means used by God for such creation. 'Teach children to act with and for others while they learn to think and judge for themselves.'¹ Of the need for various character-forming activities as the expression of religious growth, Rev. W. M. Ryburn writes as follows: 'Strong as may be the influence of the teacher, of the school, of the parent, of the home, a child can no more learn to be moral without practising moral conduct than he can learn to write without practising writing. Our task therefore is not only to provide moral instruction in the shape of stories and information about desirable traits of character, but also to provide opportunities for the child to practise in actual life the things about which he has been instructed. . . . We have to realize that 'practice makes perfect' applies in the realm of character as well as in other departments of life.'² As we study the methods of the Supreme Teacher, we find that He not only instructed the Twelve in the lessons of the Kingdom but also sent them forth themselves to practise the preaching and healing which they had heard and seen while companying with Him.

Such activities may be undertaken as a part of the Scripture curriculum. In classes connected with certain courses in

¹ Will French, *Developing a Social Student Philosophy in Progressive Education*.

² W. M. Ryburn, *Instruction in Indian Primary Schools*, p. 106

Religious Education in America two pamphlets have recently been published describing projects with aims such as those just mentioned. One, called *A Friendship Enterprise with our Jewish Neighbours* describes the method through which a class of pre-adolescent girls were helped to appreciate and like those of another race and religion for whom they had previously felt aversion. Many of the methods used in this course would be easy to adopt in Indian schools that are trying to further inter-communal understanding. The second pamphlet is called *Children and Labour Problems* and is a study of the coal mines, originating in children's natural interest in a familiar commodity and leading to a desire for justice and an opportunity for giving some immediate help to the suffering. This procedure, too, would be adaptable to Indian schools in planning a study of life in the cotton mills or the Bengal coal mines.¹

But the most successful way of interesting pupils in stimulating activities is through an extra-curricular programme. Mr. Wallace Forgie, Boys' Work Secretary of the Y.M.C.A., writes after long experience, 'While the slower process of changing the curriculum is awaited, there is an immediate and ever-present opportunity in the extra-curricular activities of the schools. The scope of these and the manner in which they have been conducted also requires scrutiny, but the first steps along new and better lines may easily be taken here whenever there is sufficient insight and willingness to co-operate with students.' Mr. Forgie then proceeds to outline such activities under the following heads:

1. Those which are under the definite guidance of staff members, such as Clubs, Scouts, or Junior Red Cross.
2. 'Small-group' clubs on a voluntary, self-governing basis.
3. 'Organization, voluntary and unofficial, of a body of students who have the best welfare of the school and the best moral life and character of the student body in view, and will seek to establish high standards of conduct.'

¹ *The Modern Church School Service*, Nos. 4 and 5, Pilgrim Press, Boston, U.S.A.

For marking individual progress—to enable children to compete with their own records instead of with one another

FROM QUEEN MARY'S SCHOOL, DELHI.

WEEKLY MARKS AVERAGE CHART

Class VI.

Name

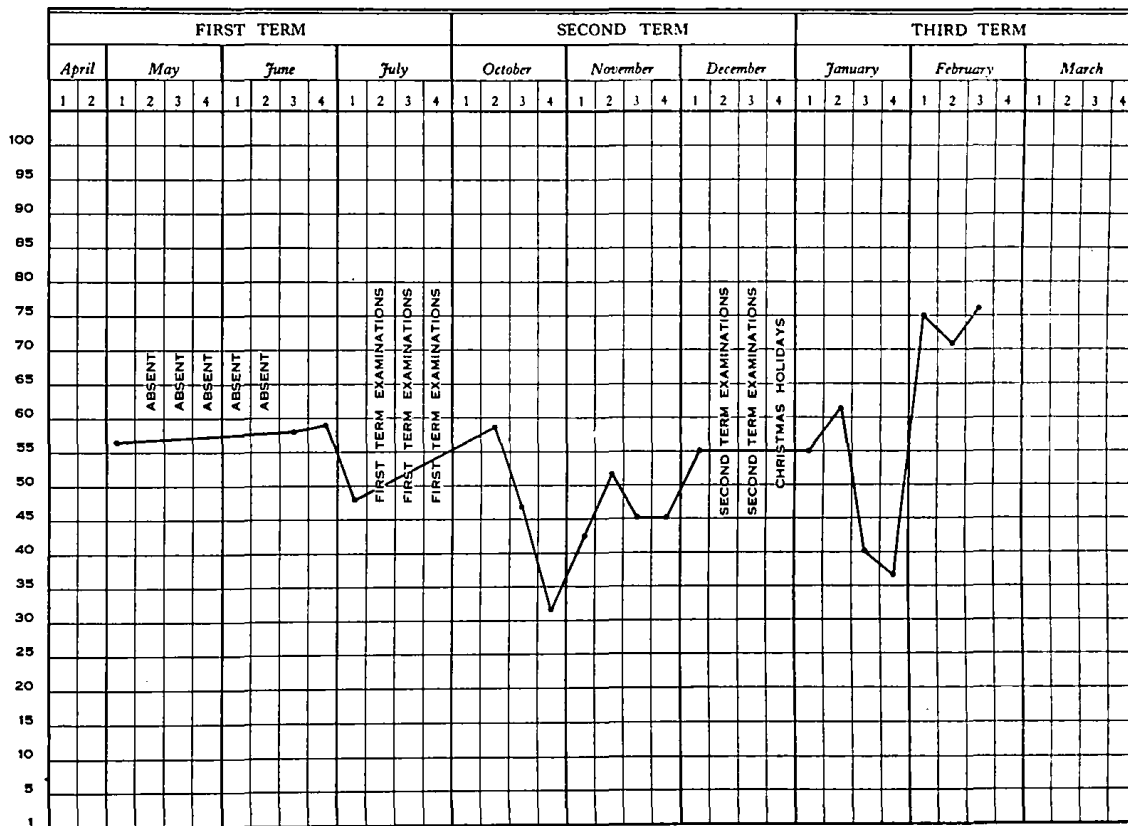


Chart for marking individual progress—to enable children to compete with their own records instead of with one another

FROM QUEEN MARY'S SCHOOL, DELHI.

1935-36

WEEKLY PROGRESS SHEET

Class IV.

	Names	May				June				July				Oct.				Nov.				Dec.				Jan.				Feb.				Mar.							
1	Kailash ...	‡	†	†	†	§	‡	‡	a	a	‡	§					‡	‡	‡	‡	†	†	†	†	*				†	†	†	†	†	†	*						
2	Lakshmi ...	a	†	†	†	§	‡	‡	§	‡	‡	§					‡	‡	‡	‡	†	†	†	†	†	†	†	†	†	†	†	†	†	†	†	†					
3	Ajmal ...	a	a			§	‡	‡	§			§					‡	‡	‡	‡	†	†	†	†	†	†	†	†	†	†	†	†	†	†	†	†					
4	Sulekha ...	†	†	a	§	§	‡	§	||	||	§					‡	‡	‡	‡	†	†	†	†	†	†	†	†	†	†	§	†	†	†	†	†						

* = 80 † = 70 ‡ = 60 § = 50 || = 40

In the original sheet stars of different colours were used instead of the marks printed above

ACTIVITY AND THE ENVIRONMENT

THE FORMATION OF CHARACTER

Many school activities have as their aim the formation of what we call in general 'Christian character'—attitudes and habits which are desirable in any place and in any situation in life. For example, there is the trait of honesty. Years ago the Nicholson School for Syrian Girls in Tiruvala, Travancore, decided that if girls were to become honest, they must form this habit under situations offering a temptation to dishonesty. In this school, the girls keep all their possessions in unlocked cupboards; and theft is practically unknown. Ushagram, Asansol, believes that right relations between boys and girls can be formed only when such relations can be practised; and the boys' and girls' 'villages' which form the school hostels are at opposite ends of the same compound with no wall between. The principal reports that moral problems occur no more frequently than in carefully segregated schools. Queen Mary's School, Delhi, believes that co-operation, not competition, should be the basis of society, and that individual class competition is bad for character development. Girls in that school compete with their own previous failures or successes, as is shown in the accompanying form by means of which a girl watches her own progress. Certain other schools, such as Mahilashram, Alwaye, remove the competition from individuals to groups, through house or class competitions, with interesting devices such as ladders to mark the progress of the group. Games are usually regarded as a first-class agency for the development of character and so they are, but they may lead to undesirable characteristics as easily as to good. 'Team games of most kinds give opportunity for teaching courtesy and consideration, as well as loyalty and fair play, but equally they give scope for dishonesty, bad temper and sulks. Games need careful handling if they are to be a means of developing the better qualities and not an opportunity for self-indulgence.'¹

THE SCHOOL'S RELATION TO ITS ENVIRONMENT

Quite apart from attention to general traits of character, each school has a particular and peculiar responsibility to its

¹ *Why 'Christian' Schools?* pp. 49-50.

own neighbourhood. A school, like a person, cannot live in a social vacuum. Just as an individual becomes a person only through the growth of social relationships, so a school takes on character and personality only just so far as it becomes an integral part of its surroundings. The lack of such relationships is the cause for the existence of so many schools that are examples of standardization and sheer monotony. The school curriculum may be unalterable, but the hostel where one exists, and in any case extra-curricular activities offer a way out. The 'personality' of a school in the Punjab should be completely different from that of one in Travancore; an urban school in Bombay will differ widely from an agricultural-bias school on the cotton soil areas of the Deccan or among the palmyra groves of Tinnevely. In each case there needs to be such give and take between the school and the local community that the needs and interests of the two mingle; the school becomes the natural centre of the community life and the community the social laboratory of the school.

One of the most outstanding examples of such community mindedness is found in the C.M.S. High School, Srinagar. When Canon-Tyndale Biscoe came to Kashmir forty years ago at a time when social activities in connection with schools were almost unknown, he first made a study of the needs of the city of Srinagar, and the growth and development of the school have been conditioned by the supply of those needs. The school taught swimming and diving not because boys need exercise, but because in that city of canals and rivers, life-savers were necessary. It instituted races to the top of the thousand-foot Takt Hill, to enable boys to pursue thieves and continue pursuit until the thief should be caught. It taught methods of dealing with fires, because Srinagar is an inflammable city of flimsy wooden structures. It taught rowing, because the Kashmiri Brahman felt it beneath him to do a boatman's work; and basketry and carpentry because educated boys scorned manual labour. Kindness to animals was encouraged because of the terrible suffering among the pack ponies that carry loads across the high passes to Central Asia.

During the 1935 cholera epidemic, school boys accompanied parties of doctors and nurses, searched each house, and collected even grandmothers and babies for inoculation.



SCHOOL BOYS CLEANING OUT A TANK AT BAWAN

Social Service at the C.M.S. School, Srinagar, Kashmir

Boys were trained to do rescue work in snow. During the recent tragedy at Khillanmarg, where three young British officers were killed under an avalanche of twenty feet of snow, present pupils and old boys of the school, together with members of the staff, joined the search party which dug through the snow and retrieved the bodies of the victims. The *Statesman* of 17th March, 1936, remarks, 'Whatever the leaders of this, the first rescue party were able to do, was through the help and energy of these lads. They carried loads, wielded shovels, and never complained though hungry, cold and tired.'

The C.M.S. Boys' High School at Bhagalpore, Bihar, is another example of activity closely related to community needs. In a year of famine, boys and members of staff carried on the daily distribution of grain to the starving; in an epidemic of cholera, bands of school boys were ready for first aid. When a new road was needed in the compound, the principal, staff, and boys from aristocratic Hindu families built it with their own hands. At the time of the Bihar earthquake, the school sent a relief party including the principal, members of staff and students.

A number of schools are working on the problem of communal relationship, not by talking about it but by affording opportunities for right relationships within the school. The annual common meal at the Wilson High School, Bombay, is elsewhere referred to. St. Columba's, Bombay, carries on an exchange of games and hospitality with a Hindu school in Baroda. At the time of the first visit from the Baroda team, the St. Columba's girls asked that the dining room partition between Brahmins and non-Brahmins might be taken down, 'as we want them to see that we do not keep caste here.' The girls of this same school cemented their pledge to hew down social barriers by arranging for a dinner of the whole school in the compound, and adopting a scheme for promoting Harijan girls to the position of house prefects for social service.

But it is in connection with small town and village life that the greatest contribution from schools can be expected. A school situated in a remote district town has thus formulated its creed for future service of the community: 'That the school be not only connected with the social, recreational and

agricultural activities of the town and of the surrounding district, but provide a home for them—a hall for meetings of all kinds, for *bhajan* parties, for drama, and for cinema, and rooms for hobbies, for library, for Boy Scouts, dispensary, co-operative store, etc., and that in order to prevent a break in the intellectual life of students after leaving school, continuation and adult schools be arranged.' The school at Pasumalai is already carrying out many forms of service to nearby villages. Senior students are helping with the removal of illiteracy. Within a year six villages have been surveyed by teachers and students with a view to intensive work. The school runs a day school and two night schools for adults and children of the untouchable classes. A high school boy writes the following description of the celebration of 'Education Week' in October, 1935.

'With much ecstacy, we, the students of High and Training Schools of Pasumalai celebrated Education Week. Education Week meant to us going to the neighbouring villages of Pasumalai and striving our best to help the adults to be interested in education, and to help the villagers to keep their houses and surroundings spick and span, rather than arranging public lectures within the premises of the school. All the students were divided into twenty groups. Each group, containing twenty to twenty-five students, had a teacher and pupil-teacher as leaders. Ten villages around Pasumalai were selected and one village for two groups. Each group visited a village on alternate days in the afternoon. On these four days our school was in session from 8.0 a.m. to 12.15 p.m. Before the commencement of the week, necessary instructions regarding the work were given by the headmasters and some teachers. We were well supplied with some small, valuable books on "Village Sanitation" and on some diseases such as plague, cholera, etc., to be sold cheaply to the literate villagers. We had also some adult education charts.

'When we entered the village we saw houses huddled together, surroundings swampy, streets filthy and dirt-pits even quite close to the houses. This unsanitary condition was very much increased by the cattle sheds within the compound. The poor people are victims of contagious diseases which visit the village periodically. Our sympathy was mainly with the dirty children that flocked around us. Instantly we took our implements and cleaned a large portion of the village amidst the derision of some villagers; persuaded the children to bathe daily and talked to the villagers about good health and sanitation. We imparted some instruction to the adults about the value of education and taught some Tamil words to those who were eager to learn, by means of adult education charts. Our boys taught some new games to the village school children. Such games, I am sure, will draw the attention of the children who are not going to school and thus will create a desire in them to go to school. Some

of the adults promised that they would try to attend the nearest night school whenever circumstances permitted them. Such valuable service we rendered in this glorious week for the betterment of village education.'

Vacation work during the long holidays is a project to be planned for by the school. A writer in the *Guardian*¹ points out the deplorable idleness and boredom in which the average Christian student or high school boy spends his vacation days. Girls are better off, for they have household duties, together with needle work and fancy work. But boys have nothing to do; few have learned to enjoy reading, and in many homes there is nothing of interest to read. The Daily Vacation Bible School gives opportunity for holiday service and also makes life interesting for the doer of it; in one year thirty-four girls from the Johnson School, Jubbulpore, took a share in these activities. The Dhamtari Academy is this year planning to give its older boys a brief course of instruction in the best methods of teaching illiterates to read, with the expectation that they will help in a holiday campaign. A few years ago the Christian High School, Jubbulpore, organized a holiday camp with first-hand study and experience of village life, for its Matric class boys. For girls, holiday activities are more difficult to organize, but there are always neighbours and neighbours' children. A group from one school make garments which are brought back to school and given to poor people. Any girl who cares to be of service can teach songs and games to little children, or tell Bible stories to a neighbour, or teach an illiterate, or help a girl to learn to sew or knit or crochet. The smallest service may be transfigured by the spirit of Christ shining through it.

VILLAGE SURVEYS

One of the quickest ways to enlist active interest in rural conditions is through an intensive study of one village. A number of schools have been experimenting with such studies. To get boys or girls into contact with actual village conditions and village folk means a vital interest greater than any that can be created by reading and study, which is at best absent treatment. Rev. W. M. Ryburn of Kharar has

¹ Dr. P. D. Devanandam, 'Summer Leisure Time Activities,' *The Guardian*, 9th April, 1931.

prepared a 'Discovery Chart'¹ for use by school boys and girls, dealing with the following topics:

- | | |
|-------------------------------|-------------------------|
| 1. The people of the village. | 7. Morals and religion. |
| 2. Physical conditions. | 8. History. |
| 3. Social conditions. | 9. Geography. |
| 4. Economic conditions. | 10. Animals. |
| 5. Education. | 11. Village Government. |
| 6. Health. | |

The following section on Economic Conditions shows the type of questions provided:

1. What different kinds of work do the village people do? Make a list of the different kinds.
Do some people do more than one kind of work? If so, what kinds of work?
What cottage industries are found in the village?
How many are employed in agriculture?
How many work their own land?
How many rent land?
How many work as day-labourers?
What are the average wages of a man, a woman, a child?
Is any attempt at consolidation of holdings being made?
What kind of land is found round the village?
What kind of crops are grown?
Draw a plan of the plots of land round the village. Number with the same number all the plots that belong to one person or family. Make a collection of the different kinds of crops.
2. Is much money spent on gambling?
Is much money spent on drink or opium?
Is much spent on extravagances such as weddings and jewellery?
Try to get definite amounts from two or three families.
3. What things do the villagers get from outside?
What things do the villagers sell outside?
What are their markets?
Do they have difficulty in finding markets?
4. Are there many beggars in the village?
How much are beggars supposed to make a month?

ACTIVITIES IN ORDINARY SCHOOLS

The question may arise as to the extent to which worthwhile activities are carried on in ordinary schools. During the course of the survey a great variety of such projects has been discussed. Apart from the more routine forms

¹ *Moga Journal*, April, 1936. See also *The New Light* (Y.M.C.A. Publishing House).

of organization, such as Scouts, Guides, Junior Red Cross, Dramatics, Sunday School work, etc., the following are a few instances selected out of many; Running a night school; carrying on a co-operative society; providing midday tiffin for poor pupils; entertaining Harijan children in the school compound; cleaning the streets of a village; making simple equipment for village schools; quieting crying babies and removing dogs from the Church service; running a Girl Guide Company in a Children's Remand Home; making a Christmas frieze for the primary section of the school; holding a 'Peace-Week' for better communal and race relations; helping villagers to sink a well; using kerosine and quinine for malaria-prevention; making hangings and cushions for the local Church: helping Hindu pilgrims at *melas*. One of the most interesting of all the activities reported is that of a middle school in the United Provinces whose pupils have treated one hundred and fifty-eight cases of snake-bite, of which only eight were lost. When we consider that this variety of enterprises represents only the small proportion of schools that have yet launched upon an activity programme, we realize what vast potential resources of service to the community the secondary schools of the country hold.

AN ACTIVITY SCHOOL

Among all the Christian high schools of India there is none that has a better right to this title than Ushagram, Asansol (M.E.). Moreover, it is activity rooted in the local environment and ministering directly to its most pressing needs. The following is an account of the life of this school as described by its principal:¹

'In order to make the experiment valid, it should be carried on in a situation which as nearly as possible approximates to the usual village situation. With the help of the pupils, both boys and girls, of an ordinary boarding school, we built a village of mud huts which the Indians named Ushagram, meaning Village of the Dawn. We all studied together to make these cottages healthful, sanitary, sun-, rain-, and fire-proof, well ventilated, protected from rats, snakes and thieves, convenient in kitchen and with potentialities for decoration. This was accomplished over a period of eleven years at a very slow

¹ F. G. Williams, *Ushagram*, Agricultural Missions Foundations, Inc., New York. Mimeograph Series, No. 57. [Condensed]

pace because we did it with our own labour. In these cottages boys and girls live in separate groups. Girls and boys do their own buying, budgeting, planning and cooking. They plan and care for flower and vegetable gardens about their cottages. They have installed in their cottage the same type of septic tank system that the missionary has in his own mud house—a tank designed to meet the needs of the village home, permanent and costing complete with bathroom fixtures only Rs. 26. Boys learn to make these installations, and all of us learn to keep our bathrooms as clean and odourless as any other part of the house. Girls who have lived in the Ushagram village are going to demand similar arrangements when they go into their own village homes.

‘A recent survey of the village nearest us shows that in the twenty homes constructed during the past five years there are sixty windows—only one home has none, and four homes have as many as six; five homes have septic tank sanitation; every home has a vegetable garden; two have flower gardens; one has a cement floor; twelve have more than one room and four have verandahs.

‘House construction is only one of the problems of health. Older girls in Ushagram are learning something of the problems of child and maternity care by working with the health visitor in the centre, and by accompanying her on visits to village homes where she gives advice and makes examinations. Last year she made more than 6,000 visits. Boys have made simple fly traps; they have made simple drinking water filters; they have cleaned bathing ponds; they have practised proper refuse disposal; they are learning the values of personal and community cleanliness. All this is done by actual participation and is always initiated by discussion in the social control groups. Any rules involving prohibitions in the interest of public health are made by the constituted control body.

‘I have always felt that the Indian form of self-government by the *panchayat*—that small group of venerated elders—is a splendid point from which to start. The potential opportunity for community service in and through the *panchayat* is very great, but it is seldom motivated to action. The democratically selected *panchayat* groups in the Ushagram village are continually discussing community problems and trying to find proper solutions. Sometimes these solutions take the form of laws involving compulsions; sometimes they take the form of voluntary action. If the group makes a law it must also evolve a method of carrying out the law successfully. Two years ago the boys’ section of the village had a very serious problem—there were not enough cottages. The *panchayat* was discussing the question. More boys wanted to come in from distant villages and there was no place for them to live among us. The older boys of the Government group felt that these boys should be allowed to come and enjoy the privileges of school. They decided to make it possible for ten boys to come. This meant the construction of two additional cottages. It meant hard work and organization for that work. Already these boys were working in the shops in the morning before school. They could have asked the authorities to relieve them from shop work until the new cottages were completed; but no, they

made the plan of using their play time in the afternoon following school for this work. They divided the entire village population, large and small, into six groups, each with a student leader to get them together and to supervise the work. Each group was to work one afternoon in the week on the project. This activity went on with vigour until after two months the walls of the two new cottages were finished and ready for the roof, with which the boys also helped. There might have been open rebellion had some outside authority suggested that plan, but since it was their own it was enthusiastically carried out.

Our little village has been perhaps most successful in its organization of co-operative buying and selling and credit. We have made a definite contribution to our better living. Beginning with a capital of twelve rupees as a small store to meet the school supply needs of the boys, the co-operative society after twelve years is now large and influential, operating a well-stocked general store as well as the banking branch, and in some cases marketing the products of the shops. Here people from our own, as well as other villages, buy their supplies at market rates. Shareholders are students, teachers and outsiders. Students are learning what co-operation means; they are learning the joy of saving; they are learning to evaluate interest rates; they are gaining actual experience in buying and selling and in banking.

However to me the Christian way of living gets its deepest satisfaction from service rendered to others in need. For the past four years during the long summer vacation from fifty to seventy senior boys and girls of the Ushagram schools have gone back into their home villages and organized schools for children who heretofore had no chance. Through the hot weather, under trees, on verandahs, in cow sheds, these students laboured with these village children, trying to give them a rudimentary start in the tools of learning. Senior girls who lived in Christian communities found no difficulty in getting groups together, but one of the girls lived in a Hindu village—hers was the only Christian family. Even the herd boys made fun of her attempt to start a school—could a girl teach them anything? The men of the village laughed at her. After trying for two weeks without success, she found on visiting a home one day that the wife and mother of the home was anxious to learn to sew. No woman in the village knew how to sew. This girl had her eyes open for some avenue of service. She said: "All right, I'll be here tomorrow with some materials and we shall begin. If any of your friends want to learn call them in." In a few days she had a group of fifteen women with whom she worked all summer, and who were very appreciative of her effort.

