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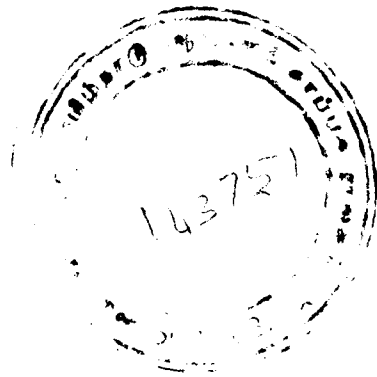
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CONTENTS

	PAGE
The Proper Education of Mankind. By Sri Rajkumari Amrit Kaur. ...	65
The Headmaster from the View - Point of an Assistant. By Sri P. Ram Rau, Teacher, Government High School, Nirmal. ...	67
Extension of Elementary Education. By Rao Sahib R. Swaminatha Aiyer, B.A., L.T., Kumbakonam. ...	69
"School to Job" Service. By Marion Slater. ...	72
The Autobiography of a High School Teacher. By Sri T. V. L. Narasimha Rao, B.A., L.T., Chicacole ...	73
World Co-operation in Education. By Theodora Bosanquet. ...	80
What shall we teach the Adults? By Sri S. R. Venkataraman, B.A., B.L., Member, Servants of India Society, Royapettah, Madras. ...	81
Flirting with Fruit and the Potency of the Library. By Sri Rao Saheb S. R. Ranganathan, M.A., L.T., F.L.A., Librarian, Hindu University Library, Benares, Secretary, Madras Library Association and President, Indian Library Association. ...	85
News and Notes ...	90
Editorial Notes ...	93

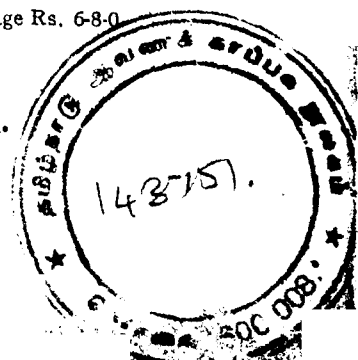
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The Educational Review

A MONTHLY RECORD FOR INDIA

VOL. LII

MARCH 1946

No. 3

THE PROPER EDUCATION OF MANKIND*

BY SRI RAJKUMARI AMRIT KAUR

THE disease that has been eating into the vitals of the modern world has gone so deep that no single line of attack can radically cure it. It must be approached from all angles—social, economic, political psychological and, above all, spiritual and moral. People working in all these fields must be inspired by the same spirit of understanding and fellowship which is the primary task of this Conference. We are met to consider a very vital issue—the proper education of mankind. Culture and civilization stand to-day at the brink of disaster. In a world dominated by power politics, rent asunder by mutual suspicions and jealousies, still bent on the exploitation of weaker peoples, each country solicitous of its own freedom but indifferent to that of others, it is, I believe, educational and cultural forces that will, if directed in right channels, save humanity. There is need, urgent need, of educating our children and our youth; but those of us who belong to the generation that is going out must so order our personal and collective lives, so plan the world, that greed and desire for domination may cease; for they, surely, are the root causes of war. The countries taking part in this Conference must be honestly and sincerely prepared to eschew in every field of activity what is undemocratic, illiberal, totalitarian and imperialistic. There can be no true freedom and

consequently no genuine culture in a world which is half bound and half free, half fed and half starved, where exploitation and social injustices flourish side by side with pious expressions of good intentions and high sounding policies.

The radio, the cinema and the aeroplane have brought the countries of the world very near each other in one sense, and yet how far we really are from each other! Geographical barriers may have been conquered, but oceans of hate and misunderstanding still divide us. If education is to play the part it should play in the refashioning of the world, it must itself be refashioned. No longer must our children be taught to think in terms only of the glory of their own country; they must think in terms of their country as being no more than a unit in, and dedicated to the service of, the larger whole of a world state. The precious heritage of freedom must be for every race, however backward they may be held to be in the matter of educational or industrial development. There must be the recognition of the common humanity of all; no barriers of race or creed may divide man from man. Educational institutions and cultural organizations of every country must receive and welcome students and teachers from other lands. The study of the cultures, history and religions of various countries should form an integral part of

* A paper read at the first conference of the United Nations Educational, Scientific and Cultural Organization.

education. We should facilitate visits for our educationists also to study the various methods of education in vogue and attempts at new ones. If we really covet peace, we must use the press, the radio and the cinema to educate man to understand and appreciate fellow man.

We should be taught to see the goodness and the beauty that exist in every land. It is points of common vantage that must be sought in order to build anew. Translations must be made in every language of the books, both classic and modern, that reflect the soul of a people. Lying and ill-informed propaganda about any country or race must not be allowed. We can replace the buildings that have been devastated. The stories of the material destruction caused in the war will be a mere myth for those who will come after us. But it is the wounds of the spirit that it is so difficult and yet so urgently important to heal, so that love and faith and hope may replace the spirit of hatred and revenge. Children know no barriers of race or creed. Let us not educate them to know them.

Here I would stress the importance of women's education. If goodwill is to be created, it will be primarily through the mothers of the race. I believe it is women who will, if they can realize their latent moral strength, force the world to give up the doctrine that might is right. The early training of the child is in their hands. I appeal to them to come forward in their thousands for the stupendous task of educating children for the new world for which we all yearn. This Conference must stretch out its hands to youth. The future is in their hands. In future Conferences I should like to see a far larger contingent of women and youth. We must help to the utmost with money, with equipment and with personnel those countries which have not the means to educate their children. I should also like this Conference to recommend and insist that science shall not be allowed to give to the world that which contributes to or has potentialities for the destruction of humanity.

The country which I have the privilege of representing has a special interest in the success of the objectives of this Conference. India has, through her religions and philosophy, always stood for peace. She has, through the centuries, assimilated many different racial and cultural streams. Alas, that we too are to-day battling against internal dissensions—which country is not? But throughout our ancient past and in the present, our sympathies have been invariably international. On all such issues we have ever spoken with a united and unmistakable voice. The greatest and finest spirits of modern India, Tagore, Iqbal and Gandhi, have stressed in clear terms the essential oneness of the human spirit and have resolutely cut through the national and racial discriminations that disfigure modern life. It is for this underlying spiritual unity of mankind that Indian thought at its best has stood. In our own warfare we have, under the unique leadership of one of the most remarkable personalities the world has ever seen, chosen the path of non-violence, the path of self-suffering, for the attainment of our goal. I believe it is the only way to universal peace. I would invite a deeper study of Mr. Gandhi's way of life. It is after all by contacts with each other, by an honest endeavour to understand each other, that we shall ourselves be educated and permitted to educate our people to appreciate each other, so that we may be enabled to settle our problems without killing each other.

Finally, no structure of society can be a stable one that has not its roots deep in the moral and spiritual values of life. Our children must be educated to appreciate that which is of permanent worth. While economic prosperity is essential for the welfare of mankind, it may not take first place. Man cannot live by bread alone. He may not become a slave of the machine. It is the quality of what one has that is more important than the quantity. We have come very near to losing our humanity. We must find them again, if we are to live.

—The New Era.

THE HEADMASTER FROM THE VIEW-POINT OF AN ASSISTANT

By SRI P. RAM RAU, *Teacher, Government High School, Nirmal*

MUCH has been said about the duties and person of a headmaster, after many careful and well-conceived investigations, and much has been heard in lectures by pupil-teachers while under training through their reading from the pages of educational magazines and books. To write over and over again on the subject, however important it may be, would seem unnecessary. But after having heard and read essays pertaining to the qualities and qualifications of a headmaster, an assistant teacher is naturally inclined to believe that these pulpit teachings of "How a headmaster should be" or "Whether the headmaster is made or born" are the results of something like a topographical survey of a headmaster and do not take note of the view point of an assistant. Saying that a headmaster should behave in such and such a manner, amounts to only theory: but when it is said that a headmaster should behave in such a way, as his assistants would like him to, perhaps it would give a practical couch. Psychology clearly points out that readiness for action could be stimulated when one's wants are explained and not when one is entrusted with and ordered to do a certain duty. It would be difficult to make a boy gulp a pill of quinine, when he is asked to do so, but when he is told that taking quinine would relieve him of fever, severe chill and unbearable head-ache, he would readily take it. In the same way, lectures and essays on the qualities of a headmaster may not create such interest for self-correction as would essays like "How a headmaster should behave from the point of view of an assistant." Being an assistant myself, I shall herein try to explain a few of the not unimportant factors regarding the qualities which an assistant would like to see in a headmaster.

A headmaster should behave like a sort of elder brother towards his assistants. He

should always strive to see the difficulties of his subordinates and help them by every possible means to eliminate them. Even if he is unable to help the situation, a word or two of sympathy would suffice. His dignified position, in no case, should prevent him from working for the welfare of his brethren of the profession.

A headmaster should not be a kind of delivery post office between the inspecting authorities and his assistants. He should not simply endorse on the letters "Teachers to note" or "Act accordingly," but should consider the situation. When he thinks that the aim of a certain letter is detrimental to the interests of a certain teacher, he should of his own accord try to shield the case of his subordinates. When asked for help begets love and gratitude, it is upto one to imagine the miraculous effects of unasked-for help. The headmaster should not feel that he has risen to his high position by scrupulously following orders given to him, but through the love he has shown towards his staff.

A headmaster is not expected by his assistants to behave like a dictator. Though his position requires him to run and direct, yet he should not completely neglect the advice of his assistants, or give them no chance at all to advise, or frown indiscriminately when hard-working and conscientious teachers come forward with their suggestions. Such behaviour would create no love amongst his assistants. They would begin to think that such a school does not breathe a healthy atmosphere, wherein they can work with all their heart and soul, but feel it to be a kind of prison, the headmaster being its unquestioned jailor. When the teachers begin to think in this way, there is no room for any solid and whole-hearted turn out of work. A headmaster should know that he is unlike other officers who deal from morning to evening with lifeless

papers and files, which can bear any amount of subjugation and humiliation. He must realise that he is associated with men; men who are members of a noble profession with high moral and mental traits; men who have souls, and men who cannot bear dictatorial injunctions. He should have so many patient ears to hear, but only one will to act and an inexhaustible store of ready wit and argument to turn his assistants to his side.

There are also some headmasters, who keep spies in the class to report against the work of teachers. A teacher under these circumstances feels that he is in no way secure and then begins to think that all the world is against him. Now the inferiority complex in a teacher begins, and when once it has begun, it takes a deep root and flourishes unchecked.

