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— "Jimmy Yen China's Teacher Extraordinary,
in Pennsylvania School Journal, February, 1944.

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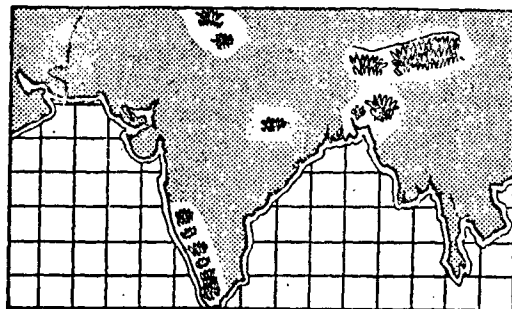
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EDUCATIONAL INDIA

A MONTHLY DEVOTED TO INDIAN EDUCATION

Editor: Prof. M. VENKATARAMAIA, M. A.

Vol. XI

December, 1944

No. 6

EDITORIALS

SIX YEARS OF BASIC EDUCATION *

It was six years ago that the first steps were taken to start schools for training our children in accordance with the scheme of Basic Education put forward by Mahatma Gandhi. The Report recently issued by the Hindustani Talimi Sangh on the progress of Basic Education during these six years is a great eye-opener in regard to the conditions in which we find ourselves placed so far as education is concerned. It makes, on the whole, a sad reading of the situation; and it is not known if there is any prospect of the situation becoming more hopeful and better in the near future. The Report is a comprehensive survey of the state of Basic Education in some of the Provinces and States where it has been working and deals in a masterful manner with its achievements, the good it has done, the directions in which more effective work has to be carried on if it is to be a complete success and gives a fitting answer to critics of the scheme who have pointed out various difficulties experienced in its actual working. It deserves careful study by all those in-

terested in the extension of a system of national education suited to our needs and requirements.

THE scheme, it is well known, was introduced into some of the Provinces when the Congress Ministries were in office. Among the Indian States Kashmir took to it with great earnestness and zeal due mainly to the efforts of Professor K. G. Saiyidain, the Director of Education. The Report makes clear that in Bihar and Kashmir where basic schools are being worked in a spirit of faith in their utility, they have been found to be a complete success. In the Central Provinces the Education Department has lost much of the interest which it originally showed in the experiment and some of the schools that were turned into basic schools in 1939 have been asked to revert to the older system. In Orissa the Government have completely given up the scheme. In Bombay there has been no expansion; even the few basic schools that were originally started are being run in a half-hearted manner. In the United Provinces the position is more hopeful as the basic system is

* Hindustani Talimi Sangh: Sixth Annual Report 1938-44: Sewagram, Wardha.

being continued although several modifications were introduced into it by departmental authorities.

THE question that arises is whether Provincial Governments are justified in adopting this step-motherly attitude towards it or in their being totally indifferent to it as some of the Provinces are. There is no justification at all for such an attitude. For, it has been universally recognised that the system of elementary education that has been obtaining in the country for the last fifty years and more is full of defects and requires complete overhauling. The authoritative report on Post-War Educational Development issued by the Central Advisory Board of Education is emphatic on this point. It has laid down that "in their considered opinion it is inconceivable that within a reasonable period a really national system could be developed or evolved from what now exists or by the methods hitherto followed... The present system does not provide the foundations on which an effective structure could be erected; in fact much of the present rambling edifice will have to be scrapped in order that something better may be substituted."

WHEN the existing system is repaired and beyond Provincial Governments and Education Departments should have enthusiastically welcomed a constructive scheme like the scheme of Basic Education

worked out on the basis of a well thought out philosophy and in full detail. They should have felt grateful to the originators of the scheme for doing the work which Educational Departments maintained at huge cost should have done years ago. Instead of this they have preferred to continue to remain in the old rut—like all bureaucratic authorities—extending to the new scheme a sort of carping criticism. They have not cared to impartially examine its merits. Political considerations have been responsible for this hostile attitude.

THEY have no excuse whatever for adopting such an attitude especially in view of two important facts. One is that the Central Advisory Board of Education which has gone thoroughly into the question has given its approval to many of the educational ideas contained in the original Wardha Scheme. As it has stated in its Report, "the main principle of learning through activity has been endorsed by educationists all over the world." The second fact is that, as the Report of the Hindustani Talimi Sangh makes clear, the basic schools in Bihar and Kashmir, where they have been run with zeal and faith, have produced results which the old elementary schools have not been able to produce. In the matter of personal cleanliness, general physical development and habits, the intellectual growth of children, standard of personal honesty and social service pupils in basic schools

have been found to be much better than those in the older schools. In the light of these facts it should be the duty of Provincial Governments to take to Basic Education more enthusiastically and substitute basic schools for the existing schools at as early a date as possible.

THIS does not mean that the scheme as it exists today is perfect or complete. For that matter no humanly devised scheme can ever attain perfection. The Report under review itself states: "There are still many problems awaiting solution. The general public and the educational authorities have yet to be fully converted or convinced, an efficient administrative organization has yet to be evolved, the difficult technique of craft-centred education to be developed, a new educational literature to be created and the economic possibilities of the scheme to be fully worked out." As the Report says, "These are not insurmountable difficulties, and they can gradually be overcome with time and growing experience, *provided the teachers, educational authorities and the people themselves are conscious of the value and the urgency of the task.*"

IT is gratifying to note that the Trustees of the Kasturba Memorial Fund are agreeable to starting basic schools in different places. It is desirable that such schools are started in a few centres and are worked on model lines. This will be the most



Sir C. V. RAMAN

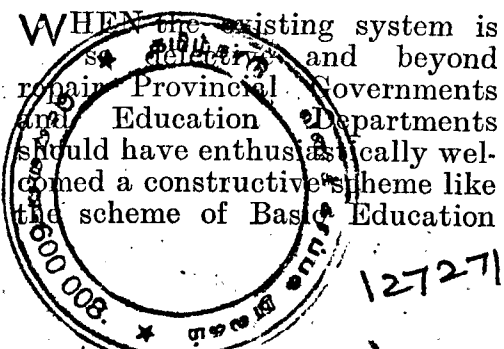
on whom the Honorary Degree of Doctor of Science has been conferred by the Allahabad University at its Convocation on November 4, 1944.

He is also awarded the "Sir C. R. Reddi National Prize" for eminent merit in Physics, at the Convocation of the Andhra University last month.

effective method of demonstrating their superiority.

Exhortation to University Graduates

CONVOCATIONS for conferring degrees on graduates were held in several universities during November. As usual some of our foremost statesmen and scholars delivered addresses at these Convocations "exhorting the new graduates to conduct themselves suitably to the position to which by the degrees conferred upon them they have attained". It may be of interest if a reference is made to some of these exhortations, or to some of the features common to most of them.



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ONE such common feature is the appeal made to graduates to be keenly alive to the problems with which the country is faced today—especially the political and the economic problems. Dr. S. Sinha who addressed the Utkal University, Sir M. Ismail who addressed the Agra University and Mr. Ghulam Mohammed who addressed the Andhra University have all emphasized the need for a national as distinguished from a communal or a sectional outlook. Such an outlook is all the more necessary in view of the prospect of India getting a larger amount of freedom or full Swaraj at the end of the war. While Dr. S. Sinha referred to the important political issues now facing the nation—the issue of Swaraj, of democracy, of nationalism—and the need on the part of University men to cultivate character which would fit them to win political freedom and maintain it for all time, Mr. Ghulam Mohammed placed more significance on economic realism—the need for graduates doing the right sort of work. “With low standard of living, education and health prevailing practically all over India, the task of raising the economic level of preserving human life and avoiding disease, providing better and cleaner houses for every one, achieving better yield from land, disem-bowelling from the earth the rich minerals. Nature has endowed this land with, and making the best use of, the raw materials and labour available, from the

great task that lies ahead of you”.

BEING guests it could not have been proper for them to criticise the work of the Universities which invited them to deliver the addresses. But a perusal of their speeches shows that they were not really convinced that the Universities were really training their *alumni* so that they might discharge their legitimate political and economic responsibilities. Dr. S. Sinha has no high opinion of the character of our educated people. They do not possess the same high level of character and the same moral strength as the British possess and he regards this as the reason why political power still rests with the British. “It is on this all-important ground that I strongly urge on you the elevation of your character, and the acquisition of moral and political virtues, as an essential part of your training and self-culture. We Indians, as a people, are still sadly lacking in these respects, and it should be regarded by our Universities as one of their primary functions to foster them among their *alumni*.” But he is not quite sure that our Universities are discharging this function today. He does not however say so directly. And he does not consider whether Universities, as they are constituted today, can really teach the ideals of patriotism to their *alumni*. He only observes: “But even if our Universities cannot, or will not, do so, it behoves each of you to do your

best to elevate your individual moral worth by a process of self-culture—by emulating by means of study, and following the conduct of others possessed of high character.”

A LITTLE more of plain speaking by those who deliver convocation addresses and a little more of advice and exhortation to the authorities of the Universities themselves will prove to be of greater service. It is not a consolation for graduates to be told that their Universities have not really educated them and that they must educate themselves “from now your true education has begun today with the award of the diploma.”