"Two years ago, at the end of the summer session, four of these village groups of children refused to allow their student teachers to give them up. One of the groups was sixty miles from Ushagram and there wasn't much to be done. The boy tried to get an American Mission nearby to take over the school, but they had no funds for a teacher and refused. Finally, in desperation he appealed to his older brother who was at home and he continued the teaching in addition

to his regular work. The other schools were within two to four miles of Ushagram and these high school students continued teaching the village groups in out-of-school hours, usually after school in the evenings.

‘I was walking across the dry rice fields one afternoon with one of these boys, going with him to his village to see his school group. “You know, Sir,” he said, “I am the only one of our caste group ever to go to high school. We have no land, we live in the rocky part of the village where we cannot even have gardens; we are not allowed to take water from certain wells; but, when we can read and write it is going to be changed. Now we have to put our thumb prints on what we do not know, but when we can read and write we shall command the respect of our Brahmin superiors.” A truism surely, for this outcaste boy is now coaching privately the son of a leading Brahmin of his village and receiving one meal of food a day in return. A little later as I stood with him facing that semicircle of twenty-five little naked urchins of his own caste, each sitting on a torn piece of cement bag, and watched each stand in his turn and read from his little story book—stories of child experiences printed in our school press—and as I saw the glow of pride on the faces of the admiring parents who crowded around us, I felt that it was not all in vain.’

CHAPTER VIII

EVANGELISM THROUGH EDUCATION

OF late years there has been in some quarters a tendency to weigh the relative values of education through Christian schools and of the direct evangelistic efforts of the Christian Church. At least one of the great British missionary societies has made an extended study of this subject. This comparison is in one way harmful, in another helpful. It is harmful in so far as it tends to put asunder what God has joined together—to set in opposite camps two expressions of the Gospel which are essentially one; it is helpful wherever it sets schools to a thoughtful consideration of how far they are realizing their fundamental aim, for thoroughly Christian education *is* evangelism in action. ‘We believe today that education and evangelism are not contrasted methods. Both are needed for the full expression of the Good News. It is a narrowed evangelism which limits this to a verbal proclamation, for the whole of the Gospel to be comprehended must be seen in action, wrought out in the stuff of life as example by the preacher and also in practice by those to whom the preacher is sent. Herein lies the great opportunity for the school, particularly for the residential school, where precept and practice can both play their part in the everyday life of teacher and taught. . . . “Our higher education is an integral part of our whole evangelistic programme and the organ of that intellectual and spiritual insight without which the Christian movement would have to grope its way.”’¹

But if evangelism is to permeate education, the medium itself must be of the best. In general the day is past when schools are thought of as a bait by means of which unwary children may be dragged into Scripture classes; only in a few exceptional cases is this attitude found; yet this type of

¹ Miss E. Rivett, ‘Evangelism in Relation to High School Education,’ *N.C.C. Review*, July, 1935.

thinking remains in a negative and sloppy form in the attitude that rests satisfied with second and third rate schools that are not ashamed to call themselves Christian, forgetting that poor education cannot become the transmitting agency for good evangelism.

OPPORTUNITIES FOR EVANGELISM WITHIN THE SCHOOL

When considering the school in relation to the evangelistic motive, we must look at it from two different angles, first as a field for evangelistic endeavour, and second as itself an evangelistic agency.

As a 'field,' what other is there that can compare with it? Where else can the teller of glad tidings find an audience so permanent? In the hospital, the patient is here today, gone tomorrow; the touring missionary may visit each of his village congregations once a month or once a year; the street preacher has an audience that halts and listens and passes on. It is the school that provides the permanent congregation—continuity of attendance for five days a week, for a year or two or ten years. It is an audience, too, that is at a formative age, childhood and adolescence, when the power of the ideal grips, and when the capacity for wonder and reverence is at its height. And this is set in India with its reverence for the teacher, with its traditional relation between *guru* and *sisya*. There are teachers who have this supreme quality of the *guru*, because of whom, as Dr. Hogg says, pupils find it 'easier to go on believing in God because they have believed in a man.'¹ Writing of the same opportunity among college students, the principal of Serampore College says, 'We need continually to keep before us the old Indian ideal of the relationship between the *guru* and his *chela*—which after all is parallel with that between Jesus and His disciples in the Gospel. Some men have remarkable powers of casting their influence over a wide circle of students, and we have some notable examples of such Christian educationists in India. But those who have not such powers, provided they do not allow themselves to be overwhelmed by the sense of numbers around them whom they cannot reach, have their great opportunity with the smaller number with whom they do come into actual touch.

¹ Dr. A. G. Hogg, *International Review of Missions*, Jan., 1934.

In this respect conditions in the East seem to me to be in advance of those in the West. Broadly speaking there is in India less of a gulf between teacher and taught and possibilities of real intimacy are quite as great if not greater. Then what an opportunity the teacher has!'¹ If such contacts are not effective, is the fault not found in us the teachers, rather than in the situation?

If these are the opportunities for evangelism, what are the particular means through which the opportunity may be laid hold of? First of all, come the Scripture class and the worship service, each of which is treated in a separate chapter; these are undoubtedly the most obvious and the most direct. But there are other means whose importance is not always realized. Among them is the teaching of secular subjects. As has been wisely said there is no such thing as Christian mathematics as distinguished from secular; but there is a Christian way of teaching mathematics. In the teaching of all subjects there are included what one school of psychologists calls 'concomitant learnings'—likes and dislikes, habits, attitudes toward life; it is in the formation of these basic characteristics that the Christian teacher has the chance to function, whether in the teaching of Scripture or of mathematics. 'Facts, of course, are facts, whoever may be responsible for seeing that they are learned; but it makes all the difference in the world what interpretation is put upon them: whether, for example, History is to be taught by one who, through the whole complicated story of mankind, with its constant regressions to the lower, easier paths of selfishness, can yet see the broad purpose of God at work; or whether, again, Geography is to be taught in the belief that human nature can be so changed by the power of Jesus Christ, as to solve those harassing problems of economics and politics, which will inevitably arise in the course of the lessons.'² Still more will this contrast arise in the teaching of science, which will leave either the impression of a mechanistic world in which the soul is imprisoned if there be a soul; or of an expanding

¹ Rev. G. H. C. Angus, 'Relation of Higher Education to Evangelism,' *N.C.C. Review*, May, 1931.

² H. Danby, *Why 'Christian' Schools?* Near East Christian Council.

universe which is a garment for the Divine Spirit, leading to that 'wonder which is the beginning of all knowledge,' to awe and reverence. To teach Scripture and science in such a way that they confirm rather than contradict each other, and send boys and girls out into the world with the seed of a rational, thoughtful faith germinating within them is a supreme opportunity of the Christian theist. 'Everything that we think and learn has some effect on our relationship with our Heavenly Father.'

Another vital opportunity comes through the fellowship of a shared life, and it is here that we find the reason for insistence upon small teaching sections and residential schools. It is when Christian masters and boys do things together that the religious life is found not in theory but in fact. To quote again from Mr. Angus, one has teachers and pupils 'under all sorts of conditions—in the class room and at services, at meetings both religious and social, at games, in private conversation, sometimes too at meals and on holidays—day after day.' But for personal influence to be effective there must be opportunity for these contacts to take place—hence again, the residential school. In the average boys' school seen in the course of this survey, with sections filled to capacity, and then a few more added by way of 'exemption,' the index of personal acquaintance between master and class is indicated by the fact that pupils are continually addressed as 'you' or 'next' or even 'number twenty-six.' How far can the astronomer proceed who has not learned the name of a star, or the botanist who cannot name a species, or the musician who fails to distinguish one composer from another? What of the teacher to whom pupils are only units in a section? At the opposite pole, there comes to mind a residential school in Travancore, new, poor, lacking almost everything considered essential in buildings and equipment, but with a group of Christian masters united in what Dr. Hogg calls 'a big-souled fellowship composed of ordinary personalities developed to their maximum by facing, in intimate comradeship, the challenge of a great undertaking,' and including in that undertaking the boys for whom and with whom it is undertaken. Such a shared life is evangelism at its highest.

In the case of non-Christian pupils, particularly those

who do not go on to college, one omission of effort is evident in most schools. When the boy or girl leaves school, relationships are commonly allowed to lapse, and the good seed sprouting perhaps in good ground withers away for lack of cultivation. Here again, over-large numbers, and over-worked staff make any sort of follow-up work difficult. Old boys' and old girls' associations are of some help, but meetings are all too infrequent. The London Mission Boys' High School, Bangalore, has had on its staff for some years a missionary who together with half-time teaching in the school has as his special service the making and keeping of personal contacts in the homes of present pupils, but particularly of old boys of the school.

A question which must be faced concerns the extent and manner in which the claims of Christ will be urged upon non-Christian pupils. Here we find two differing schools of thought. In the same issue of the *N.C.C. Review* (July, 1935) these two points of view are clearly expressed by two writers.¹ Miss Rivett writes: 'In his visitation of our district lately an interested questioner enquired whether we ever asked children definitely if they desired to become Christians. Some of us would feel that in the case of children who are still dependent upon their parents, to encourage baptism and an almost inevitable break with their home and relations, would not be the wise way to proceed. The question is implicit in the standards of action daily expected in the class room, and the daily claiming of the help of the Father which Jesus Christ Himself received to meet the day's needs. Mr. Gandhi said to us years ago, "Show us the Christ and He will make His own demands." It is ours to show our children not merely the Christ of Galilee, but through Him the Father, whose power is available now in the life of His followers as it was to Himself.' 'Educationist' wants a more direct and definite type of appeal. He says, 'If the teacher teaches with this one thing in mind that he will challenge his students, as an entire group first, and then as individuals, to commit their lives into the keeping of the Lord of Life; if he is known to all as earnestly desiring that his students become members

¹ op. cit., Miss E. Rivett. 'An Open Letter to the Board of Christian Higher Education,' *Educationist*.

of the church; and followers of the Lord Jesus Christ; if he constantly speaks to his students about this thing, invites them to his home to consider it, follows them up into later life to remind them of their resolve, and prays for them individually and with passion that they may come to Christ, then his teaching is evangelistic. If his students become Christians then his teaching is effectually evangelistic.' In these quotations we have effective presentations of two distinct methods of evangelism. In each we can see a sincere and devoted effort to make Christ known. Which of these can be successfully adopted depends largely on the background and temperament of the Christian teacher in question; David still finds it unwise to put on Saul's armour. What matters is not so much the method as the deep desire to make Christ known both in word and in life, and the love and the prayer for individual pupils that make such desire fruitful.

In the matter of school evangelism there is a danger lest we think too exclusively in the terms of non-Christian pupils, taking it for granted that those born in the Christian community have also been born into the Kingdom of God. In all our schools there are many who are still only 'name Christians,' as the Tamil idiom expresses it. Mr. Angus says, 'On my first arrival in India it took me a considerable time to realize that not all "Christian" students were enthusiastic in their faith, but were very like their fellows in a western college. Some have had a very real Christian experience; others have received their faith from their parents, and for them it is far more hereditary than a personal conviction; while others again are frankly bored and uninterested in religion. For some then a complete conversion or turning about is necessary, and for others a constant development and growth in Christian life and experience.' This whole statement in regard to college students applies with equal force to boys and girls of high school age. We need to be constantly reminded of the recurring need for winning to the Christian faith and the Christian life the boys and girls born in the Christian community. In a study group at a conference of the S.C.M. a student expressed the wish that he had been born a Hindu with a chance of 'conversion,' because his inherited Christian experience meant so little to him. It has been said that the Church's task has to be done

over again with each generation. Only such schools as are doing this are measuring up to the call of evangelism.

Christian students of adolescent years should be faced with making their decision as to becoming full members of the Church. In a large proportion of schools something is being done in regard to this, and a class is held annually for those preparing for Church Membership or Confirmation. In some cases this class is taught by a member of the staff, in others by the local pastor. In a few schools a closer relation with the Church is cultivated by inviting the pastor to come periodically to the school to lead prayers, or to teach a class in Scripture. Where the pastor's preaching and the school teaching reinforce each other both are greatly strengthened; in some cases unfortunately the opposite is true.

EVANGELISM AS THE CONVERSION OF SOCIETY

Everything that has been written up to this point has dealt with evangelism as an appeal for an individual change of heart. That is essential, but not enough. The school must be regarded as a centre of community life, a little frontier of the Kingdom of God, a 'beloved community.' It is a laboratory in which staff and pupils carry out together their experiments in Christian living. This community cannot exist in a vacuum; it succeeds to the extent to which it connects itself with the problems of the immediate locality and enlarges its interests to comprise the nation and the world. Its pupils should leave school with Christian attitudes formed toward such questions as the removal of untouchability, of illiteracy, and caste distinctions, rural uplift, temperance, integrity in public life, hygienic habits of group living, debt, relations between men and women, and a host of other problems. These attitudes will be formed not by a course of 'moral instruction' but largely as by-products of the Scripture class, the debating society, teaching in history and civics, occasional lectures, but most of all through 'catching' the attitudes of members of staff, through the general atmosphere of the school, and through such projects as are suggested in the chapter on Activity and Environment. The formation of all such habits and attitudes is a part of the larger evangelism.

THE SCHOOL AS AN INSTRUMENT OF EVANGELISM

The second problem emerges from the first: how far shall the school, itself permeated with the spirit of evangelism, act as the agency of such evangelism to the world without? Probably the second may be expected to grow in direct proportion to the first. Christian members of staff are also members of the Christian Church, and as such have a real obligation to help in the Church in voluntary activities. Teachers who give their time to a residential school find it a twenty-four hour task; but if the desire for evangelism is present, ways and means will be found for carrying it out—a share in the special 'Week of Witness'; a week-end or holiday tour with older pupils among surrounding villages; the giving of lantern lectures; the adoption of a nearby village for weekly visits—these are all possible methods of work not prohibited by a full time-table.

What part should be taken in these activities by Christian pupils is a matter on which there are two opinions. Some feel that older Christian pupils should be encouraged while in school to bear their part in preaching the message of Christ, saying quite truly that unless such interests and habits are acquired during school days there is a danger that they may never be formed at all. Others point out the danger of encouraging young and immature Christians to present truths which they themselves may not have experienced, and which from their lips may be nothing more than cant phrases memorized and repeated. This danger is undoubtedly a real one. There is, however, a *via media* which is not impossible. School boys may express their interest in evangelism in a number of ways aside from preaching. They can accompany members of the staff or a group from the Church and can give real help in the singing of *bhajans* and the playing of musical instruments. They can prepare religious dramas and present them to village audiences. They can carry on Sunday school classes for the children of school servants and in nearby *mohallas*, and during the holidays can tell Bible stories and teach *bhajans* in their own streets or villages. All these activities can be made genuine means of spreading the message of Christ without cant or hypocrisy, if the spirit and desire are present. Girls' activities will necessarily be

more restricted than those of boys', yet most of those mentioned above can be managed in connection with senior teachers, Bible-women or missionaries. And for both girls and boys there is the daily chance of witness through word and shared activities and quality of life before fellow-pupils. The opinion expressed about evangelistic opportunities for Christian pupils in Palestine is just as true for India: 'There can be no hard and fast rules about this. Pupils must be expected to witness according to their own natures. Some will naturally speak of their experiences, others, with no less real experience, but with more reticent natures, may be encouraged to feel that though they cannot do much in word they can by the quality of their ordinary lives give an effective witness to the abiding joy and interest of a life of Christian discipleship.'¹

The attitude toward non-Christians which we wish our pupils to grow into is a matter of very great importance. There is the danger on the one hand of zeal without knowledge—of an intolerance amounting to bigotry, of a superiority complex which looks with contempt upon religions not its own. The writer remembers visiting an otherwise good boys' school a number of years ago where Christian boys were encouraged in throwing stones at a small animistic shrine on the edge of the compound, to show their scorn of idol worship and superstition. Probably all of us who have been teachers of mixed Scripture classes have had experience of unexpected expressions of scorn and contempt from Christian pupils and of the unfortunate effect of such expressions upon the non-Christians present, for whatever may have happened in the past, such words are not tolerated at the present day. On the other hand, there is the opposite danger that Christian pupils will fall into communal ways of thinking, regarding each religion as a water-tight compartment, wholly suitable for those who happen to be within it, and quoting the popular slogan that all religions are at bottom the same and all roads lead to the same goal. Recently a principal was amazed to hear one of her high school girls remark of a non-Christian, 'No, I never thought of wishing or praying that she might become a Christian; she was born a Hindu, so

¹ *Why 'Christian' Schools?* p. 94

of course that is her religion.' To the Christian teacher is committed the extremely difficult task of helping to create an attitude that combines tolerance with conviction; that respects the good in every religion, yet yearns to share the Best which they have experienced through life in Jesus Christ. Where that attitude is formed among staff and pupils, there evangelism will prevail.

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PART III
SPECIAL ASPECTS OF EDUCATION

CHAPTER IX

BIAS IN EDUCATION

ONE of the greatest faults to be found in Indian secondary education is its book-centredness—its pre-occupation with words, which are but the symbols of things, rather than with the things themselves. Or, to change the indictment from the negative to the positive form, we may say that education in India needs to transfer much of its attention from symbols to reality, from passivity to activity. This is rendered difficult by the fixed nature of the high school curriculum as prescribed by Government, which is the despair of any teacher with a flair for experimentation. Most Provinces in India, however, give some loop-hole in the way of optionals and of 'bias' courses—commercial, pre-vocational or agricultural. But in some cases even these courses are badly limited by curricula requirements; for example, in certain sections, such as Madras, the carpentry course is so formal, and so standardized according to out-moded methods of teaching, that it creates little, if any, interest in the pupil, and its whole value is seriously lessened. However, in India as a whole interest in varied types of education is undoubtedly on the increase. If the plan for reorganization now before the Government of the United Provinces is accepted, in that area there will be an opportunity not merely to offer optionals of vocational value within the course of a given school, but even to create high schools of varying types—one leading to the University, one agricultural, etc.

At the present time, there are considerable differences to be found among the various Provinces and Indian States. Among all those visited in the course of this survey, Travancore seems to be book- and examination-centred to a degree unequalled elsewhere. No forms of handwork or pre-vocational training appear as a part of the curriculum, except in girls' schools where they have been added entirely on the initiative of the management. To quote the Education

Reforms Committee, 'It is remarkable that while over all the rest of India, handicraft at school has been encouraged, in Travancore the tendency of education has been to divorce children from handicraft or manual occupation.'¹ Practically all other sections of India have at least a few schools that are carrying on some attempt at forms of manual education.

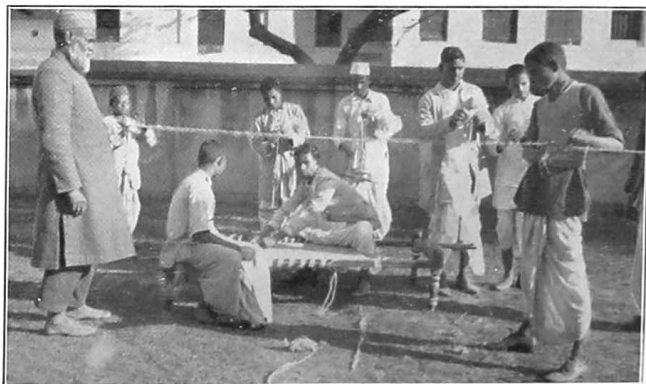
Here a clear distinction must be drawn between vocational and pre-vocational education. Vocational training is found in separate technical or agricultural schools; its aim is to prepare boys and girls to enter upon the earning of a livelihood; its place is not in the ordinary high school. Pre-vocational training, on the other hand, attempts to give a general foundation of appreciation and manual dexterity, to develop attitudes and aptitudes. As to the need for it, the Travancore report may again be quoted: 'Manual training, unrelated to vocational education, should, in our opinion, be found in every school in the State. We consider that not merely is general education defective without manual training, but that the unwillingness of the modern educated boy to use his hands is partly to be accounted for by the fact that he goes completely through his schooling without acquiring any manual dexterity other than to wield his pen.'² Among the aims of pre-vocational courses we may place first the simultaneous training of hand and brain which is now considered necessary for a balanced and complete education. Closely allied with this is an understanding of the dignity of manual labour, together with respect and sympathy for those who perform it. These results cannot be expected to arise automatically from the course, but will depend largely upon the attitudes of those who teach the course, and of other members of the staff. The growth of such attitudes among Christian boys and girls is an essential part of the Christian life; for its inspiration we look back to the training of our Lord in the carpenter's shop at Nazareth and to His respect for every person however humble, and for every form of service, however lowly. Another aim is provision of a foundation for hobbies, and worthy forms for the employment of leisure. These aims apply to boys and girls of all grades of society; but for those

¹ *Report of Travancore Education Reforms Committee*, p. 166.

² *ibid.*, p. 191.



SPINNING AND CARPET MAKING CLASSES
Jey Narayan School, Benares



ROPE MAKING AND COT WEAVING CLASSES
Jey Narayan School, Benares

who will not go on to the university or take up a profession, there is the added opportunity of trying out a pupil's ability in two or more handicrafts as a basis for the choice of a future trade. For this purpose a number of schools give short exploratory courses in successive years in several alternative crafts, such as tailoring, carpentry, or ironwork.

PRE-VOCATIONAL COURSES

In practice, we frequently find the same school offering courses in agriculture and in indoor industries; as a matter of convenience in this report we shall deal with the two problems separately.

This survey has brought to light an amazing number of industries now being taught in various high schools for boys. In some schools they are taught only in middle classes; in others they are continued in the senior years. All the industries in the following list have been seen in actual operation:

Basketry	Notebook making
Blacksmithing	Photography
Bookbinding and	Pottery
Repairing	Printing
Cane work	Rope-making
Cardboard work	Rug-making
Carpentry	Soap-making
Coffin-making	Spinning
Envelope-making	String work
Fret-work	Tailoring
Hosiery	Toy-making
Ink manufacture	Weaving
Mat weaving	Wood-block printing
Metal engraving	

The choice of a pre-vocational course for a given school should be guided largely by local situations, such as the availability of inexpensive raw material, and the industries native to the region. The Basel Mission School at Badagara, Malabar, gives a course in cane-work, because rattan is locally available and cheap, and the finished product easy to dispose of; the C.M.S. School at Srinagar, Kashmir, offers willow basketry for a similar reason. In some areas boys take naturally to weaving, because it is a local industry with which they are familiar. When a school serves boys from a rural community, courses should be connected with industries

useful in the village, such as practical carpentry, including the repair of houses and agricultural implements. A boy who becomes 'handy' around the house can do much to improve the standard of home and farm life. Simple blacksmithing has a like value. Prof. E. C. Bhattu of Ewing Christian College, Allahabad, has been carrying out a detailed survey of industries belonging to the rural areas of the United Provinces, having in mind the economic need of village Christians.¹ In this he has listed nineteen rural occupations common to this area. In each Province it would be useful to carry on a similar study as to pre-vocational courses suited to the high schools of that region, having in mind schools of the urban and of the rural type, leisure occupations for the well-to-do, inexpensive hobbies for the poor, and exploratory courses leading to vocational studies.

