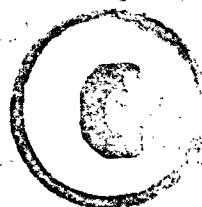


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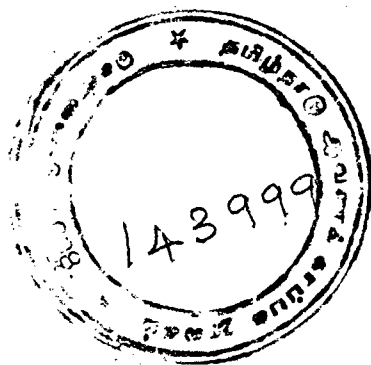
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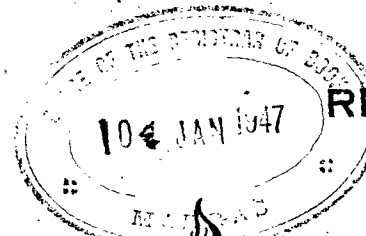
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THE MAN in INDUSTRY

THE GLASS-BLOWER

SPECTACULAR and skilful is this modern follower of an ancient craft. With molten glass heated to a precise temperature in special furnaces, he fashions his bowl, flask, or tube, by taking a quantity on the end of a hollow rod and blowing into the white hot mass, while quickly rotating and moulding it. Thus he creates form where none existed.

By the adoption of modern methods, the Indian manufacturer can now produce nearly every article of glassware used in this country, but in order to distribute these fragile products to the people who need them, the Indian glass industry needs **GOOD ROADS**.

CONTRIBUTED BY BURMAH-SHELL IN THE BELIEF THAT
INDIA NEEDS GOOD ROADS FOR INDUSTRIAL PROGRESS



The Educational Review

A MONTHLY RECORD FOR INDIA

VOL. LII

DECEMBER 1946

No. 12

MODERN ENGLISH LITERATURE

BY NORMAN NICHOLSON

WHEN you consider English prose writing during the last 25 to 30 years, it soon becomes obvious that while 1918-19 may have been a boundary in European politics it was not such in literature.

Thought and writing do not change on given dates. The period before the 4-years war was dominated by Bernard Shaw, H. G. Wells, Arnold Bennett and John Galsworthy. The post-war period was largely in reaction against them, but it is impossible to see English literature of the twentieth century in its true perspective if we do not realise their importance. We might call them "Realists," for they were all concerned with the solid surface of life and with Man as a social being. In many ways they revolted against the nineteenth century, but at the bottom they shared the same materialist outlook and had the same hope in scientific and social progress. They were content to use the accepted forms, and at its best their work is as plain, solid and honest as mahogany furniture.

Reaction against them had, of course, been seen in the aesthetic movements of the 1880's and 1890's, but it took a new form about 1910 with the appearance of the earlier works of D. H. Lawrence and James Joyce. Each of these, in his own way, rejected the doctrine of inevitable progress,

and each repudiated the civilisation founded on that doctrine.

Lawrence turned to Man in his first innocence, to Nature, and eventually to primitive peoples and a non-intellectual way of life. Joyce, equally disgusted with modern urban civilisation, was no romantic, and pessimism tempered by natural kindness made him a sort of agonistic Catholic. Lawrence was not especially interested in the technical problems of novel writing. He brought a new intensity, a new understanding of people, in terms physical and nervous rather than intellectual and moral, and poured them into the old forms till they burst. Joyce, less creative, less prophetic, used his immense technical skill to disrupt and apparently to demolish the old forms of fiction; but his experiments pointed ways to exciting new possibilities.

These two novelists are now part of world literature and I shall not discuss them at length. Though they published much of their work after 1920, the focal point of their development was earlier. Nevertheless, post-war literature in England was stimulated and shaped to a very great extent by their influence and example.

The immediate effect, however, was not particularly beneficial. New ways of expression were being offered to younger writers who having nothing very new to say

would probably have been happier in the old forms. Moreover, none of the followers of Lawrence had anything like his vision, or the intensity of his faith, nor lacking that faith, had they the honesty which led a Frenchman like Henri de Montherlant to a position of complete and even terrifying a morality. Lawrence's sexual mysticism was replaced by hedonism, and that in turn by cynicism of sentimentality.

The changing point of view is seen in the work of one of the most brilliant of Lawrence's disciples, Aldous Huxley. In his first two novels, "Crome Yellow" and "Antic Hay", he showed a mind fastidious, literary, and in other ways very unlike that of Lawrence, yet capable like the older man of great enjoyment of life. The continued habit of intellectualising, however, made it impossible for Huxley to surrender to a mystic of blood and soil, and it gave, too, an over-careful note to his prose.

Soon the satirist began to predominate in his work. He produced novels and stories in which the characters are shown to be living worthless and aimless lives. This culminated in "Brave New World", in which he sets out to satirise a Wellsian Utopia, a task for which he was well fitted because of his scientific education, which helped him to provide his wildest fancies with a solemn explanation in the Wells manner. His virtuosity found excellent subjects in the incubation of human embryos from bottles, in the worship of efficiency symbolised by the now mythical figure of Ford. This is good fun, but there is more than fun, for Huxley draws a picture of a world in which everything works to plan but all is rotten and sterile at heart.

From this point his suspicion of sensual pleasure and his distrust of human motive led him to California and to a quasi-Buddhist philosophy of quietism. During the period in which he was thinking out his new position, he produced only a couple of un-

satisfactory novels and a few other books, but in 1945 came "Time Must Have a Stop". This recaptures all his early skill in the story of a young poet who learns slowly to detach himself from the world. It is interesting that while the account of the poet's detachment is not particularly convincing, the "world" is drawn with brutal vividness which both disgusts and delights the reader. (Somerset Maugham, who had started many years before as a novelist in the Bennett tradition, treated a very similar subject in his recent book, "The Razor's Edge").

Aldous Huxley is by no means the most important writer of the 20's, for he seems always to lack the touch of vision which brings greatness, but he illustrates, perhaps better than anyone else, the intellectual environment of his times.

Two lesser writers who did have that touch of vision were Lytton Strachey and T. F. Powys. Strachey's output was small: books about Queen Victoria and Queen Elizabeth, and a number of short biographies of typical characters of the nineteenth century. It was in the latter that his precise and polished style found its best subject. He took the greatest of pleasure in stripping history of its romantic illusions, and of poking fun at the reputations of the illustrious.

T. F. Powys is also a satirist, but the satire takes the form not of irony but of frantic and hag-ridden horror at the depravity of Man. He is a countryman, coming from the same country as Thomas Hardy, though the setting of his novels is not so much Dorset as a nightmare country midway between Bedlam and Hell. He is the son of a clergyman, and much of his landscape is like the view seen by a scared, imaginative child from windows of a country vicarage—the graveyard always near, the robins on the path, the sexton among the worms. Yet, in spite of his brutality,

his distortion and his grotesque laughter, there is genuine poetry in his work, which is admirable in form and style.

There were other satirists of importance—Wyndham Lewis progressing in a series of angular explosions, and the a-moral, satirical tone appeared also in the work of popular writers like Noel Coward and Michael Arlen, but because the satire was largely negative (unlike that of Shaw in the previous generation) it led nowhere. Of greater value to the younger writers was the work of the experimenters, at least one of whom, Virginia Woolf, succeeded in discovering her own form in fiction. Mrs. Woolf, like Joyce, used the "stream of consciousness" in her novels.

But while Joyce took the whole multitudinous experience of life and tried to impose order on it by the muscles of technical control, she chose to select, and to shape her work into delicate prose which approached nearer to lyrical poetry than any other fiction of our time. She was little concerned with the solid surface of life, with the appearance of things, the biographical facts, but she tried to capture the very sensation of experience. In an essay she says:

"Examine for a moment an ordinary mind on an ordinary day. The mind receives a myriad impressions—trivial, fantastic, evanescent, or engraved with the sharpness of steel. From all sides they come, an incessant shower of innumerable atoms; and as they fall, as they shape themselves into the life of Monday or Tuesday, the accent falls differently from of old; the moment of importance came not here but there; so that, if the writer were a free man and not a slave, if he could write what he chose, not what he must, if he could base his work upon his own feeling and not upon convention, there would be no plot, no comedy, no tragedy, no love interest or catastrophe in the accepted style."

Mrs. Woolf's novels are limited because she is able to share the experience of only one class, that of the cultured well-to-do. Another novelist, E.M. Forster, has a similar sort of limitation, for his working-class characters are always unconvincing, though, oddly enough in "A Passage to India", he was able to leave his usual surroundings. Forster stands rather apart from the 20's, yet his importance to them is very great.

Of his five novels, four were published by 1910, yet it is hard to see him as a contemporary of Wells and Bennett. In his concern with behaviour and motive, in his understanding of the subtleties of experience he seems to belong beside Mr. Woolf, but coming when he did he could not benefit from the experiments of Joyce and Proust. Finding himself obliged to provide his novels with a plot, he does so with an air of ironic condescension which is a continual delight. The picture of Edwardian society which he draws in "Howard's End" is at once ironic and kindly, searching and tolerant.

He is distrustful of all ideologies, and of propaganda; he never permits himself to preach; he has no illusions about Man; but he has never quite lost faith in his own quiet humanism, and he is one of the most effective links between the world that is passing and that which is being evolved.

Another important link between tradition and experiment is T.S. Eliot. When his poem, "The Waste Land", appeared in 1922-23, it seemed at first that here was expressed all the chaos and cynicism and futility of the time, but his later work showed that Eliot was no iconoclast. Violent as his innovations seemed, and so dynamic that scarcely a poet who followed him could escape his influence, yet no writer of our time has had greater reverence for tradition nor pointed more clearly to what is valuable and vital in the past.

During the twenty years after the publication of "The Waste Land" Eliot consolida-

ted his position, conservative and catholic, and developed and explored his art. While some may regret the passing of the wit and immediacy of the earlier verse, few can doubt that the cycle of poems called "Four Quartets" is the greatest contribution to English literature which appeared during the war, and is likely to take its place among our finest meditative poetry.

It is not my task to discuss that poetry here, but it might be opportune to mention Elliot's contribution to the contemporary theatre.