Indian Students in Britain

THE Report on the work of the Education Department of the High Commissioner's Office for the year 1940-41, which was issued a few days ago, refers to various issues connected with Indian students in Britain. These issues have to be immediately taken up for consideration and solution by authorities both in India and England as there is likely to be a great rush of Indian students to Great Britain when peace is established. As the Report points out what is necessary is that only those who can best profit by education in Britain should proceed to that country. This does not happen at present. In the second place all facilities should be given to

students who go to Britain so that they might return to India after having received a sound education of the type for which they go abroad. It is also necessary that while they are in England they receive honourable treatment at the hands of the Britishers instead of being always reminded that they come from a British dependency, that they are a coloured people and that their civilisation and culture are inferior to those of the British. The attitude that young men returning to India adopt towards Britain in their subsequent life will depend to a considerable extent on the kind of treatment which they receive in that country. Whatever organisation is started for giving the needed advice and help to students going to Britain it must be clearly understood that it should fulfil all these purposes. The impression that now exists that the High Commissioner's Office in London which is expected to look after their welfare of Indian students restricts itself to seeing that they do not come under the influence of Communism or other subversive ideologies should be removed. This is best done if, as the Educational Adviser to the Government of India recently suggested in his memorandum to the Central Advisory Board of Education, an organisation, unofficial in character but authoritative at the same time, is started in England to look after the welfare of Indian students. The other suggestion made by him that

Indian students should not be segregated from the rest of the students in Britain and that some Committee of the English Board of Education should take upon itself the responsibility of doing everything possible "to see that they take back with them to their respective countries as favourable an impression as possible of the British way of life," and arrange during vacations conferences, holding camps, refresher courses and other facilities also deserves consideration.

INDIAN students going to Britain or to any other foreign country must serve as ambassadors giving to outsiders the best view of Indian culture and civilisation. They must be well-informed on these matters and be prepared to talk about them to audiences abroad. It is regrettable that very few Indian students are competent today to carry out this task. If a course in Indian Culture is arranged to such students before they leave the country and go abroad, a very useful purpose will be served. This ought to be one of the functions of the organisations that have to be set up in India to advise and help Indian students anxious to pursue higher studies in foreign countries.

PERSONAL NOTES

PANDIT IQBAL NARAIN
GURTU, former Vice-Chancellor of



the Allahabad University, was conferred the Honorary Degree of Doctor of Laws by the Allahabad University at its convocation last month.

SIR MAURICE HALLETT, Governor of the United Provinces, was conferred the honorary degree of Doctor of Letters *honoris causa* by the Agra University at its special convocation on November 17.

MR. C. P. N. SINHA, C.I.E., M.L.A., Provincial Leader of the National War Front, has been offered the Vice-Chancellorship of the Patna University in succession to Dr. Sachchidananda Sinha whose term of office expires this month.

UNIVERSITIES AND NATIONAL LIFE*

By Dr. SACHCHIDANANDA SINHA, Bar-at-Law

STUDENTS of History and Sociology will undoubtedly confirm my view that ever since the dawn of political consciousness men have acted upon the convenient but ill-founded belief—as we are still doing today—that their social and economic well-being depended on political constitution, or political status, rather than on themselves; that is, not so much on their individual actions, habits, and character, as on their obtaining greater political freedom and rights, embodied in a constitution. In taking this wholly wrong view, it has been usually forgotten that the Government of any people is ultimately bound to be the reflex of the character and capacity of the individuals composing it, with the inevitable result that the administration that is ahead of the people will unfailingly be dragged down, in due course, and that which is behind them will have, in the long run, to be levelled up. The collective character of a people will, in the order of nature, as surely find itself reflected in its political constitution as water finds its own level. And so the long and short of it is that the success of all political institutions, in the sense of their capacity to conduce to human happiness and welfare, depends almost entirely, upon the character of the people who have to work them, and on the spirit in which they choose to work them, rather than on the frame-work of the constitution a fact amply borne out by a study of the history of, and constitutional development in, Britain and the United States.

* Excerpts from the First Convocation Address of The Utkal University, delivered by Dr. Sinha on 2nd November, 1944.

EDUCATION FOR CITIZENSHIP

It is thus a question of how, and to what extent, a man is equipped for citizenship, and governs himself in his relations as a citizen, or as a member of a political society, than the text, or the letter, of the constitution he lives under—in the absence of which political constitutions by themselves, even though it were possible to make them ideally perfect, would be of little avail as conducive to public welfare. It is thus obvious that where the vast bulk of the people are sound in their moral standards and virtues, they will be ruled as a free and independent people. On the contrary, where the majority in a State consists of those who are unpatriotic, and actuated in their actions by personal (or, at best, by purely communal or sectarian) considerations, as very unfortunately is the case in our country, at present, there the deterioration of the administration is inevitable, howsoever gloriously liberal the constitution conferred on them, or secured by them, for the time being, by the mere pressure of physical force.

TRAINING IN CHARACTER

It is on this all-important ground that I strongly urge on you the elevation of your character, and the acquisition of moral and political virtues, as an essential part of your training and self-culture. We Indians, as a people, are still sadly lacking in these respects, and it should be regarded by our Universities as one of their primary functions to foster them amongst their alumni. If Indian Universities are to play a useful and a progressive part in our national life, and if the

teachers of the University are to be worthy of their high vocation, they should see to it that the foundation of such virtues are well and truly laid in the character of their scholars. Thus what India needs is patriotism of a much higher type than she possesses, today, and I earnestly hope you will try to emulate in this respect the example of our British fellow-subjects, who are intensely keen in inculcating its genuine spirit in their educational institutions, as brought to light by an incident discussed in Parliament, only a few years back.

INCULCATING PATRIOTISM

In replying to the debate the President of the Board of Education deprecated the conduct of an Inspector of Schools who had found fault with a Head Mistress for teaching what he called "old-fashioned Imperialism", by her not deleting in a young girl's essay (on "My Native Land") the sentence that "England is only a small country, but it is better than any other". The President of the Board of Education, made the significant observation that "If a child were taught to be proud of its own country, it was more likely to become a worthy citizen", and "the Board would consider as highly improper any attempt by one of their Inspectors to discourage among school children love of and pride in their own country". Here, then, is a lesson which our educational authorities, and the senators of our Universities, might well ponder over, and take to heart, with a view to evolve schemes for inculcating patriotism among our students. But even if our Universities cannot, or will not, do so, it behoves each of you to do your best to elevate your individual moral worth by a process of self-culture—by emulating by means of study, and following the conduct of others possessed of high

character. The London correspondent of an Indian daily lately cabled that, interviewed by him, Mr. Bernard Shaw (in reply to a question on "the most effective way of getting the British out of India") declared:—"make them superfluous by doing their work better." And, indeed, to "make the British superfluous in India" is a far better slogan than others; for it clearly involves the elevation of Indian character, in its various aspects, to which I am inviting your earnest attention as a matter of the greatest importance alike in your own interest and in that of the country.

THE HIGHEST ASPIRATION

The highest conception of Indian patriotism known to me, was that beautifully expressed by the late Swami Ram Tirtha, in whose memory the famous Punjabi poet, Iqbal, had composed a fine poem in Urdu. The Swami's inspiring words are:—"Let me feel I am India. The land of India is my own body, Cape Comorin is my feet; the Himalaya is my head, from which flow the Ganges, the Brahmaputra and the Indus. The Vindhya is girt along my loins, from which flow the rivers of Central and Southern India. The Coromandel Coast is my right, and the Malabar my left, leg. I am thus the whole of India; its east and west portions are my arms, and I spread them in straight line to embrace all Indians. When I speak, I feel it is India speaking; when I breathe, I feel it is India breathing; for I am India". This should be a truly patriotic Indian's highest aspiration, the greatest ideal of Indian unity, integrity, cohesion, and fusion, that you should educate yourselves to believe in, and to act up to, throughout your life. We all love to think that we are patriots first and last. But in the crucial hour of trial many of us would

WOMEN AND LITERATURE

By ETHEL MANNIN

It has a certain significance that when one thinks of women writers one thinks immediately of novelists, that is to say, the names which spring immediately to mind are all fiction-writers. This is not to say that they have none of them ever written anything else, but that they are primarily fiction-writers, as opposed to essayists, poets, biographers, journalists. Not since Virginia Woolf has there been any female equivalent of the *litterateur*, and even she is remembered chiefly by her novels. We have no female Aldous Huxleys, Sacheverell Sitwells, Edward Garmetts. Women may occasionally write articles other than for the popular press; they may even collect them into volumes, but they do not produce distinguished essays and *belles-lettres*; we have nothing by a woman for example to put beside Aldous Huxley's *Music at Night*, his *Do What You Will*, his

Ends and Means; nothing to compare with Sacheverell Sitwell's writings on baroque art, or his remarkable recent book, *Miscries and Spendours*; nothing to compare with the literary essays of Edward Garnett.