It has also been observed, that some headmasters are in the habit of discriminating and classifying their assistants as seniors and juniors, when the said seniors are in no way seniors in respect of their length of service, but only in respect of salary and the possessions of university degrees. Again, it is these so-called senior assistants that are usually made the chairmen and secretaries of the different sub-committees pertaining to extra-curricular activities. Generally in holding those positions, they reveal their true talents and manifest their inability to control and run the activity entrusted. Now comes the difficulty. The so called junior assistants do not like to run the activities because their self-respect has been hurt, and the senior assistants fail, because of their lack of experience. The whole programme of extra-curricular activities comes to a standstill, and the juniors and seniors begin to blame each other, resulting in a bad tone to the school in some cases. A common disinterestedness should be found in all; the headmaster, the assistants, and the pupils. So, he can be classified as a good headmaster, who does not create artificial seniority among his assistants by himself. Respect should not be forced, but achieved.

More than everything else, the assistant teachers want their headmaster to be a capable, sound and all-round worker. They are prone to dislike one, who in his official capacity begins to hiss at his subordinates like a snake on the pretext of any minor mistake committed, whether wilfully or otherwise, and practically does no class work. He ought to remember and bear in mind that while right criticism is helpful, nagging criticism would make the teacher feeble of mind and thought.

The manners and work of the headmaster should be worth copying, as he 'observingly distils out some soul of goodness in things evil.' Patience, love, and sweet speech are to be the natural traits of a headmaster, so that his personality might be reflected through his assistants, and thus get copied and imitated by the student population at large.

In short, the assistants expect their headmaster to be a sort of leader; an elder brother who would not abuse his authority, and in whom they could find relief from all troubles; be they professional or otherwise. He ought to command confidence and respect from within and not from without; and such a headmaster would prove not only successful, but an asset to the nation as a whole.

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EXTENSION OF ELEMENTARY EDUCATION

BY RAO SAHIB R. SWAMINATHA AIYER, B.A., L.T., Kumbakonam

THE feeling seems to be general at present that every village of a decent size should have a school, so that elementary education may be within easy reach of all its children of school-going age. Then arises the question, who is to provide the school required? Naturally it is the look-out of the people concerned. It is not everywhere that the value of education is understood and the necessary initiative is shown. Where lethargy in the matter is in evidence, the concerned local authorities should step in and arrange to make good the omission. That they do step in and arrange where possible and desirable, must be admitted. It has to be said at the same time that complaints are made here and there that the authorities sometimes overshoot themselves by opening schools in competition with the existing ones. How far such complaints are well founded, it is not my purpose here to investigate. I would be content with merely indicating what might be done in the interests of education. Where a school exists already, the authorities concerned should endeavour to promote its efficiency by procuring it the necessary financial aid and arranging for its effective supervision. Where there is none, they should endeavour to have one started by a private agency and secure to it a liberal and enlightened patronage. In the event of no private agency forthcoming, they should start a school of their own and run it as a model one in every respect. The teaching arranged should meet local needs in full and the men in charge of the teaching should be suitably qualified for their work and paid adequately. There ought to be no stinting of expenditure either in respect of accommodation or equipment with the necessary arrangement made for enlightened, helpful supervision.

It is common knowledge that private aided schools, provided they are properly encouraged, guided and supervised, are quite good and afford no small relief to the State

in respect of one of its most vital functions. No pains should therefore be spared to call into being efficient aided schools. There is another reason why the authorities should help to start aided schools and encourage them. In these days of economic stress and mutual distrust and jealousy, wise self-help and beneficent operation must be by every possible means, called forth and a wholesome training given to people in the definition of sacrifice and striving for commonwealth. For the people of a place to know the value of education and to run a school for their own good on right lines is really an achievement towards self-control and helpful combination for public good, and the powers that be can ill afford to lose sight of this aspect of the matter. Hence the need for exploring the possibility of having aided schools opened in the first instance where schools are wanted.

SINGLE TEACHER SCHOOLS

If a school has to be started anew, it must necessarily begin with a single teacher and it can develop at all only as needs arise. In what light single-teacher schools are regarded by special officers and commissions appointed to study our educational needs, I am perfectly aware; all the same, I hold they are a necessity to be tolerated with the necessary improvements effected. They have indeed a part, and a very useful part too to play in the extension of education in villages. To close them down in view of their apparent drawbacks in smaller villages and concentrate education in larger centres is by no means the right remedy. The evil of centralization or concentration would still remain though in a less accentuated form. The congestion in larger towns and cities might become lessened but that in large villages might increase to the detriment of their sanitary condition and the health of their people as a consequence of the suggested concentration of education in them. The smaller villages, which at best can maintain only single,

teacher schools and are therefore to have no schools of their own under the new dispensation would decay either physically on account of the possible migration of their inhabitants to larger centres for the sake of their children's education, or, intellectually, by reason of the people being illiterate and brutish, a result which cannot be viewed with any degree of complacency.

It may thus be seen that the abolition of single-teacher schools would do good neither to the small villages nor to the larger ones where education may be concentrated in the supposed interests of economy and efficiency. On the other hand such schools in small villages would enhance their importance and prove a source of knowledge to their people on hygiene and sanitation and citizenship and co-operation as well as on the main local industries, provided the teachers are got to interest themselves in that humanitarian work. In every village, large or small, it must be brought home to the village folk that a school is indispensable to them and that the schoolmaster is a real benefactor and merits all consideration and support. At the same time the schoolmaster should realise that his is a noble calling, being engaged as he is in a nation-building concern and he should exert himself accordingly. Village schools, single-teacher schools, in particular, are said to be a big fraud in many cases upon the public, existing only in name and merely got up for occasions. Even supposing the schools to exist, they say very little teaching worth the name is done, the teachers either sleeping or attending to business of their own and idly loafing their time away. If, as is said, this is the kind of teaching given in schools, it is no wonder that literacy has made so little headway in villages and the public have so little faith in rural schools and rural schoolmasters.

Unless village schoolmasters bestir themselves and set their house in order so as to inspire confidence in the village public regarding the sincerity of their purposes and the honesty of their work, they would bring themselves and their profession into contempt and at the same time indirectly

accelerate rural decay and render the long-talked of and much-desired rural reconstruction a day-dream and a delusion.

HOW TO GET ELEMENTARY SCHOOLS TO FUNCTION PROPERLY

Having thus far indicated the duties and responsibilities of the schoolmaster I owe it to myself to suggest what the authorities concerned might do. The single-teacher schools, all at present in existence should be left alone with the facilities needed for their possible growth and where local needs justify it, new ones may be likewise stated. In larger villages where conditions favour it, schools with as many classes as may be required may be provided and in still larger villages higher elementary or middle schools may be run. Human nature being what it is, no man's work would be up to the mark, unless there is effective helpful supervision. For obvious reasons, single-teacher schools require the largest amount of supervision and help. They should, for purposes of tutorial guidance and relief, be attached to the nearest central higher elementary or middle schools.

The courses of study in the several schools and classes as well as the syllabuses to be followed in each must necessarily be prepared by persons who can teach and it is only teachers who can supervise and guide teaching. It is idle to pretend that all persons, teachers or no teachers, can judge teaching. By all means let the district educational council or any body of persons taking its place in the new order of things control the policy of and system of education in general and regulate the connected expenditure, but the entire academic side of the arrangement must be left to educational experts. The existing departmental inspectorial staff of the district is far too inadequate for the proper fulfilment of the purpose in view. An auxiliary supervising committee to help the inspectorial agency is indeed a desideratum. The constitution of the committee must be such that every member should be able to test from time to time what has been taught and whether the time quality and the quantity of the work done leave nothing to be desired. It is no

doubt hard to find persons both qualified and willing to undertake this heavy responsibility. But they must be found somehow and at any cost, to ensure the proper extension of suitable mass education. Each member of the committee should be given only as many schools as he can look after without inconvenience to himself and with advantage to them. The work of supervision ought to be rightly and discriminatingly distributed among the members concerned. Wherever necessary, the district inspectorial agency may be suitably increased. It is by no means extravagance but only economy in the real sense of it to add to the inspecting agency in the interests of sound education.

AN ELEMENTARY SCHOOL CERTIFICATE EXAMINATION

There is yet another suggestion I would make to ensure proper teaching in schools. We have at present a secondary school leaving certificate examination for students who have completed the secondary school course. This examination in a manner defines and determines the secondary school course and at the same time serves as the goal towards which students and teachers should work up. In like manner I would suggest the institution of an elementary school-leaving certificate examination for those who complete the elementary school course. The elementary school course should have for the highest class of instruction the present eighth standard, the elementary schools having no eighth standard being designated only as incomplete elementary schools not eligible to present students for the suggested elementary school-leaving certificate examination. For no purpose of the State should be recognised hereafter a general educational qualification lower than the elementary school-leaving certificate. Whether for admission to the training or technical schools or for entrance into service public or private, this minimum qualification of the E.S.L.C. should be insisted on in the best interests of the country.

ITS ADVANTAGE

An examination at the end of the eighth standard school course would help to

regulate and standardise teaching in elementary schools and also serve as a definite goal for teachers and pupils to work up to. The certificate given as the result of the examination would be an invaluable guide for headmasters of secondary schools in making admissions to the fourth form. The present day fourth form in secondary schools contains boys of all conceivable grades of attainments, coming as they do from all kinds of schools, good, bad and indifferent. This suggestion of an elementary school examination is by no means fantastic. There was once the middle school examination held at the end of the 3rd form or the 8th standard course and it was superseded by the late lower secondary examination. For some reason or other this examination was abolished. What has been the result? There is a cry everywhere that the standard of instruction in schools has been going down and the products of high schools are very much below the mark. Possibly the re-institution of the examination may improve matters and the arrangement is eminently worth a trial. The relief from the bugbear of a public examination sought to be given to the youngsters in elementary higher schools as well as the freedom given to teachers in teaching has not, it is said, had the desired effect. Hence and for the other reasons given already is suggested here a return to the old state of affairs.

HOW IT IS TO BE CONDUCTED AND IN WHAT SUBJECTS

The educational authorities of each district may be empowered to organise a board and arrange for the proper conduct of the examination being published in the concerned district Gazette.

