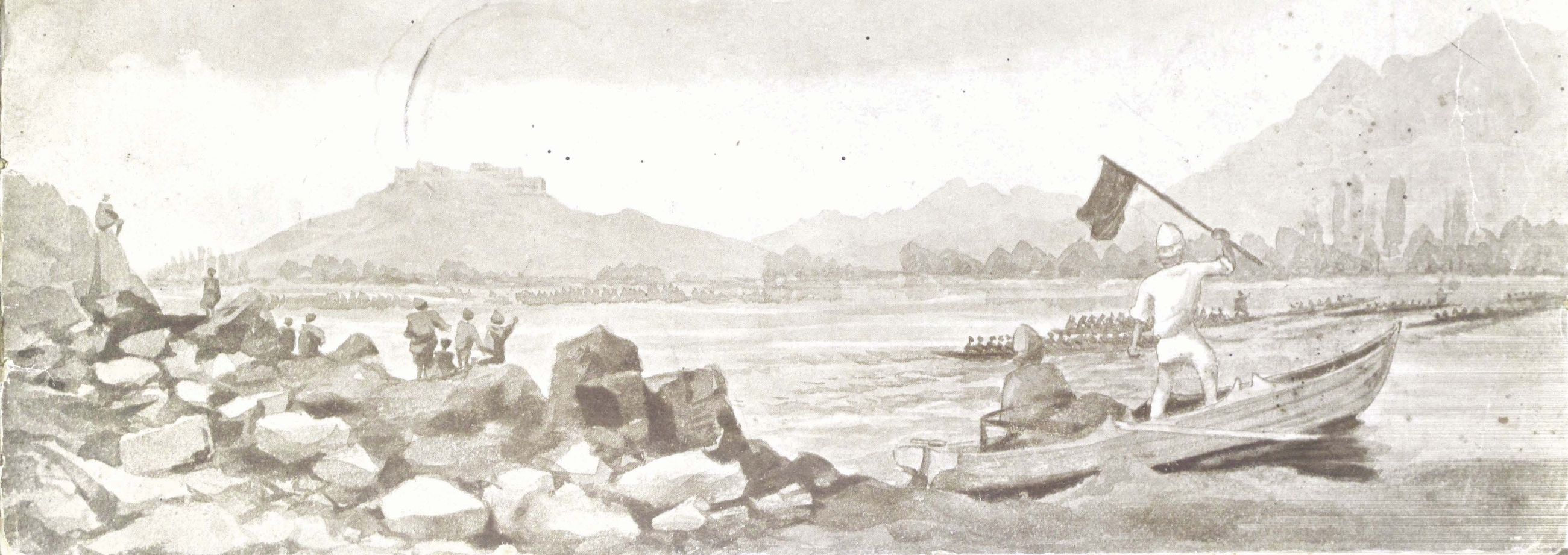


TRAINING IN KASHMIR



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Training in Kashmir.

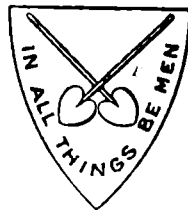
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The School Fleet of Boats manned by the Boys.



Church Missionary Society's Boys' High School, Kashmir.

STAFF.

Principal.—Rev. C. E. TYNDALE-BISCOE, M.A., Cantab (Jesus College).

Assistants.—Rev. F. E. LUCEY, M.A., Oxon (Worcester College), and Mr. C. F. HALL (temporarily).

SCHOOLS.	TEACHERS.	Boys <i>Average number.</i>
Central High School	Mr. Lachman Singh, Shenka Koul and 17 helpers	300
Hubba Kadal	Bagwan Dass and 11 helpers	250
Renawari	Pt. Amar Chand and 6 helpers	110
Amira Kadal	Shiv Bagaya and 7 helpers	140
Ali Kadal	Warikoo and 6 helpers	140
Islamabad	Pt. Siri Razdan and 2 helpers	100

Ages range from 6 years to 24.

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"PLAY up, Smith, and get another chop stowed away: you have only eaten two soles and a couple of chops: you *must* get a third down, otherwise you will never be able to row the course this afternoon." So says the coach, who is breakfasting with his crew in order that they may gorge properly, and so get themselves fit for the coming races.

Changed Educational Methods.

Many of us can remember the time when it was considered the proper thing to stuff, gorge and shove down anyhow as much underdone meat as possible if we expected to do well in the boat-races, and we thought it very hard lines that we were inflicted with boils and blains which made rowing one prolonged agony; but when the race itself came, boils and blains were utterly obliterated by the counter-irritant of "legs!" "stretchers!" "swing!" and the never-to-be-forgotten ecstasy of belonging to a long rigid body with eight long legs sweeping, skimming, swishing through the water, and we were only conscious of a huge prolonged roar of voices behind, in front, on all sides, urging us on to greater effort, more legs, more swing, more everything.

Well! those good old days of boil-making are gone, and yet crews train, practise, race and win all the same. But I conclude that as the science of training has progressed in the boat-racing line, so has it also in the more important training for the battle of life. As it is with this that we have to do, allow me to give you another picture in training which is indelibly imprinted on my memory, but which, like the raw meat and other horrors, has gone to limbo, I hope, long ago.