The drama in the early years of the century had had a great revival led by Shaw, Galsworthy and others. Some of this vitality still remained in the 1920's, but afterwards the stage gave way almost entirely to commercial productions. Two playwrights of quality, and perhaps of genius, continued to work in the corners—James Bridie in Scotland and Sean O'Casey in Ireland—each evolving a highly individual form, halfway between poetry and prose.

With Eliot, however, there were no half-measures. His "Murder in the Cathedral," the story of St. Thomas a'Becket martyred at Canterbury, was a complete return to the high poetic drama; with a women's chorus which recalled the Greek drama and with other passages in the style of the mediaeval plays. Its simplicity of form and directness of purpose, and the superb language of the poetry made this play a quite unpredictable success, and since then other writers have tried to revive the poetic drama, not entirely without success.

Eliot's influence has been immense on the generation which followed him, the generation of the 30's of whom the chief spokesman was probably W.H. Auden. But while Auden and his contemporaries received great stimulus from Eliot's work, they differed greatly from him in outlook. They faced modern life aggressively ready to attack it

with satire, looking towards political and social action. Some of them fought against Franco in the Spanish Civil War. Their poetry was often difficult, full of private references, obscure allegory, harsh rhythms and imagery taken from the urban and industrial world, but at the same time it was ready to draw inspiration from popular ballads and songs of music-hall and revue.

Cecil Day Lewis was the most political and explanatory of these poets: Stephen Spender the most lyrical; Louis MacNeice the most urban and detached. (All of them, it should be said, are still writing, and have developed beyond the limitations of their earlier aims.) But Auden was by far the most accomplished, revealing in his verse a brilliant, complicated and even inconsistent personality which is unique. He has been described by one critic as at the same time "the person in the pulpit and the sniggering choirboy in the stalls."

The writers of the 30's were published in many small but influential magazines and miscellanies, of which probably the most important were *New Verse*, edited by Geoffrey Grigson, and *New Writing*, edited by John Lehmann. In some of these began to appear the writing typical of the period, terse, vivid, factual accounts of everyday life which became known as reportage. There was, for some time, a cult of proletarian writers and subjects, and far too much search for an un-literary style, but eventually there began to emerge three or four novelists whose work eventually broke away from the earlier restrictions of the "New writing" group.

Of these novelists Rex Warner is the most closely associated with the Auden poets, being himself a poet. His work takes its form from Kafka (whose influence has been growing in England during the last fifteen years), the Kafkaesque allegory being given a predominantly political interpretation. His first novel, "The Wild Goose Chase", may

be described as an anti-fascist fairy tale, but in later work, especially "The Aerodrome" he shows an understanding of human nature at a much deeper level and writes with great power and imagination.

It is rather confusing that three of the most important of the younger British novelists should be called Green, though they do not spell their names all in the same way. Graham Greene is probably the greatest in achievement up to the present. He has broken away from the experiments and preciousness which were taking the serious novel further and further from the average reader, and has explored the imaginative possibilities of popular myth in his case, the gangster story. He is a Catholic, concerned like Francois Mauriac with good and evil, and filled with disgust at the aimlessness and shoddiness of much of modern civilisation. In "Brighton Rock", a story of petty racegangs in a south-coast holiday resort, he probes into human motives in the light of eternal values. He goes still deeper in "The Power and the Glory", an unforgettable story of a whisky-sodden priest in the jungles of Mexico during the anti-Catholic dictatorship.

F.L. Green, a writer from Northern Ireland, also makes use of the thriller form. He is less of a philosopher than Graham Greene, but has even greater narrative skill. Many of his books have the quality of a "tour de force" in which the characters fight their bitter way in the face not so much of the eternal values as of the eternal facts which are beyond value the facts of birth, hunger, pain, death and time.

His most important book up-to-date is "Odd Man Out", telling of the last eight hours in the life of a leader of a revolutionary organisation, who has been wounded and deserted during a raid on a mill. The dying man, searched for by his friends and hunted by the police, drags his way through the winter day and night, gradually coming face

to face with problems greater than those of politics and even of living. Because of him, his confederates have also to face the same problems, until in a moment of love and pity, he is shot through the heart by the only person who loves him.

Harry Green, the third of the self-coloured trio, is more difficult to classify, because each of his books so far has been an experiment of a different kind. There is a certain coldness about his work, but the completeness of form of his later novels, each unshadowed by any other, suggests a powerful emotion experience behind it. "Caught" was a violent, murky book about firemen during the fire-bombing on London; "Loving," its successor, tells instead of the relations between a group of servants in an old castle in neutral Ireland during the war. In both these, particularly the latter, much of the story is told in the form of conversation, and no other writer has such an ear for dialogue or such an understanding of the way character can be revealed in the putting together of a few ordinary words.

Since the beginning of the war a new literary generation has emerged. So far we can recognise only one writer of undoubted genius, the Welsh poet, Dylan Thomas. Among the rest there is infinite possibility and much variety and I shall mention no names. Let it be said, however, that the achievement of this generation lies as yet almost entirely in poetry.

During the war a great number of tiny magazines sprang up, published not only in London but all over Great Britain, which helped to keep the creative spirit on the go. At first poetry was dominated by the work of the "Apocalypse", visionary, prophetic, turning to dream and legend, and by the neo-romantics, whose imagery organic and non-urban, in reaction to that of Auden. Then there emerged a number of young poets whose work approached nearer to the poetry of statement; quiet, contemplative poets, religious poets, regional poets,

There has been a marked revival of literary activity at the centres of regional culture—Wales and Scotland, and now there are signs of the beginning of such in the North of England. The contribution to both poetry and the short story of younger Welsh writers is of great importance and vitality. Many are suspicious, or at least critical, of the motives of political action, and in some this amounts to despair; but in

most there is a confidence in the personal values, and a belief that Man must turn again to his true sources of life—nature, legend, religion, and the quiet human virtues which have been laughed at for so long.

Today the poetry matters more than the poets, but there is no doubt at all that the poets are there.

LIBRARIES AND BOOKS

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

LIBRARIANS have to care for readers, comfort and satisfaction as well as for the well-being and longevity of books. One of the implications of the former obligation also centres round books themselves. A reader feels more comfortable if the book supplied by the library is in a trim condition. A copy with loose leaves a broken back and an ugly look dissuades people from reading. To avoid reduction to an ugly state, the librarian has only one method, and that is to educate the readers in handling books with dry and clean hands by example and precept. This habit is not natural-born. There must be a persistent education of the public on this point. But our libraries are so under-staffed and their salary level so fails to attract librarians with personality that this civic education has not yet become effective and is not even attempted.

But neither librarians nor readers are to blame for the premature incidence of loose leaves and broken backs. They depend on factors controlling the strength of books; such as (1) the strength of paper used for printing; (2) the warping of boards used for binding; (3) the mode of stitching; (4) the strength of the covering material; and (5) the method of forwarding while binding.

In India, the library outlook is still so primitive that hardly any thought is devoted to these matters. It looks as if they are taken to be havoc done by inexorable fate!

But in reality these are matters that can be controlled by man. It is by research that he can find the means of control. Research of this kind can seldom be undertaken by individuals or individual libraries or publishers or book-binders. It has to be maintained by the joint resources of all concerned. Great Britain has formed a national body for the purpose. It is called the PATRA, i.e., Printing and Allied Trades Research Association. This is financed by annual contributions from the Publishers' Association, the Book-Binding Trade, the Printing Trade and the Library Association.

All the constituent bodies propose problems for research and the Patra takes up the investigation. Free India will have many new responsibilities. One of them is to organise the various interests that together supply and serve the reading materials to her citizens and to encourage them to set up a secondary body like the Patra to do the necessary research in the problems that confront them from day to day.

Library Associations have been formed for India as a whole and in some of the provinces. But they have not yet begun to shoulder serious responsibilities and face reality. The publishers are still without a common organisation. No wonder that there is no organised printing trade or book-binding trade. We need not mention paper-making, as we are still looking to foreign countries for our supply.

About twenty years ago, an attempt was made by me to bring the publishers together

and into alliance with the Madras Library Association to improve the physique and the appearance of books. But there was no response whatever. Perhaps it was so because of our slave condition. Now that the dawn of freedom is putting fresh energy into our nation, will each of the parties connected with the production, distribution and service of books organise themselves severally and put up collectively a research institution similar to the PATRA?

AUSTRALIA'S "PHANTOM" SCHOOLS EDUCATION BY CORRESPONDENCE

BY W. P. GOODWIN

AUSTRALIA'S educational facilities differ little from of all advanced countries, but one interesting feature is that in every capital city is to be found a school of a peculiar kind.

This is a school with a full complement of teacher's but lacking visible pupils. Inspection of these "phantom" schools reveals that the pupils are scattered through the length and breadth of the continent. They are all children who either because of distance from the nearest school, or because of physical or other disability, are unable to receive education in the normal way.

Educational authorities were long faced with the problem of providing for these children, most of whom live in the outback. It was found possible to provide schools for children even in small villages and scattered settlements, and a teacher will generally be provided wherever there is a nucleus of 12 to 15 children. For smaller groups, where several parents band together, the State will grant a subsidy to aid them in engaging a teacher. In other cases, itinerant teachers are employed.

But these methods, while helpful, failed to solve the problem of the isolated child. This was successfully overcome by a system of education by correspondence. By this method, schooling is now regularly provided free to every child between the ages of six and 15 years who applies for it, irrespective of class or wealth. None of the recipients attends a school. Most are out of reach in the forests of Victoria, in the open spaces of the north and west of New South Australia, or in the vast, sparsely settled west New South Wales, in the tropics of Queensland and the Northern Territory, in the mountain districts of Tasmania, in the wide expenses of Western Australia, and even in the Pacific islands, and, indeed, throughout the world wherever Australian children seek education.

Education by correspondence is no make-shift. It teaches children as well as, and in some respects better than, ordinary school methods. The curriculum is similar to that for ordinary children, but it provides for individual tuition, each pupil progressing at his or his own speed and with no undue

THE EDUCATIONAL REVIEW

emphasis placed on examinations. The usual subjects are covered, and also such unusual ones as horticulture, poultry raising, handicrafts, cookery and home supervision and decoration, sewing and embroidery, art and technical drawing.