And leaving the first-rate literary plane we have not even anything by a woman to put beside the entertaining, topical, *Inside Europe*, *In Search of History*—writings of such brilliant journalists as John Gunther and Vincent Shochan; or writers like Douglas Reid and Cedric Bolfrage.

We have a good many travel books written by women, but they are, with two exceptions, singularly undistinguished. The two exceptions are Freya Stark and Ella Maillart, both of whom are to be regarded as bonafide travellers in the real sense—as opposed to those who have merely pottered about Europe in motor-cars, or, if they have gone further afield, to the Near East or the East, have seen to it that they always had good official escort and moved in the aura of Government House. In addition Miss Stark and Miss Maillart happen to be very good writers. Miss Maillart's *Turkestan Solo*, and Miss Stark's *Southern Gates of Arabia*, are travel books to set beside anything written by a man in that class of non-fiction writing. We have no mountain books to set beside Frank Smythe's fascinating writings, because we have no women climbers.

We have a certain amount of interesting writing from women on the biographical side—Catherine MacDonald Maclean's *Life of Hazlitt*, *Born Under Saturn*, and Maicie

Continued from preceding page
barter away our ideals for the sake of purchasing peace at all cost, and thus fall lamentably short of the ideal of the true patriot, as depicted in glowing terms in the following inspiring lines, which Byron put into the mouth of one of his heroes:—

We must forget all feelings save
the one,
We must resign all passions save
our purpose,
We must behold no object save
our country,
And only look on death as beautiful,
So that the sacrifice ascend to
Heaven,
And draw down freedom on her
evermore.

* With the compliments of the Press and Publicity Officer, B.B.C., New Delhi.

Ward's *Life of G. K. Chesterton* are two outstanding recent successes—and we had the late Violet Hunt's book on *The Wife of Rossetti*, which was very readable if not particularly distinguished.

But we are altogether a little short of distinction amongst women writers—let us admit it—both on the fiction and the non-fiction side, since the death of Virginia Woolf. Let it also be admitted that I personally can't read Virginia Woolf's novels, but in this I am well aware that, as G. K. Chesterton said about his inability to appreciate music, the weight of the best evidence is against me. I have read her long essay, *A Room of One's Own*, with mingled exasperation and approval, and unbounded admiration for her style. When she insists upon the essential difference between the creative power of men and of women, approving this, and asserts that 'so long as you write, what you wish to write, that is all that matters,' adding that 'whether it matters for ages or only for hours, nobody can say'. I am entirely with her. But when she insists as throughout this essay she does that 'intellectual freedom depends upon material things,' and that 'it is necessary to have five hundred a year and a room with a look on the door if you are to write fiction or poetry,' I am in the most violent disagreement.

And this brings me to the very core of my criticism of modern women writers. I have said that they lack distinction, and this applies to them as much in the fiction field, in which they specialise, as in the non-fiction field in which they make but little showing. There is no woman novelist to put beside Aldous Huxley, Graham Greene, Somerset Maugham, Henry Williamson; no woman short-

story writer to compare with A. R. Coppard, Osbert Sitwell, H. E. Bates, Arthur Symonds, Liam O'Flaherty. We have Rosamond Lehmann and Elizabeth Bowen, whose novels may be said to 'group' with those of Charles Morgan and H. L. Myers, that is to say, over-exquisitely written, precious, the characters over-sensitised, so that it all becomes remote from flesh and blood human life, a purely literary, cerebral, performance. We have a writer of some distinction in Rebecca West, but she seems not to have produced a novel for some years; we have Arnot Robertson whose work has a subtle quality of 'difference', and we have the Welsh writer, Eiluned Lewis, who contrives to be sensitive, even exquisite, without being 'precious'—her childhood study, *Dew on the Grass*, is a lovely book, full of tenderness and poetry, and she followed this nine years later with her recent novel *The Captain's Wife*, which has the same rare quality. John Cowper Powys has described Dorothy Richardson as 'the greatest living woman novelist', and this may be so, but personally I have never been able to read her, any more than I have been able to read the novels of Sylvia Townsend Warner, though I admire her as a short-story writer. I don't know who I regard as our greatest living woman novelist. Possibly Tennyson Jesso—if only for her powerful novel, *A Pin to See the Peepshow*, based on the tragic Thompson-Bywaters case. I had also a great admiration for the late Redcliffe Hall's fine novel, *Adam's Breed*, for which she should be remembered rather than for her over-emotional and to my mind *Well of Loneliness*. I have, too, a great respect for Storm Jameson as a novelist, and, in a quite different field, for Rose Macaulay, the satiric wit of whose work is quite

unique. No people still remember Stella Benson? It is not so long ago since she died, but the world has moved so fast and so far—and in the wrong direction—since the thirties that it is almost as though she belonged to another era. But *there* was a writer of distinction. Her novels with this Chinese background were superbly ironically detached, so completely free of that taint of the middle-class which is nothing to do with material things—contrary to Virginia Woolf's contention—but everything to do with *attitude of mind*. In a word, our contemporary women writers would have more literary distinction if they were less bourgeois!

It is very significant that—with the exception of myself, if I may be allowed to say so—we have no proletarian women writers—women writers of proletarian origin, that is to say, identifying themselves with their class, and writing of it, as Walter Greenwood wrote of Lancashire working-class life in his novel *Love on the Dole*, as James Boden wrote of mining life in his novel *Miner*, and as James Hanley writes of the lives of merchant seamen, ashore and afloat, in his stories and novels. There were a number of proletarian male novelists coming to the fore in the thirties, but no women, and there seem to be none on the horizon, unless they are to be found in the ranks of the as yet little-known newcomers, though to date I have not heard of or noticed any. Pamela Hansford Jonson writes of poor people, but they are the Bohemian poor—the poor of the intelligentsia, not ordinary working-class people. Generally speaking our women writers tend to be preoccupied with the problems of the middle-classes the world to which they themselves belong not merely socially but psychologically. The late E. M.

Delafield could write entertainingly of the provincial lady, but neither she nor Elizabeth Bowen, another thoroughly middle-class writer, could do for the middle-classes what Galsworthy did for them in his *Forsyte Saga*, that is to say, give them that interest and vitality which makes them worth writing about.

One feels that the trouble with most of our women novelists is that they have never come up against 'the grunt and sweat' of life, that they write against that safe social background which Virginia Woolf postulated as a necessity for women writers, though why it should be a necessity for women in particular I cannot imagine! A writer's need, whether man or woman, is to come close to life in all its aspects, to know at first hand the incredible baseness of human beings and the no less incredible fineness—and five hundred a year and a room of one's own shuts the writer away from that essential experience, that raw material for the fabrication of fiction, no less valuable for the contemplative writer—whom Mrs. Woolf preferred—than for the realist writer whom I personally prefer which is another way of saying that I prefer De Maupassant to Chekhov. But contemplative or realist, it is an article of faith with me that we shall have more women writers of distinction when we have fewer "Lady novelists."

Although, as I have said, we have no women short-story writers to put beside the best of the men, we have nevertheless some very good ones, particularly amongst the Celts. Outstandingly amongst the Irish there is Mary Lavin, whose first collection of stories, *Tales from Bective Bridge*, won the James Tait Black Memorial Prize, last year. She has all the authentic artists gift for

SECONDARY EDUCATION IN KASHMIR

By Prof. S. N. DHAR, M.A., B.T., LL.B.

THE Education Department of Jammu & Kashmir State, for the last decade, has successfully conducted the great experiment of Basic Education, which, in the words of Mr. K. G. Saiyidain, the Director of Education, Jammu & Kashmir State, "has come to stay" and "is destined to transform the shape of mass education in India". In the field of Secondary Education in the State, which too forms an integral part of the life of the student community, there have been progressive changes in general structure and organisation, which shall be briefly dealt with in this article.

EDUCATION POPULARISED

That secondary education has been greatly popularised in the State during recent years, is shown from the fact of increase in the number of

both Government and aided high and middle schools. During the last administration year, the number of high schools rose from 15 to 17; the number of aided high schools in the same period rose from 18 to 21. Private enterprise in secondary education is being guided and partly financed by the Education Department under a planned scheme of re-organisation drawn up by the Educational Re-organisation Committee of 1938. Attendance in these schools and the number of candidates sent up for matriculation have been steadily rising—constituting a happy index of the expansion of secondary education in the State.

TRAINING OF TEACHERS

Better teaching in secondary schools is guaranteed by the steady increase in the number of trained teachers. The B.T. class, one of the practical offshoots of the policy of educational expansion followed by the State, was attached to the P.W. College in 1940. This class is now training 45 teachers annually and "it has attained a standard of work, which, on the whole, compares favourably with that of other training colleges".

There are two training schools for women also in the State, at Jammu and Srinagar, where J. V. and S. V. courses are conducted. Adequate arrangements, therefore, exist for the training of teachers to meet the needs of secondary education. In addition, many refresher courses are organized yearly for keeping the knowledge and efficiency of the teachers up-to-date. Formerly, only primary school teachers used to attend refresher courses but they

have now been extended to secondary school teachers and headmasters of middle schools.

