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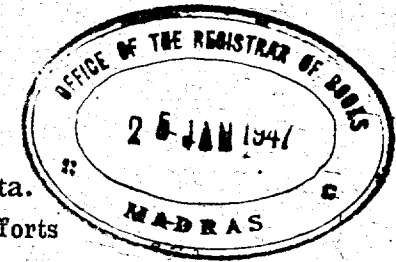
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The South Indian Teacher

NOVEMBER 1946

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उद्धरेदात्मनात्मानम्.—The Gita.
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(Vide Fort St. George Gazette, Supplement to Part I-B, Pages 2 and 3,
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THE SOUTH INDIAN TEACHER

Vol. XIX

NOVEMBER 1946

No. 11

AN EXPERIMENT IN EXAMINATIONS GIRLS' HIGH SCHOOL

ELEANOR RIVETT,

Principal, Women's Christian College, Madras.

The general practice of conducting terminal and annual examinations often defeats its own purpose, because the great strain involved causes school-girls to be so abnormal that the examinations are no real test of their ability or knowledge. It is surely contrary to the best educational procedure to permit anything that makes undue demands upon children and causes even a temporary check to physical or mental fitness.

It may be argued that if the pupils worked steadily all through the term the prospect of examinations would not involve them in an orgy of revision in all subjects at the end, with the consequent anxiety which is inevitable when so much depends upon the securing of the requisite pass-marks, and there are only two or three sets of examinations in the year upon which marks for promotion are calculated. But experience shows that most children must be helped to such an ideal.

The two points to consider then, in any reform of the examination system, are:—(1) how to ensure that the children do work steadily throughout the school-year, and (2) how to lessen the strain caused by examinations.

Some years ago I determined to eliminate all terminal and annual examinations from my school and to make the experiment of a frequent, perhaps a weekly test, not announcing the subject beforehand. The children, not knowing in which subject they were to be tested, attempted a general cramming-up of all and in a few weeks

I realised there was likely to be a strain more tremendous than ever, and the result might be as valueless as that of the less frequent and time-honoured examinations at the end of the term or the year. Finally staff and senior girls arrived at a compromise and for fifteen years the practice has been followed in my own school and in others in the Province which, seeing its success, ventured upon similar lines.

On Tuesday afternoon after school a notice is put on the board indicating in which subject there will be a test on the following Thursday morning during one or two of the regular school-periods. The girls are on their honour not to neglect the other subjects for Wednesday and Thursday's classes in order to give an unwarranted amount of time to revision in the examination subject. At the beginning of the year or the term the tests given are fairly general e.g. English or Bengali composition, a speed test in Algebra or Arithmetic, something not based on text-book or prepared work. Tests are given from Class II (i.e. the second class above the Kindergarten) to Class X (Matriculation). As the time of the official Matriculation Test approaches this latter class ceases to have the weekly examination.

This method makes heavy demands upon the teacher, whether she teaches one class most subjects, or is a specialist taking several classes in one or more subjects. But a good teacher soon discovers how to vary the type of examination she sets so that there is an



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appropriate testing of the pupils' knowledge, which yet does not always involve long written papers. For instance, a "practical" History test may call for handwork, with very little writing. A class may be invited to use paper, paint, wood, chalk, card-board, clay or other media to demonstrate some of the beneficent work done by Asoka for his people, or to exemplify the Moslem contribution to architecture. Girls, clever with their fingers, and artistic, can make a History or a Geography test of this kind a real criterion of knowledge gained. Such an experiment needs planning in order to allow each girl to assemble beforehand the materials she requires, and this is all good training in fore-thought and exact thinking. The exhibits produced for an examination such as these have been found, sometimes, to be excellent for demonstration purposes lower down in the school if the teachers desire so to use them!

My experience in this particular form of examination by means of weekly tests certainly has justified the practice. Girls have learnt to take them in their stride and the strain formerly involved in examinations has been reduced to a minimum. It has served as an incentive to regular preparation and revision and if, for any reason one test has been poorly attempted there is the comforting assurance that there will be others upon which to pull up one's average.