How well I remember standing, a little weak boy of eleven years old, in a line with twelve or thirteen other boys on a cold winter's morning before breakfast. Each

of us held a much-hated Latin construe book: in front of us stood a great Head Master, as black as thunder, with a prettily-made birch in his hand, with which he kept impatiently hitting the desk when we did not read fast enough or hesitated, while at every false quantity, "Hold out your hand, sir!" and down came this pretty but vile birch, and twisted itself around the hand, the buds and twigs warming it up kindly.

This is what a certain educationalist (and he was a scholar of a great University) considered the best method of teaching Latin to small boys. All of us have had experiences of different methods and modes of education. If they have not been worth copying, they may indeed do as warnings, so that such methods may be avoided should we ever be called upon to educate others.

Well! it is about time that I attacked the matter in hand, viz., "Training in Kashmir." No doubt in thirty years, or perhaps less, our methods of training will be held up to scorn as I have held up those which were in vogue only a quarter of a century ago.

A New System of Marking.

I will begin by putting before you our system of marking,¹ for that will take you right to the very kernel of the hard nut that we are trying to crack. Do not simply glance at it, but look into it carefully, and criticize it to your heart's content. We always invite criticism.

You will probably remark on the unorthodox method of valuing matter above mind, i.e. giving to body 1,000 marks, whereas mind receives only 900 marks.

I may as well say here that we do not pretend to be tied to the customs of our forefathers, but rather to move with the times and do what we believe to be

TRAINING IN KASHMIR.

the best for the boys under our charge. We are bound to make mistakes, but we learn to avoid them next time. Please pardon this digression.

I think I can hear some one saying, "How on earth can you give marks for CONDUCT! It is a most risky and difficult thing to attempt, and must lead to deceit and conceit, and evils many and various." Yes, quite so. More than once, kind friends have offered to give prizes for conduct, but I have always refused as I thought that it was too dangerous a game to play; but you see we have now gone still farther, and mark every boy for conduct of all sorts. I have found from experience that it works; i.e. I obtain the results that I am aiming at, without the evils that my criticizing friends and I feared. I must say, however, that it requires most careful watching, and constant supervision and inspection. It can only be carried out if your staff works with you loyally and cheerfully. I say "cheerfully," for it must be *heart* work; rupees will not do it; it must be a *willing* service.

Hence the need of choosing your crew. You cannot have discord among the members of your crew: all must be friends. It is fatal to have men in a boat who are at six's and seven's with one another in heart as in time, and still more so if the Captain and his crew do not pull together.

Relations with the Staff.

We are fortunate in this school, as most of our staff of sixty are old students. They not only understand thoroughly the working of the school, but they also know from experience the temper of their Captain. More than this, both the Captain and the crew are friends of from ten to fifteen years' standing, and hence it becomes not merely a duty but a pleasure in the one case to command, and in the other to obey. With so many boys passing through our hands every year, we have a large choice when there is a vacancy on the staff to be filled up, and so we *ought* to have a suitable and friendly lot of masters.

Feeling the importance of friendliness, it is my custom, before engaging a teacher, to ask privately those with whom the new man will work whether they are

friends and can pull happily together, and upon their answer hangs the fate of the applicant, for it is not possible to make friends to order.

Another reason why a Captain in this country can easily gain the good-will of his crew, is this. In the East the teacher is in the place of honour next to the parent. Hence it comes to pass, if you take on your old students, you have men tied to you by a bond at once both ancient and strong, for both religion and custom demand this reverence of pupil for teacher. Where custom and religion are joined together, woe betide the man who has the temerity to break the bond. We know this fact from much experience.

Sometimes it becomes necessary to punish or to dismiss one of the staff. This is, of course, the prerogative of the Chief, but in this matter also I prefer to take my men into my confidence; for punishment or dismissal, if necessary, comes with far greater weight if it proceeds from a society rather than from an individual. We have two courts, one to settle minor offences, and the other for graver ones, with the Chief as the final appeal.

I have cause to be most thankful for this arrangement, for by the aid of these courts I have been saved hours and hours of most worrying and difficult work, viz. that of sifting evidence. It is only natural that in some cases the offender should plead not guilty, and wish to fight the case. I, as a foreigner and no lawyer, am not up to all their peculiar manners, customs and devices, and am likely to fail in getting at the truth. But the court-martial is composed of Kashmiris who know their own race, and in every case so far (and the cases have not been few) they have settled the matter smartly and sharply, and the guilty have come to me for mercy. Not only does this court-martial save me work and bother, but it acts as a deterrent, for the Kashmiri sinner knows that it is very much of an off-chance whether he will escape when confronted by three honest men of his own country who are doing this unpleasant duty, not for rupees, but for the honour of their school.

I could tell you of some most interesting cases that have been unravelled and



The Principal and Staff of the C.M.S. Boys' High School, Kashmir.

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settled with praiseworthy promptness, but space forbids. The fact that the staff know that I am grateful for their always ready help, makes them keen to be of still greater use.

I may be wrong, but my idea of a good coach, is of one who is as ready to praise and encourage, as he is to blame and find fault with good work. I find that a "shabash" (well done!), with a good smack on the back, goes a long way with our Aryan brother.

How to Understand a Man.

Another very important part of the duty of a coach is to keep his eye on the crew when they are out of the boat, seeing that they live a healthy life, advising them as to sleep, food, exercise, etc.