Cost to the school is another matter for consideration, and also disposal of the finished product. When a government grant is available, the first problem is solved, and remunerative sales need not be depended upon. It is not easy to make a school industry remunerative—in the words of the Scottish school inspector, it is generally true that 'When the lad is learning he is not earning, and when he is earning he is not learning.' To this a few exceptions have been found; one of the C.M.S. schools in the Tinnevely area by binding and selling its own notebooks, adds a tidy sum of about Rs. 200 to its annual income. In the M.E. School at Hyderabad, Christian boys in the carpentry class make and store away coffins of various sizes and in this way earn money toward their own fees and board. The schools at Badagara and Srinagar seem to have a good market for their basketry. Some carpentry departments sell their products to the boys at auction; others give the article to the maker, making only a nominal charge for material. The Jey Narayan School, at Benares, sells its products through a shop on the borders of the school premises overlooking a public street. It is important that boys should see that their productions are put to some real use either by themselves or

¹ E. C. Bhattu, M.A., 'Economic Conditions of the Village Christians in the United Provinces,' *National Christian Council Review*, Dec., 1935, Jan. and Feb., 1936.

others; nothing is more likely to quench enthusiasm than the sight of a storeroom full of the unused products of a school work-shop.

In the United School at Delhi, the carpentry course has centred upon the needs of poorer-class urban homes. Boys have made kitchen utensils, stools, babies' cradles and other articles of common use, which they have later been allowed to take to their homes. The American Mission School in Ahmednagar has based its carpentry on the project principle, each boy being allowed, under expert guidance, to choose the toy or household article he wishes to plan, make and own. The result is a shop frequented outside of school hours. On the other hand, a purely technical course, suited to the needs of boys who will earn their living by carpentry, and centred upon perfection in technique awakens no enthusiasm in the ordinary high school student.

The Jey Narayan High School, Benares, is worthy of a separate description of its accomplishments. Mr. P. Russell, the Indian principal, and a group of his teachers felt the need for getting the school out of its book-centred routine and decided upon pre-vocational courses as the method of doing this. The principal and this sympathetic group of teachers, served their own apprenticeship during the summer holidays of 1934, and launched the new course at the reopening of school. One fairly long period per week was set aside for training in handicrafts throughout most of the classes in the school, and practically every member of the staff, in addition to his usual subjects, assumed responsibility for the teaching of one handicraft. It was an unusual and inspiring sight to see the Persian munshi conducting with dignity and efficiency a weekly class in tailoring, and to find other teachers assuming equally unconventional rôles. Among the crafts represented in that one school were spinning, handloom weaving, making hosiery with handpower knitting machines, envelope-making, bookbinding and repairing, making cords of sun-hemp, rug-making, tailoring and carpentry.

Several other schools deserve mention for their experiments in particular handicrafts. Wesley High School, Secunderabad, has developed cardboard work to a high standard of efficiency, the products of the boys' hands being of real artistic merit. Bishnupur, Bengal, has installed a potter's

wheel, and boys are having practice in this purely indigenous and highly artistic industry, which is suitable to any part of India that produces clay of good quality. Ushagram, Asansol, runs a printing press in which the boys themselves print the monthly school magazine and also a Bengali paper.

AGRICULTURAL BIAS SCHOOLS

Progress in this type of education is encouraging among middle and so-called community schools; when we come to the high school grade the number of schools that have launched forth upon this programme is discouragingly small. A number carry on school gardens—by which are meant gardens cultivated by the boys, not those cared for by a *mali*—and several have gardening as an activity for Christian students in the hostel, all of which is good as far as it goes. At Tindivanam, Madras Presidency, a very fine vegetable garden is kept by the boys under the supervision of a master with agricultural training, and the products of the garden improve the diet in the hostel. At Kaerabani, Santal Parganas, boys keep individual garden plots, and each boy cooks his own vegetables when ready and adds them to his food for the day—a rather individualistic but efficient method of stimulating activity. At Ushagram, Asansol, gardening and field work are included among the varied activities of that highly developed school community. The C.M.S. High School at Bhagalpur, Bihar, is unique as an urban school that has specialized on flower gardens, and during the cold weather the school compound is a place of beauty. Prizes are offered for home gardens as well as for those at school, and as a result the town has become interested, and an annual flower show has been organized.

But schools that centre their work upon agriculture and offer that subject as an optional for matriculation are still very few. Among those discovered are the following: In the Punjab, the Christian High School (N.Z. Mission) at Kharar, District Ambala; in the Central Provinces, Dhamtari Christian Academy (Mennonite); in the Madras Presidency, the American Mission High School, at Pasumalai, near Madura, the American Baptist School, at Nellore, in the Andhra area, and most recently, the L.M.S. School at Gooty. Among all of these Pasumalai is the most successful and highly deve-



VEGETABLE STALL OF THE FOURTH FORM FROM THE SCHOOL FARM
Christian High School, Kharar. Behind is a room built by the third class boys as a project and used for storing farm produce, etc.



TEACHING THE CARE OF PLANTS
Pasumalai High School

loped. It teaches gardening, field work, animal husbandry and poultry raising. The extensive farm is self-supporting except for the salary of the agricultural members of the staff. Pasumalai has passed the stage when it was necessary to convert parents to its agricultural and industrial programme; success in this line has doubtless been made easier by the fact that many of its pupils come from land-owning castes, whose members rejoice to see their sons learn up-to-date methods in farming to be employed on the home acres. Agriculture is a popular optional for Matriculation, and it was an unusual and cheering experience to see a member of the Matric class cheerfully following the plough, and to be told with considerable pride by a member of the secondary training class that he was earning his fees by work in the poultry department. The spirit of self-help and independence pervades this school.

At Kharar, Dhamtari and Gooty the experiment is much more recent and has not yet reached the degree of achievement seen in Pasumalai. At Kharar it is well under way, is following up the agricultural course approved by the Punjab Education Department, and is accompanied by a highly vernacularized curriculum approved by the Department. In Gooty, though adjacent land is yet to be acquired, already hostel students carry on the regular work of the farm-sowing, transplanting, binding, irrigating, caring for pigs, poultry, etc. The optional agriculture students do more specialized work on two mornings or afternoons a week. 'It is hoped to provide vernacular textbooks in agriculture from the new school year, and thus to give all students more detailed study of agricultural problems. The school aims at training the sons of well-to-do farmers for their life work in the villages, and also at raising up Christian leaders and teachers who will have a practical knowledge of agriculture.' At Dhamtari also the experiment is full of promise.

At Nellore the school farm is run on excellent lines and includes poultry-raising and animal-husbandry as well as gardening and field work. Here the agricultural and vocational side is limited to members of the Christian hostel, who unfortunately come from non-land-owning castes. The fact that land is not available lessens the benefit of the school experience, as there is no direct outlet for the training. On

the other hand, no one who has seen the school can doubt its benefits. The boys are unusually well-developed and healthy looking, and in matches carry everything before them. They are cleanly dressed, upstanding and polite; their education evidently produces Manliness and self-respect. The Matric course in agriculture which has been dropped for a few years, is again to be offered from July, 1936.

There is a real need for more schools of these types in small towns and rural districts, particularly as a means of training for Christian boys from mass movement areas. As has been well said by the principal of such a school, a truly Christian education which seeks not only to impart knowledge but also to foster a particular quality of living, 'cannot ignore the fundamental elements in human society—health, industry, citizenship and recreation.' The sort of course through which a given school will seek to impart this more abundant life must be decided only after careful study of the local situation. In general, it will offer agriculture only to those who own land or have some hope of acquiring it. For others, such as the sweeper caste of the U.P., some such study as Mr. Bhatti's will need to be made and applied with great care. In all cases the courses offered ought to bear some direct relation to the environment and to the interests and normal activities of the boys' own homes and villages.

COURSES IN GIRLS' SCHOOLS

For girls, practical courses should centre upon the general subject of Home Science, including under that head such special subjects as food values, cooking, bazaar accounting, home sanitation, house decoration, needlework, laundry work, home nursing and first aid, gardening, and care of poultry. A few of the other pre-vocational courses listed earlier in the chapter are suitable, such as soap-making, string and cardboard work, spinning and weaving. In general those which have the closest connection with the health, comfort and beauty of the home have first claim upon the school curriculum. No one school will be able to offer all these possibilities; each will choose with the locality in mind and the needs of the class of girls who form the majority of the school.

How these courses should be presented will also depend

upon local circumstances. In some Provinces, Home Science is offered as an optional for the Matriculation or School Leaving examination, but unfortunately even in such cases it does not lead to courses in the university; its choice as an optional will therefore be confined to girls who do not expect to go to college. It is to be hoped that before many years, in all women's colleges, there will be intermediate and degree courses in this subject, including work in Household Physics and Chemistry, Physiology and Nutrition. Mention should here be made of the Lady Irwin Science College, in Delhi, which is preparing teachers for these courses in high schools. In Poona the Women's University has specialized in this subject for years, but because of lack of affiliation with the Bombay University has failed to attract more than a small number of students.

For the present, while emphasizing Home Science as an optional for Matriculation just so far as possible, most schools will need to develop it as a required school subject in both middle and high sections. If taught for two periods a week through middle school and through part of the high school years, most of its important phases can be covered. The essential thing is that the course should be founded upon practice rather than theory. No amount of study *about* food values, balanced meals, and vitamins will take the place of actual meal preparation; no writing of essays upon the evil of debt will have the effect of actual budgeting, expenditure, and balancing of accounts. Every hostel should be the laboratory for the Home Science Department of the school.

Needlework is fortunately a required subject for girls in all parts of India, and minimum requirements are laid down by the department, which usually include the cutting and making and repairing of ordinary garments for men, women and children, together with various forms of fancy work, such as crocheting, knitting, embroidery and drawn-thread work; the latter are important in providing a basis for hobbies and leisure occupations. The worth of these forms of needlework depends largely upon the measure in which they are really beautiful; too often they are done in crude, ill-contrasting colours, neither Indian nor European but a hybrid mixture of the two. There is room for the utilization of indigenous stitches as is done in the Marathi country; and

of Indian *motifs*, as is done so well at the United Missionary High School in Calcutta. Needlework needs to be closely connected with the art of the school.

Here it may be of use to mention a few girls' high schools that are specializing in various phases of Home Science. Queen Mary's, Bombay, has a room set apart for this subject, and presents it in a considerably Europeanized form suitable for the Parsee girls who form its largest group. Being a day school this work is all a part of the school course; in many residential schools, the practical work of the course is connected with the life of the hostel.

Hostels on the cottage system are in use at the Sherman Memorial High School, Chittoor, Madras Presidency. At Chittoor for a period of twelve years girls in the high school classes have had full charge of the purchase of food for the hostel, including budgeting, accounting and the handling of real money. One girl from each cottage serves as house-keeper for a month, providing for a group of from twenty-five to thirty girls. There are certain minimum requirements as to the supply of food values, but considerable liberty in their adjustment. At Ushagram the cottages are much smaller, and conditions approximate to those of an ordinary family. At Capron Hall, Madura, where hostels are on the old system, girls live in turn in a separate house, as they do also at Ahmednagar, and each group has a chance of a fortnight or a month at the experience of self-management.

The English Methodist Girls' School at Royapettah, Madras, has laundry work as one of its domestic specialities; here girls do all the washing and ironing of their own clothing. Ushagram emphasizes soap-making, and rural sanitation. Chittoor has a school hospital with a resident nurse, and gives girls practice in bed-making, simple invalid cookery, bandaging, the giving of sponge-baths and the treatment of simple ailments; girls also assist at the local Baby Welfare Centre. At Northwick, Madras, as is mentioned in the chapter on Health, a teacher with special training enrolls volunteers to care for sick girls, and arouses great enthusiasm over this form of service. The Nicholson Girls' School at Tiruvella, Travancore, has a manager who is also a trained nurse, and girls in that school are given special opportunities for learning to care for the sick.

The American Mission School at Ahmednagar has carried out a project in decorating and furnishing several rooms as a model home. In most schools, out-of-door activities usually take the form of flower and vegetable gardens. Except in the most crowded urban quarters, there is usually some small piece of ground available; how to make use of it is one of the most useful lessons that a school girl can learn. The raising of papaya trees, tomatoes and greens will mean a real improvement in the family diet; and a small flower garden adds to the interest and beauty of family life. Poultry raising is another desirable occupation which few schools have as yet undertaken.

Mention must here be made of the successful experiment undertaken by the Christava Mahilalaya, at Alwaye, Travancore. It conducts a special class which offers a two years' course based on Home Science, for girls not appearing for the School Leaving Certificate examination. Most of the subjects just referred to are included in this course. In 1935, ten girls were enrolled.

Whether included in the general curriculum or in a special course, whether developed in connection with the hostel or as a part of the Girl Guide programme, practical interests centering upon Home Science have real value in preparing girls to become intelligent home-makers, as well as in providing wholesome occupation and interests for leisure hours.

CHAPTER X

TENDENCIES IN GIRLS' EDUCATION

CONSIDERING boys' and girls' education as a whole, it must be admitted that girls' schools enjoy a number of very considerable advantages. Just because of the limited number of girls sent up for higher education, the temptation to crowded sections and mass production has been avoided in most institutions, and along with this and because of it, girls' school budgets have been provided for without undue reliance upon fees as a principal source of income. Another advantage is seen in the character of the staff. Most girls' schools include a large proportion of devoted women teachers, Indian and Western, who live in or near the school and give their entire time to its needs and development. The criticism is sometimes made that too large a proportion of unmarried women on the staff tends to produce a restricted and at times even an abnormal view of life. There may be some truth in this contention; but such over-emphasis may be compensated for by the presence of one or two married women and one or two men on the staff; the benefits of the employment of unmarried women are seen in the attention to detail, the care for health and hygiene, the personal contact and the high attainments in cultural and spiritual values which characterize many schools for girls.

CURRICULUM

On the other hand, the education of girls suffers from a few marked disadvantages. First among these must be placed the fact that courses of study are planned for boys, and that girls are expected to make the best of them. Such courses as Chemistry and Physics deal almost wholly with theoretical and abstract phases of these subjects which give a foundation for advanced work in the university; for girls preparing for marriage or for teaching there is need for alternative courses emphasizing the connection of these subjects with Home

Science. The same is to be said of courses in Physiology and Hygiene. Home Science, while it is given lip-service in most courses of study, occupies a pitifully subordinate position, and gives too little opportunity for practice. Needle-work fares somewhat better, but drawing is distressingly formal, and in many cases unworthy of the name of 'Art.'

For the removal of this disability, girls' schools in each Province should get together in a determined effort to have the Government syllabus revised in such a way as to give more consideration to the needs of girls, of whom the great majority never proceed beyond the high or even the middle school stage. The course in Home Science should receive far more emphasis, both as a compulsory and an optional subject, and should be used as a correlating centre for work in physical and natural science and in mathematics. Such changes in curriculum may seem a counsel of perfection; but by steady and continuous pressure over a period of years, wonders can be accomplished even in a Government syllabus.

SEGREGATION

A second disadvantage arises from their tendency to segregation. Too many such schools, in their desire to give adequate protection from the evils of the world, have unwittingly produced the cloistered atmosphere of a convent. High enclosing walls and doors locked at sundown may be required in some few situations where the school is placed in an unfortunate location; but whatever the cause, the psychological results are regrettable—either timidity when placed under normal conditions, or a swing of the pendulum from extreme repression to unwise liberty, or, at least, general unpreparedness to meet the problems and temptations of a normal life in the world. Of one school with an atmosphere of great beauty but of extreme other-worldliness, a visitor was heard to remark, 'I wish all these girls could die and go to heaven at the age of eighteen; they are too good ever to live in this wicked world.' Whatever the conditions and needs of the past may have been, we are living today in a different India, where women of all communities are coming into new freedom and new responsibilities. Girls travel alone; study in co-educational colleges; in such professions as nursing, health-visiting and medicine come into continual

contact with men and are subject to the heavy pressure of temptation. Teachers, too, are often sent to remote places away from all care and protection. If a girl has spent ten years of her life in the artificial atmosphere of a boarding school where she has no natural contacts with boys or men, how can she be prepared to protect herself when transferred suddenly to situations of moral danger?

As to what girls' schools should do to overcome this lack, no rule of thumb can be laid down. It may, however, be said that an all-feminine staff should be avoided; the presence of a few carefully chosen men-teachers will do much to help girls to keep free from shyness and self-consciousness, and to accept the presence of men as a natural phenomenon. A few schools allow upper class girls to attend annual mixed camps; a few provide occasional supervised social evenings when boys are invited; others have mixed choirs or young people's meetings. Conditions vary in every school. The one thing that can be said is that an artificial and segregated life is an evil; and that the head of every girls' school should be alive to its dangers, and searching for means not to give outward protection to her girls but to prepare them to exercise the only lasting protection—that which comes from a pure heart and strengthened character. Wise teaching in the subject of Social Hygiene, and frank discussions of practical problems will be of real assistance.

Another danger is that of isolation of a different type—a segregation of the spirit from the currents of India's social and national life. There are some girls' schools whose windows are all open to the West, but whose Eastern outlook is closed and barred. The very closeness of contact between women missionaries and the Indian staff and students, which is the strength of girls' education, is here a source of evil. The western woman gives what she has to give—her own cultural and spiritual heritage; the closer her contact, the greater the degree of transfer. Too often the western missionary enters upon her Indian life with a sub-conscious attitude that her way of doing things is right, and the best of all possible ways. It takes a large degree of open-mindedness and a continuous process of willed mental adjustment to see with Indian eyes and feel with an Indian heart. When a school or hostel is filled with girls of

depressed class origin the danger is more subtle; Christians of outcaste extraction, having so little of their own in the way of cultural heritage, and seeing in Hindu culture only a reminder of their past subservience and degradation, are all too apt to turn to western ways as an 'escape' into a larger and fuller life; hence western names, western ways of living and worshipping, western music, western dress. Added to this situation in many parts of Northern India are economic factors affecting the whole situation. Due to the scarcity of educated women, a woman-teacher or doctor is able to command a salary much higher than that paid to a man of the same qualifications. This economic superiority, joined with the anglicizing tendencies of some schools, makes educated young women unwilling to consider marriage with young men of the same social class and of the same educational grade, who draw low salaries and whose social and cultural ideas and habits are less westernized, and in many instances less developed altogether. For instance, a woman trained matriculate teacher, drawing a salary of Rs. 75 or 80, with her more or less westernized standard of living, feels that she can marry no one less than a B.A. As Christian young men of such qualifications are scarce, many young women remain unmarried, and there is a growing tendency toward marriages with non-Christians. The economic factor is something that we are unable to deal with; it follows the law of supply and demand, and will probably right itself in a few years or decades, as has already happened with the increased supply of professional women in the south. The cultural gap calls for effort on both sides of the line—an Indianizing of standards of living in girls' schools, and a greater attention to matters of culture and of moral and spiritual growth in those for boys. Already there are numbers of schools for girls where Indian standards have been developed in an admirable manner. In South India the manner of living is usually simple and natural, particularly in Travancore where the Syrian Christian tradition is strong. In Bengal, the United Girls' High School, Calcutta, is built around a tradition of Indian art and culture, with its natural expression through courses in needlework, decoration and design, through worship, and through the general atmosphere of the school. While this is a city school the same spirit in a

rural form of expression is found in the girls' section of Ushagram, Asansol, where cottages are built and equipped according to the customs of the district; where community life is an integral expression of the life of India, and where music and art and creative work are a natural part of the school day. At Jeyi, near Moradabad, a middle school for Christian girls of depressed class origin shows a remarkable combination of very simple living under village conditions with a fine feeling for the values inherent in rural life; it is a 'village' with its rural traditions kept, but lifted to a higher plane of living. A few such schools advanced to high school grade could do much to avoid the disintegration that too often follows when village girls are pushed suddenly into the unaccustomed ways of an urban school and, instead, to send them out with a sense of mission to their own people.

CO-EDUCATION

Co-education is a development which varies greatly in different sections of India. It appears in two forms—the admission of little boys into the primary sections of girls' schools, and the admission of girls of various ages into boys' schools. The former procedure is to be commended and encouraged. Women are the most suitable teachers for young children of both sexes, and the play methods so widely used in the lower classes of girls' schools are as well adapted to boys as to girls. Moreover, the kindergarten and primary classes are the stage at which co-education may begin naturally and with the minimum of difficulty; happy mutual relationships of play and study at this age lay the most secure foundations for co-education at more advanced stages, and for natural attitudes and relationships.

When girls read in boys' schools, many more problems arise, and here we find great differences among the various Provinces of India. In Bengal, a Government order forbids admission of girls above the age of ten into boys' schools, and though this is becoming somewhat of a dead letter; yet, in general, mixed schools are not customary in North India. In the south, however, the admission of girls is becoming increasingly prevalent. This is the case in nearly all parts of the Madras Presidency and particularly in Travancore where the proportion of girls to boys in some

schools goes as high as 30 per cent. So far as can be seen, this development has come to stay and is likely to expand with the increased demand for girls' education; it is not a question of approval or disapproval but of guiding a new social current, which may be either a source of moral danger or of progress and growth; Undoubtedly separate schools for girls offer a more suitable type of education and greater advantages, cultural and religious, than can be found in schools of the mixed type. In cities and towns where girls' schools exist, there seems to be no adequate reason for admitting girls into boys' schools. On the other hand, there are many mofussil areas where no girls' school is to be found; and with the growth of the Christian community, the increased desire for girls' education, and the lessening of funds from abroad for scholarships, there is bound to be a large number of Christian girls who must either enter local schools, or be shut out altogether from the privileges of education. It is also true that co-education, if put on a proper footing, has certain advantages to offer. The presence of girls in the class-room has a certain restraining and elevating influence upon the behaviour of boys. One headmaster remarked that boys who previously had been quite unaffected by discipline, became extremely sensitive even to a verbal reproof when administered in the presence of girls. For boys and girls to attend the same classes through the years of childhood and adolescence may be a means of training them to look upon each other not merely as members of the opposite sex, but as human beings with equal abilities and common interests—a solid foundation for social and home life. There are, of course, corresponding dangers; if the atmosphere of the school is morally contaminated, and the teachers either indifferent or suffering from sex inhibitions, the results may be undesirable.

In schools where girls are admitted they should be treated as an integral part of the school and should be given an adequate share in the school life; in some schools the observer feels that girls have been accepted chiefly for the purpose of swelling the fee income. Co-education means a school conducted in the interests of girls as well as boys; not a boys' school where a few girls are permitted to sit on a back bench and to pick up a few casual crumbs of learning. When girls

are admitted at all, it is better to have them in sufficiently large numbers to make them worth careful consideration.

There are certain provisions to be made in any school that claims to be co-educational. First among these should be a mixed staff. A number of schools have been found with one or two women teachers in the primary classes; the A.B.M. School at Ongole in the Andhra country is the only one yet discovered that has an Indian woman graduate working full time in the high school classes; several schools have women missionaries as whole or part time members of staff. In the classes taught by masters, girls should receive as much attention as boys, and should take their part in all class exercises; this can be done without undue self-consciousness if carried on from the primary through the middle classes. Provision should be made for the teaching of home science, needle work and physical education by women teachers. Girls need a rest room, suitable sanitary arrangements, and a section of the playground, all under the charge of a woman of excellent character who has the welfare of the girls as her special charge. Some of these features have been found existing separately in a few schools, but no school has been found that is carrying out this complete programme, which is essential if co-education is to be worthy of the name.

CHAPTER XI

THE PLACE OF THE RESIDENTIAL SCHOOL

THE Christian boarding school has held a large place in the tradition of the Christian Church in India. In the old days, when other schools were few, and socially as well as geographically inaccessible, only this custom of gathering boys and girls from scattered hamlets and distant towns into central hostels made possible any kind of higher education. Through this came, too, the opportunity for systematic study of the Bible, and for training in the ideals and habits of Christian living. These old hostels were far from perfect. Practically all were built on the barracks system; discipline was largely external and formal; there was too little appreciation of Indian tradition: yet with all these faults, it is to them that we owe much of the character and achievement of the older generation of the Church today.