As regards the subjects in which the pupils should be examined, I would suggest three compulsory ones and one optional, the former being intended for the general education of the pupils and the latter for helping candidates seeking either to enter upon higher general studies or take to some vocation in life. Under compulsory group I

would put in the vernacular of the district, Elementary Mathematics and Elementary Geography and Sanitary Science. Under the optional group I would have English, a classical language, Indian History and one of the chief local industries. To complete

the Elementary School-Leaving Certificate a candidate should present the three compulsory subjects and one of the optionals. Further details require to be worked out, but I don't prepose to go into them far the present.

"SCHOOL TO JOB" SERVICE

BY MARION SLATER

THAT plaintive parents' cry, "I don't know what John will do when he leaves school—he doesn't seem to have a bent for anything" seems likely to be stilled in Britain if the Government accept the recommendations of committee which recently reported on a "School to Job" service.

The original idea came to Britain's Foreign Secretary, Mr. Ernest Bevin, when he was Minister of Labour in the former Coalition Government. Deeply conscious of how easy it is for a "square peg" personality to find itself in a "round hole" job, and realising the necessity for some kind of vocational guidance for boys and girls leaving school and hesitating in their choice of work, a year ago Mr. Bevin appointed a Committee to consider the best means of helping young people over this difficult time, through the medium of a service called the "Juvenile Employment Service."

Now parents are able to read the Committee's report, which includes some very far-reaching suggestions that will affect the future of every child in Britain.

The basic essential—which may not appeal to all parents—is the suggestion that every school should register every boy and girl leaving school with the Government "Jobs-for-the-Young Service." And furthermore, that the Service should be empowered to require the attendance of any of these boys and girls to give them vocational guidance.

INDIVIDUAL RECORDS

Obviously such a Service, if it is going to work satisfactorily, must have complete

information about industry, commerce and the professions—and at the same time, know a great deal about each individual child. So it is suggested that a record should be kept by the school for every child, and handed over to the Service when the child leaves school, and that this should include details of his health, his aptitudes and his hobbies; while at the same time each local branch of the Service should have the fullest possible information about local industries and general trends of employment.

Now, if such a comprehensive service, so equipped, becomes a link between the schools and employments, how is it going to work?

The general plan is that boys and girls, in their last year at school, should attend talks in which all the careers open to them are described—usually by a qualified officer of the Service and with the parents present if they wish to be there.

The next step is an actual interview with the boy or girl who is leaving school. This is an extremely delicate job for the interviewer, for he must gain the confidence of the individual and advise on the kind of job which seems particularly suited. So it is suggested that apart from the teacher and parent no one else should be present at this momentous interview.

PAMPHLETS ON CAREERS

In addition, in order to assist parents and their children in the choice of careers, there should be a series of attractive, simple, comprehensive pamphlets on careers, pre-

pared by the Ministry of Labour, and made easily available to young people and their parents.

And, since industry also has a responsibility towards these young people, the Report suggests that industry should set up National Joint Councils to deal specifically with the recruiting and training of juveniles, to help them become valuable and happy members of the various industries. Where no suitable training facilities are available within easy daily travelling distance of their homes, it is suggested that there should be a scheme of training grants so that they can take a course for a skilled occupation away from home.

When young people are guided and trained there still remains the business of finding them jobs. But after ample consideration the Committee has agreed that there should be no control of jobs. In other words, young people should be free to choose their jobs, but it seems reasonable to suppose that they will want to

use the "Juvenile Employment Service" which will have guided them considerably.

A Service for youth, however, cannot end at the job. "Aftercare" is needed, and it is suggested that an officer of the Service should keep in touch with young people after they have got jobs, so that they may feel he is a friend to whom they can bring their early difficulties and worries.

NO BLIND ALLEY JOBS

This whole Service, in itself, is one which aims at getting the right people in the right jobs, but it even goes further than that. It wishes to screen young people under 18 from "blind alley" jobs, or jobs in conditions that are harmful to health or character, and the Report recommends that such jobs should be reviewed regularly "with a view to their prohibition by Parliament as unfit for juveniles".

In other words, the Report of this Committee gives comprehensive suggestions for the care of young people right through from school to career.

THE AUTOBIOGRAPHY OF A HIGH SCHOOL TEACHER

SRI T. V. L. NARASIMHA RAO, B.A., L.T., *Chicacole*

Note: This is no history of any particular teacher, but only a representation of the difficulties that teachers are put to, which require to be remedied by the Government at the earliest possible moment. The author intends to issue a series of articles of which this is the first, to open the eyes of the public and the authorities to the sufferings of the teachers.

In a village near Nellore by the side of the stately Pennar, I was born on the 22nd of May, 1902. Born of parents, who had very small means and were consequently unable to make both ends meet, I would perhaps have been an uncared for child, had it not been for the earnest zeal that my father felt in my future career, which he prayed, ever and anon, should be that of a great man.

Being very much interested in me, he sold away much of his property to provide

me with that much-loved but costly College education, which is now the craze everywhere.

By my father's kindness, and by the grace of the Almighty, I soon became a graduate with Special English as my chosen subject.

When on the 22nd of May, 1921, exactly on my 19th birth day, my father and I learnt about my happy success at the B.A. examination, we were indeed greatly overjoyed,—he, as he thought that his troubles would be at an end myself, as I believed I would have an opportunity of seeking some profession, which would be a solace not only to me, but also to my aged parents.

The next few days were spent by my father and myself in happy discussions about the profession to choose. The name,

of professions rolled one after another into our parleys,—the revenue, the police, the judicial, the registration and at last the educational departments. Of course, my father wanted me to become a teacher, as that would put me in possession of a comparatively high starting salary, whereas my mind was bent upon suggesting to me one of the other departments, which had greater opportunities for gradual promotion.

As I owed my education completely to the sacrifices made by my father, I could not gainsay his decision. There was an Indian High School in Nellore, and I applied for a teacher's job therein. The distinguished marks that I had obtained in my subject at the University soon moved the appointing authorities of the High School in my favour. I was appointed as a teacher on Rs. 65 per month, indeed a goodly starting salary in contrast to that of the other departments, for people without valuable recommendations.

My aged parents and myself made a move to Nellore, the place of our expected prosperity, leaving our lands and our house to the care of tenants. You can easily understand the grief that my aged parents felt at having to depart from their native home and belongings, from which they had never parted during their life time. This grief was, of course, out-weighted by the joy at the much hoped-for fortune of their beloved child.

Being an ardent teacher, intensely interested in the young children entrusted to my care, I soon made a mark in the profession. I was talked of as being an efficient teacher. My students liked me, nay, loved me. They adopted my industrious habits, which paved their way to success. Though industry is the foundation to victory, my students attributed all their good fortune to the loving and tender care evinced in them by me.

My popularity increased day by day. Surrounded time and again, by my favourite students who were my admirers, I began, gradually, to feel that I was perhaps

one of the few fortunate beings that inhabited this pleasant earth. I praise father who had chosen for me this profession. I praised the department of education which offered painstaking teachers an increasing opportunity for social service among the would-be citizens of our blessed mother-land, Bharatmata. Indeed at one moment in my life, an ecstasy came over my mind, which laid me in a trance and made me feel that a teacher's job was the happiest in this life.

But is not happiness ephemeral? Are not young men prone to arrive at conclusions based on partial truths? After all, with my short experience, how could I feel any pinch in life? Had I really entered life's battle at this stage? Had I even grazed the painful aspects of life? No, I had not; I had not understood any of the difficulties that beset a teacher in after-life.

Soon my eyes opened on a different scene. A second item of happiness, as I thought at first sight, was to arouse my interest. It was my wife, who set up house with me on 21st November 1924. She was a tender girl of eighteen with much of feminine grace and enchanting beauty. Her smiling face, her fair complexion, her winning manners, all bewitched me, and I believed that the goddess of fortune had certainly taken me as one of her favourites. She was a girl from a noble family. Nobility and gentleness are handed over from generation to generation, and I found at no distant date that my sweet-heart loved me very dearly, partly on account of my deserts partly on account of the good breeding which she was a product of.

A year afterwards my beloved gave birth to a child, a beautiful child, an angel. The sight of the new-born babe made me rejoice. I wanted to take the child into my arms but was prevented by my aged mother from doing so.

Happiness can never be long-lasting. Fortune is a wheel that turns incessantly.

Every point of this wheel goes to the climax and begins to climb down, until the nadir is reached. My happiness reached its zenith, and soon it was followed by the downward motion. In a moment, the days seemed to change. The goddess of fortune, who seemed to favour me, suddenly frowned for no fault of mine. My wife developed septic fever and the child, convulsions. The latter died on the sixth day after its birth. My wife's illness took a long time to cure, and the doctor's bills were a heavy burden on my slender purse.

The high and enviable starting salary of my appointment, I found, was only the cause of my first elation but also the foundation for my later ruin. Earning Rs. 65 per mensem and having only three mouths to feed, I got into wasteful habits. I visited the coffee hotel, both in the morning and the evening, fed my friends at my expense (this number increased day by day), went in for costly dresses and fancy articles, visited cinemas and recreation clubs, played cards and in general wasted money in several ways. Little did I understand, that I had to lay by to meet unforeseen difficulties in after life; little could I know about the necessities of a life well-lived.

When I found that my expenditure increased after my wife joined me, I tried to give up my extravagant habits, but was not allowed to. My friends pestered me as usual. They desired always to have the benefit of my former extravagance. They could not be dissuaded therefrom. The doctor's bills therefore took me into debts. This was perhaps the turning point of my life. To add to this, my aged mother breathed her last suddenly, and I had to spend about Rs. 200 for her obsequies, an expenditure that could not be avoided according to the Hindu custom. I cursed the Hindu society which prescribed such wasteful expenditure even for the dead, but my purohit gently and intelligently told me that my other wasteful habits were the real source of my difficulty, that the Hindu custom was based on experience and social service, and that feeding others at such times would be

a kind of charity, which would give peace to the departed soul.

I now began to feel that I should have been economical in my former days, in the May-day of my service and should have saved sufficiently to meet all such expenses enjoined upon man by social customs. Repentance was indeed too late. With increasing expenditure, I could not entertain any hopes of saving.

One by one, I had a dozen children. Half a dozen never remained to call me father, while the rest grew up to be young girls and boys. Indeed, the family happiness is at its best with the presence of happy children. After a day's hard work, it is the smiling and precocious child at home that soothes your cares and takes you into an Elysian reverie. Were it not for these happy children, life would be dull and not worth living.