I do not think that a Chief's duty is over when he has paid his men their salaries. Our work is not done for so many rupees, as with a coolie, but is the work of a friend for a friend: still more is it a labour of love, a work of constant service for their fellow-countrymen. Some years ago it was no uncommon sight to see one of the staff standing before me with hands clasped in the attitude of prayer, with his head on one side, and possibly the toes of one foot scratching the other bare leg, asking for a favour. The sight was a sickening one! A so-called man, standing like a slave before a slave driver! Those days are gone!

The slave chains were not struck off with one blow: it was a matter of years. Various methods were tried—constant intercourse out of school; going trips together on the mountains or on the lakes, where we shared fatigue, and more than once passed nights without sleep, hungry because our food coolie had bolted for fear of ghosts and hobgoblins on the mountains; many upsets in river and lakes; and once and again in danger in fires, and squalls on the lakes when sailing, for it has been a tradition with us—a very foolish one no doubt—not to take in a reef, but to trust to the shifting ballast of a dozen or so of the crew on the windward gunwale. These are the times when we get to understand one another's peculiarities.

Breaking Down Serfdom.

(a) Formerly at meetings of the staff the masters all sat round and listened to their Chief, and everything that he said was "very good, quite right, could not be better." I was an Ameer, and my subjects faithful slaves. But gradually things have changed, and now, if you were to attend one of our Sunday afternoon meetings, when we sit in the garden and talk over matters to help us in our moral and spiritual life, you would see at once our position. Or come to our week-day meeting, at which we discuss the week's work and the social problems of this large city, and you will see that we are a parliament and not an absolute monarchy. Every one is encouraged to speak out his mind fearlessly, and I am able to state that so far not one of my own lot have ever presumed on this freedom. Some men have taken advantage of the privilege of free speech to make themselves disagreeable, but these have had their training in schools where, I fancy, boys have not been taught the virtue of humility, nor loyalty to their rulers. In short, they have not been brought up under the English Public School System. If they had been properly introduced to the boot in their youth, they would, no doubt, have learnt more wisdom and less conceit; however, this is their misfortune more than their fault.

(b) It is the custom in this country when men of different standing go out together that they never walk side by side, but one just a pace or so behind the other. It is a most amusing sight to see a lot of clerks leave office together. The Head Babu stalks in front, then comes the second clerk a few inches behind him, and then the third and so on, each one wishing to get up to the front, but not daring to do so. That is how my staff used to try to treat me. I should by rights walk in front with my lower chest well to the fore, head erect, and at a respectful pace (two miles an hour), throwing my words behind me to my faithful followers tailing off in the rear. But now they understand my peculiarities and walk by my side, in front, or anywhere.

(c) What perhaps helped as much as anything else to break down serfdom

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was our trips together on land and water or *in* the water, when we were at times hungry and tired together, and together shared a common danger. The personal equation solves most difficulties.

(d) Then there are those God-given opportunities when a master is ill or in sorrow or in stress of some kind. For instance, I discovered quite accidentally that half of my staff or more were in debt, mostly to those blood-sucking money-lenders, who charge 36 or 40 per cent. interest per mensem and are not at all anxious to be paid off. A fund was got together, and we took on all their debts, so that they might be in debt to the school; for how can a man be free when he is tied hand and foot to a blood-sucker. We charged them 10 per cent.—5 per cent. to go to the person who advanced the coin, and 5 per cent. to the School Benevolent Fund. The result is that nearly all the original members are out of debt, and we use the coin for helping others in monetary difficulties.

(e) I mentioned the "Benevolent Fund." This was started by the generous gift of J. H. Dixon, Esq., and is a great boon to all the staff, for it provides for the men in sickness and for their widows when they die, and gives them a pension when they are past work. All the staff are obliged to join it, and pay 5 per cent. of their salary every month into the Fund.

The men therefore stand on their own legs, and instead of their having to come and ask the favour of sick pay, I can say, "I'm no longer your father and mother! you are fledged! look after yourselves! fly in the air of freedom!"

We have the widows of three late members of the staff on our hands. The men do not look upon them as a burden, I am glad to say, but take the greatest interest in their welfare, two members being told off to each widow, to take care of her, and to furnish periodical reports.

From the foregoing you will see that the staff are bound to their school by bonds stronger than rupees, and hence we are able to carry the scheme of marking into real practice, faithfully and satisfactorily: I cannot say always "correctly," for we are but human.

How Marks are Apportioned.

Each of the 1,400 boys stands before me three times in the year to have his character read out; he is at liberty to object to any of the marks given. Sometimes a boy avails himself of this licence, and it is amusing to hear him and his tutor or foster-father (who is responsible for the final filling-in of the form) having it out. Sometimes there has been a mistake, but generally it proves that the boy values himself higher than his tutor does. When the boy agrees as to the correctness of his marks, I sign the form, and it goes down in the Register with all the previous terms' marks towards the final character which he takes with him when he leaves school for good. Having all these marks down under separate heads, the one term under the other, it is very easy for me to ascertain how each individual boy is progressing, and where the strong or weak spot is. This system has brought to light all sorts of unlooked-for events in the life of the boys at home, and also actions in the school and city, some good, some evil. Again, we can tell at once by this comparison of character from time to time whether the masters are doing their work conscientiously, because, as the boys pass up the school, they come under the care of different men.

In order to keep a crew fit you must give them plenty to do. No one can say that the crew of this school will grow slack for want of work.