To-day, the successful development of correspondence tuition has brought to many tens of thousands of children full educational facilities previously quite beyond their reach. The six independent experiments have long since become definitely established institutions, and at present some 18,000 children otherwise doomed to ignorance are receiving advantages similar to those of their more fortunately placed fellows. They comprise about two per cent of Australian children receiving elementary education.

SUCCESS OF SYSTEM.

So successful has the system proved in recent years its facilities have been extended to secondary pupils in country schools having one or two teachers, and to both primary and secondary pupils in subsidised schools. During the war, this well-established system was able to give first-class service.

In each State the system grew out of the need for education in the outback areas. By 1922, adventurous beginning had become part of a regular service in all States. In Victoria, for example, the story began in 1914 when the Education Department received a letter from a settler in Beech Forest in the extreme south-west of the State. He lived about eight miles from the nearest school and sought information about the possibility of educating his two boys. Five students at the Teachers' Training College in Melbourne volunteered to try to teach them by correspondence. At

the end of the year the boys attended the nearest school and passed the annual examination. This was the beginning of an experiment that proved so successful that within three years full-time teachers were assigned to develop it.

While education by correspondence varies in certain details and in range in the various Australian States, it is similar in all essentials. Any child is eligible for enrolment who is unable either because of distance or lack of transport to attend an ordinary school, provided that someone in the child's home is prepared to exercise general supervision of the school work. Education Departments, country newspapers, and various associations do all they can to publicise the system.

The headquarters schools are conducted along lines similar to ordinary schools, the teachers working ordinary school hours, and dealing with classes approximately the same size as those in ordinary schools. The Sydney school, for instance, employs 190 teachers, who are normal members of the State teaching services, and like all State teachers have been trained in the same colleges. They are then appointed to the State teaching services, in which they may move to any part of the country.

PUPILS' WORK.

The method of dealing with pupils' work is much the same in all schools. At the largest, each correspondence pupil is usually issued with three work books. At any given time one is with the pupil, one in transit by post, and one with the teacher, who corrects and returns it during the same week that it is received. The arrival of the books each week constitutes the teacher's class roll.

Pupils regularly receive instruction leaflets, either weekly or fortnightly according

to the State, one of the 42 or 21, as the case may be, with comprise ten year's work. These are supplemented by general sheets, the purpose of which is to keep the child up-to-date on work already done and the latest current events. There is also a separate arithmetic sheet, by means of which instruction in this subject may keep pace with the child's attainments. Postage is free and the leaflets replace text-books. The latter are required only for such things as English authors and maps and these are available to all school children in cheap editions.

As each leaflet is ready for despatch, it is posted to the pupil, who under the eye of a special supervisor does his or her lessons during regular daily hours as at school. Lessons may be done in the corner of a verandah at a lonely station homestead, in some distant prospector's camp, at an isolated lighthouse, or in a travelling circus. Delivery of instructions is made by modern means of transport where these are available, but where they are not, by horseback or even by camel, sometimes after a long arduous journey through the wilderness.

Two essential features of the system are the fitness of the supervisor and the close personal relationship developed between teacher, parents and pupil. Supervisors, usually some member of the family, are carefully advised. They are frequently mothers, who despite the long, hard hours of the outback housewife, generally display great anxiety to ensure satisfactory progress in the education of their children; an anxiety that is usually the greater in proportion to the shortcomings of their own education. Wherever possible, parents and pupils are encouraged to visit teachers during vacations, hundreds of them doing so throughout the year. It is usual for close personal attachments to grow, the teacher coming to be regarded as a distant member

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of the family and a guide, philosopher and friend.

RADIO AID.

Reinforcing the correspondence courses is the radio, which is becoming increasingly important. In addition to their own special sessions, correspondence schools use the normal Australian Broadcasting Commission school broadcasts. These are prepared in consultation with State Education Departments and in co-operation with the principals of correspondence schools. However, certain limitations exist in the case of broadcasting. Because of the number of teachers, it is possible for only a small percentage to broadcast. Others have unsuitable voices or poor broadcasting technique. On the other hand, some things can be conveyed by radio which cannot be taught by correspondence.

Broadcasting is peculiarly important in such subjects as speech training, music appreciation, singing, foreign languages and dramatisation.

Special mention must be made of the magazine published annually in each State containing mainly the contributions of pupils and the thousands of former pupils. Its purpose is to develop an esprit de corps and to make Pupils feel that they belong with others at a school. How well this has been fostered was shown during the war when correspondence schools in one State alone raised funds not only to present an ambulance, but to provide hundreds of former pupils who were in the armed forces.

These ex-pupils included one V.C. winner and many others received decorations.

Correspondence pupils are ordinarily expected to go on to secondary courses at higher schools, and an increasing number are doing so. Indeed, a remarkable number of men and women now in the professions or holding important public positions began as

correspondence pupils. Among them are a university professor, an anthropologist and many graduates, teachers and some ministers of religion.

Although much Australian back country is still undeveloped and the population very scattered, illiteracy will continue to remain low where it might very well be expected to be the accepted condition. This encouraging result has been achieved at a cost somewhat lower per pupil than the cost to the State of ordinary schooling.

A pleasing future of the system is the

extraordinary cooperation shown to it by all sections of the community. In this way enlightenment is being taken to the back-blocks, and a new era has opened for the folk in the far places, enabling them to keep pace with events, improve their methods, increase their self-reliance and enrich their lives.

It is appropriate that the only prize awarded by the largest schools is a badge in silver given for outstanding progress. It bears the motto "Age quid agas" otherwise "Whatever you do, do well."

MENTAL HYGIENE IN SCHOOL*

BY MR. PAUL VERGHESE, B.A., M.Ed. (LEEDS), L.C.P. (LOND.), M.R.S.T.,
Vice-Principal, Govt. Training College, Trichur.

MENTAL hygiene means mental health. This does not mean that the health of the body is ignored. Mental health has a two fold function, prevention and cure—i.e. to discover and improve our superior abilities and make our lives increasingly useful and worthy and to cure mental ills. Mental hygiene is not a doctrine. It is a method. Its aim is to train us in the art of living at our best.

An individual may be abnormal in some respects but normal in others or may be wholly abnormal. It is the result of maladjustment due to various reasons, like feeble-mindedness, brain diseases, brain injuries, bodily malformations, poisons, epilepsy, emotional excitement, etc. There is always some weakness in adjustment to the society and to himself. Schools have to mediate between the parental notions of manners, dress, politics, religion and morals taught at home and the different conceptions held in the changing society outside. In all these conflicts between absolute parental standards and different social standards in the world at the large lie possibilities of neurotic maladjustment for the child. "We cannot permanently shelter our children from other

people's different modes of life. We cannot slice off a little corner of the world and teach our children to adjust to that. Sooner or later the barriers will be broken down and these hitherto sheltered young people will be plunged into confusion. They need to be prepared to deal selectively with new influences. Since we live in a changing world, our stability must be in our possession of powers of choice."

The work of prevention is most productive during the period of childhood. Good attitudes, habits of taking proper care of the body, skilful development of efficient and economical work habits, and the like, may be taught in school. The school has a great opportunity to develop normal social attitudes, and training in social skills. The opportunities for preventive work in mental hygiene, under school conditions, are still largely unexplored, although many advances have been made within recent years.

1. *Attitudes*: Alfred Adler a famous psychologist in his 'The Science of Living' says that the way in which an individual's inner life is related to the communal being distinguishes in three life attitudes—his general reactions to Society, to Work and to

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Love. Individuals always try to justify their attitudes by feelings. Attitude generally speaking, means how one feels about things or people. Not only what we do, but how we feel about it is important. Unless we have the right attitude toward what we are doing, our performance is likely not to represent our best. It is likely to be a half-hearted affair. We are likely not to put forth our best efforts. Good attitude increases our strength in the struggle for superior adjustment and mastery. The task of educational hygiene is to develop the right attitudes of whole-hearted action.

2. *Inhibition and Fear*: Repression starts at a very early age of a child. Children become a prey to fear. Fear is a common form of inhibition. To have fears is not abnormal but to be at the mercy of fear is dangerous. It tends to paralyse our best efforts (e.g. stage fright). We are afraid of failure and perhaps ridicule. Our superior abilities may never be discovered and developed. Mental hygiene aims to prevent harmful fears from entering the child's life. The intelligent self-confidence that comes with success is an antidote to injurious fear. It teaches us to take a rational view of our limitations, but also where our greatest strength lies. Freedom to choose one's own task and form one's own plan is necessary in order to develop initiative, personal responsibility and to avoid unfortunate inhibitions. The function of the teacher is to provide opportunity for a suitable task and the conditions that make success for the individual possible. Many parents are prone to interfere and by taking the tasks out of the hands of the children largely destroy the opportunity for responsibility and success. Suppress individuality and you have no life, assert it and you have war and chaos. It is a supremely delicate task to discern when to suppress and when to have a long rope.

Habit and Discipline: The aim of hygiene is to put the force of habit to work in our best interests. The important thing is to form habits in the right sequence. Every step in the right direction makes the next step in the right direction easier to take. If

the habits are bad the step in the right direction is much harder to take. Good habits increase our freedom, skill and mastery. They help us achieve our best, namely our normal performance.

Mental hygiene aims to develop self control. Rational impulsion, not blind compulsion is the goal. The aim is to provide the student with worthwhile tasks which will discipline him. Discipline is necessary if mastery of self is to be achieved.

Something Worthwhile to Do: Unless our activity has a definite goal we are likely to scatter our energies and waste our efforts in aimless wandering. A goal makes life a battle and a march. To have a goal is not enough; the goal must be such that it gives us a feeling that it is worth fighting for. Only when we are convinced that the goal is good, can we muster our best energies in the work of achieving it. We are then ready to make sacrifices. A worthwhile goal centres our attention. When we are absorbed in a worthwhile task, we are too busy to worry or to be afraid. Our best powers are drawn into action. We have no time to quarrel with others and ourselves, because we are too preoccupied with the work in hand. Mental hygiene suggests to us the enormous importance of selecting worthwhile goals from the beginning. From these goals or purposes, we are to derive our cues for action.