ORGANISATION OF ACTIVITIES

Crafts and hobbies, such as spinning and weaving, book-binding, paper-making, dyeing and agriculture, have been experimentally introduced in secondary schools with excellent results. Students take eager interest in the Annual Labour Week which stimulates their desire for practical work and inculcates in them a sense of the dignity of labour. Social service in secondary schools is carried on, so far as possible, through Youth Leagues, whose members render social service at communal festivals and inter-school functions and thus actively pick up the great lesson of useful and "creative citizenship." Scouting activities and first-aid centres also develop the same valuable aptitudes. They serve the educational end of harmonising the school and the social environments of the boys. Inter-communal harmony is fostered in secondary schools through Mutual Benefit Societies. Science, literary, debating and other societies and associations have been established. Many high schools bring out annual or bi-annual issues of their own magazines which provide healthy avenues of self-expression to the students. School News Bulletins form a common feature of many high and even middle schools. These activities cultivate corporate spirit among the students and conduce to their all-round development.

PHYSICAL EDUCATION

Children form the potential capital of every State. Therefore the Education Department of the State takes care to provide for their physical development. Many of the secondary schools in the State have their own

playgrounds and trained physical instructors on the staff, who conduct games, drill and other activities which foster physical culture, thus fighting against the danger of physical deterioration which is always present in an ill-nourished country. Medical examinations are also conducted and their records are regularly maintained which yield valuable results and statistics.

CURRICULUM OF STUDIES

The final end of secondary education unfortunately still continues to be the stereotyped and uniform matriculation examination of the Punjab University which is more a test of memorising than of real ability and aptitudes. The Punjab University prescribes the curriculum of all secondary schools, which is, therefore, on the whole, static and provides a glaring contrast to the Basic and Primary School curriculum, which attempts to free children from dry, verbal and textual education. Consequently a boy in the fifth grade of a good Basic School knows more of his social and physical surroundings than even a high class student of a secondary school. Reform of secondary school curriculum would, therefore, feature prominently in post-war educational reconstruction in Kashmir, so that the Final School examination becomes more closely related to cultural and national needs through increasing the scope as well as variety of school subjects, reducing the mechanical uniformity of the examination system. All this would be very much easier, if and when the State comes to have a University of its own.

GENERAL FEATURES

The Inspection Agency of the State, at present headed by the two provincial Inspectors, Messrs. G. A. Mukhtar, M.A., B.T., and M. Fazal

Continued from preceding page
making small things interesting and poignant. I rate her as highly as Michael McLaverty, another Irish newcomer, who writes in the same carefully observed, detailed manner. Amongst the Welsh there are Margiad Evans and Owyn Jones. There are a whole crop of these younger women writers coming along—one is always coming across their work in the smaller literary magazines such as *Modern Reading*, *Penguin Parade*, and in the *Welsh Review*, and the Dublin literary magazine, *The Bell*. Their work is characterised by this detailed observation and newness of expression they represent almost a new school of writers and their work is worth watching because perhaps amongst them are the women writers of real distinction we are waiting for.

Haque, M.Sc., B.T., has reoriented itself to meet the changing needs of secondary education. It assures the availability of good and useful literature to teachers by replenishing the Secondary School libraries annually. Mr. K. G. Saiyidain's emphatic log book remarks in this direction, have everywhere acted as the driving spur to the provision of progressive educational and other literature, and the more effective use of library facilities. Under his inspiring guidance, the two Provincial Inspectors recently organised a remarkable Children's Book and Craft Exhibition both at Jammu and Srinagar.

FUTURE SCOPE FOR IMPROVEMENT

Discipline in secondary schools is often organised on the line of self-government as is evident through students' articles in many a high school magazine. Students' Committees, organized on the lines of those of Jamia Millia and Santiniketan, help in the school administration which has thus been democratised to a large extent. But there is still a good deal of scope for the further development of post-primary education in the State. In the words of "a Note on the Problem of Post-War Educational Development," submitted by the Education Department:

"The Report of the Educational Reorganisation Committee of 1938 did contemplate the establishment of parallel types of schools—unilateral or multilateral—with definite bias in the direction of arts and science or

agriculture or commerce or industry, i.e., technical high school or polytechnic, existing side by side with high schools of the present academic type. They would dovetail better into the system of Basic Schools and be in closer touch with the needs of the different vocational activities in the State."

Our association with the matric examination of the Punjab University has discounted the possibility of any such diversification of the course for the present. So long as secondary education in the State is tied to the apron strings of the Punjab University, as at present, no fundamental change is possible.

The needs of secondary education in the State and elsewhere in India are a standing challenge to the imagination and organising capacities of the educationists and educational workers. The Sargent Scheme has emphasized the need for a radical reconstruction of the system of secondary education.

The foresight, initiative and progressive educational policy of the present regime in the field of education is chiefly responsible for whatever changes have been brought about in Secondary Education in the State during the last decade. But much remains yet to be done in the sphere of secondary education; so that it may provide an all-round training for a complete life in the context of present-day changing world.

—By kind courtesy of *The Tribune*.

"Teaching must set forth the material of knowledge in such a form that its true inherent relations may be grasped and that the dependence of part upon part may be made explicit. This is what we mean by the application of logic to teaching. All teaching is logical which sets forth true relations within the matter of knowledge."

—J. Welton.

MENTAL HYGIENE

By Principal K. S. VAKIL, M.A., I.E.S. (Retd.)

THE key to Mental Hygiene lies in building up the innate character of the child—an individual with desires, emotions, and propensities. (i) First, there is a normal body with particular senses and sensations; secondly, there is a mind with impulses, emotions, and will-power. The guidance and cultivation of these elemental powers is necessary to health. The child instincts of movement, of play, of imitation, of curiosity, and of life preservation, call for direction. Their growth is aided by emotions, by sympathy, by sociability, by sex. They are the materials out of which character and conduct are to be built. The task of the teacher is to take these primitive faculties and train them by inducing habits of inhibition or cultivation. (ii) To do this, there must be *springs of action*, the desire for happiness and usefulness in girls; the desire for risk, adventure, fame, and service in boys. (iii) There must also be a clear conception of the *fundamental ends of life*; strength, beauty, goodness, and truth, as expressed in an intelligent, adaptable, and reliable child, capable of sustained endeavour. These qualities cannot come by chance. They are the effects of causes. They must be constructed out of the senses, the impulses, and the primitive emotions common to mankind.

"The degree of emotional control is an important index ... A child's nature harbours all the fundamental emotions which are common to man—love, jealousy, hate, revenge, fear, shame, suspicion—and responds to emotional situations in much the same way as does the adult, except that its feelings are more direct and

less controlled than in later life. The child whose conduct is due to excessive fear or morbid terror is being wrongly brought up. A child's feelings are the driving forces of his personality, and are a proper object of all educative efforts, which should aim at moulding them in the course of years to forms that are acceptable when judged by cultural standards."

Teaching of mental hygiene requires very little theoretical instruction. The teacher who is himself mentally healthy and who has an abiding interest in children and a real respect for the personality of each child will, by sound example and skilful guidance, be able to help children to acquire healthy habits and attitudes in mental, emotional, and social activities and controls.

Such a teacher will do his best to understand his pupils individually and to help them to overcome their limitations. He will recognise that every pupil is an individual that has had "a life history, a forgotten childhood which is actively operating today in his personality or way of seeing, thinking, acting, believing, and feeling and that out of his childhood experiences he has developed a personality; his idiomatic way of organising and interpreting life experience, his private world in which he lives, and his persistent way of feeling towards people and situations." ² He will recognise that "all behaviour is sympathetic and can be

1. "Handbook of Suggestions on Health Education" (Board of Education England) P. 17.

2. "Mental Health in the Classroom", (Thirteenth Year Book of the Department of Supervisors and Directors of Instruction of the National Education Association, U. S. A.), P. 24.

understood only in the light of the individual's past history and his immediate present personality difficulties" and will help him at every stage of his development "to work out a sane, wholesome and humanly valuable adjustment to the persistent tasks of life in terms of his capacities and unique temperament and personality." He will endeavour to maintain a calm and orderly atmosphere in the school, avoiding both undue restraint and emotional excitement.

He will be at all times not only reasonable, but intelligently constructive in dealing with pupils.

He will encourage activities which emphasise desirable individual and social qualities, e. g., group games, school theatricals, student government, conduct of the school magazine, and social service.

Such a teacher will help pupils

(1) to acquire emotional control and avoid actions which will arouse undesirable emotions ;

(2) to avoid being frightened, a childhood fright being likely to become the basis for serious mental disturbance in adult life ;

(3) to avoid being ridiculed, shamed, or seriously embarrassed fear of ridicule being likely to paralyse his effort ;

(4) to feel satisfaction in interesting but not over-exciting activities ;

(5) to form habits of intellectual honesty ;

(6) to meet problems squarely and not to dodge the issue ; but to find a real solution to each problem that faces them ;

(7) to be free from a feeling of inferiority and not to slacken effort through fear of failure in competition.

TEACHING OF THE MOTHER-TONGUE

By Mr. K. SAGAR, M. A., B. T.