A glance at the scheme will show what it entails.

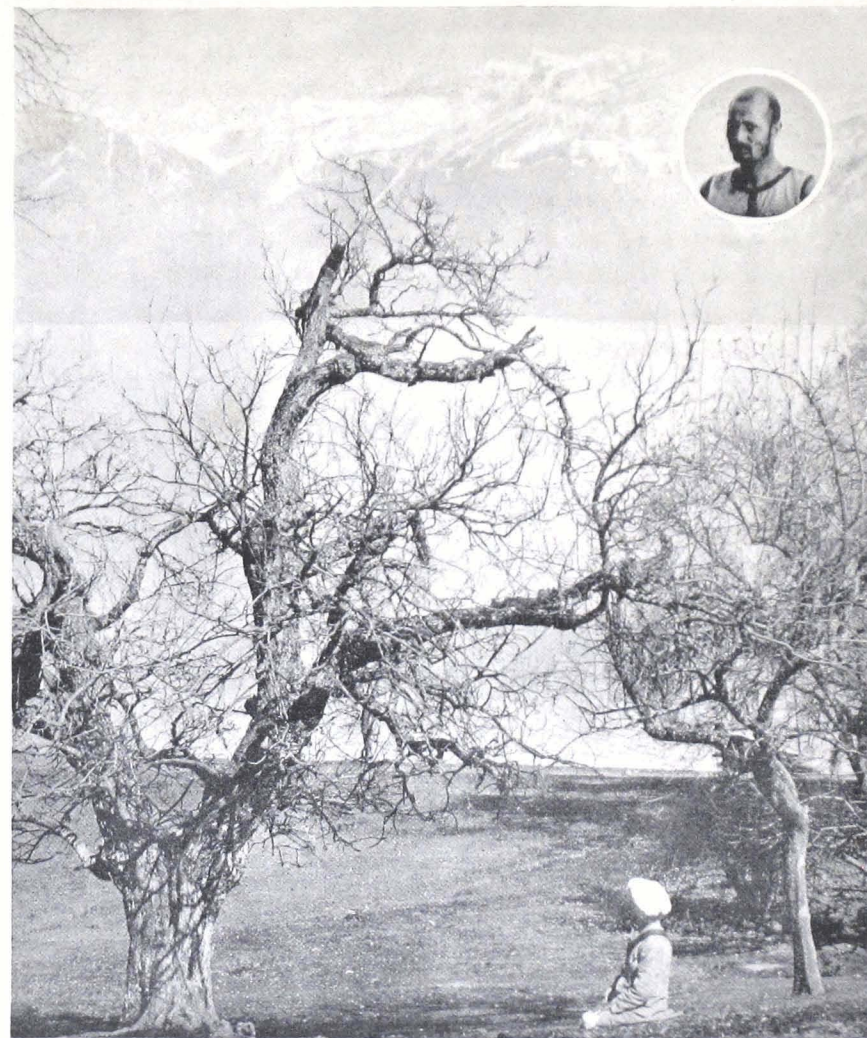
(i) *Mind*. You will notice that we have given mathematics equal marks with history and geography—not because mathematics is equal to history in the University examinations (it is marked a great deal higher), but because the boys take kindly to mathematics and they do not care for history: again they care nothing for hand-writing or general knowledge, hence we give more marks for these.

Then again we give fewer marks to *mind* than *body* because Kashmiri boys prefer their books to their bodily exercise, as the former brings in rupees in the end, and the latter does not.

(ii) *Body*. Although the marking for body looks no easy matter, it is not really so



A Splash Dash!



The Woolar Lake, and the Master who swam across it.

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difficult, for each master is only responsible for the boys in his class, i.e. about twenty-five, and if he is always in the field or water with them on compulsory days (which he has to be) he naturally knows those who are keenest on games. For marks in sports are not given necessarily to the best cricketer or swimmer, but to the boy who tries most.

Take a concrete instance: Govind is a strong, well-made boy with a fair amount of flesh on his bones; his father happens to have a fair share of this world's goods, so can give him plenty of *ghee* (clarified butter), which makes fat. He without any great difficulty swims across the Dal lake (three and a half miles), for which feat 150 marks are awarded.

Neila is a weak, thin, timid little boy; he is underfed and with great difficulty passes the test (75 yards); passing marks are 50. But in the character both boys get 100 marks. Why? Because nature and circumstances have smiled on Govind and frowned on Neila. Why should we follow nature and circumstances like sheep? We don't! We try to rectify the inequality! We cut Govind 50 marks, because he, like so many of his class, is a slackster in the water as in everything else; he swam the lake on account of his circumstances. On the other hand, Neila's efforts to make up for his weakness were herculean, and therefore he is awarded another 50 marks. Hence they get the same marks. If Neila had had the gifts of Govind he would have done better than the latter.

If we always reward the strong, as is the custom of the world, we discourage the weak, and often they give up trying. The strong will do well without more aid. Therefore let us go for the weak ones, and give them encouragement.

As in swimming, so in cricket. It is not the best batsmen, bowlers or fielders who get the marks, but those who work hardest. Also more marks are given for fielding than batting, as the boys prefer batting, and think most of it.

The energy of the staff is not concentrated on turning out a great cricket XI, or great anything, for all those boys who are good at any particular sport are naturally keen and do not need spurring on: where the stress comes is in the case of weak,

feeble, timid boys: it is they who require attention; it is they who especially need physical training and careful watching.

