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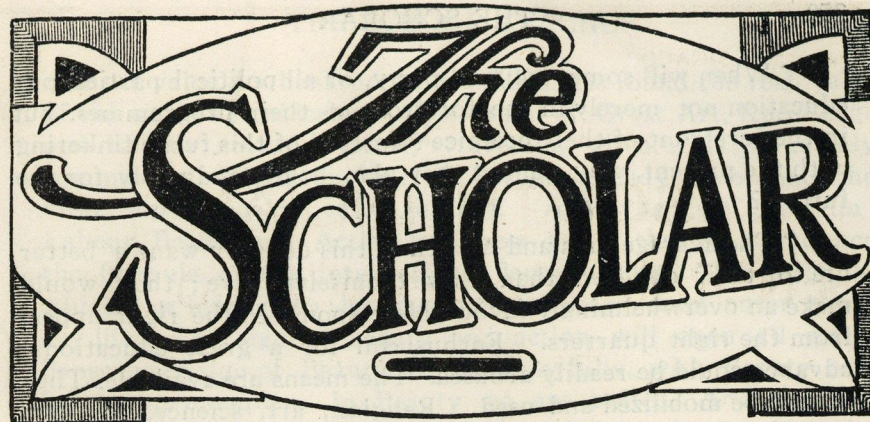
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The School Teacher.

DIARY LEAVES

BY NICHOLAS ROERICH.



T the last Session of the English National Union of Teachers, the honour of being President had been conferred on the schoolmaster of a small country town, Mr. J. W. H. Brown of Somerset. In his presidential address he made some wise and significant statements, which are of importance in the widest international aspect. It is also of great interest that a schoolmaster from a far-off country place was elected the President of the National Assembly. The following are some quotations from his address :

..... " It must be a State in which there is a more equitable sharing of the ' common good ', whether of wealth, leisure, happiness, health ; but further and more important it must be a State in which all contribute, and more fully and more intensely cooperate, in creating and increasing that ' common good ' .

" This cannot be done in a generation. It needs wise planning and sustained effort ; it needs to educate the people—propaganda if you will—and to arouse enthusiasm.

" There must be legislative planning, industrial planning, planning for commerce, for health, and, above all, for education in its widest meaning—that is for making people fit for the world in which they live and giving them the desire and the ability to improve it. It is for this planning ahead for education that I appeal.

"When will some political party, or all political parties, put education not merely in the forefront of their programmes, but in the forefront of their practice? Instead of this futile tinkering with the present, why cannot they plan boldly and nobly for the future?"

"The average men and women of this country want a better life for their children than they themselves live; they would make an overwhelmingly favourable response to the right appeal from the right quarters. Enthusiasm for a great educational advance could be readily aroused. The means are available. They should be mobilized and used. Religion, art, science, common sense could all play their part. From the pulpit and the platform, in the Press, on the screen, and by the broadcast, reason could be convinced and feelingly awakened.

"Hitherto public policy in education—when we have had one—has been the conscious policy of adjusting the next generation to the needs of the present. But surely it should be concerned rather with giving each new generation 'the ability to face new issues in new ways.' If we really desire to educate for a true democracy, this must be recognized.

"In other ways, too, there must be a change of heart as well as of policy. The idea that children of different social classes must be educated in different types of school, perpetuates caste and renders democracy unattainable. It is mostly sheer snobbery. You cannot produce a democracy by an education based on class prejudice and fostering class distinction.

"One can say that, on the whole, the kind of education given in the primary schools is given by the best methods and is calculated to train the whole person—body, mind and spirit. It is hampered by very imperfect conditions and does not go far enough. Remove these disabilities, and it would be an education which would fit our future citizens to live fuller and better lives and fitted to play their part in evolving it."

I do not know whether we would agree with Mr. Brown on other details, but these fundamental thoughts expressed by him should be near to the whole world. Truly, even primary education should not tie the students only to the past, but should arm them well, so that they can meet joyfully the future. Precisely this thought we affirmed in our advice to the Master Institute of United Arts and to the International Art Centre. We said: "Humanity is facing the coming events of cosmic greatness. Humanity already realizes that all occurrences are not accidental. The time for the construction of future culture is at hand. Before our eyes the revaluation of values is being witnessed. Amidst

ruins of valueless bank-notes, mankind has found the real value of the world's significance. The values of Great Art, Knowledge and Labour are victoriously traversing all storms of earthly commotions. Even the 'earthly' people already understand the vital importance of active beauty. And when we proclaim: Labour, Beauty and Action, we know verily that we pronounce the formula of the international language, and this formula, which now belongs to the Museum and Stage, must enter every day life. The sign of beauty and action will open all gates. Beneath the sign of Beauty we walk joyfully, with Beauty and Labour we conquer. In Beauty we are united. And now we affirm these words—not on the snowy heights, but amidst the turmoil of the city. And realizing the path of true reality, we greet with a happy smile the Future".