How am I to sing your praise
Happy chimney corner days,
Sitting safe in nursery nooks,
Reading picture story books.

— R. L. S. Stevenson.

LANGUAGE occupies the most important place in primary school subjects, but its teaching is greatly neglected in our country. The child is not given what he ought to read. The books that he is taught do not contain material which interests the child most. I propose to indicate what the text books in language should contain. But before doing that I may discuss briefly the different functions of language and the form in which it should be taught to the child.

FUNCTIONS OF LANGUAGE

Language has a dual function in human affairs,—one as Literature, as a medium of thought — 'its flesh garment', the other as a means of conveying scientific facts or other information. In its first form the origin of language is considered Divine. Drama, Poetry, Novel, etc., are the different manifestations of this Divine language. The other function is secular.

Even in history and philosophy where language is not used as symbols merely, it does not receive the care of the writer for its own sake. So long as he can make his meaning clear, he does not worry about the merits of his language. The defect-

iveness of the language does not detract anything from the soundness of facts given by him.

But the historian or the philosopher might use the language in its literary form and present facts in a way that his work becomes literature. In this form literature is called applied literature and serves the particular science as a handmaid.

Of pure literature, as poetry and drama, language is the very soul. Literature is defined as an art in which expression is achieved in language. The art consists in establishing communication between the author and the reader and this communication is established through language. In order to do this language ought to be so framed that it may communicate the experience of the author whole and entire including the thing that happened and the mind to which it happened, with its feelings, emotions and moods, in short the whole circumstance of the experience. It shall use all powers at its command.

Thus language serving literature attains its fullness in so doing and can attain it only in literature, which is its rightful home. A word in literature stands not only for its dictionary meaning but also for a host of other associations it has acquired by virtue of its being used by a people through different generations, who coloured it with their imagination and gave it the richness of their lives.

In literature language is raised to the height of its power and to introduce the child in any other form would be putting him to the care of a foster parent, and depriving him of the warm, sweet, and selfless love of the real one. Language in literature is a living and growing organism like the child himself. He should not

therefore start with language which is lifeless and dull.

In all the progressive countries the speaking, the writing and the reading of a language is taught through literature, which for young children consists of rhymes and stories. Every child in England, for instance, begins with his favourite jingles and nursery rhymes as:-

'A' is an apple red and sweet,

or

And 'F' was a fan Fine pluffy fan.

And continues with them till he gets to read standard authors. Even in India the schools which are run on English system of education, English is taught in this very way; but not the mother tongue.

There are some obvious difficulties in introducing literature in Indian schools, the chief of which is the lack of proper text books. There are hardly any books in the text for the infant classes (especially the beginners) which give what might interest the child or answer to the definition of literature. The authors do not seem to take cognizance of the immense amount of literature for children that exists in India.

What to Teach and How:—There is ample scope in literature which can profitably be used in teaching language to children and in teaching them how to speak, read and write. There are rhymes even for teaching counting and elementary rules of arithmetic.

Speech Training:—Children love to sing poems. In removing speech defects, sounds of animals and other familiar sounds, such as produced by bells, a drum or a pipe, are also very helpful.

Writing:—After the children are given training in handling the pencil, such verses as they sing while writing have been found very helpful in teaching how to write.

A teacher can choose easy verses for the beginners.

Reading:—Unluckily there is not much material for the children to read; but some progressive publishers are bringing out books containing songs and stories that are dear to the child. A few songs representing different aspects of a child's life may be taught.

Besides songs there are innumerable stories for children which they tell among themselves or hear from their grand mother. These are some of the topics on which stories are found in plenty:—

- | | |
|--------------------|-------------------|
| i. Bird life | iv. fairy tales |
| ii. animal life | v. cruel step- |
| iii. adventures of | mother |
| a brave prince. | vi. true friends. |

Apart from being useful for teaching how to speak, read and write, these songs and stories are a national heritage. Child literature is considered to be the foundations on which the higher edifices of human thought are built. If, therefore, the child is not introduced to these preliminaries of human thought, which, though so crude in form, are so rich in imagination, he may not be able to appreciate the riper thought of his language, when he grows young.

EDUCATION FOR WORLD CITIZENSHIP

By Dr. GRAYSON N. KEFAUVER

Chairman of the Liaison Committee for International Education, U. S. A.

IN the recent past, education has often been directed toward the development of a narrowly selfish nationalistic citizenship. In the post-war period, the development of world citizenship will be one of the most vital tasks of education in all nations. Education for world citizenship includes the development of understandings, ideals, and abilities. The fully effective world citizen will understand the main characteristic of the world in which he lives. With such understanding, the need for world co-operation will scarcely require further demonstration. He will behave in a manner which recognizes the dignity, equality, and brotherhood of man. He will exercise his responsibility as a citizen of the world. In short, he will appreciate deeply the value of world co-operation. His abilities will include the command of some means of communication through language

with other peoples of the world. He will have the desire and ability to use his full intelligence in attempting to solve world problems.

In order to achieve these objectives, it is recommended that educators in all the United Nations arrange for effective international co-operation in:

1. Examining the curriculum to determine how the development of world citizenship may permeate the teaching of all subjects, and eliminating the content and materials which foster intolerance, prejudice and war among the peoples of the world.

2. Providing for the broadest study and teaching of humanities (philosophy, ethics, history, literature, and the arts as a means of developing human relationships and international understanding and of stabilizing basic values.

3. Developing an understanding of the effects of the physical environment on culture, of the effects of culture on human personality, the distribution of world resources and population, the lanes of world transportation and communication, and the growing interdependence of the modern world.

4. Providing for the careful study of modern technology and economy on which world interdependence rests and adequate standards of living for all depend.

5. Studying the development of culture to show the growing unity of the world, and man's long struggle for peace and security.

6. Studying the great religious teachings and faiths of the world to show man's common aspirations and spiritual ideals, and to help to develop a personal philosophy of living.

7. Teaching the scientific method of solving problems and developing the spirit of science which contributes to human betterment to the degree that it is free from narrow nationalistic and closed cultural relations.

8. Preparing instructional materials to support the proposed changes in content. In certain areas, common reference materials used throughout the world are desirable.

9. Providing for a wider use of the newspaper, periodical, pamphlet, radio, motion picture, library, art galleries, museum, etc., on all levels of instruction: child, youth, and adult. Radio programmes for world transmission and motion pictures and newspapers for world distribution are educationally desirable.

10. Selecting an internationally understandable language and encouraging the teaching of it wherever

feasible in elementary and secondary schools in order to foster world intercommunication and understanding. This language can be employed in certain reading materials, radio programmes, periodicals, and motion pictures in order to ensure its continual use. More effective methods of language instruction should be used and the study of languages generally encouraged.

11. Developing and using methods of instruction which will facilitate effectiveness in world citizenship, such as international correspondence among students.

12. Providing for a very substantial increase in the international interchange of students and teachers, planned and managed so as to obtain the maximum value from such experiences.

13. Providing international institutes and increasing the number of centers of learning where teachers from different nations can study world problems and cultures under competent instructors.

14. Providing a translation service for old and new materials for educational use in various countries.

The above measures constitute an ambitious programme that will require devoted efforts over a long period of time by schools and all mind and character-forming agencies, service organizations, etc. Not every part of the programme will need to be developed simultaneously. Progress can be made on various points as opportunity offers. Our greatest danger is not that we shall over-estimate the present influence of education but that we shall make too timid and mean an estimate of its potential power for developing peaceful world.

—The Education Digest.

A Plea for the Study of Science*

By Col. Sir KAILAS HAKSAR, Kt., C.I.E., LL.D.

SCIENCE to-day is growing wiser. We see now that Science must be directed aright and such a direction can only come from an attempted understanding of life as a whole, as correct an attempt as each scientific *guru* and each would-be scientific *chela* can reason out for himself.

Only a correct understanding of life can give a right direction to Science; and the so-called sciences that profess to study man in his needs and objectively (that is to say, without any reference to the fact that besides being an animal he is also a reasonable being) are as specious and ineffective as would be a science that professes to know everything about an egg while remaining in ignorance of the one important fact that out of it can come a living creature.

The same blindness, which also pervades Philosophy, Education and the whole of modern culture, makes the very faculty of reason, which is the greatest gift with which man has been endowed, at its first appearance seem to be an unmitigated misfortune, since in its exercise he sees in his reflections only a denial of life, without realising in what direction a reasonable life can be sought. But in reality these sufferings are but the birth-pangs of a new awakening consciousness that perceives for the first time that all that he had formerly believed could give him happiness, can give nothing without showing him at once in what true life consists, and how he can live in accordance with its laws.

* Extracts from the Convocation Address of the Allahabad University delivered on November 17, 1944.

The desire for happiness is the desire for universal welfare, the desire for universal goodness; and once reason has ascertained that these are unattainable in the satisfaction of personal ambitions, then it inevitably seeks a different form of life in which such desires can be realised. And such a life not only exists, but lies waiting to be entered as soon as the level of animal-personal consciousness has been transcended, and man, rather than save himself, is willing to lose himself in higher service.