But with all the feeling of joy, that I could command at the sight of my rejoicing children, there were times when their sight threw me into the lowest depths of despondency.

The children were growing, each making a demand on my meagre purse. As my eldest daughter grew to be of marriageable age, I grew nervous, very nervous of what I had to do to save the situation. Marriages in these days are anything but easy, as they are very costly. The price of each bridegroom has increased rapidly, perhaps by a few hundreds for every year of his existence.

The male children were to be educated, educated to a degree which would make them the deserving sons of a respectable father. Education, as every one knows, is very costly, beyond the scope of a poor man. I had no paternal property to fall back upon, as that had been almost completely sold away to provide for my education. I now began to curse the educational department, which could not provide ample scope for promotion from stage to stage. I thought that the lawyers were right in thinking that educationists were

really brainless. Else, why could they not provide for the free education of the sons and daughters of the teachers?

I began to feel that all my sacrifices for the cause of education, the industrious service that I put up for the welfare of my beloved students, were of no avail to me now. I wondered whether the teacher was intended to be a victim for the welfare of society. It was really inhuman to ask the teacher to work day in and day out, without providing for adequate recompense. I was really amazed at the thought of the doctor, who could demand Rs. 10 or more for every medical certificate granted by him, though he was a paid servant of the Government. I did not understand the logic of the government who wanted masters to examine their pupils and value their papers, but without remuneration. I really felt envious of the doctor, who could get a lump-sum of money for even a false certificate. I felt sorry for a teacher who could get no pie for making the valuation of his examinee's answer books carefully and diligently. I began to feel it unfair that the government could not promote an S.S.L.C. trained teacher as a Junior Deputy Inspector, an L. T. or B. Ed-master as a Senior Deputy Inspector and a Headmaster as a District Educational Officer. I really felt sorry at the watertight compartments in the department of education, which were perhaps intended to prevent the much-needed scope for promotion. I really envied the life of the Sanitary Inspector, who being an S.S.L.C. with 9 months of the Sanitary course, could rise to Rs. 110, while his brother in the Educational Department with 2 years of training had to stop at Rs. 50 in Municipal and Local Board schools and at a lesser stage in Committee schools.

I now felt that I would have been better off, if only I had chosen either the revenue or the postal department; though with a lesser starting salary. I was really grieved that I had unwisely chosen the Educational Department. My heart's palpitation grew greater, as I found that a friend of mine, who entered the revenue

department as a lower division clerk on Rs. 30 per mensem became a Tahsildar, and another, a postal clerk, became within three years of entering service a postal inspector.

One fine morning, I was having this reverie, when suddenly I received news of my third son taken suddenly ill in his grand-father's house, where I had sent him along with his mother. My father-in-law's native village was far, far away beyond the Godavary at distant Tuni, and my anxiety knew no bounds. I thought I had to make a sudden move, but how could I? I had not even a pie in my pocket, and the railway fare from Nellore to distant Tuni was nearly Rs. 7 by third class for a single individual. The return fare, the medicine bottle which my wife wanted me to get and sundry expenses, would amount to another Rs. 18. Where to get them was a mystery which I could not solve, especially as it was the 28th of the month, when generally no salaried official has any balance of his previous month's salary remaining.

Was I to borrow, or to sell away a silver plate to get the amount needed? I thought I could take from one of my rich friends an amount equal to my monthly salary, authorising him to receive my salary next month. But as the school authorities, who managed the institution never committed the sin of paying the salaries on the first week of any month, none of my rich friends was anxious to advance the amount. I tried in vain to borrow. I was at last put to the painful necessity of selling away the silver plate, which was a marriage present to me by my father-in-law. I was indeed afraid of my wife, who would certainly find fault with me for having sold away the marriage present, but my anxiety was to go to Tuni at all costs.

I went to a silver shop taking with me, of course, the silver plate to be sold. The shopkeeper was a young merchant of about 30 years, a friend of mine. His shop was 15' by 16'. He had one almirah 5' high and 3' broad. It contained 4 shelves, filled with various kinds of silver-ware. Silver

was then selling very cheap at 8 as. a tola. As I was, of late, bent upon finding out the comparative values of professions, I questioned the shop-keeper how much money he invested on the shop. To my surprise, his reply was that it was about Rs. 2,000. Questioning him then about his annual profit, I got the astounding answer that it was an equal amount. "What?" I exclaimed. "Did you place only Rs. 2,000 in the trade and are you getting Rs. 2,000 annually on it?" At first I thought he was joking, but he showed me his account book of the previous year, which made it clear that the shop-keeper spoke nothing but the truth.

Next, I had to buy the bottle of medicine requisitioned by my lady. The medical shop too was small, but what was my surprise when I found that with an investment of Rs. 3,000 he was able to secure an annual profit of about Rs. 5,000! Had I not spent Rs. 3,000 for my education? Why was it that I was earning not more than Rs. 1,200 per year?

Suddenly the name of the Rajah Saheb of Bobbili flashed into my mind, the venerable chief minister who was responsible for introduction of scales for teachers of municipal and local Board Schools. These salaries are like the tails of goats, which grow very slowly, if at all they grow. Of course, I was neither a municipal servant nor a local board one, but my Rajah too followed scrupulously the venerable steps of the Rajah Saheb of Bobbili. Had the Rajah Saheb of Bobbili never become a Chief Minister, or if the thought of standardising the scales of the municipal and local board teachers had not occurred to him, perhaps the teacher's lot would not have been so unfortunate, but who will care for the conveniences of poor teachers, the least influential in society?

Such were the day-dreams that racked my brain, as I went from the silver shop to the medical one. Did I sell the silver plate and buy the medicine bottle? Yes, I did. I sold away the silver plate for Rs. 50 and bought the bottle of medicine for Rs. 8.

I wanted to start to Tuni by the night-passenger, which would take me to my destination by the evening of the next day. It was nearing 8 P. M. by the time I returned home from the shop and I had to take the permission of the headmaster before starting. "How can the headmaster be approached at dead of night for permission?" was the next problem in my brain. I went slowly and hesitatingly to the headmaster's house. At about 9 P. M., I slowly tapped at the door of the headmaster's house, mumbling, 'Sir, Sir.' There was no reply for about 10 minutes, but after I had called out 'Sir, Sir,' more than a score of times, increasing the pitch of my voice gradually, there came the voice of a peon 'Who?' I called him and told him my purpose. He advised me to come in the morning, as the headmaster would be very angry, if he woke him up. So my journey stopped for the night.

However, next morning, the headmaster gave me permission to leave the station, and I could start by the midday passenger. By the time I reached Tuni with my mind filled with apprehensive thoughts, thank God, my son had passed through the crisis. It was he that received me with a playful smile.

Thus did I pass my unhappy days, troubled by my pecuniary difficulties. My monthly income was Rs. 100, while my expenses for the same period were Rs. 125 nearly. Was I to beg, borrow or steal for the remaining Rs. 25? Begging and stealing are alien to my nature, as both are dishonourable. Borrowing was found to be impossible, because I, as a teacher, commanded little influence over the rich men of the town.

Life thus became a problem to me. At times I thought that it was only a rich man, who should enter educational service as a teacher to sacrifice his riches for the welfare of his beloved students. At other times, I remembered the saying that it was the last resort of the most unfortunate of the society.

By and by my interest in my duties began to dwindle. How could I devote my whole time to the cause of education, when my brain was filled with anxiety for my home? How were all my daughters to be married, how were all my sons to be educated? My wife and I used to spend sleepless nights over the matters, for we found we could jointly weep over our misfortune, only after our children had gone safely to sleep. Else, they would take it to heart, if they heard that they were the subject of our misery.

This nocturnal sleeplessness soon upset my health as well as that of my wife. She suffered from anaemia, and I suffered from insomnia. These thoughts followed me to my class-room. How could I do justice to my lesson without forgetting about the home? Could I close my class and get away to take rest like the judge, who was at liberty to close his court if he was indisposed? No such privileges were given to me.

Such were the difficulties that beset me in after life. The teacher, I thought, had no right to exist in this world, unless it be to kill himself for the good of society. He has perhaps no right to marry and rear up a family. Perhaps, the education department would have been wise, if they had said that teachers should not marry and that they should, just like the Roman Catholic fathers or like our Bhishma of old, remain unmarried throughout their life.

Was there any solution for these ills? The greatest blunder of my life had been committed in entering educational service, as a committee school teacher, and it was too late an hour to mend. If at all something could be done, it had to be ended. If it was to be ended, what was I to do at this stage in life? It was not an age convenient for change of profession.

I thought and thought over these matters, but no solution could I find, in spite of ardent cogitations. The next thought that flashed over my mind, promising to give me a solution for the betterment of my lot

was, that I might seek some supplemental profession. But can a conscientious teacher ever seek a supplemental profession, if he is to do full justice to the students entrusted to his care? Certainly not. Further, would the rules allow the same? Surely not.

Thus was I made miserable day by day, when my wife suggested to me that I might take some illegal gratification for my work. Were not clerks, nay, officers in every department taking bribes? After the advent of the world war, were there not district officials, too, who amassed wealth by encouraging black-marketeers? Her suggestion was indeed rightly suited to the ways of this mundane world, where it is said that the end justifies the means. But how could I, a conscientious teacher, a respectable member of a noble profession ever spoil my own name and that of the profession by following in the foot-steps of the unscrupulous, of assigning marks to the examinees at a rupee per mark or so? Of course, instances of teachers there were in plenty, who made their living by the foregoing methods, but these did not suit either my temperament or my convenience.

Thus I pondered and pondered over the matter. At last I came to the conclusion that there was only one honourable way of saving the situation. That was by becoming a headmaster and thereby bettering my salary.

From now, i.e., from the 1st July, 1939, my energies were directed towards becoming a headmaster in some school. How I got a headmaster's job, an unfortunate job indeed, and lost the little happiness that I enjoyed as a teacher, will be the subject of my next article.

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WORLD COOPERATION IN EDUCATION

BY THEODORA BOSANQUET

THE first session of the United Nations Educational, Scientific and Cultural Organisation Conference in London was highly successful in achieving just what it set out to do, the drafting of a Constitution or ground plan for solid building. When the delegates met at first, they had great hopes and certain doubts in their minds. They all wanted to work out a good cooperative scheme, but they were well aware that there would be various knotty problems to be solved.

The Minister of Education, Miss Ellen Wilkinson, presided over the major sessions admirably. She was brilliantly seconded by the Associate President, M. Leon Blum, leader of a highly distinguished delegation from France.