And reality itself compels humanity to seek for true values.

The worst is to turn someone's head backwards—this means to strangle him. In mediæval times it was said that the devil, taking possession of a person, finally kills the person by turning his head backwards. The same principle is expressed in the parable of Loth's wife, who was turned into a pillar of salt. Instead of striving into the future, she turned back and, therefore, both mentally and bodily she became fossilized. The same thought is expressed in other folk-lore in most striking symbols. And despite all these warnings in practical life and in school education, this striving into the future is hardly ever applied.

One should greet every voice, which in one way or another, directs us into a radiant healthy future. The school-master is also right in stating that primary education should be uniform. In the same way, from the very childhood, the young hearts should be imbued with the positive foundations of the past, but applying them towards the future. The true son of his motherland is he, who desires his country's improvement and perfection and who understands that without progress there can be but retreat and regress. Either we advance or go back. It has been said and repeated that it is impossible to remain static.

The main thing is to affirm oneself mutually in progressive intentions of good-will. Details can always be settled. If from childhood a person will be imbued with true tolerance, then he will always find the basis of esteem to his fellow co-workers. One has but to realize in one's heart such a constructive and progressive ideal, when all other problems will appear only technical details.

I have already more than once praised the beautiful decisions of teachers in Europe, India and America, which they reached

during various congresses and conventions. And with regret we had to point out the unfortunate oppressions, to which educators were so often subjected. And in this struggle one has to find a common front, in order to overcome all evil obstacles.

The school-master correctly points out, that not only should legislation be improved, but benevolent changes should take place in the hearts of all connected with education. Without these healthy strivings of the heart, all laws will remain but dead ballast. But in order that such a wonderful transfiguration of human hearts may take place, it is necessary for all who work in the field of Culture, to unite and to support each other in such beneficial educational movements.

Public opinion should be nursed and educated. Public opinion is formed in schools, from the very first school hours. Hence, if all teachers of the world will unanimously ponder over that which is so undeferrably needed for the whole of mankind, then that temple of public opinion will be erected, that "museon" of all muses, which will always serve as a radiant beacon for all who wait impatiently, search and strive to perfection.

Salutations to the English teacher, greetings to all teachers who ascend the same summit of labour, tolerance and progress!

Mr. H. G. Wells justly says: "No conqueror can make the multitude different from what it is, no statesman can carry the world affairs beyond the ideas and capacities of the generation of adults, with which he deals, but teachers—I use the word in the widest sense—can do more than either conqueror or statesman; they can create a new vision and liberate the latent powers of mankind".

Striving to a peace for the whole world, the educators can accomplish a conquest—peaceful and magnificent.

The University and the Adult*

BY KULAPATI JAMES H. COUSINS, D. Lit.



WHEN I was invited to address a meeting under the auspices of the Madras Library Association on the relationship between the University and adult education, I accepted the invitation with the intuitive assumption that there *was* a relationship between the two. But when I put myself to the task of calling into some kind of design the thoughts that had at various times and in various countries left their traces on my memory, and particularly when I turned desultory reading into deliberate study with a view to applying the results of experience elsewhere in adult education to the needs of India, I began to realise that the relationship between a University and an uneducated adult, which had at first sight seemed so close, required for its preservation some revision of the ideas attached to the terms University and adult. I recalled my own experiences of adult education in the north of Ireland not far short of half a century ago, in an interval between my being turned out finished from what was called a National School, and a choice at the gate of Dublin University between theology and pedagogics, in which, happily for theology, pedagogics won; an interval spent in collecting diplomas from the Society of Arts of London, based on curious smells in the parental scullery, and on experiments such as lighting the gas with a spark from my finger and making a "shocking machine" for the maternal rheumatism. To science I added shorthand, and through it discovered a joy that inspired me, when I had reached lesson two, to teach lesson one to my playmates; and so on until, at the age of eighteen, I was a verbatim reporter whom no preacher or politician could escape; and at twentyfive, what time my fellow students in the Department of Education in Trinity College, Dublin, were making illegible and unintelligible notes in longhand of the wisdom of the reader in Stout's "Psychology," could encourage the reader with my eyes and unobtrusively purloin his utterances word for word. I recalled also the impression, at certain times of the day in the avenue along the front of Keiogijuku University in Tokyo, that all the world, except a few unfortunate elders on their way to business offices was going either to school or college—and the further impression, in the crush in the restaurant under the College of the City of New York, that, with

* A lecture delivered under the auspices of the Madras Library Association in the Senate Hall of the University of Madras, the Vice-Chancellor, Mr. R. Littlehales, presiding.