To a man governed by reason, the renunciation of the welfare of the personal life is as natural as that a bird should fly instead of running with its feet. Because a bird runs with its feet, that is no proof that it cannot fly; and because the majority of men believe that the whole of life consists in the satisfaction of material desires it does not mean that this is natural for a man, and that his true life does not consist in transcending these desires, and so attaining the level of spiritual, or, if you prefer it, reasonable, consciousness.

But what I have been saying is in no sense a plea for the rejection of science. On the contrary the "new duty" owed by every one of you, to your country and indeed to humanity at large, in consequence of the world's altered situation is thoroughly to familiarise yourself with the body of Nature's laws discovered by all the sciences that have so far been developed and built up. Indeed, it is your duty that you, the young brains of India, should, sooner rather than later, add to the world's stock of scientific knowledge.

The study of Science is indispensable, too, for us Indians *en masse* from another standpoint. We have been, over centuries, gradually caught in the tightening meshes of a wide net of superstitions to which the sanction of religion has been quite wrongly imparted. Thus in India, as elsewhere in the world, has resulted from the exploitation of human credulity and of the apprehensive state of mind begotten of fear or actual distress. Superstition has arrested our progress and brought our true Religion, which has a philosophic outlook and is based upon eternal verities, into disrepute in the eyes of the indiscriminating. Unhesitatingly, I assert that "popular religion" in India finds no warrant in the teachings of the Vedas, the Quran,

and the Zend Avastha, or in the teachings of Gautama Buddha, Mahavir, and Guru Nanak. On the contrary, all those sources of spiritual enlightenment inculcate fearless action in the service of the one God through the service of humanity and indeed of all God's creation.

You must, therefore, study Science in the same spirit in which an intending wrestler builds up his bone and muscles in order to overthrow his foe remembering that the most formidable enemy of man is "AVIDYA"—Ignorance.

Make your intensive study of science a preparation for the discovery of the secret of man's true Destiny—the discovery of what lies beyond the scope of experiment and the grasp of Reason.

OUR UNIVERSITIES OF TOMORROW Andhra Convocation Address

By The Hon. Ghulam Mohammed, C. I. E.,

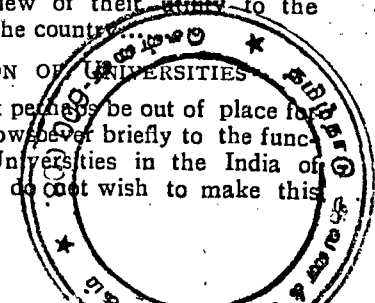
Finance Member, Hyderabad Deccan.

WE live in an age of realism and peoples and communities, if they are content to rest on the laurels of the past and are satisfied with singing the praises of the achievements of their forefathers without trying to make their own contribution and carrying the work further, are doomed. It would be a pertinent question to ask: what is the contribution of the people of today to that rich treasure of culture and fine achievements? It would be still more imperative to ask: what is going to be your contribution tomorrow? Are you, young people, going to be content with what is passed on to you from the past or are you going to carve out new paths and add to the knowledge, culture and well-being of your people by fresh contributions in the various fields of human activity? I do not wish to be misunderstood to imply that your past glories or your past culture should be

either disregarded or not given its proper place, but it is only those who constantly strive to add on to human knowledge for the service of humanity, who alone could best appreciate the old culture. In the modern age, India could not allow her young people to grow in an atmosphere of complacency and self-satisfaction. You who are entering the threshold of active life must be imbued with that divine discontent to seek every opportunity for adding to knowledge, to look for every avenue of service, examine every item of accepted beliefs and common concepts from the point of view of their utility to the people and to the country.

FUNCTION OF UNIVERSITIES

It will not perhaps be out of place for me to refer however briefly to the function of our Universities in the India of tomorrow. I do not wish to make this



the occasion to raise any controversial issues or to embark upon a criticism of our existing educational system. This task could better be performed by those who have given their lives to the educational problems of this country, but there is one aspect of the question which I cannot refrain from mentioning at this important juncture. To those who have closely observed the standards of education, both University and otherwise in this country, the extent of unemployment amongst the educated middle classes and the standard of work in the various fields performed by the products of our Universities, it is becoming increasingly clear that considerable thought and attention must be given to co-ordinating the work and activities of our Universities with the actual requirements of India of tomorrow. Realism whether in education or in any other field is an asset. While the seats of learning should continue to add on to human knowledge, it would be almost impossible to neglect the broad human problem of aligning their work to the needs of the country. In the economic field, there are before the country various plans of large developments embracing agriculture, industry, education, public health and other fields of activity. When such gigantic tasks are being considered and set before people as ideals to be attained within a given period of time, the part that our Universities are required to play in assisting towards the achievement of these ideals cannot be ignored. Universities have to train the Doctors, the Engineers and the Scientists who have to build the India of tomorrow, an India rid of disease and poverty, an India with a higher standard of living. This is an important aspect to which Universities must give anxious thought so that Governmental and University activities are co-ordinated.

THE DEMANDS OF CULTURE

There must already be sprouting within you seeds gathered from far and wide of all those qualities that refine tastes, broaden the outlook and stimulate impulses that together induce the brightest form of self-expression. But you must know that human life is a continuous process, that

individuals and communities have constantly to face new situations. Culture, in one aspect, is the ability to preserve the old, because life must have its foundations, and those foundations are stronger which are most deeply embedded in a people's nature. This is something that history reveals and the academy preserves and inculcates. Culture, in another and equally important aspect, is an awareness of life, an ability to appraise its forces, and urge to identify oneself not merely with truth and justice in the abstract but with all tendencies that lead to their application to life under the conditions that prevail. Your teachers and the knowledge you have acquired must have made you keenly aware of what true culture demands of you now. But you will pardon me if I, as an outsider, attempt a restatement of what may be known to you. For even in an academy outsiders have their function, not only as guests grateful for the attention and honour they receive but as men who are in the thick of life, heavy with care, tortured with hopes and doubt and yearning for the realisation of what they have attempted and only partially achieved or desired but not attempted. This ought to mean a great deal to you, because it can indicate to you the lines along which you should undertake to attempt and achieve on your own.

A few examples will make my meaning clear. There must be many among you whom the atmosphere of this seat of learning has filled with desire for knowledge, because they are assured that fullness of knowledge alone will yield what is for them the highest pleasure of life. But are they equally certain that their isolated pursuit of knowledge for its own sake will not, even when their goal is attained, be embittered by a sense of futility? Will not the ignorance around them mock at their knowledge, will they not be haunted by the feeling that in what appeared to be a disinterested search for truth they were really indulging an artificially stimulated appetite? It is just those, I think, who love knowledge for its own sake that should suffer most keenly to see its faint light flickering in the surrounding darkness. It is they who should strive for its

dissemination, not in the haphazard ineffective way that has been characteristic up till now, but in a proper scientific spirit. There is a vast field open to them. The primary school, to which we have so far paid no serious attention, the secondary school, which has suffered equally from neglect, the illiterate and semi-literate adult population, and last of all, the educated citizen, all these await the attention and care of people who love knowledge and who realise that there is nothing they can call their own until they have shared it with the largest number of the community to which they belong. I am not by any means recommending you to choose teaching or writing as your profession. Your career you will select for yourselves, and you will be guided by your own discretion or intention in the choice of method. But you owe to this institution, which has given you the culture you possess, and still more to your people, upon whom your self-realisation as men of culture depends, to prove that you are rich in culture not because of what you have acquired but because of what you are able to give.

THE GIFT OF LEADERSHIP

There must also be men among you who have the gift of leadership. They too are men of culture. It is open to them, because of their power to persuade and their ability to draw men's attention and direct their activity towards anything they consider important to make use of their aptitude for their own ends. Our national life has, indeed, passed through a phase when leadership was admittedly a means of self-advancement. We are now beyond that stage. But the danger of leadership being interested or misguided is always there, and it is only men who believe passionately in cultural values, who can distinguish the essential from the non-essential, the permanent from the transient that can provide the leadership we need. You, as educated young men, know what differences and misunderstandings divide and disturb our country now, and it must be evident to you how co-operation, harmony and unity between the constituent elements of our people can be attained. You must be aware also that

knowing the good is not enough, and I do not wish to delude you with the hope that you will be able to achieve with ease the good you know. If you are interested only in providing a suitable background for an isolated and self-centred existence, you will no doubt take the line of least resistance and be careful not to provoke quarrels that disturb your peace or retard your progress. Not individuals only but communities and nations have bartered away their freedom, their very existence as a cultural group to evade the conflicts which self-assertion involves. We have avoided the struggle too long, we have left the field open for the impositions of those who talked of culture without possessing it themselves, and it will be sheer disaster if the faith of young men in cultural values continues to fight shy of challenging all imposture. But the removal of what is insincere and false would only clear the ground. The problem of defining our national objectives, of establishing and conducting political institutions of inculcating civic ideals and interpreting our culture in terms of civic conduct would still remain. These are not ends that can be achieved in a lifetime, or by a few who are called great men, they are not in fact a task that can ever be completed and put aside as finished. Their realisation is a process that has to be continuously repeated, an aspect of culture that has to be defined more clearly and asserted more vigorously in each succeeding generation. Your function, as men of culture who have the gift of leadership, is to begin this process, or, where it has already begun, to guide it onward.