THE FAMOUS ASTROLOGER

[Office Estd. 1924]

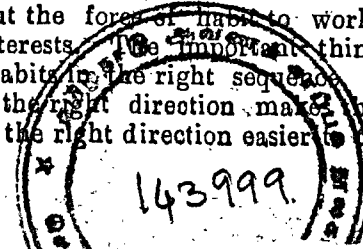


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Individual Differences: The aim of educational hygiene is to suit the goal to the individual's stage of development and his peculiar needs. The same method cannot be used in the same way for every body. To ignore the fact that people differ in ability, intelligence, early social training, physical ability, strength as well as age and sex would be a series mistake. It is the task of the educational hygiene to discover these differences among people and provide for them.

Confidence in Teachers: Above all let the teachers create an atmosphere of friendliness between them and pupils. The pupils must trust the teachers perfectly so that they can tell their difficulties and troubles to the teachers without feeling an outcast or the slightest fear. The teacher who wishes to train successfully the emotions of his pupils must face up to himself frankly, organise and integrate first his own emotional life, otherwise his effort will be futile.

RESEARCH IN ENGLISH AT THE MADRAS UNIVERSITY

BY SRI P. R. KRISHNASWAMI, M.A., L.T., *Principal, Govt. Brennen College, Tellicherry*

ON the 7th November 1946, the Senate of the Madras University passed a resolution moved by me, that active steps be taken, in consultation with the Academic Council, to promote research and establish a chair in English literature. It is first necessary to realise the importance of the study of English. We should get rid of the misconception that English was imposed on this country by a foreign government. When we examine the records of the years about 1820 to 1830 we find that the East India Company had actually established schools for imparting education in Indian languages, but private persons, Raja Ram-mohan Roy prominent among them, kept up an agitation for government establishing institutions to impart English education. A great awakening has taken place since the official inauguration in 1835, of English education. English has brought and knit together the people of the remotest parts of India, besides bringing together the different peoples of the same province. Madras was the earliest British settlement in India dating 1639, and this accounts to some extent for English being more familiar in this province than in the others. English has taken root in this presidency. If Milton faught in Latin and translated his thoughts later into English, many of us in this province think in English and then render the ideas into the mother tongue.

We have no reason to out out this English now. To state frankly, English has set up a high standard for Indian languages. Intellectually English literature is manifestly superior to Indian literatures. The study of English is a process of great strain except for those perhaps who have a special gift for it. English pronunciation, by itself, wants a whole lifetime to master, to know the right place of the accent in English words. This very difficulty should appear to be the greatest attraction of the language. The teaching of English is naturally a greater strain than learning it. Teachers often lack the stamina to persevere in their interest in it. They turn to Indian languages or change to pure devotional exercise. These tendencies should not lead us away from the great ideals involved in the study of English.

Some are unfortunately of opinion that the study of English is detrimental to self-respect. We should get rid of this kind of pseudo-patriotism. Language and literature cannot be the monopoly of any particular country or race. English can belong to India as much as to English and America. I may go further and state that India may stand for English in a better sense than England herself. Owing to dialectal variations, the uneducated native of the north of England is almost unintelligible in speech to his counterpart in the south of England,

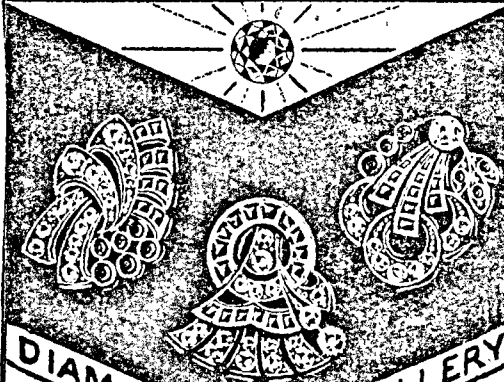
while we in India know the standard English which is common to all the educated people in the world. On the literary side, the material which is getting to be woven into modern English literature has shown signs of growing corruption: Dean Inge remarked some years ago that modern English writers seem more or less to give their blessing to adultery in their books. We in India should be able to breathe a purer spirit into what is composed in the English expression. Innumerable foreigners have found their best expression in English like Conrad, Tagore, Halide Edib of Turkey, Lin Yutang of China and Nehru, who enriched the English literature with the greatest autobiography of modern times.

Those who regard themselves as the custodians of the mother tongue get needlessly alarmed by greater attention being paid to English. About thirty years ago the Indian languages were no doubt insecurely established. The people adopted perhaps unconsciously a slavish and artificial attitude. When I started teaching thirty-two

years ago, there was in every college a decent number of students who could speak correct English, while at the same time few had capacity to get up on a platform to speak in the mother tongue. Within the past fifteen years or so the position is entirely reversed. In the Tamil country, in the Andhradesa, or in Malabar, almost every other student is an orator in the mother tongue. This change has come about naturally. The newspapers and journals in the Indian languages have increased phenomenally in number, and numerous books have also been published. The study of the mother tongue and the study of English are parallel processes which we need. Every country has capacity to cultivate easily two languages. English has long been adopted as a second language in numerous countries of the world which are politically independent of England. English has become essential for international contacts in commerce, in science and in every other department of human life.

Once it is conceded that English is essen-

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tial for the material and cultural growth of this country, it follows automatically that literary research in English should be actively encouraged. The roots of language study should be nourished by the maintenance of research. That the products of research are frequently of poor quality should not discourage us. The ideals and methods of research are valuable in themselves for the study of literature. Research is the "Hellenism" of Matthew Arnold which must play on all human matters to ensure their growth. In its simplest sense research means criticism. In studying the trees the wood should not be missed. If one work of an author is prescribed for study for an examination, it is obviously necessary that the student should acquaint himself with all the other works of the same author. Such acquaintance may be undertaken by studies in cross section. The Americans and Germans have often been derided for their statistical methods applied to criticism, but as signifying thorough examination of the relevant material they should be welcomed. Comprehensive examinations and careful knowledge of details are naturally implied in research and these are ideals which obviously make for improvement in the study of literature. The collection of details of facts leads to potent results and inferences; even when they point to lame conclusions, the process is worth undertaking.

Northern Indian universities like Dacca, Lucknow and Allahabad have long maintained professorship in English though not solely for research. Only Madras has lagged behind in this matter. It will become the task of the professor of research to plan the topics relating to the works of great authors in which investigation may be usefully pursued. We begin with Shakespeare and that one author affords numberless topics. Drama, poetry, fictions, the essay, biography and every other form of literature are all capable of yielding endless themes. Besides the concrete works of authors, studies in style may also be carried on. Some seem to believe that manuscripts are indispensable for research. These may be needed for collation and for the elucidation of a satisfactory

text of the works of old authors. But this is not the most fruitful kind of research needed for this country. Literary worth in the most general sense is what we want in India. Universities in India will have to avoid all that smacks of pedantry, in view of English being a language of foreign origin. Indian universities must adopt as their watchword that only works of outstanding literary merit will be considered in their laboratories of research.

In the four lectures which I delivered under the auspices of the Madras university in 1929, I indicated a line of special investigation appropriate to this country. The Indian words which have been absorbed in the English language, and the Indian themes which have been embodied in English literature, were dwelt upon in my lectures. In a lecture at the Madras Literary Society in 1919 (published later in the *Calcutta Review* for July 1919) I had brought out the details of South Indian history incorporated in Scott's novel, *The Surgeon's Daughter*. In a lecture at the Mythic Society at Bangalore in 1923 (published later in the *Empire Review*, London, Jan. 1926) I traced the evolution of the Indian character as developed by English writers of fiction. Starting from the India interest in his novels I traced the originals of four characters in Thackeray's novel, *The Newcomes* and this process has definitely helped to throw light on the cynical quality of the novelist. The papers appeared in the *Cornhill* magazine (London in 1927-28).

Nearly forty years ago Oaten published his account of "Anglo-Indian Literature." The Oxford University Press published in 1935 a book on "Anglo-Indian Fiction" by Professor Bhoopal Singh. Lately, quite a spate of anthologies and appreciations has appeared relating to the work of Indian writers in English.

Side by side with literary research may be carried on educational research which should deal with the best methods of training students to acquire a mastery of English. The formation of special libraries, the methods of teaching composition, the importance of elocution and debating societies, and the

special methods necessary for each form of literature will all come for research.

By the institution of research studentships leading to higher post-graduate degrees, by stimulating literary talent by the publication of papers, and by special lectures delivered by competent persons, the spirit of

research may be fostered, which should ensure an enthusiastic and careful study of English literature and the English language so as to fulfil the ideal of gaining an adequate mastery of the language to use it as an effective vehicle of expression for all the purposes of the nation.

FREEDOM AND SERVICE

BY MISS. A. PONNAYYA, *Bangalore.*

THE crying need of our country is for people who practise true ideals of service. It is certain that example is better than precept. There is a human tendency to relegate all ideals to remote Ashramams and Religious Institutions and solve the conscience by donating sums of money according to one's means for charitable purposes, to show that one has spent more thought on matters spiritual—if not in middle age, at least in the evening of life, before the final exit.

Or, we shout ourselves hoarse and say, 'Are we not paying the Municipality our Education Cess? Are the schools and Colleges sleeping? Why are they not about their business?' This is very much like the kettle calling the pot black. These are our pet shibboleths that we trot out to shirk our duties and take shelter under.

But why should we expect the teachers in schools and colleges who are hag-ridden by poverty to do this? We know that their spirits are most often cowed and broken before they are free from their harness. The pittance doled out to them is not enough to keep their bodies and souls together. One forgets that hungry mouths have to be fed, and bodies have to be clothed. Besides is not a teacher expected to look respectable? How can he ever hope to get rid of his shabbiness of mind and body, if he has to work hard like a nigger to make both ends meet? The scanty pay, the respectable shabbiness in clothes, to preserve appearances, the never-ending drilling to be given to numskulls for a

small consideration, or to the children of his rich patrons who consider him to be no better than a scare-crow, go to make up his daily cup or sorrow. As long as the policy of any Government is to see its vursaries grow, while it starves the teacher physically and mentally by doling a pay too small even to be mentioned, and denying him all facilities to improve his mind, the policy of the Government is short-sighted. Much is lost in the form of life and energy, as the right to happiness which ensures the maximum output of all other energies is denied them.