Now, however, we have entered into a new era with changed conditions and novel demands; what was 'good enough for our fathers' may be of little use to sons and daughters. Of all the departments of Christian education there is none that demands a more thorough investigation than the boarding school.

DECREASE IN ENROLMENT

The first condition that we meet is that of a large decrease in the number of boys who are now resident in Christian hostels.¹ In March, 1936, questions on this subject were issued to a representative group of sixty-five Indian Christian men in various Provinces of India—pastors, educationists, and independent laymen; forty-five replies were received. Of these, ten were inconclusive, six spoke of an increase, and twenty-nine reported a decrease in hostels in their area, ranging from 20 per cent to 100 per cent. These

¹ For exact figures see statistical table in appendix.

replies showed considerable variation according to the area under consideration. From Madras Presidency there was nearly unanimous testimony as to decreasing numbers; the same was largely true of the Bombay Presidency, the U.P. and Bihar. From Delhi, however, Agra and Bengal there were reports of increasing numbers of applicants, so that the hostels are full and forced to refuse further admissions. Whether this is due to better economic conditions, or to the unusually satisfactory character of the hostels concerned, is a question that cannot be answered at present.

From the same group of Indian leaders, enquiries were made as to the probable cause for the decrease: four possible causes were suggested in the question, viz.

1. Decrease in the number of mission scholarships available.
2. Effect of unemployment and financial depression upon Indian parents.
3. Unsatisfactory character of existing hostels.
4. Desire of parents to keep their sons at home and send them to a local day school.

In the 45 replies received, the largest number attributed the decrease to the two economic causes mentioned in the questions; the second vote was given to the desire to keep boys at home; while a few mentioned dissatisfaction with existing hostels. Most of the replies attributed the result to the simultaneous action of two, three, or even four of the causes suggested.

Undoubtedly all of these reasons are contributing factors in the situation. Particularly in mass-movement areas, a large proportion of boys in hostels have been admitted on a nominal fee for both board and tuition; the remaining cost being subsidized from mission funds. As a result of the lessening income from the west, the numbers of such scholarships have rapidly declined. As this decrease in foreign help coincided with the effect of the depression in India, parents of the poorer classes have found it impossible to provide the amounts needed for tuition and books, board and clothing. The very good hostel maintained by the M.E. Church in connection with the Centennial School, Lucknow, has been closed within the last year because after the cutting off of mission help, not enough boys were left to justify its continued existence.

The same conditions are seen to some extent in girls' schools; for example, the Sherman Memorial Girls' High School in Chittoor, which in former days prided itself on helping poor girls to positions of usefulness and economic independence, has been forced to limit the high school classes to those who can pay. Yet on the whole girls' hostels have suffered less than boys', for in most parts of India the educated girl is a better financial 'risk' than the boy; there is less unemployment, and in a number of areas, such as the Central Provinces, United Provinces, Bengal and the Punjab, salaries paid to women teachers are very considerably higher than those given to men of the same grade. Then, too, an elder daughter frequently postpones marriage and uses her salary for the education of the younger members of the family.

Willingness to keep boys at home is considerably fostered by the increase in local high schools—Government, District Board and Aided. Together with this increase comes the lowering of barriers of caste and creed, so that Christian boys of whatever caste extraction are welcomed, especially those who have reached the higher forms. Here again this cause for decrease is less operative in the case of girls, for girls' high schools are still few, and families feel a greater need for giving their daughters adequate protection; for this reason as well as of that of economic opportunity many parents still undertake heavy sacrifices for their daughters, while the sons take up with whatever opportunity the local school affords. Yet girls' hostels in a few large centres like Madras do show smaller admissions; and with the growing custom of admitting girls into boys' schools, as is done in Maharashtra, Travancore, and southern parts of the Madras Presidency, the shift is likely to assume larger proportions.

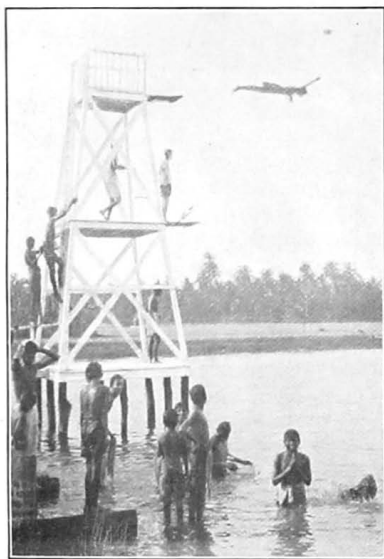
Discontent with existing hostels is expressed chiefly among well-educated parents of the well-to-do class. Thirty-eight Indian Christians answered the question, 'Do you prefer to send your boys to a residential school, or to keep them at home?' Of these replies, four were inconclusive, eighteen preferred the home and sixteen a good residential school. The support of the latter was however qualified by many conditions, such as 'Food arrangements in the hands of an Indian who understands Indian food'; 'If run on proper lines'; etc. One parent after outlining the character of the

ideal hostel, adds 'But there is none such in sight.' One who votes for the home explains, 'The home is the best place for the full development of a boy; the hostel is only for those who cannot stay in a home.' It is interesting to note that the hostels that report increased numbers and inability to accept all who apply are all of the residential type, with adequate supervision and a high standard of efficiency, such as Bishnupur, Krishnagar and Ushagram, Bengal; the United High School in Delhi, and St. John's, Agra.

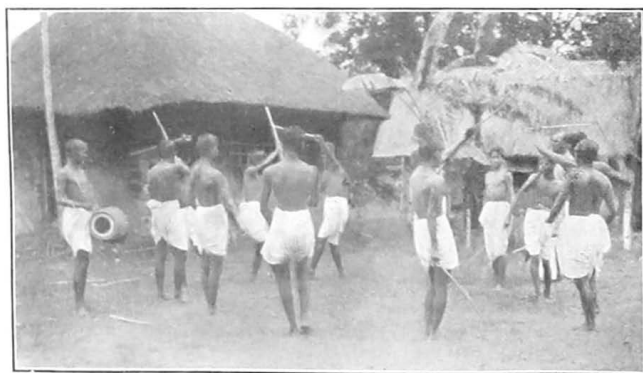
Few wealthy parents send their sons as boarders to Mission schools. Batala in the Punjab, which formerly attracted boys of this class, has largely ceased to do so. One not infrequently hears the remark, 'I have no difficulty in choosing a suitable residential school for my daughter, but I do not know where to send my son.' As a result many well-to-do families not satisfied with local day schools, send their boys either to European schools, such as the Bishop Cotton at Bangalore or Simla; or to Roman Catholic or non-Christian schools. This tendency is particularly noticeable in the Punjab. In the case of Roman or non-Christian schools the regrettable result is that boys grow up quite apart from any systematic Christian teaching except in so far as it can be provided by the home or Sunday school during holidays. This augurs ill for Christian leadership from this section of the community in the coming generation.

COMPARISON OF CONDITIONS IN BOYS' AND GIRLS' HOSTELS

It is almost platitudinous to say that taken as a whole girls' hostels are distinctly superior to those for boys. To find a really poor hostel for girls is almost as rare as to find a really good one for boys. The reasons for this difference are not far to seek. Among these the most obvious is the fact that while most women teachers are spinsters, most men in the educational profession are married. A large proportion of the women teaching in Christian high schools live in the school compound, thus providing the first requisite for a residential school. This state of affairs, as is pointed out in the chapter on Girls' Education, is not without its drawbacks, but its advantages are also evident. In boys' schools, on the other



WATER SPORTS AT BISHNUPUR, BENGAL



THE STICK DANCE AT BISHNUPUR, BENGAL

hand, as soon as school hours are over, married masters leave the compound, and hostel boys are usually left to the supervision of a 'house father' whose attainments, educational, moral and spiritual may be extremely slight, reinforced by largely absent treatment from the hostel manager. The second disability of the average boys' hostel lies in the fact that it lacks a woman's care in domestic details. Every family, even a school family, needs a mother as well as a father. For adolescent boys a man's presence is essential for matters of discipline and of comradeship; but no less essential is the care of a woman in such matters as meal-planning, and food-preparation and serving; daily bathing, which is often ignored; care of clothing; sanitation; care of the sick; and a hundred other details which belong to the domestic life of any well-regulated home. Among the schools that are realizing and filling this need we may mention the United School at Delhi, where an Indian woman-teacher, of mature years, is in charge of the little boys' hostel; and Bishnupur, Bengal, where the wife of the Indian principal, herself a graduate, has charge of the food for the entire hostel.

GRADES OF HOSTELS REQUIRED

There are several possible grades of hostel needing consideration. Wherever a mass movement is in progress, it is absolutely essential to gather the pick of the boys and girls of the new community into hostels. These will first be of primary or middle grade, but as the group advances, carefully selected pupils will be found who will be in need of secondary education as part of their training for Christian leadership. When such pupils are found in sufficient numbers a school in a rural area, where standards of life can be kept simple will be found advantageous, rather than sending such children into a hostel in an urban environment. Such a school and hostel are exemplified at Sialkot, Punjab, where the great Christian *Chura* community sends its selected boys. The need for hostels for this class of the community is undisputed. In the mass-movement areas of the United Provinces there is need for a girls' high school of this type.

Next to this comes the middle class hostel, which usually includes boys and girls of varying social and economic backgrounds. It is in boys' hostels of this grade that the present

decrease is so largely found. In order to win and hold the confidence of parents and persuade them that financial sacrifice is worthwhile, most hostels of this class need very great improvement in matters of supervision, living arrangements, and moral and spiritual tone.

The question of a residential school for boys of well-to-do families, based on the English public school tradition and similar to Trinity College, Kandy, Ceylon, has for years intrigued the imagination of Christian educationists in India, but so far has resulted in nothing more than talk and hope deferred. The great deterrent is of course, expense. While there are a few Indian Christian parents who are both able and willing to pay for a more expensive type of education, as is evidenced by those who send their sons to European schools such as Woodstock or the Bishop Cotton Schools, yet such parents are found in small numbers in any given section. Mrs. Paul Appasamy, of Madras, some years ago established a school of this grade for girls, but in order to support it found herself forced to look to Hindu rather than to Christian parents. In planning for such a school, a vicious circle is at once in evidence, for as someone has expressed the situation, in order to attract boys, the school must be of an outstanding character and reputation; and in order to have such character and reputation it must have the financial backing of large numbers.

One of the Indian pastors consulted gives in the following words his ideals for a high grade residential school: 'Personally, I should like to see one first-class residential school for Christian boys of South India—not two or three but one. This can only be done as a joint enterprise. I should like to see in it three Englishmen and one American, the rest of the staff to be Indians—Christians carefully selected after rigid elimination—and some Hindu masters as well. I should like most of the boys to be paying pupils; should there be scholarships, they must not be gifts, but should be won in open competitive examinations. I would admit good caste Hindu boys, Brahmins and non-Brahmins, say about 25 per cent. This is just for the sake of culture and good manners and taste adjustment. I would give a larger place to team games. I would go on the principle that there can be no character development apart from religious development.'

A method frequently suggested for the founding of such a school is that of closing down a number of second and third rate schools in a given Province and utilizing the funds thus set free for the founding of a first class residential school. In theory this plan is excellent, but in practice there are very considerable difficulties which have to be faced. There is first of all the fact that most of the second and third rate schools that might be closed are costing little or nothing to their respective missions. The numbers of boys' schools which are nearly, or wholly, self-supporting is amazing. Such schools are run on a fee-grant basis with the free use of the school building, which is mission property. The closing of such schools can of course effect no saving, and would merely throw a number of Christian teachers out of the chance of earning a livelihood. A second difficulty is that even where schools still receive a mission grant, the first result of closing a school is increased rather than diminished expenditure; in some sections Government grant is forfeited for the last year of the school's existence; senior teachers demand retiring allowances or pensions; and in many cases the building is hypothecated to Government and part or all of the building grant received from Government must be returned. A third obstacle is met in the local patriotism of the Christian community which stoutly opposes the loss of any of its institutional privileges, together with the unwillingness of parents to send boys to a distance even for the sake of a better type of education. As one Christian organization expressed itself, 'We would rather see a large number of our children getting a second class education here than to have a few picked boys selected for a first class education elsewhere.' Altogether the path of the person who attempts to close a school is beset with many thorns.

These are the difficulties of the situation and there is no use in minimizing them. In spite of them, the conclusion resulting from this survey is that the need for first class residential schools is great, and that missions, churches and parents should continue to explore possibilities for organizing one in each of the chief Provinces as a co-operative project.

One further possibility which is frequently suggested is that of providing hostels in which Christian boys can reside while attending secular schools. The Canadian Mission in

Central India maintains several such hostels in connection with State schools; the Australian Baptist Society in Mymensingh has one in connection with a Government school; the Church of Scotland in Poona manages one from which boys attend the schools of the Camp Education Society. Opinions as to the success of these is divided, but the general conclusion is that such a hostel is at most a second best; as one manager puts it, 'The hostel pulls in one direction and the school in another. You can't do much with boys who are entirely out of your control for the greater part of the day.'

IMPROVEMENT OF EXISTING HOSTELS

Aside from the organization of a high grade residential school, though this should still be looked to as an ultimate goal, there is one thing which every mission or church can undertake as an immediate objective, viz. the improvement of its existing boys' hostels. The term 'residential school' does not necessarily connote an expensive school designed for the sons of wealthy families; it is rather an institution embodying certain educational ideals, as applicable to the poor as to the rich. In such a school the hostel will be the heart and centre of school life; the school will be organized around the hostel. While for reasons of finance, it will be impossible to do away altogether with day scholars, the proportion of hostellers will be large enough to set the tone of the school. Most, if not all, of the masters will be in residence; their duties will not cease with the ending of the afternoon session; they will be intimately associated with the out-of-school life of the boys and will look upon these personal contacts as the climax of their vocational opportunities. The school will be organized upon the small group plan, probably the 'house' system, each house being under the supervision of one resident master. Character-forming activities will have a large place in the life of the hostel; among these will be included some system of self-government, supervised sports, scouts or some equivalent organization, and hobbies of sorts. Lastly, the hostel will be Christian not merely in name but in tone and atmosphere. Any school, rich or poor, city or village, which qualifies under these categories, is worthy of the name of a residential school. The proof that it need not

be confined to the well-to-do is found in the fact that some of the existing schools which qualify best according to these norms are those which draw boys from the middle and poorer classes of the Christian community. The same is true of good schools for girls.

The danger of segregation is one which schools of the residential type should avoid. Christians are an integral part of India; to grow up in isolation behind artificial barriers is a poor preparation for bearing their part in solving its problems and sharing its responsibilities. A Christian majority there should certainly be, but alongside there should be a place for non-Christians who are willing to enter a hostel with a distinctively Christian tradition. That so few girls' hostels have realized this opportunity is a loss alike to Christians and non-Christians. A second form of segregation to be avoided is that which separates the rich from the poor. In a better class residential school there should always be a proportion of scholarships set aside for poor boys of character and superior mental endowment.

A PROGRAMME OF EFFORT

In conclusion it may be said that residential schools for girls while far from perfect are not on the whole unsatisfactory. For boys, it is felt that the following lines of effort should be pursued:

1. Through the united effort of churches and missions, the organization of one high class residential boys' school for every Province not already so provided.
2. An immediate effort to improve the character of each existing boys' hostel according to the 'residential standards' named in a preceding paragraph.
3. The setting aside by each church or mission of funds for the provision of scholarships for poor boys of worthy character and superior intelligence, to be held for only so long a time as the boys continue to prove their worthiness of such support.

CHAPTER XII

HOSTEL ORGANIZATION

MANY of the ideals of a good hostel, and of the difficulties met in creating it have been dealt with in the chapter on the residential school. Certain details of organization omitted from that chapter still call for attention.

SUPERVISION

The quality of life in a hostel depends directly upon the character and ability of those in charge of it. This statement would appear to be a truism, too obvious to be worth repeating, were it not that a large number are carried on in ways contradictory to this principle. The typical matron or house father is a person of small educational qualifications, often of lower grade than the older boys or girls in the school, and therefore not respected by them. Such persons are of course selected as a measure of economy; and because of the low salary received, are in many instances open to the temptation of dishonesty in the handling of money and food. An Indian clergyman who has had many years of varied experience and responsibility in the Tinnevely Diocese complains that 'the boarding management becomes the sole monopoly of one individual on the staff who is asked to do the work for several years.' Aside from this temptation, failure to gain the respect of older pupils leads to difficulties with discipline, and the use of threats, bullying and extreme forms of punishment on the one hand, or to laxity of discipline on the other. There are of course exceptions to this rule, both among men and women; but as a class matrons and house fathers fall short of the ideal requirements of a good hostel. Some boys' hostels have solved this problem by the employment of young unmarried men of graduate or intermediate qualifications, who give half their time to teaching and the other half to the hostel, which is usually not a full time job. Such a man, if of the right type, can do far more to win the confidence and respect

of the boys than the average house-father can do. He should however have the assistance of an older woman in practical domestic details. If married, he and his wife may share this responsibility.

In the case of girls' schools, there are a few where a really ideal woman has been found for the post of matron. Where this fortunate solution has not been found, other methods should be tried. A number of schools have done away altogether with the post of matron, dividing the matron's duties and salary among various members of the resident staff. This experiment has worked satisfactorily in most cases where it has been tried. Because teachers are looked upon with greater respect, they find it easier to maintain discipline in the hostel. Many of them are less jealous of their own authority and are more inclined to look with favour upon the delegation of responsibility to pupils. There is the added advantage of new and different points of contact between teacher and pupil, who now meet outside of class in entirely unacademic situations. To have these contacts helps the teacher to know her pupils in a new and different way; on the other hand it is an advantage to school girls to spend their out-of-class hours in contact with a number of well-educated teachers, rather than with one woman of narrower outlook.

THE SMALL-GROUP SYSTEM

For girls' schools, the advantages of a cottage hostel are mentioned in the chapter on Bias in Education. It remains to be said that schools hampered by hostels of the old barracks type need not feel themselves cut off from the advantages of this method, as the partitioning of a hostel into several separate units, as in the Duthie Girls' High School (London Mission) Nagercoil, the setting aside of a small building in the compound, as at Capron Hall, Madura; or the building of a small model 'flat,' as is proposed at St. Columba's, Bombay, makes possible an approximation to this plan.

In boys' schools the 'House System' seems to work most satisfactorily. The cottage system with its family groups including younger and older girls, and its opportunities for household management is not suitable for boys. The latter need to be grouped according to age, and to have an organization which finds its centre in school sports and other

extra-curricular activities. Ideally the 'house' organization should be literally carried out, each group being housed in a separate small hostel, with the house master in residence. When existing large buildings make this arrangement impracticable, makeshifts are always possible, such as dividing a large hostel into separate sections. The responsibility of one master for the life and activities, the morale and spiritual life of each section is an essential feature of the scheme. Day scholars may come in as associate members of the houses, carrying on sports and other activities in connection with them, but the boys in residence will become the centre of the house organization, and will set its moral and religious tone. The Bishnupur School (Bengal) is fortunate in being built on the house plan, with four separate resident masters, but with a common dining room for all. In this way the dangers of 'mass' production are avoided; each boy finds himself in a group small enough to give him a chance to know and be known, to be in personal touch with the housemaster, and to make his own peculiar contribution to the life of the group. He cannot get lost in the crowd, as so commonly happens to a shy boy in a large hostel or class. His religious life, too, comes under the kindly observation of an interested master, who can give personal help in times of difficulty and temptation. All these arguments for the small group system for boys apply with the same force in the case of girls. This system naturally solves the problem of supervision, by reducing the functions of a housefather or matron almost to the vanishing point.

GRADES OF FOOD

A question which perplexes many hostel managers is that of the provision of more than one grade of food for boys and girls coming from homes having different economic and social backgrounds. Missionaries from the west are apt to regard these differences as matters of slight importance and to quote 'democratic' institutions in western countries, particularly in America, where rich and poor are on exactly the same diet. In India material differences in food are greater, and their psychological and social importance more emphasized. Together with this it must be remembered that there are hostels where the food supplied is improperly

balanced and is lacking in a sufficiency of fats, proteins, and vitamins. Parents of larger means naturally desire to pay for a better quality of food and a more attractive style of living than that which poorer families can afford. How to solve this problem is a vexed question in all schools which attract pupils from more than one grade of society. Among the solutions which are being tried are the following:

1. Reserving a school for pupils of approximately one social and economic status. High fees keep out the poor; or a low grade of food keeps out the rich. This means a lack of broad contacts and a narrowing of the social horizon and is not an ideal preparation for the give and take of later life; on the other hand it simplifies the immediate situation, and lessens the likelihood of inferiority and superiority complexes.

2. Organizing two hostels in connection with the same school. This is done in connection with the Alexandra Girls' School, Amritsar; The Bardsley Girls' School, Katni; the Goodwill Girls' School, Bangalore; and the C.S.M. Boys' School, Chingleput. Under this plan, the separation is not restricted to food, but extends to all the functions of hostel life. If feelings of social difference are not to be developed to a painful degree, there will have to be careful and continuous effort to promote participation in joint enterprises and to provide grounds of common interest and mutual respect. One school reports that an intensive effort extending over a period of several years has had this happy effect. But this is a system involving peculiar difficulties.

3. Providing two grades of food in the same hostel, as at Northwick, Madras, and other schools, both boys' and girls'. At Northwick, the difference is often a temporary matter of health, rather than a permanent one due to economic status. At times girls from the same home go into different grades, the more delicate sister being given the opportunity for more nourishing diet. Girls in this hostel change quite frequently from the lower-priced diet to the higher, and *vice versa*. In all other matters the hostel is one.

4. Providing one 'basic diet,' eaten by all, but with the privilege of purchasing 'extras,' such as milk, ghee, curds, fruit or afternoon tea. This method has been used in the Kinnaird Girls' High School, Lahore. For schools which cannot manage with one grade of food this seems the method

least productive of feelings of inferiority on the one hand and snobbery on the other, and most open to easy exchange between the groups.

NON-CHRISTIANS IN HOSTELS

In days when caste distinctions were enforced, the admission of non-Christians to Christian hostels was rare. It is now much more common to find Christian and non-Christian boys in the same hostel. In some cases, such as the American Baptist Boys' High School at Balasore, the partition which used to divide the two sections has been taken down. Even where two kinds of food are provided, quarters are often shared. In certain districts of South India, among the followers of the Self-Respect Movement, there has been of late a growing demand for the admission of both boys and girls from certain non-Brahmin castes into Christian hostels. Thirty girls from the same 'clan' in a South Indian town recently became boarders in a Christian high school, and an even larger number of boys in another. These ate the same food, played the same games, submitted to the same discipline, and performed the same hostel duties as the Christians, taking part in the worship services of the hostel. When a minority group is willing to enter in this way into the life of a Christian hostel, it is an opportunity not to be lightly overlooked by the management. For Christians it means a chance to form friendly contacts with non-Christians and to enter into the life and thought of the larger India; in regard to non-Christians it gives an unsurpassed opportunity for intensive evangelism. In this day when girls' education is spreading so rapidly, there is a chance for hostels to absorb small groups of girls—a chance which is too seldom appreciated by the managements. Among girls there is usually more conservatism than among boys, and the admission of Hindus may mean the extra trouble of a vegetarian mess; but this chance of helping to mould the thinking of girls who may become leaders among non-Christian women, and of presenting to them the claims of Christ in daily life is worth a large amount of trouble. The London Mission Girls' High School, Bangalore, has for years carried on the practice of admitting a few non-Christian girls from advanced families into the principal's bungalow. This raises again

the problem of social segregation, but it gives enviable opportunity for close personal relationship and evangelism.