THEY SAY

Dr. Louis Lemery, "Regent-Doctor of the Faculty of Physik," Paris, in a famous treatise on food, writes:

"Tea is very wholesome since it produces many good effects and few bad ones. We see some who will drink ten or twelve dishes a day without any hurt at all. It refreshes the spirit."

—Tea News and Views.

THROUGH different PROVINCES

DELHI

CULTURAL CONTACTS WITH FOREIGN UNIVERSITIES

Preliminary views on proposals for exchange of University students and teachers between Indian and Australian Universities have been forwarded by Vice-Chancellors of some of the Indian Universities to the High Commissioner for Australia in India in response to an invitation to them in this connection.

The possibility of American professors coming out to this country to lecture in leading Universities on American history and some field of science is the topic on which the Chairman of the Distribution Committee of the Watumull Foundation, U. S. A., has invited the views of Indian universities.

SYMPOSIUM ON CULTURAL CONTENTS.

The Council of the All-India Federation of Educational Associations has decided to hold a symposium on "The Cultural Contents of Indian Education" at the general sessions of the All-India Educational Conference to be held at Cawnpore in the last week of this month. Dr. Ziauddin Ahmed, Vice-Chancellor of the Aligarh Muslim University, will lead the symposium.

MADRAS

FEE CONCESSIONS IN SECONDARY SCHOOLS

The Government have directed that for the purpose of granting fee concessions under Rule 92 of the Madras Educational Rules, the income limit of school pupils' parents or guardians which was raised to Rs. 720 in the case of secondary schools by the orders issued in July 1943 be further raised to Rs. 760. This order will

have effect from the 1st March, 1944, and will be in force so long as the present conditions last or the 'dearness allowance' continues.

ANDHRA UNIVERSITY JURISDICTION

The Senate of the Andhra University met on Nov. 17 under Sir C. R. Reddi's presidency, and passed a resolution moved by Mr. P. Venkatasubba Rao and seconded by Mr. Jaleel, both of Bellary, recommending to the Government of Madras to amend the Andhra University Act to include within the University area, the districts of Anantapur, Bellary, Cuddapah, Kurnool and Chittoor and to carry out other amendments.

Mr. Kalluri Subba Rao moved an amendment to the resolution on the lines recommended by the Senate in December, 1937. The mover accepted the amendment and the resolution as altered was passed unanimously.

DEGREE COURSE IN NURSING

At an ordinary meeting of the Senate of the Madras University held on Oct. 27, it was decided to institute a Degree Course of Bachelor of Science in Nursing.

On the motion of Dr. G. R. Dinker Rao, the house accepted the recommendations of the Board of Studies in Medicine to institute a number of Diploma courses and also to constitute a Post-Graduate Council of Medical Education.

BOMBAY

TEACHERS' CONFERENCE

The Bombay Provincial Secondary Teachers' Conference was held this year in Bombay on the 26th of October under the presidency of Sjt. B. G. Kher, the Ex-Prime Minister of Bombay. Among the resolutions passed at the Conference

were those on the need of arbitration in case of disputes between the teachers and the school managements, on the malpractices discovered at the last University examinations which were rightly condemned, on the teachers' salaries, provident fund and such other matters.

U. P.

SUBSIDY FOR ECONOMIC RESEARCH

It is understood that the U. P. Government have agreed to subsidise economic research at the Universities within the Province on subjects approved by the Government with scholarships, not exceeding five in number of Rs. 100 per month for one year each. This action has been taken by the Government on the recommendation of the Research Advisory Committee of the Provincial Economic Advisory Board, U. P.

POLYTECHNIC SCHOOLS

A scheme for the establishment of five polytechnic schools for girls has been prepared by the Director of Industries and is being considered by the U. P. Government. Plans for cottage industries suitable for women will be considered if the scheme is adopted.

C. P.

SCHEMES FOR BASIC EDUCATION

At a meeting of the Hindustani Talimi Sangh held in the first week of November three sub-committees have been appointed to prepare tentative schemes of pre-basic, post-basic and adult education for the consideration of the conference. The Sangh considered a scheme of establishing model basic schools in the Provinces with training centres attached.

The Sangh decided at the meeting to call a conference of educational workers at Wardha in the first week of January, 1945, to discuss different stages of national education in accordance with the definition of education of Mahatma Gandhi.

INDIAN SCIENCE CONGRESS

Prof. Muzafaruddin Quereshi, General Secretary of the Indian Science Congress

PRINCESS INDIRA



Daughter of His Highness the Tikka Sahib of Kapurthala, and the eldest grand-daughter of the Maharajah. Has travelled a great deal in Europe, and was in Germany during the Munich crisis in 1938.

From 1936 has lived in Britain, and has proved herself a keen student of politics and international affairs. Broadcasts from the B. B. C. to Indian women in a programme called "Indira Sabha". Does a weekly report (in English) on the proceedings in the House of Commons under the title "The Debate Continues" to India.

—By Courtesy of The Press and Publicity Officer

Association, announces that the next session of the Congress will be held at Nagpur in the first week of January, 1945, under the patronage of the Governor of C. P. and Berar.

PUNJAB

TRAINING IN ARCHAEOLOGY

The Archaeological Survey of India has established a training school in archaeological technique at the famous ancient city of Taxila near Rawalpindi. The school is the first of its kind in India and over 40 research students representing universities in all parts of India, upwards of six Indian and a number of provincial and municipal museums, have already assembled for training.

PUBLIC OPINION

GANDHIJI ON BASIC EDUCATION

"We must not rest content with our present achievements, we must penetrate the homes of the children, we must educate their parents: basic



education must become literally education for life," observed Mahatma Gandhi, addressing the workers of the Hindustani Talimi Sangh at Sewagram.

Proceeding he said: "A basic school teacher must consider himself a universal teacher. As soon as he comes in contact with anybody, man or woman, young or old, he should say to himself, 'Now, what can I give to this person?' Supposing I come across an old man who is dirty and ignorant. His village is his universe. It would be my job to teach him cleanliness, to remove his ignorance and widen his mental horizon. I need not tell him that I am to be his teacher. I will try to establish a living contact with his mind and win his confidence. He may reject my advances. I won't accept defeat, but continue my effort till I succeed in making friends with him. Once that is achieved, the rest must follow."

MR. WOOD ON PRIMARY EDUCATION IN INDIA

Mr. S. H. Wood, who spent some time in India as a representative of the British Board of Education, summing up in a broadcast on Primary Education in India in the B.B.C.'s Eastern Service said: "I should say that we all agree that health and food are fundamental not only to the happiness and welfare of the children generally, but fundamental to education, because you can't educate hungry children. Secondly, I think we are agreed that an increase of prosperity in India depends on better educated Indians."

"To get over this, you must substitute for the present rather narrow negative kind of education, something more active, more rich, and if I may put it this way, you must regard education itself less as a preparation for life, but more as life here and now."

Continuing he said: "The thing that depressed me was that primary education did not seem over a long period of years to have made any real impact on illiteracy. I think the main reason why education in India does not result in maintaining literacy after children leaving school is that it is too much concerned with sitting down and learning and not enough with providing practical activities for the children."

Proceeding Mr. Wood observed: "I was very impressed with the need for teachers to get better treatment. I think they should be given refresher

courses, because so many of the primary schools to which they teach are in remote places with very little social life."

SIR A. R. MUDALIAR'S PLEA FOR RESEARCH IN UNIVERSITIES

Addressing the Madras University Research Scholars' Association, Sir A. Ramaswami Mudaliar pleaded for research by unbiassed scholars on the political problems of the country and said that Universities should be given a proper share in the scheme of research. But he would like to say that a University was not the only body to carry on research. There were other institutions carrying on as good work as any University, and the Government of India, claiming to be fair to all concerned, could not ignore laboratories of that type also. It had been a profound disappointment to him that scientific research in the South Indian Universities compared most unfavourably with that in North Indian Universities. The response from the scientists in the five Universities had so far been disappointing and the Government would only be delighted and his time would have been well-spent, if, as a result of his talks, a dozen schemes for research were put forward.

Proceeding he added that a good deal of research was wanted in the field of politics in this country. The time had come when research scholars with clear and independent thinking would apply their minds to the future of this country. They wanted a group of unbiassed people to sit together and consider all the ideas about Pakistan, Akhand Hindustan and other Stans and also the ideas regarding Federation, Confederation and other forms of Government, discuss the pros and cons of each

and place before the public the result of their research.

RT. HON. SASTRI ON EDUCATIONAL VALUE OF FILMS

Addressing a meeting of the Madras Provincial Cine-Workers' Association, the Rt. Hon. Srinivasa Sastri said that old educationist as he was,



he found that what was seen on the screen educated one in a trice while books took a lot more time to teach one, though they might teach very high things sometimes. He would appeal to them not to be misled by those who criticised everything new merely because it tended to be commercialised and to lower standards. All democracy had that inevitable tendency.