Now, let us see the other side of the picture. The schools have the children for 6-8 hours at the most, and the rest of the time is spent by children at home with their parents or wards. Let us see how parents or guardians have discharged their share of duties. One notable modern tendency found among the educated class is to shirk the responsibility of bringing their own children up, by washing their hands off them. The boardings, or the poor relatives are resorted to, as a refuge for these children, so that the parents may enjoy "perfect freedom." This seemingly 'perfect freedom' has to be brought at a high price. It involves the sacrifices of the wills of the children or a bending of them to the parents' greater will. This freedom implies a wish to lead an irresponsible life without having to spend a thought on their children so long as they pay their bills regularly. The burden of responsibility is shifted to the back of a person who may or may not be the willing horse. It means that the parents are apa-

thetic and indifferent, as to how their children are moulded or influenced. But when their children do not come up to their expectations, they take no share of the blame upon themselves, but take comfort in the thought that they had been good parents paying for the education and board of their children to their temporary wards, who had failed in their duty. For had they not doled out regularly to the wards?

This sad state of affairs points out to one conclusion, that parents have failed to realise what the ideals of service are. The true ideal form of service is perfected in Love. Every psychologist tells us that a child wants love. The problem resolves itself thus:—If the children are starved for Love, the teachers are starved for food, the mind and the body. Both, suffer, disproportionately for no fault of their own, causing serious maladjustments all round. Moreover, how can these parents, when they are old and their blood runs cold in their veins, expect the warmth of affection from their children, when they had not given it to them? Man does not live by bread alone and the craving for affection is an urgent want which when unsatisfied causes other mental complexes. How can these very children be taught ideals of service when they know at first-hand experience, when their minds were yet

plastic to take and retain impressions, the cold, loveless days experienced by them because their parents chose to be so selfish as to forget the children's vital needs? Selfishness of the parents in shirking their responsibilities and duties, forges steadily chains which they are finally unable to break or shake off. So how can these slaves of their own comforts be at the helm of the State, steering the destinies of a nation? How can they talk of freedom, when they are themselves fettered, in shackles, bond-men to their selfish pleasures? Are these the people that we look to for emancipation, when they themselves are trammelled with their ambitions desires, and selfishness?

Is it then right to blame the poorly paid teacher for what the parents have failed to do? Besides what good is it to the country to have a class ostensibly called teachers, in schools and colleges, when they are underpaid and overworked and expected to disseminate culture and happiness to all mankind? How can a man who is forced to dissipate and fitter away his best energies in serving many masters, be expected to come up to this ideal level? Rather-so long as he has the ugly sordid, grim realities to make both ends meet, places of learning cannot radiate light, culture and happiness on mankind.

NEWS AND NOTES

APPEAL ISSUED BY HIS EXALTED HIGHNESS THE NIZAM TO THE PEOPLE OF INDIA.

The following is the full text of the appeal recently issued by His Exalted Highness, the Nizam:

As one occupying the position I do, I deem it my duty at this critical time in our history to address a few words to my countrymen, and especially to those of them who live in the North, where a gruesome tragedy is being enacted.

Whatever our religious or political differences, this tragedy fills each one of us with horror and dismay. Those who are involved in this senseless fratricidal strife forget that they are fellow citizens of a great and ancient land—a land which has before it a great and glorious future. They forget that no community can do harm to another without doing permanent injury both to itself and to India as a whole. They forget, too, that God does not forgive those who shed the blood of innocent men and helpless women and children.

At this supreme crisis in India's history, the duty of every patriotic citizen is plainly to strive his utmost to spare India this cruel suffering, to divert her from a suicidal course, and to save her from ignominy in her own and in the eyes of the world.

The duty of the Government is also clear. It must maintain law and order at all costs; and it must protect the weak and helpless by every means in its power.

It is my earnest prayer that God will graciously vouchsafe prosperity, happiness and peace to all the people of India."

The ninth Provincial Physical Education Conference will be held on the 14th, 15th and 16th February 1947. The theme of the conference will be national physical fitness. An interesting programme of lectures, discussions, exhibitions and degenerations will be arranged. Further details can be had from. Honorary Secretary.

WANTED 2,400 CLASSROOMS IN BRITAIN

It is a far cry to-day from the time when young Issac Newton worked his way laboriously through college. If he lived to-day he would certainly go through school and university without difficulty or any great hardship particularly since the new Education Act of 1944, which is to make considerable changes and improvements in Britain's educational system,

This system has, up to now, perhaps been rather puzzling for the outsider. Like so many other things in Britain, education grew out of the efforts of individual people, and only later did the State take a hand, to fill up the gaps that individual enterprise had left. Besides the State primary and secondary schools, therefore, there are many other kinds, run by various bodies and individuals.

The only schools that are entirely free of charge are the State primary schools. If, at the age of 11, a child can win a scholar-

ship (awarded by competitive examination) he can go on to a State secondary school, either free or at reduced fees, according to his father's financial position. The poorest boys and girls will get a maintenance grant from the State.

There are also a certain number of scholarships which can be held at some of the non-State schools, too. But, up till now, unless a child could win a scholarship of some kind or unless his parents could afford to pay fees for him, he could not have any education above primary standard. That ended when he was 14, and then he went to work.

The Education Act of 1944 has changed all this. When its provisions are put into effect every child will go on at the age of 11 to a secondary school. There are to be three kinds of these—the academic type; the technical; and the "modern"—something between the two. There the pupil will stay until he is 16. And after he has left, and is at work, there will be Young People's Colleges, or County Colleges, which will continue to give part-time, though compulsory education.

Of course all this cannot be put into practice immediately. More teachers have to be trained, more school buildings erected. Britain suffers from shortage of both as a result of the war. But the school leaving age goes up to 15 in April of next year; work is being started to provide 2,400 new class-rooms, and teachers, many of them men and women demobilised from the Services, are being trained.

It may be wondered why this reform was not made earlier. The answer is that various attempts had been made before, but the difficulty was in coming to arrangements that satisfied all the many different people engaged in education, and fitting their work into the pattern.

BOOK REVIEWS

EDUCATION IN INDIA TO-DAY: BY P. M. LIMAYE, M.A., RETIRED LIFE-MEMBER, DECCAN EDUCATION SOCIETY, POONA.

THIS book is an account of an educational survey conducted by Professor P. M. Limaye, during a tour lasting from October 1940 to March 1941 and undertaken at the instance of Dr. D. S. Purohit, Retired Veterinary Assistant Surgeon, Pandharpur, who denoted a sum of Rs. 1000 to the Deccan Education Society for the purpose. It was expected that Professor Limaye would make suggestions for the improvement of education in Bombay, as a result of his study of the educational practice and experiments in other parts of India.

Professor Limaye's itinerary took him through the following places: Gwalior, Aligarh, Agra, Jammu, Srinagar, Lahore, Delhi, Dhra Dun, Lucknow, Cawnpore, Allahabad, Benares, Aurangabad, Hyderabad, Poona, Bangalore, Mysore, Palghat, Mangalore, Eranaaculam, Trivandrum, Tanjore, Madras, Nagpur, Jamshedpur, Calcutta-Bolpur, Dacca, Waltair, Wardha and Sevagram. He visited during his educational tour about 5 basic craft schools, 17 high schools, 35 industrial schools and technological colleges, 35 arts, science and military colleges, 10 university headquarters, 10 research work institutes, 45 public libraries, museums etc., and many other miscellaneous institutions.

Professor Limaye's book is divided into six chapters—Bombay's place in the world of Indian education, Primary education and literacy, Secondary education, University education, Vocational education, and Private effort in education. He has also added a section explaining the scheme for a University at Poona.

He points out that Bombay held a leading position in the sphere of education for a

long time after the introduction of the western system in India. But now other provinces have got ahead of India in many respects. Bombay has to carry out many reforms before it can regain its lost place: and the author has made several suggestions about the policies and programmes which have to be carried out by the government, educational associations and private educational enterprise in Bombay. He has emphasised the need for more liberal grants from the government and local bodies, and for generous donations from rich philanthropists and private organisations.

The following are among the more important educational problems, discussed in his book; (1) The low status and salaries of teachers of primary and secondary schools and the subordinate staff of the Colleges, (2) The theory and practice of Basic Education, as expounded by Mahatma Gandhi and his educational co-workers, (3) The scheme for the re-organisation of secondary education courses and curricula suggested by the Joshi Committee, (4) The position of vocational high schools in relation to university education, (5) Religious education and physical training and sports in secondary schools, (6) The advantages and disadvantages of employing private agencies in education, (7) The aims and ideals of University education in recent times, (8) The relative importance of arts and science courses in colleges, (9) English composition in college classes, (10) Improving the Honours courses and facilities for research work in the universities, (11) Tutorial supervision in colleges, (12) Careers Bureaus, (13) Vocational schools and vocational courses in high schools and (14) Miscellaneous educational projects like the Montessori system, public schools, agricultural schools, commercial courses etc.

Professor Limaye has collected statistics, thought deeply over the many problems he has surveyed and made numerous original and practical suggestions, which will be of use to educational administrators, heads of institutions and others interested in the theory or practice of education. We welcome this book as a valuable contribution to the literature on Indian education.

WITTY TALES OF BADSHAH AND BRIBAL, BY M. S. PATEL, M.A., T.D., (LOND.), M.R.S.T., LECTURER IN EDUCATION: SECONDARY TRAINING COLLEGE, BARODA. N. M. THAKKAR & CO., 140, PRINCESS STREET, BOMBAY 2. PAGES 238, PRICE RS. 6-12-0.

In this beautifully produced book, illustrated with coloured plates, depicting the pomp, pageantry and colourful personalities of the Moghul court, Mr. Patel has collected some eighty anecdotes, showing the wit and wisdom of Bribal. Colobrates as one of the nine gems of Akbar's court, Bribal has passed into folklore and tradition as a jester of astute wit.

Going through these stories, one is struck by the fundamental unity of the foundation of folklore on which most of them seem to rest. Some of them are familiar to us in South India in another guise. The episode, 'Half the Prize,' recalls an adventure of Tenali Rama, the famous jester at the court of Krishna Deva Raya of Vijayanagar. The legends associated with Appaji, the minister of this famous Emperor, find parallels in the anecdote entitled 'Buddhi Sagar', 'Wild Trees', 'Pulling the Board' etc. Two stories, 'A Biter Bit' and 'Back from Heaven,' remind one of analogues in Vikramaditya cycle. 'The Dearest Object' in one form or another is found all over the world. Tamil folklore seems to know variations of other stories like, for instances, 'A Story that has no end' and 'An unprecedented task'. And so on.