M. Blum offered Paris as the headquarters of the Executive and Administration of *Unesco*. Now this question of the headquarters had been foreseen as one of the knotty problems. Paris was the seat of the Institute of Intellectual Co-operation of the League of Nations. Some delegates thought it would be better to have the secretariat established at the headquarters of the United Nations Organisation, wherever that might be fixed; others preferred the idea of centres of activity in different parts of the world and thought *Unesco* might well be separated. Paris was voted for by acclamation.

The delegates who signed the Constitution solemnly affirmed their faith in "full and equal opportunities of education for all, in the unrestricted pursuit of objective truth, and in the free exchange of ideas and knowledge." To promote those ends the nations will co-operate in all branches of intellectual activity.

What does that mean in terms of a programme of work? First, in the field of edu-

cation, an active advance in the direction of equal opportunities for all, as much interchange among teachers and students as can be arranged, a basis of agreement about the teaching of such subjects as history, assistance for development in some parts of the world where educational facilities are still to some extent lacking, a large-scale exchange of books and other useful material.

MASS INFORMATION

Then, there is the immense department of science. Scientists will be expected and encouraged to work together and to pool their knowledge for the benefit of all.

There is also the great field of what may be called mass information to be taken into account. The media of mass information—radio, cinema, television and the press—can do so much to give us a true picture of the ways of the different peoples living on this earth, just as they can do so much, if they are misused, to poison good relations. *Unesco* will be charged with the duty of ensuring to the very best of its ability that these potent channels of information are used for truth and freedom.

When one compares the new Organisation with the old Committee for Intellectual Co-operation of the League of Nations, there is one important difference which must immediately be apparent. *Unesco* is not a committee of the United Nations; it is an autonomous "specialised agency", working in co-operation with the United Nations Organisation for the peace of the world and the general welfare of mankind, but with its own independent authority. This authority is the annual Conference of delegates of States Members. And while all nations which belong to the United Nations Organisation have the right to membership of *Unesco*, if desired, there is to be provision for other nations to join in as well.

The annual Conference is not going to be tied to any one settled meeting place. It is to move about the world from one place to another. This is a very good, imaginative plan, as everyone will agree who has been in the habit of attending international congresses. The delegates to

the London Conference listened intently to an invitation to hold the 1949 Conference in China. Dr. Hu Shih, who made this interesting proposal, said it would be an appropriate way of commemorating the 2,500 anniversary of the birth of the great sage, Confucius.

WHAT SHALL WE TEACH THE ADULTS?

BY SRI S. R. VENKATARAMAN, B.A., B.L., *Member, Servants of India Society, Royapettah, Madras.*

WORKERS in the field of the adult education will be happy to hear that Mahatma Gandhi has included it as one of the eighteen subjects in his constructive programme. This is what he says:

"If I had charge of adult education I should begin with opening the minds of the adult pupils to the greatness and vastness of this country. The villager's India is contained in his village. If he goes to another village, he talks of his own village as his home. Hindustan for him is a geographical term. We have no notion of the ignorance prevailing in the villages. The villagers know nothing of foreign rule and its evils. What little knowledge they have picked up fills them with the awe the foreigner inspires. The result is dread and hatred of the foreigner and his rule. They do not know to get rid of it. They do not know that the foreigner's presence is due to their own weaknesses and their ignorance of the power they possess to rid themselves of the foreign rule. My adult education means, therefore, first true political education of the adult by word of mouth. Seeing that this will be mapped out, it can be given without fear. I imagine that it is too late in the day for authority to interfere with this type of education; but if there is interference, there must be a fight for this elementary right, without which there can be no Swaraj. Of course, in all I have

written, openness has been assumed. Non-violence abhors fear and therefore secrecy. Side by side with the education by the mouth will be the literary education. This is itself a speciality. Many methods are being tried to shorten the period of education. A temporary or permanent board of experts may be appointed by the Working Committee to give shape to the idea here adumbrated and guide the workers. I admit that what I have said in this paragraph only points the way, but does not tell the average Congressmen how to go about it.

In the course of this article, an attempt is made to draw up a curriculum of studies in respect of the literary education of the adult mentioned in the above extract from Gandhiji's pen on the subject. To make the adult literate, we require a practical and rough time-table in broad outlines, elastic enough to be adjusted and changed to suit local needs. The object of such literary education should be to enable the adult to understand and appreciate his responsibilities as a citizen.

Any person who is over 18 years of age may be considered an adult for our purpose. The course of studies may ordinarily last for three months, but in some cases it may last for four months, and in no case beyond six months at a stretch. But continuation classes of an advanced type may be held after an interval of a month, if the adults

would benefit thereby. To teach the adults, it is best that the number of adults is restricted to 10 for each volunteer.

Volunteers should first understand the psychology of the adults and should treat them as equals and as their friends. Any un-intentional behaviour or word suggesting the superiority of the volunteer and the inferiority of the adult pupil will prove disastrous to both parties concerned. Too much emphasis cannot be laid on this essential requirement.

The working hours of the classes may be two to two and a half hours every day in the evening, divided into 30 to 40 minutes periods for literary studies. There may be 3 literary sessions, with two short sessions at the beginning, and in the middle, each of 20 mts. duration, during which the important events of the day may be discussed, and some popular devotional and patriotic songs may be sung in chorus. On alternate days the 20 mts. periods may be combined into one for spinning, recreations, indoor games, and lantern shows. During the other 30 or 40 minutes periods, reading and writing, arithmetic and history, geography and civics and social and economic history may be taught. Granting that the classes work for 5 days in a week, we shall have actually fifteen periods for literary studies. Of these fifteen, five periods will have to be utilized for reading and writing, five periods for arithmetic, and five periods, one each for history, geography, civics, social and economic history.

Now we shall discuss a little more in detail these subjects.

Reading and Writing. The adult must be able to express himself well, narrate stories, recite poems and songs like those of Bharati. He must be able to read letters, newspapers and popular journals and books and also write letters; he must be gradually introduced to the best writers.

Arithmetic. He must know counting upto hundred, mental addition and subtraction upto 50, addition and subtraction

of three digit figures, and multiplication tables upto 10. He must also know simple multiplication, the result not exceeding three digits. Similarly he must also be taught simple division, recognition of geometrical figures, such as the squares, the triangles, the rectangle, the cone, the cube etc., tables of money and weight in ordinary use, capacity for judging length, weight and height. He must be able to tell time by the clock.

History lessons should take the shape of stories of great men and women of India, selected from Indian mythology and legend. Local history and places of historical and religious interest, modern history, particularly of Russia, China and America, the history of the struggle for freedom in Ireland and India, current events, and the history of Imperialism and capitalism should find a place under this head. Indian history from the nationalist angle should be taught.

Civics. The syllabus in civics should include the idea of the family duties, and responsibilities of the head and members of the family, the formation of villages by groups of families, the government of the village, panchayats, franchise, various acts of the Legislature affecting the villages, industrialization and growth of towns, municipalities, and civic rights and duties.

The State. A general idea about the district association, district boards, municipalities, franchise, Provincial Legislature, Provincial Government, Central Government, international politics, imperialism and democracy.

General information. Postal information. Every adult must know how to transact postal business and also to deal with district authorities.

Geography. Map reading, knowledge about his village, climate, crops, industries, places of interest and importance in India, foreign countries, food stuff, clothing, minerals, oils, etc.

Social Studies. A general knowledge of the human body and its many features.

Necessity for fresh air, water, good food, light and ventilation, exercise, sleep and rest.

Food. Value of a balanced diet, rules regarding diet, table manners, evils of drink, opium, and smoking and narcotics.

Hygiene. Value of bath and cleanliness, latrines, environmental hygiene, civic habits, non-spitting and non-defecating on road, proper rubbish disposal, drainage, proper use of latrines. A general knowledge of infectious diseases, their causes, precautions to be taken, prevention, cure and treatment.

Physiology. The function of muscles, circulation of blood, respiration, digestion and assimilation, work of the excretory organs, the nervous system and the heart.

Personal cleanliness. Cure of the skin, body, hair, nails, teeth, eyes, mouth, clothes, hands. Social hygiene, race purity, social vice and its dangers.

Training for life. In life at home, peace, orderliness, kindness, economy, cleanliness, helpfulness. In society, neighbourliness, cooperation, joint effort, corporate life, helping the nation's cause through the 18 items of the constructive programme, giving one's time and money also, if necessary.

Etiquette. Proper greeting and treatment, good manners, use of clean language, waiting for one's turn in every thing, in speaking, at cinemas, railway stations, temples and meetings, giving preference to women, children, the old and the infirm. A good road sense is also necessary. A knowledge of first aid in accidents will be very valuable, specially to people in villages. Administration of effective harmless home remedies for simple ailments, of human beings and animals will be helpful.

Economics. Village economics, agricultural economics, cottage industries, khadi, spinning, industrialisation of India, Indian Renaissance, a knowledge of Western industrial enterprise and scientific progress. Industrial power, coal, electricity, oil.

Transport mail, water and air, achievements of modern science. Gandhian era in economics.

Recreation. All the old innocent educative artistic village recreations to be revived. Music, dance, indigenous games etc. Folk dances and songs should be exploited to the utmost. Community singing and staging of dramas should be encouraged.

This in brief is the preliminary course. When the adult has gone through this course satisfactorily, he may be given courses in some special subject, such as agriculture, weaving, industry, trade; etc, according to his occupation.

For successfully running the classes, it is necessary to have atleast a dozen voluntary instructors for each centre in addition to the teacher in charge. They must also be able to take up classes atleast, once a week. Besides, prominent citizens may be invited to address the adults once a week. Care should be taken to select speakers who will not talk over the heads of the adult pupils. Such speakers may speak on civics, hygiene, economics, social service and geography etc.

Requirements. Place:—the school, village *chavadi*, or any public place other than a religious place, belonging to any one particular community, may be used with the permission of the authorities concerned. If the floor of the building is not neat, simple and cheap mats may be used. By turns, the school should be swept, the teacher and the volunteers having their turn equally.

Light. A Petromax light will be enough for a class of 20. In its place, about 4 or 5 hurricane lights will be needed.

Educational Equipment. One blackboard, chalk pieces, cardboard charts, 30 big slates, pencils, books, maps, album of pictures of great men and women, buildings monuments, paintings, industries, scenery, etc. These will have to be collected gradually or borrowed from the day schools.