Of course this system does not make a brave show, for the strength is given to the bulk and not to make brilliancy more brilliant. This seems very unorthodox, but then it all depends what one's object is.

We are working for the future—the race of life—and must therefore fit *all* the boys for it, not a few special ones, in order to make a show. Every individual boy must be attended to, and every part of his body: the weaker he is, the more time and thought must be spent on him.

All the time that I myself was at school, I was never taught to play cricket, though of course I played regularly with the rest of the school. Those in authority no doubt thought that I with many others were not worth bothering about, as we should never be any credit to the school in that line. I left school knowing that I was a failure at cricket as in most other things, and imagined that it was my own fault. But now I see that it was not altogether my fault, but partly the fault of the school system. The object was to have a good cricket XI for the school, and not cricket for the good of the boys. But this failure, like all failures, taught lessons for the future, and hence my desire to see the weak ones have a chance.

The Object of Sports.

Then again, sports are not entered into for sport's sake, but for the result. Boys should have strong bodies, so that they may help others who have weak ones; about this we will speak when we come to "citizenship."

Again, boys are not rewarded by prizes for sports, as we feel that true sport in the West is being killed by "pot-hunting." We pit one school against another, giving marks to the school and not to the boys, and the school that gains the greatest number of marks in regattas and sports wins the challenge cup.

In this way we hope to take the selfishness out of games and create a true desire for honour for the school and the community, as opposed to the individual.

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For example : in our last regatta over 250 boys took part and put their whole energy and keenness into the two and a half hours' programme, although there were no prizes dangling before them, only honour for their school.

All the marking means work, and careful work too, for the various schools are quick to detect any mistake in their number of marks, which tells against their school.

(iii) *Soul*. Marking for soul is, of course, the most difficult of all, for it includes so much, and man's judgment is so liable to err.

We start off with *Scripture*, as religion is the foundation of conduct, manners and discipline. The life of Christ is put before the boys for them to follow, It is not simply a talking business, but they are encouraged to follow His example by making use of their knowledge and muscle in helping their neighbours.

We had the pleasure this summer of welcoming back one of our old students, a Sikh, who has followed Christ in baptism and is now a Bible teacher in the Punjab. He came to visit his father in Kashmir. He spoke out most pluckily and straight to the schoolboys, some of whom were his former schoolfellows. He is one of the cheery sort, who possesses many friends ; hence he was well received, notwithstanding his change of faith.

In marking for *conduct*, the first two items are easy, as the masters know those who are obedient, respectful and truthful, and those who are not.

The conduct of boys towards boys is put entirely into the hands of the boys themselves. This is done in very much the same way as boys choose their own captains or any other officers, and so far has worked splendidly, as in practice we find that all the boys are more or less of the same opinion about the virtues and vices of their companions. Of course, the feelings of friendship and hatred come into play, but in a large class of twenty to thirty boys the one balances the other.

This marking by the boys keeps before them qualities that they should aim at.

Esprit-de-corps is very much wanting in our school compared to an English public school, but it is growing. As I have remarked before—

- (1) Boys are now playing for the honour of their school.
- (2) They are bringing in fresh recruits.
- (3) They are looking after the school flower-gardens instead of destroying them as they used to. The different schools now take a pride in their gardens, and each tries to make its own garden the best of all the school-gardens.
- (4) They are trying to make their own school museum the best.
- (5) They are coming down upon those boys who bring dishonour upon the school.

The School Motto.

The boys seem quite to have got hold of their school motto : " In all things be men."

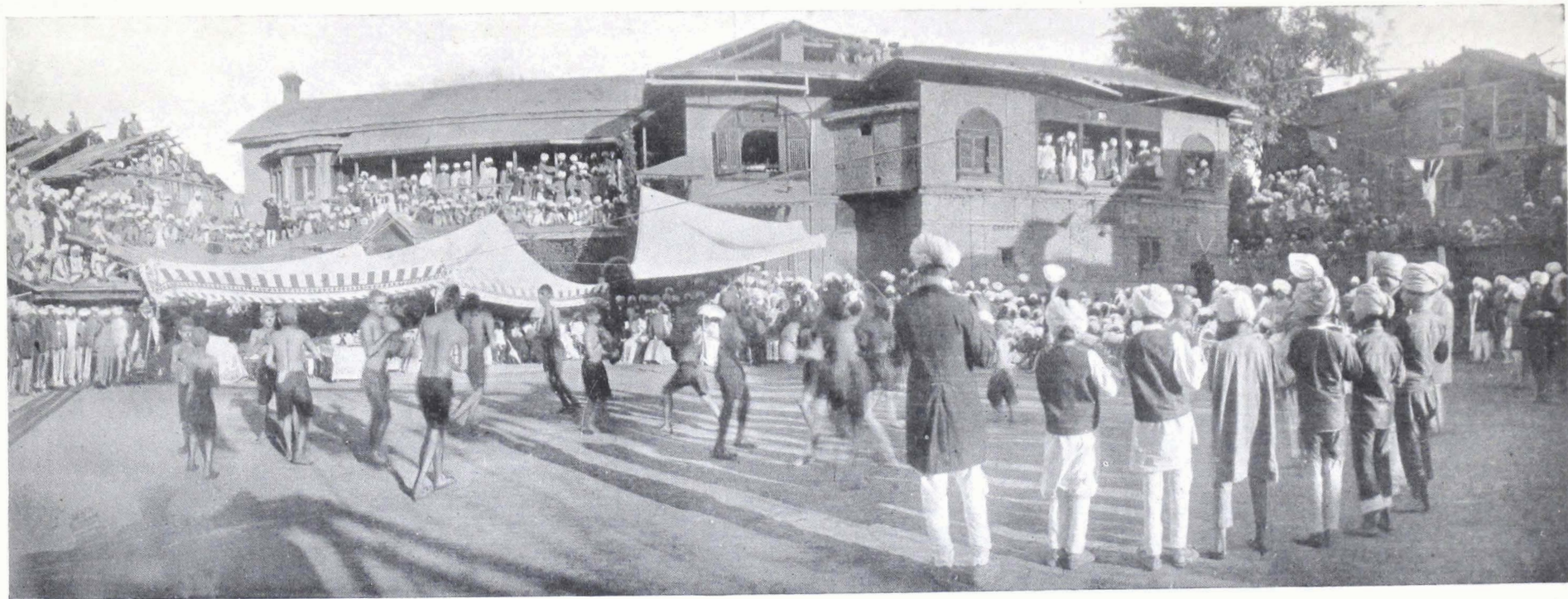
The crest is a *pair of paddles crossed* : the paddles represent *hard work* or *strength* ; the blade of the paddles being in the shape of a heart reminds them of kindness (the true man is a combination of *strength* and *kindness*) ; the crossed paddles represent *self-sacrifice*, reminding them from Whom we get the greatest example, and from Whom we learn to be true men.