The stories naturally are not all of the same level. Many of them should have lost a good deal in the process of finding expression in a foreign medium. But they provide interesting fare as much to the general reader as to the interested student of folklore.

SOCIAL AND DRAMATIC HISTORY, BOOKS I AND II: BY E. H. CARTER, M.A., AND G. H. HOLROYD, M.A., WITH ADDITIONAL PLAYS AND DIALOGUE, BY L. DU GARDE PEACH, M.A., Ph. D., H. E. PRIESTLY, M.A., Ph. D., AND A. M. BAXTER, B.A., E. J. ARNOLD AND SONS, LTD., LEEDS 96 PP. EACH. PRICE 3s. EACH.

Ever since Macaulay tried to make history as interesting as a novel, attempts have been made to make children look upon history as something more than a dryas dust record of kings, battles and dates. In the volumes now before us, the social history of Britain is presented with simplicity, scholarly accuracy and striking effect. Interesting excerpts are given from the source-books and constitutional documents on which English history is based. The *Magna Carta* for instance is vividly brought before us: and interesting light is thrown on the vagaries of feudal tenure, when we are told: "One maner was held in return for putting away the king's chessmen after he had played chess, and for yet another the holder had to be ready to go with the king when he crossed the Channel and hold the royal head if the king felt ill. . . . At St. Austell, the rent paid for a piece of land was one red rose every year." The chapter on 'How the King got his money' brings together in a short compass many facts which the elementary student of English history is hardly ever likely to learn. Many important crises in politics and stages in social life are vividly dramatised in tiny playlets, which, if acted, would give the students valuable insight into the social progress of Britain.

A Chaucer Pageant is built up from the Canterbury Tales, and a modernised extract is given from a miracle play. The encounter between Spencer and Shakesphere, which forms the theme of the dramatic scene, called "Midsummer Meeting" is imaginatively conceived. It is surprising however, that though these volumes take the story down to the Elizabethan reign, very little has been said about the growth of Parliament and even the name of Simon de Montfort has not been mentioned. Perhaps the story of Parliament has been reserved for a later volume.

We have very great pleasure in recommending these volumes to teachers and students of British history in our high schools and colleges.

The books are excellently produced and illustrated with fine plates.

AN EXPLANATORY DICTIONARY: BY H. MARTIN, M.A. (OXON.) O.B.E. K. AND J. COOPER, EDUCATIONAL PUBLISHERS, BOMBAY. 648 PP. PRICE RS. 18.

Mr. H. Martin has been labouring for many years in the somewhat neglected cause of making it easy for people of this country to master the complexities of English grammar, syntax and idiom. Not long ago, he brought out the compact and brilliant *Dictionary of English usage*. This *Explanatory Dictionary* seems to be his *magnum opus* so far.

The need for a work of this kind has been felt for so long that it is surprising that no attempt has hitherto been made to satisfy it. The lexicons that we ordinarily use in India are no doubt authoritative and standard works of reference. But they have been primarily prepared for English-speaking people, and are apt to take many things for granted. Even when they do not define the monosyllabic *net* in sesquipedalian words as Dr. Johnson did, they are apt to

explain, as Mr. Martin points out, *supersition* as 'credulity regarding the occult'.

"This dictionary has been compiled," Mr. Martin declares, "for the use of students in Indian schools and colleges. To such, of course, English is a foreign language, and their special needs and difficulties have been constantly kept in mind. The words selected are those in common use in spoken and written English—words which every one should know: strictly technical terms and out-of-the-way words have been omitted."

The main object of the author has been to make the dictionary self-explanatory. Care has been taken to see that no word is defined in terms of another, more difficult to understand. Liberal use has also been made of illustrative phrases and sentences so as to make the dictionary a manual of usage also.

Mr. Martin's plan does not require etymology, and so he has not gone into the question of the derivation of words at all, except when he points out occasionally that *aid-de-camp* is a French word or that *maharaja* is derived from Sanskrit. He has had to make a choice inevitably in selecting words for explanation. Individual preferences are likely to vary in this matter. The present reviewer for instance feels that *derolict* should not have omitted, nor should *derogate* have been avoided when *derogatory* find a place. When there is more than one standard pronunciation for a word, the alternatives are not always indicated. (e.g. *canaille*). One does not expect this work to be a substitute for *Hobson-Jobson*, but more words, naturalised into English from Indian sources, could have been included. Occasionally, there is a tendency towards oversimplification. Take *heathen*, for instance. Mr. Martin defines: "(1) *n.*: a pagan: a rude, barbarous person (A missionary to the heathen). (b) a person ignorant of true religion. (These children are young

heathens.) (2) *adj.*: gentile: pagan (Heathen customs). . . . Now *heathen*, *pagan*, *gentile* are among the words, which the average Indian finds it difficult to understand. The sense of being outside the fold of Christianity is dominant in *heathen* and *pagan*. One feels that this has not been brought out with sufficient clarity. Mr. Martin explains *pagan* as a heathen or one having no religious beliefs. Compare what another dictionary says: "*Heathen*, . . . *n.* an inhabitant of an unchristian country, one neither Christian, nor Jewish, nor Mohammedan; (B) the Gentiles: a pagan: an irreligious person." The same dictionary defines a pagan as a heathen, one who does not worship the true God.

It is clear, however, that Mr. Martin has taken immense pains to prepare this dictionary. It is bound to prove extremely useful to Indian students, who have for long been accustomed to find English words explained to them in terms of others equally or more obscure. They can get rid of that terrible handicap by making proper use of this dictionary. Teachers who find it difficult to explain their lessons in understandable English to their classes are bound to accord a hearty welcome to this book. The ordinary standard dictionaries may be consulted for out-of-the-way words or etymological niceties. Mr. Martin's *Explanatory Dictionary*, if widely used, should help to destroy effectively the malapropisms and soleisms in idiom with which Indian English

is usually associated by the average Englishman.

INDIA THEN AND NOW. By C.A. PARK-HURST. MACMILLAN & CO., LTD. PAGES 174, PLUS X. PRICE RS. 1-8-0.

Mr. Parkhurst sets out his aim in writing this book to be to give information about the India of the past and the present, and 'to instill in the minds of Indian students pride in the accomplishments of their forefathers as well as of their contemporaries.' He has dealt with many aspects of Indian life and economy, such as industries, education, agriculture, medicine, communications, housing and lighting, travel, fine arts, shipping and military forces of various kinds. In dealing with each subject, he has given a rapid bird's eye view of the conditions in India as they changed from time to time from the earliest ages to the present. Each chapter has a list of questions and notes about difficult words. The book is profusely illustrated. There can be little doubt, but that Mr. Parkhurst has done a distinct service to our young folk by bringing out this book, so packed with interesting and vital information on India then and now. We cordially recommend the work for non-detailed study in our high school classes. There are a few minor inaccuracies, which may be corrected in a subsequent edition. In pages 83-4, for instance, carbon dioxide is mentioned as the gas used for illumination purposes. This should of course be carbon monoxide.

EDITORIAL NOTES

"THE Teachers' Journal" reports that fifty thousand Bihar teachers of all grades, from those serving in the primary and secondary schools, to those working in colleges have decided to go on a province-wide strike from December 9th. unless certain demands made by them in

July are conceded. These are to the effect that their emoluments should be increased up to a hundred percent of their basic salaries, that no teacher should receive less than Rs. 30 per month as his basic salary and that a temporary dearness allowance, amounting 20% of the salary and subject to a minimum of Rs. 20 per month should be sanctioned.

These demands seem modest enough, and it is a pity that no accord has so far been reached between the teachers and the authorities.

The technique of action that is proposed to be followed will be of interest to teachers throughout the world. The strike is being called under the auspices of the Council of Action of the Bihar Secondary Teachers' Association and the All-Bihar Teachers' Association. Its aim is to paralyse the machinery of examinations from the primary grades to the university Teachers have been instructed to refuse to work as superintendents, examiners, invigilators etc. at the examinations. They have also been asked not to take up classe for teaching.

It is to be hoped that the whole question will be settled without a strike at all being necessary.

A Press Note recently issued by the Government of the United Provinces outlines an interesting

II. Conscription for Social Service.

scheme for the conscription of youth for social service. Everyone nowadays seems to take conscription as a matter of course, when it applies to military service, but conscription for the tasks of peace seems to be bizarre. Many years ago, Sir S. V. Ramamurthy started a discussion in Madras by proposing conscription as a remedy for solving the problem of illiteracy. In one way or other, the idea has been very much in the air, while planning has been going on. At last, the Government of the United Provinces have come forward with a definite scheme. It is based on a revolutionary change in the attitude of the state towards its citizens, and the experiment will be watched with interest.

"The substance of the scheme," according to the Press Note "is that every young man who has finished his secondary education shall render one year's free social service to the community." Compulsion, on the lines of military conscription, is not at present proposed

to be used. But sufficient inducements are held out to evoke widespread voluntary response. Apart from fulfilling a noble ideal of selfless social service, the voluntary rebuilt will enjoy certain privileges denoted to those who stand out. The latter will be debarred from all the privileges accruing from their secondary education diploma. They will not be eligible for service under Government or any institution recognised by the Government or for admission to any technical or training institution recognised by the Government. It is also hoped that the universities will also co-operate by closing their doors to students of this kind.

The actual programme of Social service includes a preliminary course of training in rural camps, where a syllabus of general culture and physical training will be gone through. "After this preliminary physical and mental re-conditioning, they will have to carry out projects of manual work, including agricultural labour, and take up the work of liquidating adult illiteracy. They will work under the actual conditions in which the Indian labourer works and in accordance with well-planned programmes. In the end a certificate of having completed the course will be given."

Such is the outline of the west sociological experiment that is going to be started next year. If successful, it will have a profound effect on educational trends in India. And whatever its results, it marks a new era in Indian education.