SUNDRY MATTERS

What share in domestic duties should be taken by hostel residents? There will be differing answers for boys and girls, and for various types of schools. There are two aims in participation in the work of a hostel—one the saving of expenditure on servants; the second the formation of desirable attitudes towards labour and those who perform it, and of habits of helpfulness and responsibility. Even in schools where the first object is not of moment, the second is still important. The type and amount of work done is less important than the fact of doing something daily with the hands. For boys this may take the form of sweeping, gardening or repairing school furniture; for girls of cooking, sweeping or serving food. The amount done varies widely in different schools. The greater the variety, the more educative the process. The great defect often found in the educative quality of the work is the fact that members of the staff do not participate in it. The moment a girl becomes a teacher, all forms of manual labour cease. The European principal, too, speaks enthusiastically of the dignity of labour; but seldom finds opportunity to practise it. When members of staff, Indian and western, can agree to perform some small piece of daily work such as gardening, sweeping, dusting a room, or else occasionally to take part in some hostel project involving work with the hands, it will do more than words to prove our attitude.

Most hostels make no provision whatsoever for privacy. Boys and girls eat, sleep, study, work, play and pray in large groups; they never know what it is to be alone. Some degree of solitude is a necessary element in the development of character and personality, but such opportunity is never given. How to provide for it is a difficult problem, for expense of course prohibits the provision of single rooms. A few schools, such as the American Baptist Boys' School at Balasore, provide rooms to accommodate only three boys; this is a great advance on the large dormitory. The Lal Bagh Girls' School, Lucknow, and the Hawabagh Girls' School, Jubbulpore (both M.E.), have done much to lessen the effects of mass-

life in large dormitories by providing each high school girl with a tiny cubicle, just large enough to keep her box in, to dress in and to carry on her private devotions, as well as to display her family photographs and other small personal possessions.

The hostel should provide a fellowship of play as well as of work. Outdoor and indoor games should be one of its features. Some of the better boys' hostels set apart a room for indoor games such as caroms and draughts. Friday or Saturday night entertainments along the line of sing-song or impromptu drama can be sponsored by each house in turn. The religious life of the hostel, which is its greatest function, has been dealt with in the chapters on Worship and Activities.

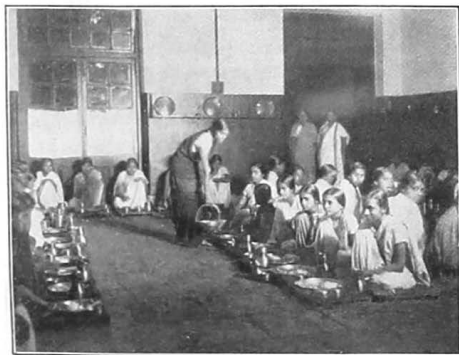
INDIAN TRADITION

A hostel should be a place where the best of the Indian social heritage is conserved and fostered, together with such innovations from the West as add to health and efficiency. In matters of diet, health and hygiene not 'Is it Indian or western?' but 'Is it best?' should be the basis of decision. In regard, however, to questions of art and culture, hostels should be 'national' in the best sense of the word, teaching boys and girls a wholesome pride in the traditions and customs of their own people. The use of Indian music in the hostel, and of Indian pictures on the walls, are two simple methods having this end in view. St. Columba's Girls' School, Bombay (Church of Scotland) in its dining rooms both for Hindus and Christians, follows entirely the Indian customs of Maharashtra. Instead of the dingy arrangement of benches and tables found in so many hostels, and the heterogeneous collection of enamel and china plates and cups, much the worse for wear, here the visitor sees rows of shining brass vessels and plates, together with the low individual tables and seats used by good class Marathi folk throughout Western India. The dining rooms are the high spots of this hostel—something to be imitated in the life of the home.

In a girls' high school organized on the cottage plan, a girl in the Matriculation class wrote a farewell address to the staff, expressing the gratitude of the class for what they had received during their years in the school. A part of the



THE GIRLS' STREET AT USHAGRAM



DINING ROOM AT ST. COLUMBA'S SCHOOL,
BOMBAY

address is as follows: 'This is the time for us to count all the blessings we have received from our dearly beloved school. Besides all that we have gained from class work, we have been greatly benefited by several other factors which are the result of the hard labours of the staff. We have greatly enjoyed the homely atmosphere of our cottage life; to each of us the cottage has been a real home. Those of us who were weak received special diet; the rest of us had balanced diet to keep us strong and fit to attend to our various duties. Domestic duties have helped us to learn cooking. We thank our teachers for encouraging dinners on special occasions, such as Christmas, Easter feast, and cottage dinners; at such times we enjoyed ourselves very much. It was a great delight for us to decorate the cottage, to draw *kolams* (rice flour designs) and to light *ahals* (clay lamps used at Deevali). It gave us great pleasure to see which cottage would be the best. Especially at such times we felt as if we were living in our own homes. By buying and giving out stores and daily planning meals, we have learnt to manage household affairs. The Domestic Shield awarded to the best cottage has helped us to learn to make a good home. When we worked in our own cottage garden, it gave us great pleasure. This has developed our love for beauty. I am sure we will have a garden around us wherever we may be. If ever you should come visiting us, you will surely find neat little homes, planned and managed in the way we have learnt here in school.'

CHAPTER XIII

HEALTH

SOME years ago, leaders of secondary education in the United States who formulated a list of seven principal objectives of high school education, placed first among these aims that of health. No one would accuse schools in India of putting the body into a place of prime importance.

The study of health conditions in Indian high schools reveals the greatest possible diversity. Some schools—a very few—are models of health education with carefully supervised diet in the hostel, a carefully planned programme of physical education, adequate medical care, and the training of pupils in the principles of positive health and care for the sick; at the opposite extreme are schools, usually large day schools, that so far as can be seen, pay no attention whatever to the health of pupils. Most schools stand somewhere between the two extremes, doing something but not nearly enough for the promotion of physical well-being.

BUILDINGS AND EQUIPMENT

The first item in the health programme of a school is the condition of the buildings themselves. The nature of the Indian climate is in one way a boon, for it lessens the danger of unventilated rooms. In only a few of the schools visited were rooms found that were suffering from an insufficient air supply. Light offers a greater difficulty; in some cases rooms are dark enough to try the eye-sight of pupils; in others, particularly when outside verandahs are in use as class rooms, the glare is distinctly trying. A wrong use of light is still more common; in some class rooms light falls over the right shoulder instead of the left; in others pupils face the glare of open doors and windows.

Noise is another defect of many school buildings. In Travancore, economy in building has been exercised by providing each school with a large hall, which is ordinarily used for

two, three, or more classes, with only flimsy wooden screens set up between them. The result is a babel, which aside from its hindrance to educational efficiency, is a great physical and nervous strain upon masters and boys. Better a school with no hall whatever than with one gaged at such a price.

School furniture is also a cause of good or poor health. In many boys' schools backless benches are still tolerated, and in others both for boys and girls, there seems to be no attempt at relating the height of the seat to that of the pupil. As a result, bad posture is common among pupils of all ages. To sit for five or more hours a day poised on a narrow bench, with no support for the back, and often with feet dangling in air is a crime against health. Far better than to use such benches is to revert to the old Indian custom of sitting on the floor with the knees under desks such as are used for accountants in the bazaars; in this way the entire body is firmly supported, and feet are not left hanging.

CLEANLINESS

Next after building and equipment, we need to consider the cleanliness of the school and of its pupils. Ability to keep a room and a compound clean is a sign of real education; in the eyes of the half-educated, cleanliness consists in frequent sweepings by a servant, with full liberty to scatter rubbish about in the intervals between; hence we find rooms, verandahs, and playgrounds strewn with torn papers, orange and plantain skins, and all sorts of refuse. An abundance of waste-boxes inside and out, and the habit of using them, are essential. Committing the matter to the self-governing body of the school is a good plan, but even so constant supervision is needed. The cleanliness of pupils is another matter essential to health—a matter in which schools vary widely; in some, one notices the clean and well-set-up look of pupils; in others general sloppiness of appearance. Interestingly enough the difference seems to have little correlation with social class; it is much more a matter of school tradition and discipline. In one boys' school in South India, the principal himself inspects the entire school daily as to health and cleanliness. With younger children, particularly, there is need for daily inspection of hair, nails and general condition of the cleanliness of body and clothing. Daily bathing should

be the rule in every hostel; it may be a matter of surprise to know that there are many schools that still have far to travel in this matter. Doubtless there are sections of India where water scarcity and the cold climate of the winter months render this custom difficult and at times impossible; but these are the exceptions that prove the rule. In regard to pupils from the Depressed Classes, both Christian and non-Christian, there is probably nothing that does more to entitle them to respect in the eyes of their caste classmates than scrupulously clean clothing and the daily bath.

Closely allied with cleanliness is the matter of sanitation. Where a sufficient water-supply is available, the septic tank is undoubtedly the best method to follow. For information as to cheap and efficient construction, application may be made to the Principal, Ushagram, Asansol. It was a matter of surprise to learn that in several widely separated sections of India there are boarding schools of various grades that provide no sanitary accommodation whatever for their pupils; in at least one section this is true even of high schools. The explanation given is that pupils come from villages where latrines are unknown, and that the waste land, near the school, makes it possible for them to follow the course to which they are accustomed. To this the first obvious reply is the prevalence of hook worm as a definite result of following such unsanitary customs. The second is that even in the far off days of the Mosaic law, among a people emerging from the nomadic life, sanitary customs were decreed as a religious duty, as proved by the commands found in Deuteronomy 23: 13. The third reply is that sanitation and cleanliness are the hall-marks of education, and that every educated boy and girl should be prepared to carry the gospel of sanitation to the village. For schools in such rural areas it may be both unnecessary and unwise to teach pupils to depend upon the services of a sweeper. In schools whose numbers are not too large the bore-hole latrine may be introduced; a one-anna pamphlet describing its construction and working, by Mr. Mason Vaughn, Allahabad Agricultural Institute, Allahabad, is available from Dr. B. C. Oliver, C.M.A.I. Office, Byramji Road, Nagpur. A trenching system has been used successfully for several years in St. John's High School for Girls, Nazareth, Tinnevely District, South India.

SCHOOL GAMES

The increasing interest found everywhere in outdoor sports is an encouraging factor in the development of health. A few schools whose buildings are situated in the centres of cities suffer from lack of playground space, but on the whole surprisingly good advance has been made in this matter. Not all schools however have reached the stage where all pupils participate in the games programme. The schools which carry on the best work in sports are those which have physical directors trained in such places as the Y.M.C.A. College of Physical Education, Saidapet, Madras, or the School of Physical Training connected with Lucknow Christian College. Such directors know not only how to play games, but how to adapt them to the physical capacities and needs of growing boys.

MEDICAL CARE

Not only the care of sick pupils, but the prevention of illness and the inculcation of health habits are among the duties of the school. In some Provinces an annual medical examination is required by Government, and a grant is given for this purpose. In some parts of India, such as Travancore and the Madras Presidency, this grant has recently been withdrawn as a means of 'retrenchment' and many schools, particularly schools with large enrolments, have given up the examination, as no money for it is available. These examinations are at best a difficult matter, for they are practically worthless unless the doctor's findings are followed up with the treatments indicated. Of what use is it for a school principal to know that twenty-five per cent of his pupils have adenoids or infected tonsils unless these offending members can be removed? Yet no conscientious head of a school can be content to sit down and do nothing in the face of malnutrition, infected teeth and tonsils, defective eye-sight and hearing, skin diseases, and all the other ills that plague boys and girls of school-going age. If he cannot do everything, he must at least do something.

In the Central Provinces, the Mid-India Christian Medical Association has formed a central bureau of doctors ready to give advice and help to schools needing assistance in medical examinations. Any other area wishing to try such an

experiment can get information concerning this project from Dr. Victor C. Rambo, Mungeli, C.P. The Jumna Dispensary of the American Presbyterian Mission, Allahabad, has on its staff an 'oral hygienist' who goes about to treat the teeth of school children. The dispensary meets his salary and the school his travel; he pulls a tooth for four annas, and stops one for six. These are admirable instances of co-operation between Christian schools and Christian hospitals which need to be followed in other sections of India.

Where hostels are connected with schools, certainly the small number of boarders can be examined and followed up, even where this is impossible in the case of day-scholars. The keeping of permanent health records is such an important item that a sample of such records is included in this chapter. In the case of day-scholars in large schools we suggest that where a complete examination is impossible, at least the condition of eyes and ears shall be looked into. We have all known of cases where pupils have been taken to task for dulness when near-sightedness made writing on the black-board invisible, and for inattention when deafness made the teacher's voice inaudible. If the teacher knows these conditions he can at least see that such defective pupils have the privilege of front seats. In the arrangements for medical examinations it is essential that parents be educated to pay at least a share of the cost, and to follow up the doctor's advice. This last is a really difficult problem, but every step in its solution is also an advance in the health education of the community.

There is also the problem of the care of the sick. Many schools have an arrangement with a local hospital or with a private practitioner who can be called upon for any case of illness. In some cases an annual retaining fee is paid to the doctor in question. Every boarding school needs to have on its premises a 'sick room,' preferably a small 'school hospital' with two rooms, one for ordinary and one for infectious diseases, a small dispensary and a room for the school nurse or the teacher in charge. Wherever possible the whole or part-time services of a nurse should be included in the school budget. Where this expenditure is impossible these duties may be given to some member of the resident staff who has the gift and inclination for such work; such a person, when

Suggested Form for

MEDICAL INSPECTION OF SCHOOL CHILDREN

I. Name

Address

Caste

Date of Birth

Form or Class

Occupation of Parents

II. Personal History

(1) Previous Illnesses of Child (before Admission)

Measles	Whooping Cough	Small-pox Chicken- pox	Diphtheria	Rickets Scurvy etc.	Other Illnesses

(2) Family Medical History (if Exceptional)

This form is in use in the A.A.M. Girls Middle School, Madanapalle. The original card is ruled with horizontal lines, and is 5½" x 9¼" in size.

(3) Present Condition

	I	II	III	IV
1. Date of Inspection				
2. Standard and Regularity of Attendance (any occupation before and after school hours)				
3. Age of Child				
<i>General Conditions</i>				
4. Clothing				
5. Height				
6. Weight				
7. Nutrition				
8. Cleanliness				
9. Skin Diseases				
<i>Special Conditions</i>				
10. Teeth				
11. Nose and Throat				
Tonsils				
Adenoids				
Sub-max. and Cervical Glands				
12. External Eye Disease				
13. Vision				
R.				
L.				
Squint				
Other Eye Disease				
14. Ear Disease				
15. Hearing				
16. Speech				
17. Mental Condition				
<i>Disease or Deformity</i>				
18. Heart and Circulation				
19. Lungs				
20. Tuberculosis				
21. Rickets				
22. Deformities and Spinal Diseases				
23. Nervous System				
24. Lab. Tests				
(a)				
(b)				
(c)				
25. Other Diseases or Deformities				
MEDICAL OFFICER'S INITIALS				

GENERAL OBSERVATIONS—Directions to parent or teacher

Weight-Height-Age Record of

born

Father's Name

nationality*

Year	Class	CHEST			Ht.	%	WEIGHT						Ht.	%	WEIGHT						
		R.	I	E	Jan.	+ or -	Jan.	Feb.	Mar.	Apr.	May	June	July	+ or -	July	Aug.	Sept.	Oct.	Nov.	Dec.	

(Reverse of Weight-Height-Age Record)

SUGGESTIONS

1. *Nationality—as Bengali, Punjabi, etc. Since the Indian races vary so much in stature, it is necessary to show the *racial stock* in order to find the norm for each.

2. *Chest*: 'R' means 'ordinary posture.' 'I' the measure at full inhalation. 'E' with air expelled from the lungs.

3. '+ or -.' This means % above or below normal weight for height and age. Use Baldwin-Wood Weight-Height-Age table. For example: a ten year old girl measuring 47 inches should weight 50 pounds. Her actual weight is 40 pounds, which is 20% below normal.

4. Children 12% or more below normal, should be placed in Nutrition Classes—giving them extra food, and rest during the day, preferably from fifteen minutes to one hour before each of the two principal meals of the day.

5. To be at its *best* a child should be 10% above normal, as 'normal' really means 'average.'

¹ These Weight-Height-Age records are supplied by the Lucknow Publishing House, Lucknow, and are in use in Methodist Episcopal Schools. The same Publishing House also supplies blank cards 8" x 10" which are used for American Presbyterian Mission Schools in the U.P. Continuation sheets are also available.

selected, should be given a short course of practical training in a hospital. Aside from the actual care of the sick, one of the chief functions of the sick room should be the training of the older boys and girls in the art of nursing and the use of simple remedies; this can be best done by using the school hospital as the laboratory.

SOCIAL HYGIENE

There are as yet few schools that have had the courage to tackle the difficult problem of the teaching of social hygiene—in fact not a few answers to questionnaires have revealed the fact that there are principals of schools who do not even know the meaning of the term. For schools to deal with matters of sex is never an easy matter; the larger the school and the larger the sections in the school, the more difficult the problem becomes. Ideally such teaching should be given by parents, but few parents are yet ready for the fulfilment of this task; the writer has not yet succeeded in finding an Indian Christian girl who can say, 'My mother has taught me of these things.' In most Hindu homes questions of sex are discussed openly, and boys and girls early become conversant with the physical facts of sex, though the method of learning may be far from commendable; in better class Christian homes, however, the taboo of the Victorian era has fallen, at least in the case of girls, and still remains. The writer in her own experience in a girls' high school, has met with an amazing amount of the ignorance wrongly called innocence. Meanwhile the 'new freedom' is rushing Indian adolescents into the whirl of new currents of life. The age of marriage rises; numbers of educated young women remain unmarried; girls travel unchaperoned on trains and buses; teachers, nurses and doctors carry on their profession unprotected in face of appalling temptation; in many instances young men and women insist upon making marriages of choice rather than arrangement; all who read are exposed to birth-control propaganda, the highly sexed novels of the railway bookstall and the loose standards of the cinema. Can any school that is really Christian be content until it has tried its utmost to fortify its adolescent pupils with 'self-reverence, self-knowledge, self-control'?

There is not space in this chapter to take up in detail the

methods along which high schools can work, but a few lines of experiment already under way can be indicated. Each school should have in its teachers' library the best books on the subject, both western and Indian. A few such books are noticed in our bibliography; complete lists of books and pamphlets are available from the Christian Medical Association of India Office, Byramji Road, Nagpur. If teachers will read and study a few selected books they will at least have some knowledge of the problems involved and be able to recognize problems as they arise. In staff meeting or in a Christian Teachers' Fellowship, one such book may well be chosen for discussion with reference to the particular difficulties of the boys or girls in question.

After such reading and discussion have been carried on, it is to be hoped that one or two teachers will be able and willing to take up matters relating to sex in connection with some subject of the curriculum, either through natural science, particularly physiology and hygiene, or opening out from the Scripture lesson. How far this can be done depends upon many local factors, such as the size of the class section, the tone of the school, and the relation of confidence and understanding between teachers and pupils. In some cases the hostel may be the first place to try out the experiment. One boys' school in South India gave its teaching at a week-end retreat for senior Christian boys. In some schools there will be teachers who can best give guidance to individual problems of boys or girls. In some schools, boys and girls who are wards of the mission are married directly from school. For such a period of training should be provided in the school. While the matter is difficult, and all such experiments involve a certain amount of danger, there is nothing quite so dangerous as doing nothing. Schools that have tried, know the grateful response that has come from students who have been helped to understanding of the facts of sex, and of the Christian view of sex problems, and in some cases have been led to victory over serious temptations.

This chapter would be incomplete if it were to end without some mention of the problem of mental hygiene. Our schools include numbers of unadjusted children, problem children, children with inferiority complexes, and all kinds of

mental twists. Few teachers or even principals have had the training to enable them to deal adequately with such needs. We cannot make ourselves into psycho-analysts; but through psychological reading and study we can at least become intelligent and sympathetic students of the mental problems of our children. Some realization of the facts of individual differences in intelligence and emotion will save us from many mistakes and our pupils from unnecessary suffering.

CHAPTER XIV

ART¹

THERE is very little indigenous art of the kind one can utilize in school. The subject is very badly taught; it is only an unintelligent copying of out-of-date western methods.

Fortunately there are splendid exceptions to these critical generalizations, both because a rich local art heritage does exist in some parts of India and because use has already been made of such in certain schools.

The purpose of this chapter is to suggest that by an interchange of ideas in regard to method and available material we may discover that we possess, ready to hand, gifts and resources which have rich possibilities of joyous experimentation.

Education is incomplete which does not call forth and train the æsthetic faculties, and the appreciation of beauty, perceived through eye and ear, requires emphasis in our schools, as does the need for all children to have some opportunity for creative work through the training of hand as well as eye and ear.

A new-comer recently contrasted the drab surroundings of a school in a manufacturing town in Europe with the 'ruralized' school compounds of the Indian city she was then visiting. The advantage, she declared very emphatically, lay with the Indian children whose facilities for the perception of natural beauty around them were decidedly the greater.

'All your school children should be artists and poets,' said a school inspector to the staff of a school in a crowded town. 'Look at those glorious red paths, with the green lawns and flowering trees—a dream of loveliness.' Alas! that 'bookish' considerations and to some extent climatic and other matters,

¹ This chapter is contributed by Miss E. Rivett, Principal, United Mission Girls' High School, Calcutta.

conditioned by requirements such as desks, place the centre of class activities, particularly for the upper forms, not in the shade of lovely trees but only too often within four very solid walls which effectually shut out much of the natural beauty which lies around one. And yet we dare not neglect any chance there may be for ensuring that our pupils are taught to appreciate beauty, whether such natural beauty exists near-by or within reach, or whether we must rely upon pictures for cultivating the sense of appreciation of visible beauty. Moreover we should not overlook the need for the development of the aural faculty through listening to good music, eastern and western. Gramophones and radio have brought this part of æsthetic education within reach to an extent undreamed of hitherto, even in places where musicians do not dwell!

When we seek means for the expression of the artistic faculty we have before us, it may be, a bewildering variety of forms which hand work may take. On the other hand, there may be a dearth of local material and a lack of money to furnish the wherewithal in imported materials. There is still much exploration to be done in regard to the mediums available and adaptable—e.g. paper of local manufacture, indigenous dye for painting, clay and the stock-in-trade of the neighbouring potter: palm-leaf dyeing and weaving for all manner of basketry, indigenous stitchery applied and capable of elaboration even in the ordinary needlework syllabus. There is, further, the whole realm of Indian music, vocal and instrumental, calling for research into folk-song or for translation of simple children's songs into vernaculars. May there not be a fascinating new realm in reed pipes, cymbals and small drums easily obtainable in any bazaar, for use in percussion bands in the lower school, as well as in stringed instruments in the more advanced classes?

Dramatic art is a branch usually fostered to some extent. Considering the remarkable talent Indian children possess in this direction it does deserve to be more widely encouraged, for example, in history classes and literature lessons, as well as merely at a school entertainment.

There are artistically gifted children in our schools: in some districts there is an exceedingly high proportion of such. These should be discovered, and scope for the exercise

of their special gifts should be provided as a recognized and valuable part of their education.