How to prepare cards & charts. Collect used post cards, paste white paper on both sides, write out letters in various sizes, first one letter for a card, then 3, then 6, & 8. The letters should be so written that when two cards are put together, it should be the word denoting some common object. For instance, taking Tamil, the cards of two letters may contain for instance பரு, த்த, க்ஞி வம், மன், etc. When பரு and த்த are shown together, they will be read as பருத்த. Similarly, பருத்தி, பருவம், பருமன் can be read.

If the classes are extended beyond three months or 90 days, the advanced students should be separated from the slackers and a more advanced course of instruction should be arranged to the advanced pupils. Exercises in speech-making and writing through debates and manuscript journals and exhibitions may be arranged at the end of the course of such articles produced by the pupils. Spinning has already been mentioned. Charts may also be made by the advanced students with the help of the teacher on such subjects as hygiene, social sciences, agriculture etc.

The above scheme may be modified to suit local needs.

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FLIRTING WITH FRUIT AND THE POTENCY OF THE LIBRARY

BY SRI RAO SAHEB S. R. RANGANATHAN, M.A., L.T., F.L.A.,
Librarian, Hindu University Library, Benares. Secretary, Madras Library Association
and President, Indian Library Association.

It is now a quarter of a century since I heard of the establishment of this institution of *Gita* in the Hindu University by our revered Malaviyaji. All these years, I have had a longing to experience it, and this was particularly whetted when my nephew was an undergraduate here some ten years ago. The privilege I now have to give the *Gita* lecture of this week makes to-day a proud day for me.

The Lord said, "Be harmonised. Flirt not with the fruit of works. Stable peace will then establish itself."

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैतिकीम् ।

अयुक्तः कामकारेण फलं सक्तः निबध्यते ॥

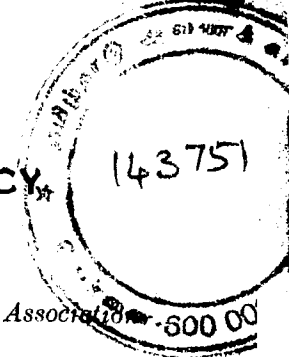
This is the saying of the Lord, which I propose to dwell upon this morning. This is a saying thick with significance. Various are the methods of elucidating it—literary, religious and philosophical. Every school of philosophy has furnished its own heap of commentaries on it. My approach to-day is slightly different. I propose to invite your attention to a pictorial commentary furnished by the *Ramayana* of our premier poet, Valmiki. I am aware that those who are chronologically minded will be shocked when I say that the *Ramayana* is the best commentary on the *Gita*—*Ramayana* which is acknowledged on all hands to have been in existence ages before the *Gita*. But, remember that the *Gita* and the *Ramayana* are really timeless. They transcend our temporal order. There is nothing like earlier and later in regard to them. They stand telescoped in them 'for ever'. Those that cannot share this view may at least take the *Ramayana* as a pre-form of the commentary on the *Gita*; or if it is more comfortable and less disturbing, they may at least view the *Gita* as embodying the general enunciation of many eternal truths which stand in pictorial form in the *Rama-*

yana. As the function of a commentary is to elucidate the text, and if there are pictures in the *Ramayana* which elucidate the *Gita*, we may for all practical purposes use the *Ramayana* as if it were a commentary on the *Gita*.

I shall first invite your attention to Valmiki's pictorial commentary on the second half of the verse which forms the text today. To sense it, go with me to Ayodhya. The city is being bedecked already with flags and festoons. Small crowds are already gathering in the streets. It is thickest near Kausalya's palace. Let us enter it. It is all joy there. Let us go into the inner apartment. There we find Sumitra, Sita and Lakshmana, conversing with one another in joyful whispers. Let us move on still further into the interior. There we find Kausalya sitting in deep meditation with Janardana in front of her. Deep concentration. Yes, apparently deep concentration on Janardana.

प्राणायामेन पुरुषं ध्यायमाना जनार्दनम् ।

Now steps in Rama with his radiant face. "Mother," he says suddenly, "I have been commanded by father to bear the yoke of the kingdom. Bless me. Prepare Sita and myself for to-morrow's function." This sudden announcement by Rama takes Kausalya's mind udawares and lays it bare. "Son, darling, Rama, long may you live; dead are my enemies; gladden my relatives and those of Sumitra." What a disclosure. Apparently in meditation, but in reality flirting with the fruit of meditation—three fruits: long life, death, and gladdening alternating in such sudden and quick succession. Valmiki's art is unexampled. Look at the effect he has produced by putting "live" and "dead" in juxtaposition, as if to underline the range of Kausalya's flirting with the fruit of works.



वत्स राम चिरं जीव हतास्ते परिपन्थिनः ।

ज्ञातीन्मे नन्दय ॥

Rama, the embodiment of harmony, detachment and purity, feels shocked at this ugly disclosure. But it is his own mother; he could not admonish her; he has, therefore, recourse to the only way left to him. What does he do? He has no word to say to Kausalya; he quietly turns to Lakshmana and says, "Come and bear the burden with me. Have the fruits as well." He smiles at Sumitra; he beckons to Sita to follow him. As if to avoid even looking at Kausalya's face, he lays his face down in the act of prostrating and leaves without the exchange of one further syllable with her,

इत्येवमुक्तः मात्रा तु रामो भ्रातरमब्रवीत् ।

Flirting with fruits is a symptom of desire; it implies disharmony; it is a state of regression from God—from bliss—from stable peace. For God to be with us, for supreme delight and stable peace to fall to our share, flirting with fruit should be avoided, not only in the superficies of consciousness, but also in the very depths of subconsciousness.

The boundary between the subconscious and the conscious often acts like a plane mirror and makes them reflect each other laterally. You know what lateral reflection means—right becomes the left and the left, right—right passes for wrong and wrong for right. We all suffer from this illusion and content ourselves with the cleaning of the more conscious level, while all along we flirt with fruits in the subconscious level, and when peace and harmony recede from us, we get enraged, lose faith and, begin to flirt with the fruit of works even on the conscious level. We all begin saying as the artist of Kipling's *L'envoi* felt,

No one shall work for money,

And no one shall work for fame,

But each for the joy of the working
and we end either as successful money-grubs, if luck favours us or in the alternative as disgruntled misanthropes. I need

not recall to you the fate that followed Kausalya's flirting with fruit, not only at that moment, but a few days later.

The dangers of the illusion caused by the lateral relation of the conscious and the subconscious have been exposed with a wealth of illustrations by W. B. Yeats. I would commend to you a perusal of his *Anime homonis*—a delightful exposure of the complexes of the human mind. To escape the dangers of such a delusion, we must now and then meditate on the Lord's saying and review in our mind the scene in Kausalya's palace.

To get Valmiki's pictorial commentary on the first half of the verse which forms our text, slip over fourteen years; come out of the city walls of Ayodhya; come to the hut at the suburb Nandigram. What do you find there? A busy crowd of officers with files, *Chaprasis* without any glittering liveries and military officers not in khaki but in *kashaya*, the yellow robes chosen by recluses. What is the cause of this austerity? And yet, there is every sign of efficiency, peace, plenty, joy and love. To know the cause, let us go deeper into the hut. Look! there sits the source of all this phenomenon.

समुत्तज्जटाभारं वल्कलजिनवाससम् ।

नियतं भावितात्यानं ब्रह्मर्षिसमत्पतेजसम् ॥

High is his matted hair—for he would not flirt even with hair-oil and comb.

Coarse is the *valkala* which forms his apparel—for he would not flirt even with muslin or linen or tailors. But or is it, therefore,—he is firm as a rock; he is in perfect harmony; the effulgence that radiates from his person, the halo that surrounds his face and the quiet that dwells about him, make him a peer of transcendental seers.

It is Bharata, who is wedded to the most arduous work of serving the state of Ayodhya in the place of Rama, who is away. His avoidance of flirting with the fruit of works is so thorough and so severe that he denies himself not only the credit of a superbly successful administration, but even

many things in the material level, such as dress and food, which would have fallen to his share in plenty, if Rama himself were in charge of the work of the state.

Now, listen. We hear the hum of an aeroplane. Bharata goes out in expectation. Hanuman accompanies him. Let us follow them. Yes, it is an aeroplane. It lands. Bharata rushes forward in ecstasy. He stands with folded hands before Rama, and says: "Take back the kingdom which I had managed all these years as a bailee. Through your grace, its prosperity has increased ten-fold."

अब्रवीच्च तदा रामं भरतः सकृताञ्जलिः ॥

एतत्ते सफलं राज्यं न्यासं निर्यातितं मया ।

भवत्तश्चेतसा सर्वं कृतं दशगुणं मया ॥

What a clean absence of flirtation with fruits of works! What is Rama's reaction? The Rama who turned away from Kausalya flirting with fruit, embraces Bharata, pulls him on to his lap, turns his own eyes on those of Bharata in utter joy and admiration. He is amazed at the harmony that prevails—particularly in contrast to the disharmony and discord that rent Ayodhya to pieces exactly fourteen years back.

Such is a fragment of the pictorial commentary found in Valmiki's *Ramayana* on the verse of the *Gita* now under consideration.

Let us next turn to the means, the *sadhana*, to achieve avoidance of flirting with the fruit of works. It is well-known that we all pay mental homage to this injunction of the Lord. But when it comes to living it, we feel helpless. God alone should help us.

Nature made an experiment, and the bee was the result of a perfect example of living in harmony, of escape from the havoc of egoistic desire and of absolute avoidance of flirting with the fruit of works. Remember the epigrammatic saying of Maeterlinck that all work is anonymous in a bee-hive. It is worth reading Maeterlinck's *Bee* from this view-point. But the bee is a biochemical automaton. The bee cannot help con-

forming to the injunction of the Lord. If the human world too is made of mechanical automatons or Robots and not of thinking beings, with a will of their own, autonomous beings who are allowed to carry their destiny in their own hands until they get condemned as total failures and are redeemed by the intervention of the Grace of God only in that extreme predicament, the example of the bee-hive too turns out to be merely verbal. It gives intellectual satisfaction; but it does not actually implement in us the right mode of life, in which flirting with fruit will be non-existent.