The death of Professor Krishnaswami Ayyangar, at the ripe age of 76, on the night of November 28th

III. The late Pro- fessor Dr. S. Krishna- swami Ayyangar.

last, at Mylapore deprives the country of one of its ripest scholars whose record of research work in the field of the ancient history and culture of our land, has been unsurpassed. The Professor was entirely a self-made man. He rose to a prominent place in the staff of the Central College Banga-

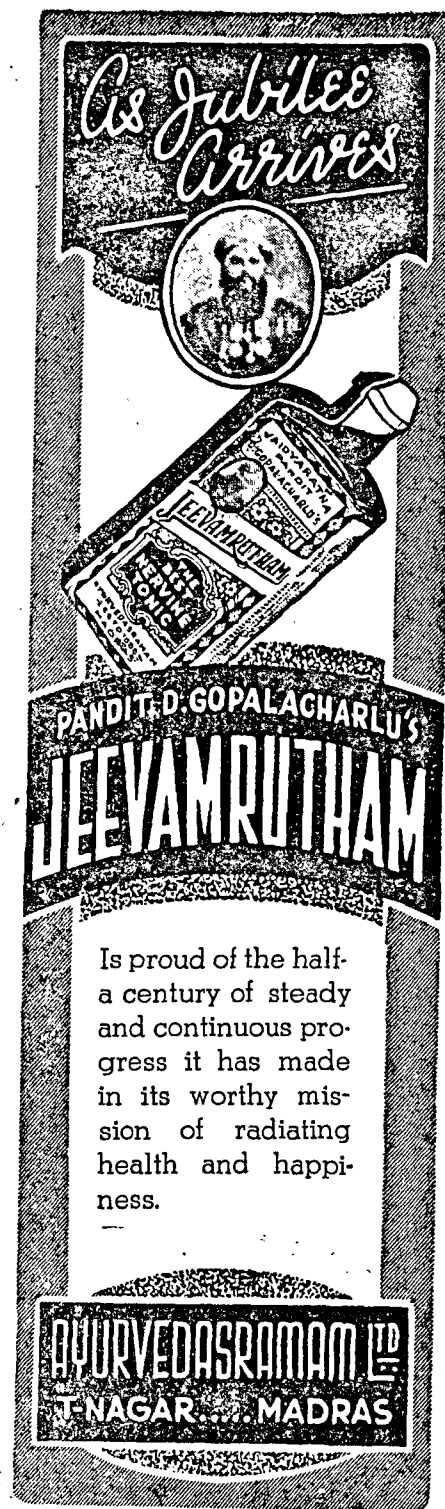
lore, where he spent a quarter of a century as student, lecturer, warden and professor and won the esteem of educationists like John Cook, J. G. Tait and C. J. Weir and of administrators like Sir K. Seshadri Ayyar and Sir M. Visvesvaraya. A Bachelor in Science and a Master in History and Economics, the Professor, very early in his teaching career, took to research; and in the last year of the last century, his work on *The History of Mysore under the Wodeyars* appeared in the then well-known quarterly, *the Madras Review*, which ranked among its contributors writers like V. Kanakasabhai Pillai and M. G. Ranade. Then came two papers on Chola ascendancy and administration which received warm encomiums from Rai Bahadur V. Venkayya, the Government Epigraphist, and Dr. E. Hultsch. A further paper on the Angustan Age of Tamil Literature, followed by a brochure on the Life and Times of Ramanuja, consolidated the reputation of Mr. Krishnaswami Ayyangar and brought him the esteem of leading men in Madras like Mr. V. Krishnaswami Ayyar, and Sir S. Subrahmanya Ayyar, and a well-deserved elevation to the Presidentship of the South Indian Association in 1908. He was one of the founders of the Mythic Society at Bangalore and bore a good share of the burden for its development and the successful growth of its Journal (the well-known Quarterly Journal of the Mythic Society) of which he was the first editor. In 1910, all his published papers were collected and edited under the captain *Ancient India*, and a few years ago, it was added to considerably with several later pieces of writing and research work, and published in two volumes by the Oriental Book Agency, Poona—a work that can stand by the side of similar works of Prof. Maitland and Bhandarkar. After a short break in his professorial career, when he was Assistant to the Inspector-General of Education in Mysore, the Professor was chosen by the authorities of the Madras University in 1914 to be the first occupant of

the Chair of Indian History and Archaeology, one of the three foundations started from the Government of India grant for the promotion of higher education by the University. This chair he continued to occupy with great distinction till his retirement by superannuation in 1929—all the time having technically a Professor of the Mysore State lent to the Madras University. He was one of the main organisers of the Third Session of the All India Oriental Conference held at Madras in December, 1924, and of the Sixth Session of the Indian Historical Records commission at Madras, held earlier in the same year. He was a full-fledged member of the I.H.R. Commission for several terms, Secretary of the Oriental conference and the President of its Mysore session in 1935, President of the Bombay Indian History Congress in 1931, and of the Lahore Session of the Indian History Congress in 1940, and the President of the Ancient History Section of the Deccan History Congress at Hyderabad in 1945. Wherever he laboured he was most useful and gave the best that was in him Academic distinctions poured on him fast.—The post of Honorary correspondent of the Archaeological Survey of India (1921); Honorary Readership in the Calcutta University (1920); the Ph.D. Degree (Honours causa) in company with *savants* like Sylvain Levi, C. V. Raman and others, at a special convocation of the Calcutta University to honour the Prince of Wales; the Silver Medal of the Institute *Historique et Heraldique de France*, the Campbell Gold Medal of the Bombay Branch of the Royal Asiatic Society (1940); Fellowship of the Royal Asiatic Society of Bengal (1931); and the degree of Doctor of Law (Honours causa) by the Mysore University in 1945—besides the titles of Rao Sahib, Rao Bahadur and Diwan Bahadur and of *Rajasevasakta* from His Highness, the Maharajah of Mysore. He delivered the Sir William Meyer Foundation lectures on Hindu Administrative Institutions in 1934, and also the Gaekwar Foundation Lectures at

Baroda in 1941. He was to have also delivered the Mahamahopadhyaya Dr. Sir Ganganatha Jha Foundation Lectures at the Allahabad University, but death cut it out from the record of his achievements.

During his fruitful tenure of office as the Madras University Professor he edited, in his thorough manner several volumes in the Madras University Historical Series, while several series of special lectures given by him year after year have been published in one form or another. His educations of Robert Sewell's *Historical Inscriptions of South India* and *Sources of Vijayanagar History* are specially valuable to the student of South Indian History. He was, for a number of years, joint Editor of *The Indian Antiquary*, along with Sir R. C. Temple and Dr. D.R. Bhandarkar; and he very courageously took into his own hands the *Journal of Indian History* started by Professor (now Sir) Shafaat Ahmad Khan and sustained its steady and continuous growth into sturdy usefulness for over twenty years. It was only last year that he handed over the Journal for its further sustenance and development, to the vigorous University of Travancore.

Dr. Krishnaswami Ayyangar, despite the serious burden of learning, that he so gracefully bore, was an agreeable figure in the social circles of Madras where he expressed his views vigorously and tellingly on all matters of current interest, social and political to friends and gave forth an abundance of arguments in support of his own views. He never allowed any demonstration of superiority either in himself or in those whom he came in contact with. To the end he preserved a disarming simplicity of manners and talk, and a manly outlook that was stoic in its patient acceptance of unavoidable situations and more than paternal in its healthy advice to all his friends, pupils and assistants. *A noble life, nobly lived*—this is the essence of the life and work of the Doyen of Indian Historians whom Death has snatched away now.



EASTERN 379.

RURALISED EDUCATION

(CONTRIBUTED)

A COUNTRY like India, where the bulk of the population is essentially rural, must aim at a system of instruction in rural service which would be of concrete use to the average villager, which would be capable of practical application and which equips him with the requisite armour for solving the problem of his daily life.

It must be of concrete use to the villager because, the villager has had by now enough ideology and theoretical speech-making. In spite of the number of political platforms he has attended, lectures heard and the number of enlightened visitors he has had to his village, in spite of the 'go back to the village' slogan and much effort at rural upliftment, he remains practically the same ignorant and helpless man of the mass, not much wiser for all the propaganda. He knows nothing more of the problems he has to meet and solve in his daily life, than he ever did before. He is no more capable of realising the numerous ways in which he is exploited nor of knowing how to escape them, than he was in those dark days of the old. He still needs the village clerk or the school-master to draw up his documents or to write petitions or letters for him. He does not know even the extent of his plots and the tax he has to pay on it. He does not know that he should claim a receipt for the tax he has paid and is often tricked into paying it twice over in the same year. He cannot approach officials without a spokesman whose obligations on him will be very real and often exacting, nor does he know how to represent things to the official or the method of seeking and securing the redress of his grievances. He is still at the mercy of the lawyers in his litigations as he is the victim of the merchant in his deals as he knows nothing of the market, the laws of prices or of supply and demand. He does not even possess the awareness and is often cheated by the sourcerer or robbed by the treasure-trove-discovering adventurer. He can by no means choose the helpful from the self-

centred representative in the elections nor can he resist the persuasions of and inducements offered by the touts. He owes blind and mechanical allegiance to the headman or the strongman of the village and he is afraid of the priest and the ghost alike.

He knows no more of his land and its fertility or of the monsoons or crops than his great grand-father did. He has seen very little light thrown on all this by his English-educated brethren. Not having the physique and zest of his ancestors, he realizes little yield in lands where his forefathers realized more, whereas his needs have multiplied in geometrical proportion to those of the old time of his forefathers, and he does not know from where to meet all his wants. He has no useful other employment at his door and is not quick to take to the slow, although sure, source of earning by spinning.

He knows nothing of the flesh case he carries on him or of the laws of health or the value of food. He takes to drink, alcoholic or other, in preference to growing sturdy with milk and would also like to spend for silk. He takes a wife when his daughters take their husbands or his sons take their wives. He gives in marriage his daughters to men irrespective of compatibility of age or temperament and regardless of the wishes or the future or the happiness of the bride.