It is often asserted that the art syllabus decreed for schools is formal and inelastic. But it is amazing how a good teacher can make even the dry bones of a syllabus live for children who are given scope for nature-drawing and for imaginative and creative work. The key to the situation should be the training-school, whence teachers, inspired to living work, go forth to inspire others. This fact remains—there are in our schools far too many teachers appointed to teach drawing and painting and other handwork who are totally unqualified. Happy are those for whom there can be arranged a refresher course in art, by means of which an inspired teacher can bring new ideas and show the way to something vital and productive. Meanwhile through existing educational organizations it should be possible to influence the authorities responsible for the formulating of school curricula to improve the art syllabus for training schools as well as for schools generally. But there is no need for any school to wait until a perfect syllabus in art is outlined by the Education Department.

Experimentation itself will often generate zeal, and the search for Indian designs, simple attempts at drawing from nature, free story illustration, the pictorial delineation of something learnt in history or geography, or the colourful decorating of pots and bowls quite often leads on to a revival in the art teaching of a school, and incidentally indicates a way for the afore-criticized authorities to follow!

What a wealth of design there is in a museum, if such be within reach, in the Persian tiles, the old pottery, architectural forms, Buddhist pillars, or in an art collection where the illuminated borders of Moghul pictures repay study! And what interest children take in noticing the vivid colours and clear lines of Rajput art, as well as the softer and more varied tones of the work of the modern schools of artists!

What intense joy children in the lowest classes experience in painting gaily tinted croton leaves, using simple bazaar paints! And to girls and boys with an artistic bent how much more fascinating and memorable are facts elicited in history and geography lessons if they are represented pictorially, in colourful time-sheets or diagrams; better still if



ART AT THE UNITED MISSION GIRLS' HIGH SCHOOL, CALCUTTA



SOME OF THE WORK PRODUCED

some of them can be shown in series of models in clay, cardboard, wood, straw, jute or many another easily procured medium!

Schools suffer very often from the fact that much is in a state of transition in India. The wholesale copying of western art or handicraft, approved in the past, is no longer acceptable, and rightly so, while the desire to develop on Indian lines is not yet adequately demonstrated. The consequence is confusion, bad taste, and the choice of wrong material with which to work. Nowhere is this more clearly indicated than in the pictures displayed on school walls. (One omits from this category, of necessity, those schools, chiefly boys' schools, where no picture appears, lest it detract attention from the serious business in hand, viz., preparing for examinations!) Local resources in cheap, coloured prints are often crude European reproductions of what cannot be termed good art, or Europeanized representations of what purport to be Indian themes.

And yet it is possible for the poorest high school to possess pictures which are of real artistic worth, interesting and of educative value. Some such pictures every school should possess, framed and hung on class-room walls. There should also be some frames with removeable backs, into which pictures illustrating lessons may be placed for a week at a time, or a longer period, and then changed. *Pictorial Education*, if a school can afford to purchase this valuable periodical from its library funds, is a veritable treasure trove for this illustrative teaching, with its series of pictures, e.g. world exploration, arts, industries, types of people, buildings, as well as historical and literary subjects. *Child Education* with its seasonal colour supplements supplies similarly important material for the lower school, also outline pictures ready to be coloured for use as individual apparatus in English, Number, Geography, Nature Study. A wall in a corridor, which each week is filled by a class, with the help of the form-mistress, with pictures and letterpress on some matter of interest, can prove to have immense value in bringing general information of the world's affairs as well as stimulating thoughts of great men. Children delight in co-operating in these class efforts.

Indian railways are most generous in their gifts of railway

posters for school use, and the lists of posters obtainable at present comprise some of great beauty—the Himalayas, the animal series, excavations of historic sites, important cities and towns. For class use the smaller pictures found in travel gazettes, magazines and even daily newspapers are invaluable for individual geography notebooks and the like.

Indian paintings, mostly of the miniature type, are not so easily obtained, but a good series, inexpensively reproduced for use in schools, is the *Portfolio of Indian Art*, published by Miss Carpenter. It forms the basis for simple talks on modern Indian pictorial art as well as containing pictures, Indian in conception and execution, useful for story composition. A little discretion in the selecting of coloured reprints in Indian monthly magazines, to which many schools subscribe, for staff and senior girls and boys, would soon give a set of pictures which would further their interest in the work of living artists and in the trends of modern art in this country.

How to store pictures so that they may be readily available to the staff and at the same time may be easily kept in order is a problem ever present; one regrets to dismember beautifully produced magazines and periodicals and yet eventually that may be the only thing possible if any sort of classification is to be made and maintained.

Probably for the ordinary school, which possesses neither space nor money for elaborate filing cabinets, and no member of staff with sufficient leisure to maintain any intricate system of cataloguing, the most satisfactory way is to make use of boxes in three-ply wood, without covers. These are inexpensive, can be easily pulled out of shelves and may be super-imposed one upon the other, each clearly labelled. They should be large enough to take sheets of the size of, say, pages of *Pictorial Education*.

A serviceable collection of Geography pictures may be made under the headings of the continents, with extra boxes for India and the British Isles.

A couple of boxes for general Geography are useful and a further series of boxes, or of folders within boxes, with some such titles as the following:

Indian History	|	English Literature
Industries		Exploration, Discovery, Invention
League of Nations		Great Men and Women
Nature Study		The Ancient World
Story Composition		Famous Paintings, Architecture, etc.

The covers in which *Child Education* and *Pictorial Education* are posted make excellent folders for subsections.

Similar boxes, two or three inches deep, are good containers for Scripture pictures, classified as

Nativity and Early Days	|	Last Days and Passion
Parables		Resurrection and Ascension
Miracles		Acts
Life of Christ		Old Testament Stories, etc.

In girls' high schools one of the main objects of education is to fit a girl to take her place in the home: for many girls this will involve a life of considerable leisure. The teaching of art and needlework should therefore be such as will enable her to use this leisure usefully and pleasurably. An indirect way of fostering this side of school activity is by means of Parents' Days, or it may be of Mothers' Days, when the children's work will be displayed and recognized as a contribution to the beautifying of the home by bringing into it something not foreign but truly Indian and adapted to the changing conditions of life in modern society.

Art should have its rightful place in most subjects of the curriculum and not least in Scripture teaching. Small coloured pictures, such as are printed for use in Sunday schools in England, are greatly prized by children of all ages to paste into their Scripture books. And will a child ever forget a parable expressed by herself in a series of pictures in coloured chalks in the same book?

Besides the very great contribution made to Biblical art by the reproduction, in many forms and sizes, of the pictures of Harold Copping, this part of religious education has been further enriched by the simple and beautiful pictures of Miss Elsie Anna Wood. Certain of these can readily be copied in outline by teachers or senior girls and boys and given to lower school classes to colour. A set, for instance, of Miss Wood's outline pictures of the Boy Samuel, coloured and pasted on to a folder of thick red paper, makes a delightful record of lessons on a child's service for God, and is taken home with

pride to make vivid the retelling of the stories for the edification of the child's mother. Lessons from the *Pilgrim's Progress* have been found to lend themselves to very realistic expression by the use of simple cut-outs and clay. The whole series made as a class-project forms an attractive set of illustrations for passing on to a village school, where the same stories may be told. Indian girls and boys are born actors and one often marvels at the facility with which they can dramatize a Bible scene. With the exercise of a little wise judgment on the part of the teacher, acting may be used as an excellent means of making real the teaching of the Scripture-class.

In no country does music have a more important place in religious education than in India. The question of Indian music in schools is one which is still very controversial. All agree that the music of the school ought to be the music of the country; the hymns should be real poetry, in the vernacular, and expressing Christian ideas—not merely poor translations of sentiments inappropriate to Indian thought, put into bad verse and sung to western tunes. Some provinces have a rich music tradition: some have Christian poets and a Church with an earnest desire for an Indian hymnology. Other regions are less fortunate in this respect. There is, generally speaking, a noticeable dearth of hymns in the vernacular suitable for children. We still await a devoted and inspired Carey Bonner.

FORMS OF ART SUITABLE FOR USE IN SCHOOLS

1. *Frescoes* in rich ochres, rather in the style of the Ajanta Cave paintings, an attractive decoration of school walls.
2. *Pottery* in many forms, decorated with original patterns, fired in a well-built kiln, or in a simple inexpensive kiln of the kind used by the local potter.
3. *Nature drawings* in chalk or water-colours, heightened in attractiveness by being cut out and mounted on pieces of dark paper, all the sheets being bound together at the end of term, with a gay cover decoration done by each child.

4. *Design* from simple beginnings in the kindergarten, developing through arrangements of lines, leaves and other forms evolved according to the child's originality: further enriched by study of old design in pottery, architecture, embroidery and folk-arts such as alpona and other floor or wall decoration. Application to painting on clay-tiles, bowls, wooden jars and stools, needlework, illuminated manuscripts, book-covers.
5. *Block-printing* (potato, rubber, lino or wood) in colour or black-and-white, studying bazaar block designs where procurable and encouraging originality.
6. *Needlework* in artistic colour fabric design—a liberal interpretation of the syllabus makes more specimens of stitchery unnecessary, while attractive and useful articles are produced, allowing scope for original treatment, and with the beautifying of the home in view.
7. School choirs, excelling in western classical music as well as in Indian. Inter-school music contests and festivals have raised the standard in vocal music. Stringed instruments and drums appear in school chapels with good effect.

These are mere indications of lines of experiment in Christian high schools where girls and boys are being trained to be happy home-makers and citizens worthy of India's great art heritage.

ELEANOR RIVETT.

CHAPTER XV

RECOMMENDATIONS

IN the preceding chapters we have seen something of the successes and failures of Christian Secondary education. Looking first at its high ideals, we have tried to measure against them actual conditions as they are found in schools for boys and for girls, schools of varied types, in all parts of this vast country. At the one end of the scale we have found schools of great educational and spiritual achievement; at the other end those that are completely bound by the evils of mass-production and an examination-centred curriculum; between the two extremes the vast majority—schools that are 'average,' excelling in certain aspects, failing in others, but showing gleams of the true light, struggling against limitations and adverse conditions and making a persistent effort toward better things.

At the end of this study we should attempt to sum up our liabilities and assets, and to strike some sort of a trial balance. Of liabilities, there is no lack. Among them we may number a rigid curriculum; a book- and examination-centred system; the dead hand of unemployment upon those who finish their course; lessening amounts of money from Mission Boards; competition with better equipped schools; crowded class sections; a lack of well-trained teachers; poverty of teaching method; formality and dullness in much that passes for religious teaching and worship. Underlying all these defects is that quality of the human mind which resists change, which cherishes the *status quo* as 'a poor thing but my own.' It is this quality of psychological inertia, whether found among missionaries or Indians, which forestalls efforts toward the closing of inferior institutions for the sake of producing a few schools of outstanding quality, as well as the introduction of newer forms and methods of education. Among all the difficulties met with in the course of the survey, this hostility to change seems most heavily charged with menace for the future.

When we turn, however, to a study of our assets, the note of hope is struck. There is, first of all, the fine tradition of Christian education in India, coming down from days of pioneer effort and achievement, and exemplified in the lives and accomplishments of countless men and women; there is also in comparison with many other countries a very hopeful degree of religious freedom. Christian schools as a whole are well attended, and many are filled to capacity, with applicants turned away for want of space; there is no lack of human material. The advance of the Women's Movement means a steadily increasing demand for the education of non-Christian girls of the upper and middle classes, while on the other hand, the Harijan Movement implies increasing pressure for educational facilities for both boys and girls of the depressed classes. In spite of the tendency to inertia, there is in many circles a profound dissatisfaction with the present state of education, and among Government education officers a keenness to promote varying types of schools, particularly those with an agricultural or pre-vocational bias. Among heads of schools and members of staff there are those who are enthusiasts in their profession, who through self-dedication and unremitting effort have turned their schools or their particular classes into centres of pupil activity and socialized living, real 'cells' of the Kingdom of God on earth. It cannot be repeated too frequently that the highest possibilities of a school depend ultimately not upon buildings, equipment and funds, essential though these are, but upon the quality of the teachers, the impact of life upon life. And this supreme asset is within the reach of every school. Like the report of the Lindsay Commission, this survey ends upon a note of hope, for Christian schools have only to lay hold upon the great future that lies within their grasp.

The recommendations which follow are brief summaries of the more important sections of the book; some call for outlay of money, others for the more costly expenditure of time and thought and effort, and for the complete commitment of the self. Not all recommendations apply to all schools; they aspire to be a least common multiple of the needs of various schools in far separated areas. Many of the improvements suggested are already in operation in some of the schools visited. No one school should attempt to carry

out all the recommendations herein embodied; on the other hand there is no school either so progressive or so backward that it may not well undertake for each successive year some one line of progress, either a method indicated here or some other of its own choosing, so weaving the 'substance of things hoped for' into the fabric of India's growing life.

RECOMMENDATIONS ARISING FROM THE SURVEY

I. INTER-MISSION CO-OPERATION

In view of the advance among non-Christian educational agencies, and of the decreasing grants for Christian education from foreign countries, we believe that Churches and Missions should realize that in order to produce educational work of outstanding quality it will be necessary for various Christian organizations to unite their resources in personnel and money, particularly for the following purposes:

- (a) Institutions for the higher training of men teachers.
- (b) Residential schools of a type to attract boys from better class Christian homes.
- (c) In some cases efficient day schools to be formed by the amalgamation of two or more existing schools in the same locality.

Apart from the above projects some of which require large expenditures of money, we believe that there is need for further co-operation among schools in a given area for such purposes as the following:

- (a) Group planning of educational policy among schools found in a city or a rural area.
- (b) Provision of annual refresher courses for teachers, on such subjects as Scripture teaching.
- (c) Provision for conferences of principals and headmasters.
- (d) Inter-school visitation by headmasters and teachers.
- (e) The formation of Christian Teachers' Fellowships for study, prayer and discussion.

II. THE STAFF

1. *Christian Teachers*

That in the case of schools which still have a majority of non-Christian teachers, such schools adopt the policy of filling vacancies as fast as they occur with teachers who are Christians not merely in the sense of community but persons of real spiritual experience and a sense of vocation; and that each school have as its aim the securing of not less than seventy-five per cent of Christian teachers on its staff.

2. *Teacher Training*

In view of the lack of Christian Training institutions for men teachers of collegiate and secondary grade, and of the resulting difficulty in securing for Boys' schools an adequate supply of Christian teachers with satisfactory professional qualifications, as well as a sense of the high vocation of the teacher, it is recommended that Churches and Missions should co-operate in providing such opportunities in the various sections of India; and that they share in such co-operative schemes as those now under consideration in the L.T. Training Scheme, Madras, and the proposed plan for secondary training in Khagra, Bengal.

3. *Preparation for Educational Missionaries*

That Mission Boards and Societies in the west give further consideration to the need for securing for educational missionaries, men or women, a thorough preliminary training in modern educational principles and practice; and an opportunity for refresher courses during furloughs.

III. CURRICULUM AND METHOD

While realizing that changes in curriculum are not in the hands of Aided schools, we yet recommend that all that is possible be done to improve the course of study in such ways as the following:

- (a) A wise choice of optional subjects according to the needs and aptitudes of pupils.

- (b) Emphasis upon pre-vocational courses of a practical nature, beginning with a variety of hand work in the lower classes, and proceeding to such courses in agriculture or indoor industries as are suited to the needs of the locality. (For examples see Chapter IX.)
- (c) The improvement of required courses through the use of modern teaching methods, together with emphasis upon forms of visual education, and the encouragement of reading habits through class libraries and supervised reading.

IV. SCHOOL ORGANIZATION

1. *Governing Bodies*

In cases where this has not already been done we recommend that each school be placed under the charge of its own Governing Body or School Council, the majority of whose members should be persons of educational experience, including an elected representative of the staff, other than the principal or headmaster who would probably be an *ex-officio* member. It should also include representatives of the Indian Church and of the community, including parents of pupils, as well as a person qualified to give advice on medical and sanitary matters.

2. *Internal Control*

That the heads of schools endeavour to give to members of staff increased participation in all matters affecting the internal management of the school: teachers' meetings held at frequent regular intervals; meetings of the Christian staff for prayer, Bible study and discussion of school problems; and occasional common meals—are suggested as means toward greater unity within the staff.

V. RELIGIOUS EDUCATION

1. The selection of a member of staff, particularly qualified in regard to Christian character, interest, and specialized training, to be put in charge of the organization and supervision of religious education throughout the school.

2. A careful study of methods of school worship adapted to pupils of different ages, and to non-Christians as well as to Christians, with special reference to

(a) The participation of pupils in the service.

(b) An increasing use of the Indian heritage, leading to the growth of a reverent sense of the presence of God.

3. The provision for teachers' training in both the content of Scripture and the best methods of teaching, such training to include a thorough preliminary course, and recurring refresher courses.

4. The organization for each school of a curriculum of religious teaching, this course to be regarded not as a finished product but as a growing organism.

5. The provision of definite assignments in Scripture and of forms of expression work both within the classroom and through guided activities outside the lesson hour.

6. The training of selected Christian members of staff both to give systematic teaching on matters concerning sex, based upon scientific knowledge and the religious spirit, and also to deal with the problems of individual adolescents as such arise.

VI. RELIGIOUS AND SOCIAL SERVICE

That Christians and non-Christians be encouraged to join in some forms of service to the urban or rural communities within reach, thus forming habits of unselfishness and serviceableness to the nation; and that Christian students in addition be trained to help in simple and suitable forms of evangelism.

VII. BIAS IN EDUCATION

The transformation, wherever suitable, of high schools of the formal type into schools with an agricultural or pre-vocational bias. This is of crucial importance when schools minister to boys or girls of Depressed Class origin, particularly when they are connected with Mass Movement areas.

VIII. GIRLS' SCHOOLS AND CO-EDUCATION

1. In Girls' schools and Training colleges that particular attention be paid to courses in Home Science, and to the connection of such courses with practical living conditions in the hostel.

2. That the attendance of little boys in primary sections of girls' schools be encouraged.

3. That in sections of India where girls are already attending boys' schools in mofussil areas, better facilities for girls be provided through

- (a) The employment on the staff of one, preferably two, women graduates of suitable age and character.
- (b) The provision of courses in needlework, home science and physical education.
- (c) The provision for a rest room, sanitary conveniences and a separate play-ground.

IX. RESIDENTIAL SCHOOLS FOR BOYS

That in every Province possibilities be further explored for the organization on the Inter-Mission basis of one really good residential school for boys, preferably on the lines of the school now existing at Bishnupur, Bengal. In some cases there may be a need for two schools, one on simple and inexpensive lines for boys from rural areas, and a second on higher fees for boys from well-to-do homes.

X. HOSTELS

That apart from the organizing of a few residential schools, improvements be made in existing hostels, particularly along the following lines:

- (a) Organization on the 'house' or 'cottage' system.
- (b) The substitution for the 'House father' or 'Matron' of one or more teachers, preferably of Intermediate or B.A. qualifications, of outstanding Christian character and showing genuine interest in boys or girls and love for them. This post in the hostel may be combined with part-time teaching in the school.

- (c) The development of individual responsibility in the hostellers, through schemes for self-government and food management, the latter to include practice in the handling of money for purchasing food supplies, and in the rendering of accounts.
- (d) Efforts to provide some degree of privacy for adolescent boys or girls, in contrast to the prevailing 'barracks' life of many hostels.
- (e) Consistent emphasis upon maintaining good Indian standards of living and culture.

XI. DAY SCHOOLS

In view of the increased proportion of Christian boys who are attending Day rather than Boarding schools, that efforts be made to raise the cultural, moral and religious tone of such schools through lessening the size of sections, through increased emphasis upon various methods of religious education, and also through paying greater attention to such forms of extra-curricular activities as are described in Chapter VII.

XII. HEALTH

That increased effort be made toward the development of health habits through

- (a) Encouragement of school sports.
- (b) Annual health examinations.
- (c) More attention to adequate balanced meals in hostels.
- (d) The provision of cheap and suitable lunches in day schools.
- (e) The practical application of hygiene courses to health habits and problems.

XIII. ART

That teachers be trained to realize the need and value of the development in pupils of a response to beauty of sound and form, and the further need for opportunities of creative self-expression. That in order to further such development, courses in music, needlework, drawing, design, etc., be so organized as to lessen the amount of formal instruction and to give greater opportunity for the appreciation of beauty in nature and art, and for self-expression and originality through the arts taught in the school.

SUGGESTED BOOKS FOR A SCHOOL LIBRARY

I. PRINCIPLES AND METHODS IN MODERN EDUCATION

1. *Democracy and Education.* JOHN DEWEY. (Macmillan. 10s.)
2. *Education for a Changing Civilization.* W. H. KILPATRICK. (Macmillan. 4s, 6d; I.S.S.U., Coonoor. Rs. 3-8.)
3. *How We Learn.* W. H. KILPATRICK. (Y.M.C.A. Publishing House, Calcutta. Paper, Re. 1; Cloth, Re. 1-8.)
4. *The Child's Path to Freedom.* N. MACMURRY. (J. Curwen & Sons, London. 5s.)
5. *Education, its Data and First Principles.* SIR PERCY NUNN. (Edward Arnold & Co., London. 6s.)
6. *The Child-Centred School.* RUGG AND SHOEMAKER. (World Book Co., Yonkers, N.Y., U.S.A.)
7. *Introduction to the Project Method.* A. E. HARPER. (Munshi Gulab Singh & Sons, Lahore. Re. 1-8.)
8. *Suggestions for the Organization of Schools in India.* W. M. RYBURN. (Oxford University Press, Bombay. Rs. 2-8.)
9. *Why 'Christian' Schools?* CANON DANBY. (Near East Christian Council, American Mission Building, Beirut, Syria. 1s.)

II. EDUCATIONAL PSYCHOLOGY

1. *Psychology of Childhood.* NORSWORTHY AND WHITLEY. (Macmillan, N.Y. \$1.80.)
2. *Modern Psychology and Education.* STURT AND OAKDEN. (Kegan Paul, London. 5s.)
3. *Youth.* DR. OLIVE WHEELER. (University of London Press. 5s.)
4. *Psychology for Students of Education.* ARTHUR I. GATES. (Macmillan, N.Y. 10s. 6d.)

III. METHODS IN RELIGIOUS EDUCATION

1. *A Social Theory of Religious Education.* G. A. COE. (Scribners. \$1.75.)
2. *What is Christian Education?* G. A. COE. (Scribners.)
3. *Religious Education.* T. G. SOARES. (University of Chicago Press. \$2.50.)

SUGGESTED BOOKS FOR A SCHOOL LIBRARY 155

4. *Teaching Religion Creatively.* A. J. WM. MYERS. (Revell.)
5. *Principles and Practice of Christian Education.* W. M. RYBURN. (Oxford University Press. Rs. 5.)
6. *How to Teach Religion in Mission Schools.* D. A. MCGAVRAN. (Disciples Mission Press, Jubbulpore. Re. 1.)
7. *Citizen Training in Schools.* G. S. KRISHNAYA. (Oxford University Press. Rs. 2.)
8. *Christian Education in the Villages of India.* A. B. VAN DOREN. (Y.M.C.A. Publishing House, Calcutta. Paper, Re. 1-4; Cloth, Rs. 2.)