As if to reduce the number of visible foci to flirt with, man reduced all the fruits of work to a common denomination, a single denomination called currency and bank balance. But unfortunately this new creation of man added only another focus of flirtation, a focus of far greater pull, though by itself it is devoid of substance fit for immediate consumption. Flirtation with money became even more damaging; it helped dehumanisation to reach perfection,

It is true that we occasionally come across souls that escape the devastating clutches of this octopus. We have, no doubt, an occasional Carnegie who, having built up a mountain of dollars, goes into *tapas*, works out his *Gospel of wealth* and lives up to his findings by giving up flirtation either with money or with any other form which the fruit of works may take. His findings give us an echo of Bharata's reference to the bailee: "This, then, is said to be the duty of the men of wealth: To set an example of modest, unostentatious living, shunning display or extravagance;...to consider all surplus revenues which come to him simply as trust funds, which he is called upon to administer...the man of wealth thus becoming the mere trustee and agent..."

Carnegie used the wealth which slipped into his hands as a trustee to serve humanity without attachment of any sort. He sought to purify the bodies of men by the provision of public baths; he sought to enrich the intellects of men by the provision of public libraries; and he also sought to

feed the subtler spirit in man by a free distribution of organs to churches. In due course, he got so detached from all the fruits of his works that he entrusted the continuance of all this to boards of trustees from which he excluded himself. I do not know if he had read the *Gita* in the particular rescension-current among us. But he had unearthed that rescension which is lying hidden in every one of us, and he took it out from the innermost depths of himself, its utterly nascent state helped to make him live—live literally—every word of it.

There is still another example belonging to the Scotland of early nineteenth century. His name has been immortalised in the phrase 'macadamised roads'. I wonder if you know that Macadam was a human. Before he was twentyfive, the New World enabled him to make his ton of money. In utter contentment, he came back to his native land and spent his wealth for over a quarter of a century in experimenting with road-surfaces. Remember that there was no railway in those days. All journeys had to be on highways. Those that have ventured to wheel through the roads of holy Panchakosh surrounding Benares can realise what an arduous experience it is to undertake a journey on a highway which is made of loose earth—clay, sand and pebbles. After years of experiment, without wasting any thought over flirting with the wealth which was the fruit of his work in America, he perfected the treatment of the road surface with small granite pieces of uniform size and packing them so as to yield a hard but smooth surface. We are now so accustomed to macadamised roads that we do not realise either that they are only a hundred years old or that their invention involved a life's work and a life's fortune in experimentation. But Macadam flirted not with the fruit of his works; he even rejected a knighthood offered by the Queen in his old age as a reward for this splendid invention. The government could only persuade his son to decorate himself with the insignia intended for the father.

But few are the men that can resist the temptation to flirt with money. Realising

this, the Lord said, "Whosoever is ripe for My Grace, I take away his wealth from him."

यस्यानुग्रहमिच्छामि ।

तस्य वित्तं हराम्यहम् ॥

Even this *sadhana* helps only a few. George Eliot has given us the picture of one man in whose case this-*sadhana* proved effective. Silas Marner used to convert the fruit of his daily work into yellow coins; he used to put them in a hole in the earth; his daily solace was to flirt with each one of these coins and with the daily increase of their numbers. One night he found himself deprived of them. You know the great transformation that came over him after that moment.

But Silas Marner is only the creation of an artist. Alas, if money attracts the man in flesh and blood and makes him flirt with itself, penury drives him in search for it. He even turns his hatred against God for causing penury. So long as God keeps Himself invisible and intangible, there will be the danger of our missing His hand of help.

That was why Sankara, the first—the greatest thinker of India whose achievements in Benares are so memorable—prescribed another means to escape flirting with fruit. He says: "Association with the good will dissociate you from the tendency to flirt with fruit; that will free you from being blinded and tossed about by desires; this will lead to a stable state of mind; and redemption will then be assured."

सत्संगत्वे निस्संगत्वं

निस्संगत्वे निर्मोहत्वं ।

निर्मोहत्वे निश्चलत्वं

निश्चलत्वे जीवन्मुक्तिः ॥

For a pictorial commentary on this prescription of Adisankara also, you can turn to the *Ramayana* of the Adikavi Valmiki. To get it, let us enter the court hall at Ayodhya, when the court is in full session. Dasaratha is on the throne; the hall is packed with preceptors, ministers and legislators; the gallery is full of visitors. A wave of bustle

starts as the entrance; the A.D.C.'s announce Viswamitra; everybody including the King is agitated. The King feels it an opportunity to get the blessing of the sage. Flirting with that fruit in anticipation, he eulogises Viswamitra. He compares his joy at the moment to his joy when he had his son at long last after having been childless for many years; he promises to do anything for Viswamitra.

But Viswamitra wants Rama, and Rama was the fruit of the *yajna* (sacrifice) he performed—the very fruit with which he has been flirting most. Dasaratha feels dazed, and when he recovers, he refuses to part with Rama.

You know how his association with Vasistha—the good-willed, heroic Vasistha

सुव्रतः धीरः वसिष्ठः

—how the words of advice emanating from Vasistha and the unexpressed influence of his personality ultimately cured Dasaratha of this disease of flirting with fruit and how Dasaratha's mind regained clarity and harmony. Need I say that the personality of Viswamitra himself had no little part to play in this transformation of Dasaratha? How much had Viswamitra suffered from the temptation offered by fruits of various kinds to flirt with him? How many were the hurdles created by the fruits placed on his way before he could attain that harmony which makes flirtation with fruit impossible and thereby ensures stable peace! It is association with such souls that can be a sure means of our being cured of the disease of flirting with fruits.

But the pressure of life in the modern age is such that opportunity to come in intimate contact with the good is very small. Even the good with great potency to help others have to lead a busy life. For example, we in this University are fortunate to have in our midst that illustrious personality, who founded it and whose example and influence should go a long way. But how many of us—remember we are 5000—can have intimate access to him? I for one would not love to pester him with my visits, how-

LII—12

ever much I should like to have the benefit of association with him. It is only during the last few days that I could go near him. In fact, I was too shy to do so. It is his geniality and *saulabhya* which literally pulled me out of the library and made me have first-hand experience of the benevolent influence that radiates from him and the intellectual ferment that is found packed in his ideas and aspirations. Many of you may not have had even this short opportunity.

What then are we to do for association with the good, which is the first step in the means prescribed by Sankara? It looks as if modern man, who is unable to get fresh milk, fresh fruits or fresh grain, is also unable to get contact with the whole living man whose goodness can be a source of help. In the circumstances, so far as material needs go, the modern man has recourse to milk-powder, tinned fruit and packed food. It is true, these are not equal to raw milk, fresh fruits and whole grain. But in the absence of the latter, the substitutes which are believed to have extracted the essence from them have to be used. We are obliged to do similarly in regard to association with the good. If we cannot contact the good in the freshness and the wholeness of their embodiment, if we cannot have access to living personalities to the necessary extent or sufficiently often we must seek to have contact with substitutes, with extracts of the essences of them, with packed personalities—if we can use that term. Now may I remind you that my function in this University is to maintain an assortment of such packed personalities. They are packed as books and you have several thousands of them nearly two miles of them, in our University Library. Are not those books like powdered milk and tinned fruit? Are they not preserving the intellectual and occasionally even the spiritual essence of good personalities whose influence and contact we need? Why do you not come in large numbers and have the fullest benefit which the library is capable of giving?

It is true that a good deal of the essences of a substance will be lost in the process of extraction and packing; it is true similarly that the books may fail to enable you to catch the fullest influence of the author as much as personal communion alone could. That is why, I modify my appeal. If you find it difficult to associate yourself with the good in flesh and blood, then do not lose heart; do not hesitate to contact their intellectual and spiritual output stored in books: do come to the library.

The association with the good, the *satsanga* provided by the library will slowly, step you up to the level in which your soul will begin to sing in all happiness:

There is nothing that I need;
Nothing which I don't possess;
Nothing which I am not master of;
Nothing which I don't understand:
And I am utterly content.

When the use of the library has taken you to that level, you can throw off dependence even on books. Then and only then you can truly say:

As I went into a great library,

I remembered that there is something more powerful contained within one man

Than all the books on earth.

For we shall then act in concert with the rhythm of life; we shall realise that we are the universe and that the universe is in us; there will be no fruits external to us to be flattered with. We shall then be in perfect harmony; we shall cease to flirt with fruits of any order; and we shall have stable peace.

मुक्ता भविष्यामः ।

कर्म फलं त्यजामः ।

निष्करीं शान्तिमाप्नुयामः ।

NEWS AND NOTES

THE LATE MR. D. P. KHATTRY

MR. D. P. Khattry, son of late Mr. Krishna Sewak Dass, was born at Ghazipur on 81st October, 1892. He was educated at General Hindu College, Benares, and Muir Central College, Allahabad.

He was appointed assistant master, Harish Chandra High School, Benares, taking over charge from Mr. Sampurnanand, who was a teacher in that school (and was afterwards Education Minister of U. P.) He was appointed Headmaster, Udairaj Hindu High School, Kashipur, when Pt. Govind Ballabh Pant, ex-Premier of U. P., was the manager of the School. He joined Pt. Prithi Nath High School, Cawnpore, as first assistant in September 1917 and was appointed Headmaster in the year 1920, which post he held with great distinction till his death on 16th January, 1946.

He was elected as the member representing Head Masters' Constituency on the Board of the High School and Intermediate Education U. P. for four terms (12 years)

and was also elected as member, Provincial Text Book Committee, Provincial Physical Training Committee, and Provincial Junior Red Cross Committee. He was also member of the Committees of the Vernacular Board, U. P.

He was founder of the U. P. Secondary Education Association, served as Secretary and President of the U. P. Secondary Education Association for three years and as Editor of its official organ *Education* for 10 years.

He was founder and Secretary of the *All India Federation of Education Associations*, a body which affiliates provincial teachers' associations of India; and organises All India Educational Conferences for the last 21 years.

He was the Managing Editor of the *Indian Journal of Education* for the last nine years.

He presided over Second All India Vernacular Teachers' Conference and was Presi-

dent of U. P. Secondary Education Conference, Muttra, 1936

He presided over Bihar Primary Teachers' Conference. He was the only elected Headmaster, representing the Registered Graduates on the Senate of the Allahabad University for the last 15 years.

He was author of a number of books in English and Hindi. He edited large numbers of All India Educational Conference reports including the report of the first All Asia Educational Conference, Benares, 1930.