This is the common man whom we have to serve and our means and equipment must be so as to meet and mend these conditions. Let none suppose that the picture drawn here is by a drain-inspector. There are sure enough a good many villagers who rise in all matters head and shoulder above the so called reformers or 'Gram Sevaks.' But the common man, if such a term can be accepted, is a real man and the picture drawn of him here is neither unreal nor exaggerated. It is drawn with the deliberate and the only object of giving definite bend for the system of education which is necessary to devise for the

purpose. Education must be ruralised and particularised to meet these conditions. It must work with the definite aim of transforming the common man here depicted and to bestow on him the knowledge, strength and the armour necessary for fighting his handicaps. The student of rural services, 'The Samagra Gram Sevak' must know all this and must keep all this before his mind's eye always to achieve good results in his service. It is only when he views the villager against this background that he can succeed in working a change in it for the better.

The first thing for the Sevak to do would be to rouse the dormant reasoning capacity in the villager and to train him to be alert. When once his thinking powers are provoked, half the task of the Sevak will have been over, because, with an undertaking, comprehending reasoning, and verifying mind, further work will become quite easy.

(2) Having aroused his mind he will have to be helped to a knowledge of Physiology to give him an elementary idea of the human organism, its working, the laws of health, common diseases, of sanitation, requirements of the body and food and food values. This should include conception, maternity and child-rearing.

(3) A knowledge of the land, soil, climate, monsoons crops, and their nature, pests and their treatments, sowing and harvesting, comparative values of crop and in relation to the markets, laws of supply and demand, co-operative farming, agricultural by-occupations, village industries, and co-operative societies, of the manufacture and manufactured complements of his agricultural products, the places and kinds of such manufactured, transportation and bank services etc.

(4) A knowledge of the land revenue, the Revenue Department, and provisions referring to agriculture, land and land-improvement, animal husbandry, rural industries etc.

ment, animal husbandry, rural industries etc.

(5) A knowledge of the Agricultural Department, its constitution, its working and the ways and methods in which service of the Department could be taken.

(6) Literacy, writing letters, documents, posting, registration, money orders, telegrams, drafting petitions, elementary correspondence, rough accounting, ability to read small books and make notes.

(7) A knowledge of the constitution of India Government, Provincial Governments, and local bodies and their relations and inter-relations between them.

(8) History of the Congress with particular emphasis upon the non-violent struggle to gain the objective through orderly disciplined peaceful means to fit him for a fight in getting his grievances redressed; elections and their importance and relation to his welfare.

(9) The world; important countries and the agriculturists and methods adopted in agriculture, stressing inter-dependence of the people from the other, the value of money, precious metals, price-levels of commodities, produced or manufactured.

(10) Social work, advantages of group work and village management, the removal of untouchability, the real significance and economic origin of caste-system.

The extent of the knowledge to be imparted and the method of imparting must be limited to the understanding and assimilating capacity of the common man. Much of the visual, pictorial and statistical means must be employed in education. As the theme of this instruction is its practical application and utility, it renders itself perfectly suitable for being taught in the Basic Method. It would be a fitting Post Basic compliment to the Wardha Scheme of Education.

JUVENILE LIBRARIES*

By SRI P. KONDA REDDI, DIP. L.SO., Librarian, Sri Venkateswara College, Tirupati.
Secretary, South Indian Adult Education Association

The need for juvenile libraries:—It is needless for me to point out, the importance of inculcating the reading habit in children during the impressionable years and the habit of resorting to books and libraries. The reading habit should be cultivated during childhood and not at a later stage. Once the foundation is laid, the child will cultivate a taste for books during his educational career and become a lover of books and a true reader throughout his life. An eminent American librarian once said, "We must rear a nation of true readers. True reading, the kind of reading practised by masters of thought, is an art to be carefully and subtly fostered and the mind grows and not to be left until it is mature". The reading habit can easily be achieved only in a library, which is an organised collection of books and a children's intellectual centre, where children have access not only to good food for their body, but for their mind and spirit as well. Experience reveals that a well-organised juvenile library can help us much towards the training of the senses, the building up of character and the cultivation of taste for good literature.

It has been observed that many a student enters the portals of an institution without having cultivated the reading habit and it has been my experience for more than a decade as a librarian to notice that most of the students do not know what to read, except their text books; they feel unable to select the right type of books for their reading.

It is deplorable that the system of education is such that it creates in our students no interest outside their text books. The educational ambition of the students is only to pass the examinations by cramming the prescribed portions. When the passing of examinations becomes their ultimate aim, the love of culture is killed. Thus the cultural side of education is entirely left in the background. Culture comes largely through

good reading. So it is very desirable that the student should cultivate a taste for more general reading and for reading book on several subjects to develop breadth of view and catholicity of interest. Instead of spoon feeding, the teachers should instil and foster reading habit in their pupils. They should be encouraged in self-reliance and individuality. Unfortunately we have not yet paid any attention to this important problem of providing library facilities for our children either in the schools or in the public libraries. It is regrettable to point out, in this connection, that the library periods once introduced in the schools in the Madras Presidency have now been abolished for reasons best known only to the authorities concerned.

When juvenile libraries are so very popular in Western Countries, it is strange to find that they are still regarded as a novelty in India. We do not find them anywhere in India except in the state of Baroda. It may not be out of place here to make mention of the juvenile libraries in America and England before dealing with those in Baroda.

Juvenile Libraries in the U.S.A.:—As early as 1803 America began to form special Departments for children in all the Public libraries. Now almost all the public libraries have children sections which are free to thousands of children from the elementary schools; for example in the city of Indianapolis half of the books in the public library circulated are specially intended for children and no less than 82 per cent of the children including those from elementary schools are eligible to borrow books. For the convenience of children the public library goes to the schools in the shape of a van, which it seems travels on an average of 75 miles a day with thousands of books. The latest bulletin of the American Library Association reports that 52.6 per cent of the

* Paper read before the XXI All India Educational Conference held in Madras last year.

children had used the library last year. County and Regional libraries are available to children living outside cities. There is a supervisor of school libraries to explain to children the proper manner in which these libraries are to be used. One of the important features of these juvenile libraries is that they are well stocked with right type of books and are kept open always, so that the children may use them whenever they wish to.

Juvenile Libraries in England: Juvenile libraries were started in England about the year 1855 and from 1917 there has been a rapid progress when the British Library Association passed the following resolution: "The creation in the child of intellectual interests, which is furthered by a love of books is an urgent national need; while it is the business of the school to foster the desire to know, it is the business of the library to give adequate opportunity for the satisfaction of this desire; library work with children ought to be the basis of all other library work; reading rooms should be provided in all public libraries, where children may read books in attractive surroundings with the sympathetic and tactful help of trained children librarians but such provision will be largely futile except under the conditions which experience has shown to be essential to success." As a result of this resolution several Juvenile libraries were established immediately and all the public libraries opened special reading rooms for children and established juvenile lending departments. Usually these libraries are under the charge of qualified women librarians. The books available in these libraries are adequate in number and satisfactory in quality.

Juvenile Libraries in India: When we turn our attention to India, it is a different tale to tell. No where we do find the existence of these libraries except in the progressive state of Baroda, which is the pioneer of the Library movement in our country. Since 1913 a children's library and a play room have been in existence the Central Library in Baroda, which is the second biggest library in India with a

total stock of more than 1,71,819 books. The children's section is usually in charge of a lady librarian who conducts games chiefly with the intention of making the library a place of pleasant association where the children will find themselves naturally attracted towards books. Story hours are also conducted and children encouraged to read story books at home. This juvenile library is so well arranged as to have a great appeal to young minds. The homely atmosphere of the place in particular is found specially conducive by them. Here they find every thing to their taste, with tables and chairs made specially to suit their requirements, games and picture books to provide them with recreation and wall paintings and pictures to delight their eyes. Suitable books in Gujarati and Marathi are also available. The latest report of the Central Library reveals that 48,220 children visited the children's library and play room during the course of the year. The number of working days was 270 and the average daily attendance was 163. The number of children who took books home and the number of books read by them was 532 and 20,156 respectively. Besides the Central library all the primary schools are provided with libraries for children. Wherever there is a school in a village, a library is attached to it, which is open free to the children and the public. There are at present 13 juvenile libraries in existence in the state.

Suggestions for the Organisation of Juvenile Libraries: The organization of juvenile libraries requires special attention. The Opening hours of the juvenile libraries should be convenient for the young folk. The building should be as effective in architectural character as possible. It must be well-lighted, spacious and decorated tastefully. The desks, tables and chairs and other pieces of furniture should be of such a type as to permit the children to use them with comfort. Book cases should be approximately 5 ft. in height. As regards book selection in a general way it may be asserted that the child is the best judge of its own literature. It is better to commence with a lower average of merit and

JUVENILE LIBRARIES—(Contd.)

attract children and then, by placing better books in their way, to improve their taste. Therefore useful books in the various vernaculars in simple style should be made available in the juvenile library. Journals with attractive illustrations should also be kept exhibited in the reading room. A balanced collection covering the whole field of knowledge should be the aim. The paucity of suitable juvenile literature in the various vernaculars constitutes a bewildering problem in our country. Freedom of access should be one of the important features in the administration of these libraries. Ruskin's theory that a child should be let loose in a good library to choose or reject as he wills has proved to be satisfactory in practice in the Western countries.

The classification and cataloguing of books should be simpler so that the children may not experience any difficulty in the selection of books. For the successful administration of a juvenile library on the lines proposed above, an experienced and qualified lady librarian should be appointed and if this aspect of the question is neglected, the entire machinery of administration may be severely affected. The following special qualifications are essential for the post of a librarian of a Juvenile library.

(a) Sound general education (not lower than the matriculation standard. (b) Technical knowledge of library administration (preferably Diploma in Librarianship. (c) A study of child Psychology. (d) Knowledge of the bibliography of juvenile literature. (e) Love of children and (f) An attractive personality.

Conclusion: If we are really interested in the promotion of education in this country the government and the Educational authorities should strive, not only for compulsory education, but also for the establishment of numerous libraries, particularly juvenile libraries all over the country, which should be run on the most modern lines under the expert supervision of duly qualified librarians.

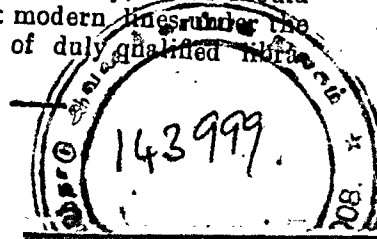


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