On several occasions people have told me that when they have asked the boys why they did this or that kind action, the boys have answered, " It is the school motto."

We hope that *esprit-de-corps* will lead to the wider *citizenship* which is our fourth division.

In this department there is opportunity in this city, as we are not under the care of such a police force as fathers us in England. There are frequent fires in the city and occasional floods—what better opportunities for bringing athletic power into practice ?

Week by week cases of active kindness and often pluck are brought before me. Let me give you one week's record of deeds that I find written down in my private Citizenship Book. We have for years had a book called the " Black Book," in



The Prize Day Display.

TRAINING IN KASHMIR.

which the special evil deeds of the boys are written down with the dose of punishment administered ; so to balance it we have this more interesting record.

Here is the week January 28 to February 3, and what it brought forth to my knowledge :—

- Jan.* 29. R. B. found a man on the road with a bad boil ; he brought medicine and bandaged him up.
- „ 30. Nil.
- „ 31. (a) Several boys have taken up the matter of passing on their learning to their sisters and the little girls in their houses.
(b) The kitchen chimney of the mission-house at Islamabad caught fire. S. B. was on the roof in a twinkling, and quenched the fire with snow and water.
- Feb.* 1. (a) Several cowmen were beating a policeman who had visited their cowhouses to test their milk. D. M. and a party went to the aid of the policeman and turned the tables.
(b) All the boys in A. K. Branch School voluntarily subscribed to help an old hump-backed woman.
- „ 2. (a) G. P. helped to carry water for a boy for some distance.
(b) The A.K. Branch Schoolboys raised a subscription to help a crippled soldier.
(c) G. Q. helped an old woman with her pitcher of water.

Character Shown in the Eye.

Manners is the next item under “soul.”

We start with deportment. It means a great deal. It covers all kinds of insolence and conceit, which we find in the untrained Brahman youth. He cannot help them ; they are hereditary, and he drinks them in daily, as he learns more and more of his superiority over mortals who are not the darlings of the gods. Only those who have *seen* that look in the eye can understand. It is a mixture of insolence, cunning,

contempt, deceit and conceit ; if any one trait is stronger than the other I should say it is insolence.

Well ! this look has to go out of the eye if any of the 200 marks are to be gained. And it is wonderful how quickly it does go : how and why, I don't quite know ; but I think it is when they begin to learn to like and trust those whom they have been taught to despise. As these hateful barriers of caste prejudice are broken down, truth and light come into their souls and show themselves in the eyes.

It is one of the most interesting parts of our work to watch the eyes changing, for it means so much ; it means growth and strength. Our men go to work at the eye with keenness, for they themselves had this disease once and know its cure.

When that look has gone, then you can begin to talk about manners, but until the look has gone, it is useless.

Please do not imagine that I think the Brahman is the only man in the world with an unpleasant eye. We have plenty of eyes in the West which cause us anxiety and trouble—who does not know the thief's restless eye, the eye of the profligate, and the eye which is continually reminding you that the owner is a *very superior* person ?

We know these and not a few others beside, but the unregenerate Brahman eye stands in a class by itself and needs special treatment.

With regard to dirty tricks, the total absence of which gains 100 marks, the less said the better ; but I may explain that every boy who possesses a pocket handkerchief gets 50 marks on the spot, for it means death to so many nauseating tricks.

I know that one should not try to turn Easterns into Westerns, and I have no desire to do so, but if you had daily to do with those whose habits made you sick continually, I am sure you would wish your Eastern brother to have a pocket handkerchief, which is a product of the West, and teach him a few rules of life and conduct which we learn in the nursery.