Mr. Khattry was a pupil of Mr. A. H. Mackenzie, late Director of Public Instruction, U. P. As a member of the Board of High School and Intermediate Education, U. P., he succeeded by his untiring efforts in introducing many useful reforms in the field of education. It was through his constant propaganda that the mother-tongue was introduced as a medium of instruction in High School. As Secretary, as president of the U. P. Secondary Education Association and of its conference, Mr. Khattry rendered yeoman's service for the amelioration of the teachers in the Secondary School, in the province.

Mr. Khattry was a versatile speaker and had a keen sense of humour. It was a treat to hear his speaking in the meetings of the Intermediate Board and the All India Educational Conference.

He was a great believer in self-respect for teachers. He was a declared enemy of bad and irresponsible management. He was definitely opposed to the notion that a school-master is the servant of the

management. In his opinion a school master was as good a public servant as any other person anywhere else. As a member of the Board of High School and Intermediate Education, he always stood for the cause of teacher, for the due regard with which teachers' opinions should be received with, and for freedom of teachers in their every day work. Boldly but tactfully he always put his point of the case before the Intermediate Board and was always looked upon, by many for guidance and help. He was a born agitator in the cause of education and teachers. He was an entertaining host with an integrity that nothing could tempt. His individuality left an unfading impress on those who met him. A man of strong likes and dislikes, like all men of strong natures, he had never been known to injure his opponent or take shelter behind unfair means. He was an educationist of all India repute and was in regular touch with the educationists of foreign countries. He was a very kind man and always helped teachers and students in distress by his pen and money. From his personal savings, he donated large sums of his hardearned money to the permanent funds of the All India Federation of Educational Associations and the U. P. Secondary Education Association. He leaves behind him his widow, his aged mother, sister, five daughters, one son and his brothers, Mr. A. P. Khattry, B. Com., LL. B., Revenue Officer, Cawnpore, and Dr. S. P. Khattry, M.A., D. Phil. of the Allahabad University and a host of friends and admirers all over India to mourn his loss.

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EDITORIAL NOTES

THE great historian, Sri G. M. Trevelyan, has stressed in his work on 'English Social History' recently published, the influence exercised by the English Universities, particularly in the latter half of the nineteenth century. It

was in that period that Oxford and Cambridge came most into the public eye; and the reforms effected in their life, like the abolition of religious tests for academic posts, were noteworthy. Even more important was the linking of the liberal-minded and highly educated governing classes of the country to these Universities, more largely than to the declining aristocracy or the rising plutocracy. This was largely the result of the abolition of patronage in nomination to public offices and the institution of competitive examination as the normal entrance door to the civil service. The importance of competition, which is now being gradually discounted in our country, is thus described by Trevelyan, at the time when it was introduced in England about the middle of last century: "Gladstone abolished patronage in all public offices and made competitive examination the normal entrance to the Civil Service. To select men for practical careers on the report of examiners had seemed an absurd proposal to Palmerston and the aristocratic politicians of the previous era. It was a compliment paid to the reputation of the Oxford and Cambridge system of examination for degrees and it had the effect of making closer than ever the connection of University men with public life. A trained intellect was henceforth to be a young man's best passport, instead of social patronage or fashionable friends. The evils of the examination system, especially in its effect on school education, were not yet realised, nor were they yet as great as they have since become".

Can India afford to drop out or minimise competition as the chief element in the matter of appointments and recruitment to the services or even to attach less importance to the principle?

II SOME ASPECTS OF THE MADRAS
UNIVERSITY SPECIAL COMMITTEE
REPORT ON THE RE-ORGANIZATION OF
EDUCATION

The Committee to whose Report we have already referred, stresses, as a fundamental principle' that research should be encouraged and all facilities should be made avail-

able for the staff of every college to carry on higher research. It states that every teacher engaged in teaching for degree courses should be interested in and utilise a portion of his time in carrying on research and that the routine work that the bulk of the teachers have got to do should not deny them sufficient leisure for this object. It would desire an annual report to be made by each college on the research work proposed and carried out and the research publications contributed by the members of the different departments of the staff in the preceding year. It should also be possible, occasionally to have full time research workers employed in and attached to colleges for definite periods and on definite basis. In the higher degree courses, the Committee would recommend the starting of study groups and associations, so that a spirit of research and a keenness to follow methods of research would be inculcated in the senior students. The University departments of research should have a closer *liaison* with the research departments of colleges, so that a keen college worker may be seconded to the concerned University department for a definite period; and the latter should be enabled to attract the senior students in the Honours courses of study to their work. Moreover it is equally necessary

that the different departments, which are allied to one another must have opportunities of frequent contact, so that research work, carried on in related subjects may be coordinated and developed.

We are in whole-hearted sympathy with the conclusion of the Committee that co-educational classes are not desirable in the secondary and intermediate stages on the grounds, among others, that the recreational activities, possibilities of extra-scholastic and collegiate activities, the contact between teachers and pupils, will all suffer in co-educational institutions at this stage of the pupil's career; and also, if the object of education is not merely the cramming of certain textbooks and the passing of examinations, but the imbibing of those large and valuable lessons learnt outside the class room by contact with fellow-pupils of a like nature and by a close association of teachers and pupils, such larger life is not possible for girls who receive co-education in High Schools and Intermediate classes, as they are conducted at present.

The need for special amenities and care of girls during the period of secondary education is very great. At the intermediate stage, it is likewise desirable if not absolutely necessary, that there should be separate colleges for women, while even at the degree stage it is desirable to have a number of women's colleges, which are staffed wholly by women and in which care should be taken to see that all necessary amenities are available. While there are certain professions in which, from the very nature of the duties, it would be desirable for women to read in co-educational institutions and while it may not be a practicable proposition to have separate colleges for women in some particular branches of higher studies, it is to be insisted that all co-educational institutions should provide for separate amenities of hostel life etc., for women and that they should recruit

some members of the staff from the ranks of women teachers. It is also advisable that special courses for women should be added from time to time and for this purpose an Advisory Board for women's education may be established.

In order to develop the individual citizen into an enlightened personality and make him conversant with recent advances in thought, the University has obviously an effective function to perform. It could spread recent knowledge by means of popular lectures and demonstrations, by discussion groups and seminar classes. It could also prepare books and pamphlets so essential for the needs of the adults and to develop the library habit among them. The Committee suggests that schools for preparing teachers for the Adult Literacy Campaign should be run in conjunction with training schools and colleges and the teachers so trained should be enabled to approach the adults through all the different methods of adult education. Of course, a distinction should always be maintained, both with regard to methods and instruments of adult education, between the education of the literates along modern trends in all spheres of knowledge and the spreading of literacy among the illiterates. Adult education, properly interpreted, should take good care of the former, because very frequently the latter alone is taken to be the essence of the whole subject.

PROVINCIAL GRANTS COMMITTEE

A Committee for the purpose of allotting grants to different colleges and Universities under the provincial government is recommended, as such a body will deal more directly with the needs of colleges, and in close cooperation with the Universities can advise as to the need and scope of grants. Improvement of the pay of teachers is one of the earliest objects to be kept in view in securing grants for the colleges. Well-qualified

teachers of experience are the first essential need for effective education. Adequate assistance should be available for research work in the different college centres.

The committee also support the scheme of an All India Central Grants Committee recently announced, to assess and distribute grants to the Universities to examine and advise on all schemes of major development and to visit the Universities once in five years at least. This Committee should work through Provincial and Regional Sub-Committees, but should not degenerate in its control to any kind of undue interference with the legitimate sphere of autonomy that is the right of every University. The objects towards which grants could be given are primarily these: (1) improved pay of administration and of teachers; (2) library; (3) laboratory equipment; (4) playgrounds and physical activities; (5) hostels, halls of residence and in general for the health and welfare of students and teachers; (6) research and post-graduate studies in India and abroad; and (7) expansion of University education in such spheres where modern conditions require further expansion and the opening of new courses.

Prof. Coupland's well-known book published in three parts, *Report on the Constitutional Problem in India*, was published just about three years back. He has now reproduced the gist of that book in summary form in a single volume, entitled *India: A Restatement*. There is a studied plea therein for a reconciliation on the part of the British with their future in this country, in the hope that India will find full satisfaction with an independent place in the British Commonwealth of Nations. He writes: "And there is more than that in the British people's hope that India will not choose to break away. It is a matter of deep and genuine sentiment. The Bri-

tish connexion with India began more than 300 years ago. For 150 years, it has been so close that British history and Indian history have been woven together. And much of the thread has been spun in British households in which service in India became a family tradition, and the Indian scene seemed never far away, and the names of Indian towns and districts were almost as familiar as those of Britain itself. For their sons were spending the best part of their lives in India, trying, most of them, to help the Indian people according to their lights, and learning, many of them, to love India before they came back home. In the close-packed graveyards of India lies much British dust.

"With such a record and such memories, it is hard for Britons to think that the soil of India can ever be foreign soil in quite the same sense as that of China, and may not Indians on their side feel that Britons are not strangers in quite the same sense as other folk? When at last free India faces Britain on an equal footing, is it too much to hope that, remembering the good and forgetting the ill that has come of the fate which brought them together, she will not want to turn her back and keep her distance? If that proves to be her choice, it will be a happy ending to the story which began when English seamen first set sail across the oceans and those quiet traders landed on the Indian coast."

Sir Humphrey Sumner Milford has been associated with the Oxford University as Publisher and Manager of its London business. He joined the Clarendon Press at Oxford in 1900 and transferred his services to London six years later. He succeeded Henry Frowde, in 1913, as Publisher to the University. A number of very vigorous and skilful appreciations are found about his work in *The Periodical* for January 1946. During his career as Publisher to the O. U. P., he contrived to

extend the activities of the Press both in Great Britain and overseas and to expand the publications in the medical, technical, juvenile and music departments. He was knighted in 1936 in recognition of his services to literature. Much of his success has been due to his genuine love of books, particularly of English poets like Browning.

He originated the *Oxford Dictionary of Quotations* (which, besides being indispensable for every reference library, has been described as 'the world's best bedside book') and made many notable additions to 'The World's Classics' series, which now includes among its 500 volumes, nearly all of Tolstoy as well as nearly all of Trollope.

The catholicity of his tastes in literature is well-known. He was regarded as the ideal of a University Publisher and his personal gifts were very great, including a clear head for finance, an instinct for organization, a wide knowledge of literature and a flair for the right book.

His successor in office is Major Geoffrey Cumberledge, who was the Manager of the Indian branch in the years 1919 and 1927 and subsequently served in the American branch and as assistant to Sir Humphrey Milford. We welcome Major Cumberledge's appointment as Publisher to the University.

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