IV. HELPS FOR TEACHERS IN PREPARATION OF SCRIPTURE LESSONS

1. *Manhood of the Master.* FOSDICK. (Y.M.C.A. Publishing House, Calcutta. Paper, Re. 1-4; Cloth, Rs. 2-7.)
2. *Life of Christ.* PATERSON SMYTHE. (Hodder & Stoughton. 2s. 6d.)
3. *Life of Christ.* BASIL MATHEWS. (Oxford University Press. 7s. 6d.)
4. *Life of Christ for Children.* BASIL MATHEWS. (Oxford University Press. 2s. 6d.)
5. *Acts of the Apostles.* RACKHAM. (Methuen & Co., London. 12s. 6d.)
6. *Paul the Dauntless.* BASIL MATHEWS. (5s. 6d.)
7. *Story of St. Paul's Life and Letters.* PATERSON SMYTHE. (2s. 6d.)
8. *Old Testament History.* WHITTAINS. (Rivingtons, London.)
9. *Everyman's Story of the Old Testament.* NAIRNE. (Mowbray, London. 4s. 6d.)
10. *Story of the Hebrew Prophets.* R. E. GILLIE. (A. & C. Black, London.)
11. *Growth of the Kingdom.* A Simple History of the Early Church. PLATTEN.
12. *Time Chart of Church History.* D. J. STEPHEN. (C.L.S., Madras).

V. CURRICULA PREPARED FOR USE IN INDIAN SCHOOLS

1. *Charterhouse Course.* E. L. KING. With textbooks for Primary, Middle and High School classes. (Oxworth Book Service, Landour, Mussori, U.P.)
2. *Bible Study for Indian Schools.* Outline Syllabus only. MRS. A. E. HARPER. (Y.M.C.A. Publishing House, Calcutta. Re. 1.)
3. *High School Course.* E. A. ANNETT. 3 Volumes. (India Sunday School Union, Coonoor.)

4. *Graded Bible Lessons*. Textbooks for all classes, Primary, Middle and High. A. C. CLAYTON. (C.L.S., Madras.)
5. *A Graded Course of Religious Teaching*. For Primary sections in Anglican Schools. MRS. A. C. PELLY. (C.L.S., Madras.)
6. *The Light of the World*. A book for Senior High School, based on the Discussion Group Method. Obtainable from the author, REV. L. SIMPSON, Wesley School, Secunderabad.
7. *Old Testament Selections*. For students who do not possess Old Testaments. Arranged by REV. A. STRECKEISEN, Basel Mission, Calicut. (Obtainable from Mr. Streckeisen.)
8. *The New Light*. A Bible Course for Village schools. Suitable for Middle classes in Rural High schools. By W. M. RYBURN and E. L. KING. (Y.M.C.A. Publishing House, Calcutta. Rs. 2-8; Paper, Re. 1-8.)

VI. RURAL LIFE

1. *Up From Poverty in Rural India*. D. SPENCER HATCH. (Oxford University Press. Rs. 2-8.)
2. *Rural Community and the School*. G. S. KRISHNAYA. (Y.M.C.A. Publishing House, Calcutta. Paper, Re. 1-4; Cloth, Rs. 2.)
3. *Reconstruction and Education in Rural India*. PREM CHAND LALL. (Allen & Unwin, London. 10s.)
4. *Remaking of Village India*. F. L. BRAYNE. (Oxford University Press. 5s.; Indian edition, Rs. 2-8.)
5. *Wisdom and Waste in the Punjab Village*. M. L. DARLING. (Oxford University Press. 12s. 6d.)
6. *Behind Mud Walls in India*. CHARLOTTE AND WM. WISER. (Allen & Unwin, London. 3s. 6d. and 6s.)
7. *The House of the People*. KATHERINE COOK. (U.S. Govt. Pub., Washington, D.C., U.S.A. 10 Cents.)

VII. HEALTH AND NUTRITION

1. *Health and Physical Education for Schools in India*. A. J. DANIELSON. (Y.M.C.A. Publishing House, Calcutta. Paper, Rs. 3-8; Cloth, Rs. 4-8.)
2. *Food*. R. McCARRISON. (Macmillan. As. 12.)
3. *Home Science*. WYCKOFF AND MARSHALL. (C.L.S. Madras, Re. 1-4.)

VIII. SOCIAL HYGIENE

1. *Toward Racial Health.* NORA MARCH. (\$1.26.)
2. *For Girls and Mothers of Girls.* MARY G. HOOD. (Bobb, Merril, Indianapolis, U.S.A. \$1.75.)
3. *Biology of Sex.* T. W. GALLOWAY. (Heath & Co., London. 2s. 6d.)
4. *A Clean Heart.* MRS. WEST. (C.L.S., Madras. As. 6.)
5. *Anandi's Question.* DR. B. C. OLIVER. (C.L.S. Madras. As. 5.)

IX. PERIODICALS

1. *The Moga Journal for Teachers.* For Primary Class Teachers. (From Mrs. A. E. Harper, Moga, Punjab. Rs. 2-8.)
2. *Christian Education.* (Lucknow Publishing House, Lucknow. Rs. 2. Quarterly).
3. *Religion in Education.* (Student Christian Movement Press, 58 Bloomsbury Street, London, W.C. 1. 4s. 6d. Quarterly).
4. *Teaching.* (Oxford University Press, Bombay. Rs. 2-8. Quarterly).
5. *The New Era, in Home and School.* (29 Tavistock Square, London, W.C.1. Or, International News Co., 131 Varick Street, New York. \$2.75.)
6. *Progressive Education.* (310 West 90th Street, New York. \$3.25.)

Note.—Books published outside India can be ordered through the Y.M.C.A. Publishing House, 5 Russell Street, Calcutta; or through the India Sunday School Union, Coonoor, Nilgiris.

It has not been possible to find out the prices of all books mentioned. Where the price is known, it has been inserted.

BIRD'S-EYE VIEW OF THE STATISTICS

BY S. K. ROY

IT should be clearly understood that the conclusions drawn from the statistics can only be an approximation to the general conditions they reveal, chiefly because statistical returns were not received from more than one-third of the schools to which questionnaires were sent. Questions are often understood differently, even at different times by the same person, and personal factors enter in which lead to errors. A broad allowance has therefore to be made according to the law of average and the theory of probability. Subject to these general remarks it may be further pointed out that in a very few cases, the statistical compiler had to use his discretion to fill in gaps, where, all other figures being given, detailed particulars were missing in perhaps one particular from one school. Under Finance the hundreds have been given in round figures in the statistical summary by provinces or areas.

Christian and non-Christian Teachers. There has been an increase in the number of Christian teachers in all provinces as well as in the percentage of this increase compared with that of non-Christian teachers—where there has been any. In Bihar and Orissa, only, the number of Christian and non-Christian teachers has remained stationary. In the Central Provinces area, Madras, Punjab and the United Provinces the number of non-Christian teachers has actually declined, while that of Christian teachers has increased. In Bengal, while there has been an increase of 14 per cent in Christian teachers there has been a similar increase in non-Christian teachers. Bombay shows an increase of 37 per cent Christian teachers compared with an increase of 21 per cent in non-Christian teachers. The Punjab presents the most remarkable increase of 29 per cent in the number of Christian teachers compared with a decline of 7 per cent in non-Christian.

Trained Teachers. Two of the provinces having the most

ancient seats of learning, Bengal and Bombay, have many more untrained teachers than trained. Bengal takes the wooden spoon where the trained are 32 per cent of the total: in Bombay they are about 41 per cent of the total; in Central Provinces they are just a few less than half. In Travancore the trained teachers are twice more than the untrained, in the Punjab three times and in Madras more than five times.

Christian and non-Christian Pupils. The Punjab and Bengal have a very close finish in the race for the largest proportion of non-Christian pupils in relation to the Christian, the Punjab being just able to beat Bengal by a short lead. In both provinces the number of Christian pupils is about one-sixth that of the non-Christian—in Punjab slightly less, in Bengal a little more. It is to be remembered however that the Punjab area includes the North-West Frontier Province, which is one of the youngest provinces from the point of view of the Indian Church, while Bengal is the oldest—except Travancore, which is the only area having a larger number of Christian pupils in schools than non-Christian. In Bombay the Christian pupils are 25 per cent of the non-Christian, in the United Provinces 31 per cent, in Central Provinces 33 per cent, in Madras 50 per cent and in Bihar and Orissa 80 per cent.

Resident Christian Pupils. Except in Travancore where there has been a slight increase owing chiefly to the establishment of two new residential schools, in Bengal owing to the Union School at Bishnupur and the revival of St. John's School at Krishnagar, and in Central Provinces where numbers have been stationary taking into account the Dhamtari School, in all other provinces there has been a noticeable decline in the number of residential Christian pupils. In Madras and in Bihar and Orissa the decline is most marked. Outside Travancore the density of Christian population is highest in these two areas. The problem of resident Christian pupils or residential schools has been dealt with exhaustively in the Report.

Finance. The notable feature of the statistics under this head is the all-round decline in Government grants and Mission contributions side by side with a corresponding increase in fee income. Two areas with the densest Christian population give food for thought, namely Travancore and

Bihar, where the Mission contributions have declined heavily—by 40 per cent and 50 per cent respectively. The Government grants have remained stationary but the fee income has declined in Bihar by 40 per cent, perhaps indicating decline in the number who can take advantage of *Christian* secondary education compared with those who formerly were able to do so with Mission help. Here Travancore means British Malabar, for in Travancore proper there is no such thing as Mission contribution and scarcely any Church contribution. The increase in fee income is in the United Provinces 44 per cent, in Bombay 17 per cent, in Punjab 10 per cent, in Madras and Central Provinces about 6 per cent and Bengal $1\frac{1}{3}$ per cent. Government grants were increased in Madras and the United Provinces, remained stationary in Bihar and Orissa and decreased in all other areas—the heaviest decreases being in Central Provinces $27\frac{1}{3}$ per cent and Punjab 16 per cent. It would be worth while investigating how far these decreases are due to the stringency prevailing in the finances of all Provincial Governments and how far they are due to discrimination. Mission contributions increased in the Bombay area, remained stationary in the Central Provinces and decreased in all others. The heaviest decreases were in Bihar and Punjab—50 per cent and 40 per cent respectively.

Conclusion. Appended herewith is a summary of the statistics province by province. We are not aware of local conditions in the various provinces. We commend therefore to Provincial Christian Councils and others interested the study of the figures in relation to local conditions, so that helpful conclusions may be reached with regard to the cause of Christian Secondary Education.

SUMMARY OF STATISTICS

AREAS	TEACHERS						PUPILS			
	Christian Teachers		Non-Christian Teachers		Trained	Un-trained	Chris-tian	Non-Christian	Resident	
	1935	1930	1935	1930	1935	1935	1935	1935	1935	1930
Bengal and Assam ...	104	91	83	73	58	128	686	3,948	418	353
Bihar and Orissa ...	58	60	43	43	63	38	825	1,047	357	508
Bombay, Baroda, Sindh ...	103	76	134	110	96	137	751	3,127	306	395
Central Provinces Central India Agency } ... Rajputana	37	29	38	46	35	40	299	904	114	116
Madras Presidency and } ... Mysore	591	484	284	328	716	135	5,915	12,286	1,846	2,088
Punjab, Delhi, N.-W. F. Provinces } ... Kashmir	149	115	204	219	274	90	991	6,480	524	588
Travancore British Malabar } ...	232	202	94	75	203	101	3,515	3,483	199	144
United Provinces ...	85	71	136	152	129	124	1,037	3,390	321	329

SUMMARY OF STATISTICS—(Contd.)

AREAS	FINANCE					
	Fees		Government Grant		Mission Contribution	
	1935	1930	1935	1930	1935	1930
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Bengal and Assam ...	1,28,300	1,26,700	22,200	25,100	29,400	34,300
Bihar and Orissa ...	42,100	46,200	26,000	26,000	13,300	27,100
Bombay, Baroda, Sindh...	1,38,100	1,18,000	54,900	62,000	64,900	55,400
Central Provinces Central India Agency Rajputana } ...	33,100	31,000	26,000	36,000	30,200	30,500
Madras Presidency and Mysore } ...	4,49,900	4,24,800	1,71,400	1,64,000	1,87,500	2,19,000
Punjab, Delhi, N.-W.F. Provinces Kashmir } ...	1,04,400	93,900	1,12,000	1,34,200	59,700	1,00,200
Travancore British Malabar } ...	1,80,900	1,81,000	22,200	23,500	12,200	33,300
United Provinces ...	1,47,400	1,02,100	1,03,800	90,800	16,200	29,400

N.B.—The figures for finance are given in round numbers for the hundred.

HIGH SCHOOL SURVEY UNDER THE AUSPICES OF THE CENTRAL BOARD OF CHRISTIAN HIGHER EDUCATION

BOYS' SCHOOLS STATISTICS—(Contd.)

PROVINCE	No.	NAME OF SCHOOL	MISSION	TEACHERS								PUPILS				HOSTEL BOARDERS								SCHOOL INCOME								REMARKS		
				CHRISTIAN				NON-CHRISTIAN				TRAINED	UN-TRAINED	CHRISTIAN	NON-CHRISTIAN	CHRISTIAN				NON-CHRISTIAN				FEES		GOVT. GRANTS		MISSION CONTRIBUTION						
				1929-30	1934-35	Increase	Decrease	1929-30	1934-35	Increase	Decrease	1934-35	1934-35	1929-30	1934-35	1929-30	1934-35	Increase	Decrease	1929-30	1934-35	Increase	Decrease	1929-30	1934-35	1929-30	1934-35	1929-30	1934-35	In Money	Increase		Decrease	In Miss. Cont.	In Miss. Cont.	IN PERSONNEL	ENDOWMENTS
MADRAS (Central)	59	*Mission High School, Ambur	M.E.L.I.M.	7	16	9	...	11	4	...	7	16	4	1396 31g	160b 15g	75	64	...	11	Rs. 937	Rs. 1,980	Rs. ...	Rs. ...	Rs. 12,945	Rs. 11,026	Rs. ...	Rs. ...	Rs. 1,819	1	...	Four other missionaries give part time including help in hostel
"	60	*Leipzig Mission Central High School Shiyali, Tanjore	L.E.L.M.	12	13	1	...	10	8	...	2	15	6	93b 7g	210b 3g	56	58	2	...	1	1	...	3,927	5,146	4,596	3,932	6,899	3,796	...	3,103	1	...		
"	61	*Mission High School, Tiruvannamalai	D.M.S.	17	19	2	...	10	8	...	2	21	6	119b 27g	245b 11g	71	33	...	38	...	...	...	6,257	7,666	7,500	7,131	11,449	7,450	...	3,999	...	...
"	62	*Union Christian High School, Coimbatore	Independent	12	13	1	...	9	7	...	2	19	1	71	520	...	...	...	...	...	...	...	17,254	19,945	4,012	3,936	5,402	...	5,402	...	800 p.a.	The school is a Union effort of local Christians	
MADRAS (South)	63	Mission High School, Maganapuram	T.D.C.	12	13	1	...	...	...	...	...	9	4	169	50	99	79	...	20	16	21	5	5,769	5,382	1,672	1,963	3,064	2,580	...	484	...	...
"	64	Scott Christian High School, Nagercoil	L.M.S.	19	21	2	...	4	2	...	2	17	6	468	92	77	46	...	31	...	...	...	11,816	11,306	5,538	4,900	Nil	1,863	1,863	...	...	...
"	65	Mission High School, Nazareth	T.D.C.	7	13	6	...	1	1	...	...	14	...	244	38	15	29	14	...	...	6	6	2,034	6,816	559	746	1,464	1,368 ¹	...	96	...	1	Excludes sum of Rs. 1,406 raised by the local church
"	66	St. John's Collegiate High School, Palamcottah	T.D.C.	17	18	1	...	1	1	...	...	14	5	285	132	185	160	...	25	54	44	10	11,719	10,256	4,590	4,424	...	...	...	...	...	...
"	67	Mission High School, Pasumalai	A.Md.M.	23	18	...	5	2	1	...	1	17	2	209b 29g	205b 3g	93	125	32	...	31	75	44	...	11,875	10,129	5,874	4,280	13,616	6,755	...	6,861	1	...	
"	68	Schwartz High School, Ramnad	T.D.C.	8	8	...	...	4	4	...	...	9	3	72b 5g	183b 3g	63	42	...	21	2	2	...	4,630	5,005	3,713	4,354	4,694	2,826	...	1,868	...	...
"	69	Pope Memorial High School, Sawyerpuram	T.D.C.	10	19	9	...	1	1	17	3	252	114	27	53	26	...	12	10	...	2	3,839	9,983	952	2,077	1,800	4,428	2,628	Between 1929 and 1934, passed from Middle to High
"	70	Mission High School, Srivilliputhur	T.D.C.	12	16	4	...	4	3	...	1	17	2	111b 4g	287b 4g	53	85	32	...	11	22	11	...	5,743	7,453	3,865	4,079	2,124	2,085	...	39	
"	71	Mission High School, Tinnevely	T.D.C.	16	20	4	...	10	6	...	4	21	5	53b 3g	603b 6g	...	...	...	...	...	...	...	13,888	14,143	3,650	3,488	3,870	2,020	...	1,850	...	...
"	72	Caldwell High School, Tuticorin	T.D.C.	15	19	4	...	5	4	...	1	22	1	203b 24g	343b 15g	99	53	...	46	12	18	6	10,045	10,494	3,283	2,645	6,000	3,145	...	2,855	...	99 p.a.		
"	73	*Mission High School, Vedakangulam (Tinnevely)	M.E.L.I.M.	3	8	5	...	6	4	...	2	10	2	135b 11g	201b 0g	22	48	26	...	12	44	32	...	2,024	10,722	6,965	...	3,757	
PUNJAB	74	Baring High School, Batala	C.M.S.	11	14	3	...	3	7	4	...	12	9	40	407	44	16	...	28	...	13	13	3,871	10,400	5,919	12,520 ²	4,173	3,600	...	573	...	3,560	*The Govt. grants cover both school and boarding house. The great difference between 1930-35 is due to the union of two schools	
"	75	Mission High School, Daska	C.S.M.	6	11	5	...	11	9	...	2	17	3	61	305	49	55	6	...	47	32	...	15	3,355	10,882	9,984	4,032	...	2,971	2,971	...	1	...	One Bible teacher provided by the mission in addition to a missionary
"	76	United Christian High School, Delhi	S.P.G. & B.M.S.	11	12	1	...	1	3	2	...	14	1	209	48	132	145	13	...	...	...	...	4,500	6,615	6,800	7,250	4,500	4,500	...	...	2	...	This is a union school, the Missions co-operating being S.P.G. and B.M.S. Each has a separate hostel, the fees in S.P.G. hostel are Rs. 7,450, Govt. grant Rs. 1,600, over-fee school-ship Rs. 2,000. In B.M.S. fees Rs. 1,650; Govt. grant Rs. 1,500, Mission contribution Rs. 5,000
"	77	Mission High School, Gujrat	C.M.S.	5	9	4	...	9	8	...	1	11	6	26	324	...	...	...	...	...	...	...	2,991	6,065	4,284	4,447	5,180	4,679	...	501	...	...
"	78	Christian High School, Kharar	N.Z.P.M.	8	12	4	...	12	8	...	4	14	4	76	181	40	44	4	...	39	26	...	13	243	4,293	8,960	7,543	8,894	8,256	...	633	1	...	Income figures combine school and hostel
"	79	Ewing Christian High School, Ludhiana	A.P.M.	16	17	1	...	6	3	...	3	19	1	123	202	70	43	...	27	...	1	1	...	984	4,338	11,196	6,617	10,225	7,362	...	2,863	3	...	School and hostel finance not separate
"	80	Boys' High School, Narawal	C.M.S.	8	10	2	...	11	8	...	3	14	4	81	402	15	47	32	...	46	46	910	7,330	7,896	5,697	2,000	2,100	100	
"	81	Christian Training Institute, Sialkot	A.U.P.M.	7	5	...	2	2	4	2	...	9	...	173	70	163	155	...	8	...	...	...	5,124	5,190	4,792	3,337	41,405	13,200	...	28,205	...	...
"	82	Mission High School, Sialkot	C.S.M.	4	11	7	...	26	20	...	6	26	5	53	978	...	...	...	...	...	...	...	14,166	17,663	7,506	6,180	4,008	1,962	...	2,046	...	...
"	83	*Milne Memorial High School, Dhariwal	A.U.P.M.	11	12	1	...	9	7	...	2	17	2	92	422	30	13	...	17	17	9	...	8	6,924	6,484	6,424	6,828	3,275	1,322	...	1,953	1	...	Local special income of Rs. 1,302, net from Endowment which was Rs. 3,038 in 1929-30
KASHMIR	84	C.M.S. High School, Srinagar	C.M.S.	6	8	2	...	84 ³	89	5	...	46	51	2	1405	...	3	3	14	14	...	8,655	9,146	22,413	22,366	5,918	3,600	...	2,318	*Includes returns in all branch schools as well as High school
N.-W.F.P.	85	*Edwardes High School, Peshawar	C.M.S.	7	9	2	...	13	13	...	...	20	2	19	514	...	...	...	...	...	...	...	7,777	9,723	12,778	11,077	3,490	2,460	...	1,030	...	...
"	86	*Pennell High School, Bannu	C.M.S.	4	8	4	...	12	9	...	3	17	...	7	362b 2g	1	3	2	...	20	23	3	4,057	...	12,816	...	1,800	No records of figures for 1929-30
"	87	Mission High School, Dera Ismail Khan	C.M.S.	11	13	2	...	20	18	...	2	29	2	29	858	34	34	31	2	...	29	10,324	12,480	18,316	14,125	2,600	1,980	...	620	
TRAVANCORE, COCHIN & MALABAR	88	St. John's High School, Eraviperoor	M.T.S.C.	20	18	...	2	...	...	...	13	5	328b 43g	77b 4g	...	...	...	...	...	...	...	...	13,027	11,201	2,291	1,781	...	...	...	...	...	...
"	89	Collegiate School, Kottayam	C.M.S.	26	26	4	4	18	12	508	167	65	54	...	11	...	2	2	...	21,065	18,203	2,271	2,271	2,252	1,835	...	417	...	3,673 p.a.	
"	90	Mar Dionysius High School, Kottayam	O.S.C.	19	19	...	...	3	3	...	...	10	12	338b 5g	170	35	24	...	...	...	...	...	15,337	12,998	1,102	1,098	...	...	...	...	...	...
"	91	St. Thomas High School, Kogenchery	M.T.S.C.	25	26	1	...	3	3	17	12	505b 99g	181b 4g	22,096	20,879	2,955	1,781	1,669 p.a.	
"	92	Bishop Hodge's High School, Mavelikara	C.M.S.	17	21	4	...	3	1	...	2	15	7	37b 15g	47b 6g	...	...	...	...	...	...	...	11,318	11,899	1,114	1,258	1,639	1,000	...	639	...	...
"	93	The Ashram High School, Perumpavor	M.T.S.C.	...	8	...	...	2	...	...	3	7	78b 4g	87b 1g	...	43	43	...	...	...	...	...	...	6,812	...	...	...	...	...	...	...	...	School was established in 1931
"	94	Sastham Kotta Residential High School	O.S.C.	6	5	...	1	...	2	2	...	2	5	42	30	...	45	45	5	688	2,500	...	1,200	2,200	1,000	
"	95	Mar Gregorius Memorial High School, Tiruvalla	O.S.C.	19	21	2	...	2	2	...	...	10	13	341b 91g	174b 26g	24	16	...	8	...	...	...	12,707	14,189	1,120	1,568	...	...	...	...	...	...
"	96	Mission High School, Trichur	C.M.S.	13	15	2	...	10	11	1	...	13	13	122	494	...	...	...	...	...	...	...	11,715	11,515	1,929	5,319	1,300	800	...	500	...	...
"	97	Mission High School, Mallappalli	C.M.S.	15	15	1	1	15	1	199b 77g	59b 11g	8,629	8,781	332	757	...	200	200	
"	98	Mission High School, Badagara	B.E.M.	9	9	...	...	11	11	...	...	17	3	14b 2g	335b 12g	...	...	...	...	...	...	...	11,508	11,042	2,570	1,920	1,859	600					