Self-control in one direction is nearly allied to the *dirty tricks* column, in the matter of keeping the fingers for proper uses. But what we aim at under this head

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is keeping the tongue in control during times of silence and teaching boys how to stand at attention instead of everlastingly fidgeting.

There is certainly more excuse for fidgeting for the Kashmiri schoolboy than for the English boy of the same class.

As creepy, crawly, tickly creatures are brought from their houses to school, and as the Brahman thinks it wicked to take life, these interesting and lively little creatures have happy preserves on which to sport. I witnessed the following:— A boy stood the tickle for some time, but at last his patience gave out, so he took the tickly one very carefully off his body, so that he might not damage it; but what was he to do with it? If he put it on the floor, it would probably hop back on him; so he very wisely put it in a place where it would be happy and contented, and that was on his fellow-student's back, close to his neck, where the cover was plentiful.

Fighting against Dirt.

Discipline. Cleanliness we consider more important than either school attendance or punctuality, as the Kashmiri, to put it mildly, is not noted for cleanliness.

I believe we learnt the delight of the morning tub from India, so now we return the compliment, and are trying to teach the Kashmiri the delight of being clean, as this with other ancient arts has been lost.

At the school prize day twelve years ago the British Resident, Colonel Barr (now Sir David Barr), graced our meeting: the boys were dressed in their Sunday-go-to-meeting clothes. Colonel Barr beckoned me to him, and I thought he was going to say something very nice. But I was mistaken; he said, "What a dirty lot of boys you have got! I will give Rs. 20 for the cleanest boy at your next prize day."

I suppose I had got more or less accustomed (I should say *less* rather than *more*) to the dirt, and I had thought this particular gathering was a clean lot; so I received rather a shock. However, the truth is always the best, for my fellow-helpers learnt that my ideas of cleanliness were not peculiar to me, and they helped me to carry out a campaign.

Every boy in future, who did not pass the inspection, was thrown straight into the river, clothes and all, and if he pleaded inability to swim, a rope was attached to his waist and in he went.

This method proved most effectual, and soon we were able to discontinue it and work on a higher plane and a less drastic plan, instituting a bath in public with dog-soap and scrubbing brush, the *chaukidar* acting as bath-woman. This method was also productive of results, and again we ascended to a still higher plane of cleanliness and yet another plan, which is still in existence, but now is seldom needed. It is that the boy who does not pass the morning inspection is fined, and his form master or tutor is fined double.

The result of it all is that now we are continually complimented by visitors on the cleanliness of the boys on an ordinary working day, to say nothing of the emconiums on smartness on a prize day. But there are heights which we have not reached, which are still before us.

Attendance and punctuality are matters of discipline pure and simple, and rest with the staff more than with the boys. If the staff set an example themselves and are firm in this matter, attendance and punctuality will be good, and vice versâ. In a day-school, and where boys have to do household work, attendance cannot be of a very high standard, and the matter requires very careful watching, where to bind and where to loose. The tutor, knowing the ins and outs of the families of his special boys, is able to decide how much pressure he can put on the punctual attendance of his charges.

This is one more instance of the amount of supervision constantly exercised over the boys, and this continuous work helps to keep the school crew fit and in constant training. Change of diet and occupation for their minds are needed, so that they should not go stale.

Benevolent Societies.

In a city such as Srinagar there is always plenty to do, and there is plenty of

TRAINING IN KASHMIR.

work for Samaritans. If the masters would encourage citizenship in their pupils, they must set an example themselves. Hence, the following societies are run by the staff, and the carrying out of these works is excellent relaxation from their daily school duties. I will take the societies in order of age.

(a) *Waif and Stray Fund*, which has really grown into a *Charity Organization Society*.

The money is subscribed by the staff and boys month by month. There are forty cases on hand. Here is one:—

A widow has two sons, aged ten and fourteen; her only income is two rupees per month (2s. 8d.), which she gets from spinning. The committee advise her to send one son to the silk factory to earn enough to keep the family going in food, and they take over the brighter boy, pay his school fees and clothe him, hoping in a few years he will get a fairly good job and so be a great help to his mother.

(b) *Sanitation*.

The head of the municipality offered a medal for the man who showed the most keenness in practical sanitation. The winner of the medal sent in the following report of two years' work done by him and his party:—

200 houses visited.

Persuaded twenty persons to make sanitary arrangements in their compounds.

Led public opinion in certain quarters of the city to ask for public latrines in their neighbourhood, which requests were gladly attended to by the municipality.

Turned twenty human pig-styes into gardens.

And in many other ways stirred up their neighbours to live a healthier and cleaner life.

(c) *Knight-Errant Society*.

A certain Punditáni, the wife of a Brahman, quite a young girl, was turned out of her husband's house, to be a widow for life, with all the attendant evils of that lot.

As some members of the school were, I am sorry to say, involved in the matter, our knights were very much concerned, and determined, if possible, to effect a recon-

ciliation. After many efforts they at last succeeded, and were able to announce at our masters' meeting that the young wife had returned to her husband's house.

The Knight-Errant Society takes animals as well as women under its wing.

A pack-pony, on account of its severe wounds, had been abandoned by its owner as useless, and was lying one cold winter's day, waiting for death to release it from its miseries; the birds of prey were watching at a respectful distance; the owner of the poor beast could see it, but cared not, for, as he told our knights, it was of no use to him, therefore why should he worry about it?