But Government and Universities and more especially private citizens standing high above the ordinary crowd, the speaker said, must make it their particular care and duty to see that things were done in a fashion that their evil effects were minimised and their beneficial and educative effects maximised. Though he did not expect a great deal in this direction from Government and from the University or schools depending so much on public revenue still he was one of those who believed that through films education could be raised in quality and could become more vivid.

EDUCATION AND SOCIAL NEEDS

In the last 20 years colonial education has reflected a growing realization of the need to relate the education of the young to the general advance of the whole community.

Many recent official reports from all parts of the colonial empire have stressed this necessity, and the Report on Mass Education in Africa, published this year, in dealing with the urgent need for speeding up and extending general education in the colonies, has sought to carry the policy of community education a stage farther.

With the colonial population still overwhelmingly a rural one, the village elementary school must remain the basis of community education. These schools have as their central aim to promote among their pupils an interest in their social and physical environment, and a desire for its improvement. The main task of the teacher is to stimulate interest in the processes of nature, the seasons and plant life, in order to provide a soil in which the advice and suggestions of the local agricultural department can more easily take root. It is hoped that in this way the school will help to increase the number of progressive farmers, and of others prepared to accept new ideas in the various aspects of life which are the especial concern of the administration. School plots, gardens and farms are an integral part of many village schools in Africa and elsewhere. In Ceylon, the schools which come under the rural scheme have, in addition to the ordinary school subjects, classes in practical agriculture. In the West Indies it is proposed that selected central rural schools should provide a mixed form on the lines of a similar

school which has been operating in St. Vincent since 1932.

LOCAL CRAFTS

Apart from agriculture, modern colonial rural schools are trying to stimulate an interest in local materials and crafts. Thus Ceylon's rural schools teach building with local materials. In the Gold Coast these developments promise to be taken a good deal farther through the influence of H. V. Meyrowitz, Supervisor of Arts and Crafts at Achimota College. Here an alternative art syllabus has been drawn up for West African children taking the Cambridge School Certificate, in which there are only two written papers, the remainder being practical work, including the submission of a specimen of work in one of the crafts of the country. At Achimota, too, there is now an apprenticeship scheme comprising a four-year course for pupils in pottery, weaving, carpentry, and engineering, which is giving proper prestige to manual work, more especially as the chiefs themselves are encouraging the scheme and sending their own sons to be trained. Naturally, these developments are influencing teaching in village schools all over the Gold Coast, and are closely linked with plans for economic advance, whereby it is hoped gradually to replace imported goods by the expansion of local pottery and weaving industries.

While this new educational orientation has mainly affected boys, recent years have also seen the provision of increasing facilities in the colonial empire for girls' education, as prejudice and lack of interest on the part of the native populations are being slowly overcome. Here,

too stress is being laid on education for social function, especially on housekeeping and the care of children.

SERVICE TO THE COMMUNITY

These recent trends constitute a movement back to traditions of service to the community and loyalty to the group, which are suffering wide disintegration under the influence of western civilization, or which, as in the West Indies, have never really existed. In addition to indirect methods, some of which have just been mentioned, there has also been in some territories a deliberate policy to encourage responsible social service, either through far-sighted missions, or by the teaching of civics in the schools. The report of the Gold Coast Education Department for 1938-9, for instance, was quite optimistic that such teaching was building up a greater sense of loyalty and service to the community.

The growth of this spirit must, of course, depend greatly upon the example and influence of the teacher and beginning in East Africa, the "Jeanes" method of teacher training has done much to link up the work of the country school with the life of the home and farm. After the adaptation of this celebrated system to African conditions, a school was set up in Kenya in 1925. Its object was to train teachers in community work while living in a model settlement, who were then to visit a group of schools to help less well trained colleagues in bringing their schools into closer relationship with the community. Similar plans were later put into operation in Nyasaland, Southern and Northern Rhodesia, and by 1933 a number of East African chiefs were requesting Jeanes training for themselves and their families. Elsewhere in the colonial empire the Jeanes method has not been fully adopted,

but a considerable attempt is now being made to combine the more academic training of the teacher with practical work of importance to the community in which he is to work.

CENTRE OF VILLAGE LIFE

In this way the colonial rural school is gradually becoming a centre for the whole community. It not only trains its children for their tasks and responsibilities in village life; it is also developing into a meeting place for the discussion and dissemination of new ideas and techniques, the teacher and his wife being helped by the co-operation of officials from other departments, such as agriculture and health.

Thus, adult education is beginning to play its part—a part which will be increasingly important if the recommendations of the recent Mass Education Report are put into operation.

"If we are to secure the improvement of the life of the community we are brought face to face with the conclusion that improvement depends upon the training of the community as a whole. Just as the education of the child must lead up to the development of the adult so must the schemes for adult education reach down, as it were, to join hands with the school."

In short, the whole tendency of colonial education is towards a socially orientated system. It is to be hoped that this will in some degree check what has too often been the outcome of western education among primitive peoples—the production of maladjusted, discontented and ambitious individuals—leading instead to a proper consideration of social and vocational realities.

—The Times Educational Supplement.

BOOK-REVIEWS

OXFORD PAMPHLETS ON WORLD AFFAIRS:—

65 An Atlas of the British Empire
— Pages 40 — Price 8 as.

66 The Uphill War — 32 pp. —
Price 6 as.

OXFORD PAMPHLETS ON INDIAN AFFAIRS:—

2 The Position of Women — 32 pp.
— Price 6 as.

21 Nutrition — 32 pp. — Price 6 as.

22 Racial Elements in the Population — 32 pp. — Price 6 as.

23 Soil Erosion — 32 pp. — Price 6 as.

Published by the Oxford University Press.

"An Atlas of the British Empire" is a valuable addition to the series of pamphlets on world affairs, consisting, as it does, of 20 maps compiled by Mr. J. H. Stembridge, Geographical Editor to the Oxford University Press, giving a clear idea of the geographical features, political organisation, economics and communications of the far-flung British Empire.

"The uphill War" gives a crisp account of the progress of the war from September 1939 to November 1942, a period during which Germany seemed to be winning the war, primarily on account of the start it had as an aggressive power in the race for the piling up of armaments, an advantage which it has now lost as a result of the splendid success of the Allied Nations in stepping up production of armaments.

In "The Position of Women" Mrs. Lakshmi Menon, the Honorary Secretary of the All-India Women's Con-

ference, has given a fine analysis of the conditions amidst which the Indian woman lives today on the physical and intellectual plane.

"Nutrition", written by a distinguished authority, Mr. Aykroyd, Director of the Nutrition Research Laboratories, Coonoor, is a masterly survey of the food problem in a country in which the well-balanced diet is still far from being an accomplished fact.

"Racial Elements in the Population", written by an eminent anthropological authority, Mr. Guha, of the Zoological Survey of India, gives many interesting ethnological details regarding the various races that have made India their home and concludes by discussing the racial problems in the country and suggesting remedies therefor.

"Soil Erosion", by Sir Harold Glover, who retired as Chief Conservator of Forests in the Punjab, examines thoroughly the causes and results of soil erosion and suggests ways and means of soil conservation.

"Multon in parvo"—much in little—that is the motto of these as of the other brochures of these two excellent series of pamphlets.

— V. M.

CHAIR FOR DRAMA & FILMS!

It is possible that in the near future Oxford will have a chair for Drama and Films. Sir Alexander Korda has given £5,000 to cover the cost of preliminary investigation in America.

Sir Alexander said in a recent speech, "Harvard, Yale, Berkeley and other Universities have very successful courses. In Moscow, there is a special University at which famous film directors like Eisenstein and Pudovkin are professors. Apart from teaching the right attitude to film production, the course such as I have in mind would be of great practical use to the industry."

EDUCATION

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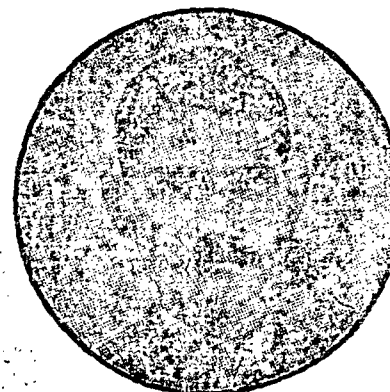
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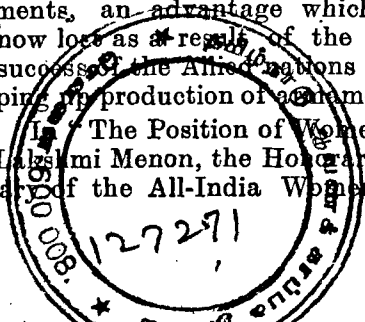
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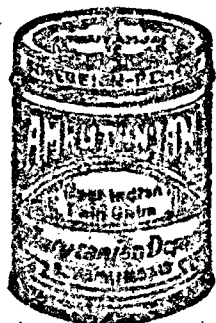
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