HIGH SCHOOL SURVEY UNDER THE AUSPICES OF THE CENTRAL BOARD OF CHRISTIAN HIGHER EDUCATION

BOYS' SCHOOLS STATISTICS

PROVINCE	No.	NAME OF SCHOOL	MISSION	TEACHERS								PUPILS				HOSTEL BOARDERS				SCHOOL INCOME										REMARKS						
				CHRISTIAN				NON-CHRISTIAN				TRAINED	UN-TRAINED	CHRISTIAN	NON-CHRISTIAN	CHRISTIAN		NON-CHRISTIAN		FEES		GOVT. GRANTS		MISSION CONTRIBUTION				IN PERSONNEL	ENDOWMENTS							
				1929-30	1934-35	Increase	Decrease	1929-30	1934-35	Increase	Decrease	1934-35	1934-35	1934-35	1934-35	1929-30	1934-35	Increase	Decrease	1929-30	1934-35	1929-30	1934-35	In Money	Increase	Decrease	In Misa. Cont.				In Misa. Cont.					
BENGAL & ASSAM	1	Union Christian High School, Bishnupur	L.M.S., B.M.S.	18	20	2	...	3	4	...	13	11	135b 7g	183b 11g	99	124	25	...	12	12	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	3	Rs.
"	2	Collins Institute, Calcutta	M.E.M.	8	7	...	1	7	7	...	8	6	80	150	10	30	20	9,970	7,180	2,100	1,890
"	3	Scottish Church Collegiate School, Calcutta	C.S.M.	18	21	3	...	16	17	1	...	4	34	42	1,165	62,874	53,409	1	...		
"	4	St. Paul's High School, Calcutta	C.M.S.	10	15	5	...	2	2	...	11	6	126	112	98	69	...	29	11	34	23	...	6,498	8,343	2,640	2,268	1,500	...	...	1,500	...	600 p.a.	Includes three honorary lady teachers	
"	5	Collegiate School, Bankura	W.M.S.	4	4	...	...	14	15	...	2	17	49	480	...	...	...	...	24	32	8	...	13,927	15,669	3,000	3,000	...	...	...	...	...	1	...
"	6	Duff High School, Chinsura	C.S.M.	3	4	1	...	8	7	...	1	3	8	234	...	...	...	...	...	...	...	7,117	7,317	3,300	3,300	982	1,816	834	...	...	...	...	...
"	7	St. John's High School, Krishnagar	C.M.S.	13	12	...	1	5	5	...	10	7	102	235	43	70	27	...	3	2	...	7,364	8,307	2,760	2,520	...	...	...	...	...	2	1,000 p.a.	
"	8	Mission High School, Khagra	L.M.S.	7	6	...	1	10	9	...	1	3	11	6	200	3	3	...	...	...	...	6,208	5,631	5,732	4,567	2,484	1,321	...	1,163	1	36	...	
"	9	Mission High School, Jorhat	A.B.F.M.S.	3	6	3	...	8	7	...	1	1	12	106	90	70	77	7	1,154	1,947	21,301	15,851	...	5,450		
"	10	Ushagram High School, Asansol	M.E.Ch.	7	9	2	...	6	10	...	3	16	27	388	30	45	15	...	3	3	...	2,237	12,547	1,200	...	3,116	804	...	2,312		
BIHAR & ORISSA	11	Mission High School, Bhagalpur	C.M.S.	13	14	1	...	19	17	2	22	9	59	485	74	50	...	24	58	29	...	17,806	15,978	5,740	3,754	177	654	...	523	1	365 p.a.	...				
"	12	St. Paul's High School, Ranchi	S.P.G.	12	12	...	...	5	8	...	12	8	292	134	120	117	...	3	7	5	...	5,678	6,823	6,189	9,033	4,500	4,961	461	...	1	...	Increase of non-Christian teachers due to taking up teaching of Persian and Urdu at request of Govt. Special source of income is an annual grant of Rs. 180 from Ramgarh State		
"	13	St. Columba's High School, Hazaribagh	D.U.M.	7	10	3	...	8	9	...	10	9	174	197	73	101	28	...	1	3	2	...	7,255	7,977	4,456	3,784	3,904	4,123	219	...	1	...	The withdrawal of the Advisory Board led to withdrawal of all monetary assistance			
"	14	Gosuer High School, Ranchi	G.E.L.C.	19	14	...	5	5	3	2	10	7	240	90	205	65	63	140	18	2	...	10,181	5,925	4,800	5,886	12,607	...	12,607	...	...	...	...	...
"	15	Christian High School, Balasore	A.B.M.	9	8	...	1	6	6	...	9	5	60	141	36	24	...	12	16	15	...	5,315	5,463	4,766	3,586	4,930	3,601	...	1,329	...	...	...	...
BOMBAY	16	Mission High School, Ahmednagar	A.M.M.	10	9	...	1	10	10	...	6	10	101	199	67	50	...	17	...	...	...	8,000	5,545	6,000	5,020	4,000	2,500	...	1,500	1	...	...	...
"	17	Robert Money High School, Girgaum, Bombay	C.N.S.	6	6	...	...	14	15	1	...	10	12	37	451	...	...	...	...	...	...	22,199	10,031	8,781	7,980	...	4,569	...	...	2	600 p.a.	Mission contribution has been estimated to include the annual rental value of buildings besides the money	
"	18	Wilson High School, Bombay	C.S.M.	8	13	5	...	14	10	4	17	6	23	494	8	8	...	...	...	...	...	25,942	2,645	14,166	9,894	20,867	23,547	2,680	...	...	1,595	...	Plus Rs. 3,000 Principal's salary
"	19	Mission Boys' High School, Bombay	A.M.M.	6	8	2	...	16	12	4	6	14	40b 28g	212b 17g	40	40	...	...	...	...	...	10,176	3,645	3,525	3,490	11,763	...	11,763	...	...	...	...	...
"	20	Irwin Christian High School, Kolhapur	A.P.M.	9	13	4	...	3	6	...	5	14	87	218b 2g	...	...	...	...	...	...	...	3,445	5,562	...	1,472	6,235	4,710	...	1,525	1	...	...	...
"	21	Mission High School, Surat	L.P.M.	5	3	...	2	9	15	...	4	14	39	295	10	10	...	...	...	...	...	7,661	8,096	5,328	4,431	5,501	7,248	1,747	...	...	100 p.a.	...	...	
"	22	Mission High School, Vengurla	A.P.M.	3	4	1	...	7	7	...	5	6	14b 1g	169b 3g	...	...	...	...	...	...	...	3,286	3,432	3,291	2,522	3,600	2,800	...	800	...	...	...	...
"	23	*St. Saviour's High School, Ahmednagar	S.P.G.	7	8	1	...	3	4	1	...	7	5	100	1	95	75	...	20	...	...	1,800	1,200	2,000	1,600	2,400	1,920	...	480	1	...	...	...
"	24	John Elphinstone High School, Alibag	C.S.M.	2	2	...	...	10	10	...	4	6	6b 2g	193b 24g	...	...	...	...	...	...	...	6,027	6,749	4,570	4,373	3,821	4,676	855	...	...	...	...	...
"	25	*Mission High School, Dharwar	B.E.M.	5	9	4	...	8	8	...	3	14	51b 11g	78b 33g	...	...	...	...	...	...	...	4,000	6,000	3,000	2,700	3,000	1,000	...	2,000	...	...	...	...
"	26	*St. Thomas High School, Honavar	N.M.S.	6	6	...	...	7	6	...	1	4	8	25b 3g	129b 7g	...	...	...	...	...	...	9,540	6,160	3,564	2,529	...	...	...	...	...	...	...	...
"	27	*Beynon-Smith High School, Belgaum	M.E.Ch.	8	11	3	...	20	21	1	...	19	13	39	611	32	26	...	...	...	...	19,573	24,306	9,483	7,896	nil	nil	...	...	1	...	...	...
"	28	*Mission High School, Baroda	M.E.Ch.	7	9	2	...	5	7	2	...	2	14	189	55	183	145	...	38	6,502	5,137	1,800	2,400	5,965	6,730	765	...	1		
"	29	*St. Helens' High School, Poona	C.M.S.	...	10	15	10	15	9b 14g	136b 9g	...	2	18,224	...	2,000	...	5,194	1	Figures not given for 1929-30		
MID-INDIA & RAJPUTANA	30	Christian Academy, Dhamtari	Mennonite	8	13	5	...	6	6	...	12	7	134	133	...	54	...	...	...	...	...	3,749	4,938	7,191	4,972	5,699	6,892	1,193	...	3	300	...	...	
"	31	Christian High School, Jubulpore	Disciples M.E.Ch.	6	6	...	...	3	2	...	1	4	4	45	37	32	36	4	...	...	...	4,098	3,878	8,451	2,390	1,334	1,116	...	218	2	...	...	...
"	32	Hislop Collegiate High School, Nagpur	C.S.M.	6	6	8	6	...	2	7	5	37	205	14	15	1	9,817	7,765	6,237	5,828	6,000	8,145	2,145	...	1		
"	33	St. Paul's High School, Raipur	E.S.N.A.	5	7	2	...	19	15	...	4	8	14	46	353	11	7	...	4	22	28	6	9,494	10,220	8,375	7,650	11,453	10,496	...	957	1*	...	Part-time			
"	34	Mission High School, Seoni	U.O.S.C.S.	4	5	1	...	10	9	...	1	4	10	37	176	5	2	...	3	20	11	9	3,832	6,337	5,689	5,173	6,620	3,515	...	3,105	1		
MADRAS (Andhra)	35	Mission High School, Guntur	U.L.C.M.	8	16	8	...	17	15	...	2	30	1	282	292	115	65	...	50	...	...	17,845	15,600	8,629	9,470	5,404	3,170	...	2,234	1*	...	Part time		
"	36	Noble High School, Masulipatam	C.M.S.	10	9	...	1	3	4	1	...	13	...	110	136	124	82	...	42	...	...	5,075	6,543	5,952	4,344	1,668	1,334	...	334	...	144 p.a.*	For Scholarships		
"	37	Coles Ackerman Memorial High School, Nellore	A.B.T.M.	12	18	6	...	7	7	...	23	2	189b 53g	240b 8g	113	54	...	59	...	...	...	8,699	13,900	4,900	6,698	...	...	...	...	...	...	...	...
"	38	Mission High School, Hyderabad	M.E.Ch.	11	14	3	...	6	5	...	1	6	13	160	152	100	109	9	...	1	3	2	2,044	4,152	758	414	11,404	6,048	...	5,356	1*	...	Wife of Principal helps in school			
"	39	Mission High School, Secunderabad	M.M.S.	9	17	8	...	7	8	1	...	15	10	112	414	80	75	...	5	...	...	6,212	13,275	5,480	8,000	3,200	2,100	...	1,100	...	...	...	Includes wife of Principal who helps her husband in both school and hostel work
"	40	*McLaurin High School, Coacanda	C.B.M.	11	21	10	...	17	10	...	7	24	7	117b 87g	362b 18g	77	47	...	30	...	...	12,912	12,891	6,152	7,018	6,782	6,310	...	472	...	...	...	...
"	41	*Mission High School, Gooty	L.M.S.	7	9	2	...	9	7	...	2	16	...	103b 4g	178b 3g	80	96	16	...	...	...	6,860	7,566	4,500	5,162	5,586	4,935	...	651	1	...	...	...
"	42	*Coles Memorial High School, Karnool	A.B.T.M.	8	5	...	3	5	7	2	...	10	2	81b																						

HIGH SCHOOL SURVEY UNDER THE AUSPICES OF THE CENTRAL BOARD OF CHRISTIAN HIGHER EDUCATION

GIRLS' SCHOOLS STATISTICS

PROVINCE	No.	NAME OF SCHOOL	MISSION	TEACHERS								PUPILS				HOSTEL BOARDERS								SCHOOL INCOME								REMARKS			
				CHRISTIAN				NON-CHRISTIAN				TRAINED	UN-TRAINED	CHRISTIAN	NON-CHRISTIAN	CHRISTIAN				NON-CHRISTIAN				FEES		GOVT. GRANTS		MISSION CONTRIBUTION					IN PERSONNEL	ENDOWMENTS	
				1929-30	1934-35	Increase	Decrease	1929-30	1934-35	Increase	Decrease					1929-30	1934-35	Increase	Decrease	1929-30	1934-35	Increase	Decrease	1929-30	1934-35	1929-30	1934-35	1929-30	1934-35	Increase	Decrease				Increase	Decrease	Increase	Decrease
BENGAL & ASSAM	1	St. Margaret's School, Calcutta	C.S.M.	14	16	2	...	2	1	...	1	15	2	132g 3b	182g 9b	86	66	...	20	10	8	...	2	Rs. 11,890	Rs. 14,032	Rs. 1,200	Rs. 1,200	Rs. 10,100	Rs. 8,050	...	Rs. 2,050	2	...		
"	2	United Missionary Girls' School, Calcutta	M.S.S. & B.M.S.	13	...	...	...	1	1	...	...	14	...	100g 10b	120g	80	93	13	...	10	12	2	...	18,038	18,734	9,790	9,668	4,507	3,235 ¹	...	1,272	3	...	¹ Includes local subscriptions
"	3	Ridgeway Girls' High School, Gola-ghat (Assam)	A.B.M.	8	10	2	...	...	2	2	...	7	5	111g 8b	85g 6b	63	78	15	...	...	1	1	...	39	682	...	...	2,572	5,792	3,220	...	1	...	
"	4	Mission Girls' High School, Midnapore	A.B.M.	8	10	2	...	2	2	...	...	8	4	37g 15b	49g 8b	13	15	2	...	1	3	2	...	2,640	2,833	3,674	3,657	2,774	2,316	...	458	1	253	
"	5	*Girls' High School, Shillong	W.C.M.	14	16	2	...	...	...	...	...	10	6	446	90	43	42	...	1	3	4	1	...	2,800	2,450	6,000	6,600	3,800	3,600	...	200	1	...	
"	6	*Mission High School for Girls Silchar (Assam)	W.C.M.	8	9	1	...	4	6	2	...	15	...	37	288	23	24	1	...	10	9	...	1	1,116	2,073	6,000	7,524	1,446	1,446	...	...	2	...	
BIHAR & ORISSA	7	Girls' High School, Bhagalpur	C.E.Z.M.S.	...	13	13	...	...	2 1/2	2 1/2	...	10	5	12	213	...	...	...	...	...	...	...	...	1,100	2,938	2,400	2,796	...	4,342	...	...	1	...	E.I. Ry. gives annual grant of Rs. 120
"	8	Mission Girls' High School, Belasore	A.B.M.	11	13	2	...	2	1	...	1	12	2	110	74	...	...	...	...	...	...	...	...	1,143	1,443	2,272	3,900	1,800	1,728	...	72	1	...	
"	9	St. Margaret's Girls' School, Ranchi	S.P.G.	23	24	1	...	...	2	2	...	23	3	460	28	125	120	...	5	...	...	...	...	1,142	3,261	7,920	9,480	4,020	4,020	...	...	2 ^a	...	^a One part-time
"	10	Girls' High School, Deoghar	C.M.S.	11	11	...	...	3	3	...	...	10	4	98g 2b	31g 15b	82	92	10	...	...	...	...	...	58	1,630	1,839	4,896	1,070	467	...	603	2	...	
BOMBAY PRESIDENCY	11	Esther Panton School, Kolhapur	A.P.M.	9	13	4	...	6	3	...	3	9	7	225g 13b	65g 11b	154	145	...	9	4	4	...	...	...	2,857	...	...	11,476	8,760	...	2,716	...	...	Hostel and school finance combined
"	12	Mission Girls' High School, Surat	I.P.M.	3	3	...	...	5	5	...	...	3	1	48	97	...	20	20	...	...	...	...	...	2,773	3,408	2,582	2,699	1,616	2,271	655	...	1	...	School funds contribute Rs. 150 p.m. towards Principal's salary
"	13	Queen Mary Girls' High School, Girgaum	Z.B.M.M.	...	15	...	2	1	1	...	...	...	...	20	260	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	Four part-time teachers additional. Rent-free building
"	14	*Vanita Vidyalaya Girls' High School, Belgaum	M.E.C.H.	2	6	4	...	7	7	...	...	10	3	46	113	...	70	70	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
"	15	*St. Andrew's High School, Poona	C.S.M.	8	11	3	...	3	2	...	1	11	2	116	32	...	...	...	...	...	...	...	...	1,202	5,100	1,151	1,700	9,500	6,600	...	2,900	1	...	...
MID-INDIA & RAJPUTANA	16	St. Ursula's Girls' High School, Nagpur	C.M.	8 ^a	9 ^a	1	...	4	3	...	1	8	4	57	67	34	23	...	11	...	1	1	...	1,860	2,372	4,396	3,776	9,323	7,650	...	1,673	1	...	^a One half-time teacher included	
"	17	Canadian Mission Girls' High School, Indore	C.M.	12	13	1	...	2	2	...	...	12	3	196g 35b	85	126	169	43	...	2	9	7	...	4,670	4,592	...	2,250	5,867	5,533	...	334	...	...	...
RAJPUTANA	18	Mission Girls' High School, Nasirabad	C.M.	8	9	1	...	1	2	1	...	9	2	84g 2b	14g 2b	73	56	...	17	...	...	...	...	1,278	1,481	3,474	3,850	2,693	3,000	307	...	2	...	...
MYSORE & ANDHRA	19	Goodwill Girls' High School, Bangalore	M.M.S.	16	21	5	...	3	4	1	...	24	1	198g 10b	210g 18b	110	115	5	...	10	12	2	...	3,227	3,939	5,520	8,700	...	...	...	...	2	...	^a The authorities cannot calculate the grants which are made in various ways
"	20	Mitralaya Girls' High School, Bangalore City	L.M.S.	7	8	1	...	4	3	...	1	5	6	109	42	62	33	...	29	7	10	3	...	2,263	2,084	4,647	4,581	1,700	1,742	42	...	1	...	...
"	21	Dornakal Diocesan Girls' High School, Bezawada	C.M.S.	...	4	4	...	...	...	...	...	4	...	50	8	...	...	...	...	...	...	...	...	...	148	...	1,822	...	2,143	2,143	...	1	...	Opened in July 1931: Incomplete still
"	22	Stall Girls' High School, Guntur	U.L.C.M.	8	8	3	4	1	...	12	...	172	7	175	140	...	35	3,794 ^b	879	5,840	3,283	5,300	7,500	2,200	^b Borders' fees included
"	23	Girls' High School, Nellore	A.B.M.	8	8	...	...	2	4	2	...	10	2	109	60	106	69	...	37	...	...	...	...	2,696	3,491	3,440	4,214	3,200	2,580	...	620	1	...	...
MADRAS	24	Sherman Memorial Girls' High School, Chittoor	Ar. Asm.	13	6	...	7	3	4	1	...	9	1	82	24	210	76	...	134	8	8	...	...	443	777	5,770	4,798	...	...	...	...	2	...	Forms I-VI, only
"	25	Bentick Girls' High School, Madras	L.M.S.	17	18	1	...	3	6	3	...	18	6	236g 9b	162g 9b	107	85	...	22	4	1	...	3	8,072	8,720	5,460	6,357	8,693	5,374	...	3,319	1	...	...
"	26	Methodist Girls' High School, Madras	M.M.S.	15	17	2	...	1	...	...	1	12	5	234g 12b	121g 4b	97	129	32	...	4	15	11	...	3,279	6,328	7,996	8,123 ^c	4,477	3,331	...	1,146	2	...	^c Includes half grant of previous year paid late. The missionaries do both school and hostel work
"	27	Girls' Day High School, Madras	C.S.M.	23	23	...	...	...	...	...	...	19	4	71g 2b	456g 8b	...	...	...	...	...	...	...	...	6,941	11,814	6,867	4,575	6,190	2,492	...	3,698	...	89	...
"	28	Girls' High School, Northwick, Madras	C.S.M.	15	16	1	...	3	3	...	...	12	7	167g 9b	144g 17b	146 ^d	105	...	41	4	5	1	...	5,525	5,849	6,133	5,590	5,178	3,528	...	1,650	2	...	^d Increase due to union of two hostels, but figures never so high before
"	29	Girls' Christian High School, Tanjore	C.S.W.M.	14	14	...	...	2	2	...	...	15	1	259g 15b	69g 6b	161	136	...	25	...	2	2	...	2,104	3,194	3,979	4,454	8,059	7,973	...	86	1	...	...
SOUTH TAMIL AREA	30	Duthie English High School, Nagercoil	L.M.S.	14	15	1	...	1	1	...	...	8	8	227	45	46	21	...	25	...	3	3	...	3,479	5,256	3,144	2,309	985	50	...	935	1	50	...
"	31	St. John's High School, Nazareth	T.D.C.	14	15	1	...	...	...	...	...	15	...	232	...	45	49	4	...	...	...	...	...	1,975	2,487	5,072	1,750	1,500	2,622	1,122	...	1	...	...
"	32	Sarah Tucker High School, Palamcottah	T.D.C.	15	17	2	...	...	...	...	...	15	2	254	18	142	178	36	...	1	6	5	...	3,320	4,381	4,829	3,634	795	411	...	384	1	...	...
PUNJAB	33	Alexandra Girls' High School, Amritsar	C.M.S.	16	16	...	...	1	1	...	...	15	2	153g 10b	85g 15b	147	133	...	14	...	7	7	...	27,416	30,759	9,823	9,568	5,400	...	...	...	3	977	All finance combined school and hostel
"	34	Webb Memorial Girls' High School, Gujrat	C.S.M.	6	7	1	...	2	3	1	...	1	9	102g 1b	1g	258	203	...	55	...	...	...	...	108	296	...	...	7,200	6,506	...	694	1	1,021	...
"	35	John and Jane Denham Memorial Girls' High School, Avalon, Pathankot	A.U.P.M.	13	13	...	...	...	...	...	...	12	1	92g 2b	66g 6b	87	78	...	9	4	4	...	...	1,914	3,004	9,390	8,352	6,268	6,101	...	167	2	...	...
"	36	Queen Mary's High School, Delhi	B.M.S.	12	15	3	...	2	1	...	1	15	1	12	161	3	...	...	3	13	12	...	1	10,500	17,273	9,000	8,000	1,200	1,200	...	...	1 ^e	...	^e Salary paid by school
TRAVANCORE AND MALABAR	37	Christava Mahilalayam, Alwaye	Union	10	14	4	...	...	...	...	...	6	8	68g 6b	23	54	77	23	...	...	2	2	...	...	2,305	...	1,419	...	...	...	...	...	...	...
"	38	Baker Memorial Girls' High School, Kottayam	C.M.S.	20	22	2	...	...	9	9	...	13	...	299	66	60	50	...	10	...	...	...	...	4,822	6,132	4,774	4,068	...	...	...	...	1	4,430	...
"	39	Nicholson School, Tiruvalla	Mar Thoma	...	10	...	...	...	...	...	...	5	5	171	...	...	171	...	...	...	...	...	...	...	6,020	4,321	2,857	2,456	...	...	...	...	...	...
"	40	Balikamadhram Girls' School, Tiruvalla	Orthodox	15	14	...	1	7	7	177	12	154	80	...	74	4	2,466	4,078	2,750	2,063	1,800	...	
"	41	Girls' High School, Calicut	B.E.M.	20	16	...																													

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