It was not till ten o'clock at night that the knights heard of the poor pony: they went at once to search for it, but failed and returned to the city, but not to sleep. They went to call some more knights, who quickly tumbled out of their beds, and with the aid of a lantern found the sick pony and gave it water and fodder, of which it greedily partook.

The next day they tried to bring it to their house, but it could not walk, so they looked after it where it lay for three days. On coming to tend it on the fourth day they found that it had reached the land where there are no loads to be carried.

Example is infectious, so it is not difficult to see that the boys find that there are other kinds of sport besides cricket and football, in their streets, at their very doors; and they are learning that he who would love God, must love his brother also.

He prayeth well, who loveth well
Both man and bird and beast.
He prayeth best, who loveth best
All things both great and small;
For the dear God who loveth us
He made and loveth all.

Training for the *race!* keeping the trial-day ever in front! So we ever try to keep before our eyes the *race of life*.

It will be a long course for many; but whether short or long, it will be strenuous if our aims are high, and will lead to the everlasting citizenship above.

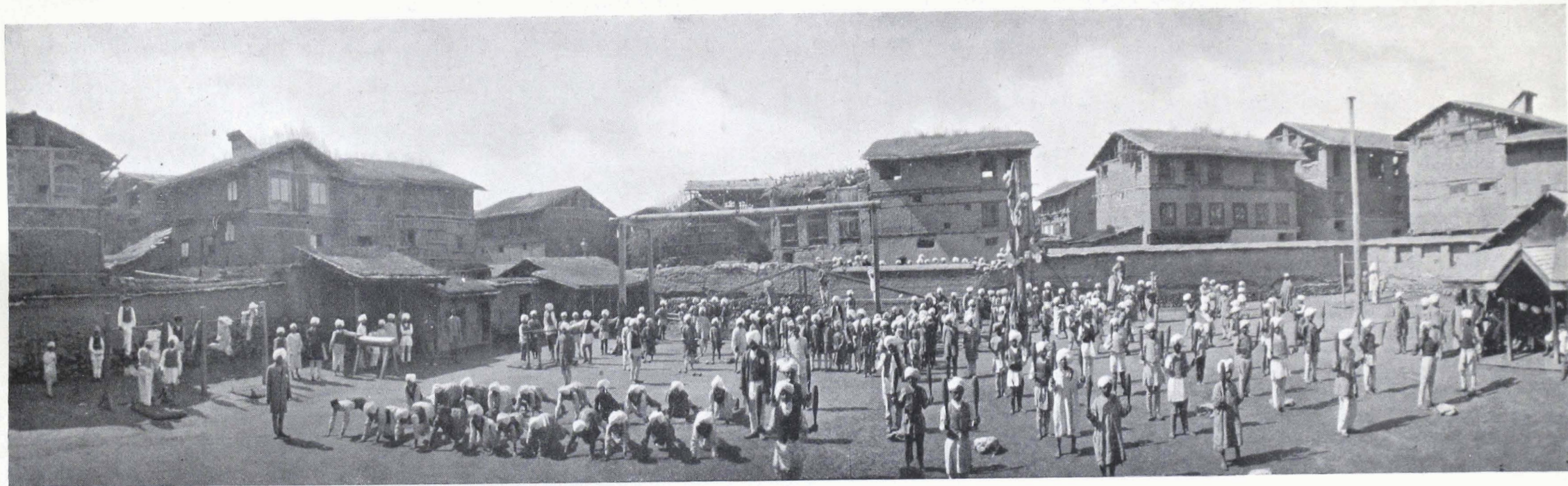
C. E. TYNDALE-BISCOE.

Record of a Student's School life.

NAME _____ FATHER'S OCCUPATION _____ DATE OF ENTERING THE SCHOOL _____
 ROLL NO. _____ AGE _____ DATE OF MARRIAGE _____

TERMS	Date.	Class.	Position in Class.	Number of boys in Class.	Age.	Average age of class.	Height.	Weight.	Chest measurement.	General health.	Name of Foster father.	MIND.								BODY.					SOUL.										Signature of Principal.	REMARKS.										
												English.	Urdu.	Persian.	Mathematics.	History.	Geography.	Calligraphy.	General knowledge.	Total.	Gymnastics.	Boating.	Swimming.	Games.	Total.	Scripture.	CONDUCT TOWARDS				MANNERS.			DISCIPLINE												
																											Obedience	Respectfulness	Truthfulness	Fluck.	Unselfishness.	Good temper.	Esprit de corps.	Citizenship.			Total.	Department.	Absence of dirty tricks.	Self-control.	Total.	Cleanliness <small>body, clothes.</small>	Attendance.	Punctuality.	Total.	Grand Total.
	Full Marks	100	100	100	100	100	100	150	150	900	400	200	200	200	1000	200	400	300	200	200	1100	200	100	100	400	200	100	100	400	4000						
Summer ...																																														
Winter ...																																														
Easter ...																																														

Facsimile of a Student's School Record Sheet.



Daily Gymnastics in the Playground.

TRAINING IN KASHMIR.

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Some of the above and various publications on the work and life in Kashmir by other Pluggers can be procured from the C.M.S. House, Salisbury Square, Fleet Street, London, E.C.

There is hardly need for me to mention the *Life of Irene Petrie*, our late honoured and beloved fellow-worker, written by Mrs. Ashley Carus-Wilson.

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