In general the scope of the lessons tested, week by week, is less than that of examinations taken at the end of a long period. It has therefore been possible to raise the percentage required for a pass. Forty per cent in each subject, with fifty per cent on the whole year's tests, constitutes a pass, and normally qualifies for promotion. Fifty-five per cent on the total gives one silver star, sixty-five per cent two silver stars, seventy per cent one gold star and seventy-five per cent two gold stars on the attractive certificates obtained in each of the Classes V to X, from which prizes have been eliminated. Certificates without stars are awarded in Classes II to IV where prizes are still given.

Since parents require something by way of report, even for Kindergarten

and Class I children, short oral tests are usual in this part of the school, once or twice a year.

Parents to whom a system of weekly tests is new have some difficulty at first in believing that the Annual Examinations, which were such an important element in their own school careers, will not take place. But they do accept the new order and often express satisfaction in the freedom from strain thus achieved. The teacher's reward thus comes when at the end of the year she has no mass of answer-papers to correct, but merely the totalling of the year's marks. (She has already dealt with the marks of the first half-year which have been added and the percentage taken for the half-yearly report). She has the satisfaction of knowing that these marks are a fairer criterion of her pupils' real comprehension and ability than could be gained by any single set of examinations or even two or three such.

(Ordinarily absence from school on an examination-day does not affect the percentage gained on the whole year's work. Absence from five examinations means a girl's place in class cannot be stated. On actual totals of marks and not percentages is based the consideration of the place in class.)

A school will be judged largely by the ability of its girls to secure passes in the Matriculation Examination. By this standard this school has held its place. It is the belief of the staff that the practice of giving weekly tests and returning corrected papers in class, soon afterwards, helps girls to set about doing this or other public examinations, in a way not possible with examinations done at long intervals.

No educational method is perfect and none can be retained without modification from time to time, lest it becomes stereotyped. My conviction is that the method of weekly tests is one which allows experimentation and change and is not only capable of realising the purpose for which examinations are designed, but does realise this purpose with no undue strain upon the scholar, of whose work faithfully and regularly kept up-to-date, it is a real test.

HENRY PESTALOZZI (1746—1826)

DR. KATE SILBER,

University of Edinburgh.

This year Switzerland is celebrating the two hundredth birthday of one of her most famous sons, Henry Pestalozzi. This makes us recall that Pestalozzi was not only a great reformer in times past; his message still holds in our day, in every country, for it is his ardent endeavour and untiring devotion to his 'dream' of educating the people, especially the poor, more than his actual achievement in the theory and practice of education, which make his ideas so impressive and his personality so inspiring.

Pestalozzi grew up a true son of his native town, Zurich. He belonged to a circle of young men who called themselves Patriots and who tried to improve civic life (though respectable enough) through their example of stoicism and 'virtue', but he soon found their ideas too colourless and exchanged them for Rousseau's call, "Back to Nature". He did not even finish his university training, but waived a professional career as a minister or a lawyer and took up agriculture. His attempts, however, to cultivate madder on the *Neuhof* was a complete failure; his enthusiasm and his investments were wasted and his family left penniless.

The indefatigable Pestalozzi did not take long to rise again. Since he still possessed his estate, he wanted to utilize it for a constructive purpose; so he opened a school for the children of poor farmers on the basis of home-industrial work. The aim was to teach the children how to earn their living decently and to save them from starvation and beggary—a motive which occurred again and again in the course of his life. Switzerland at that time was at the transition from agriculture to domestic industry, and Pestalozzi was deeply interested in helping the people to adapt themselves to the new requirements of life and to dealing with ready money.

The experiment could not support itself, and after a few years of super-human effort collapsed more irrevocably than the first. This time the experience broke his wife physically and spiritually; in the half century of true companionship that followed she could never take an active part in his work again, and Pestalozzi himself gave up educational experiment for the next twenty years.

Yet he did not retire. He felt that he had a mission and, because he could not put his ideas into practice, he set them down in writing. Moreover, institutional education was not his aim, it was only a substitute when family life was destroyed.

In the *Evening Hour of a Hermit* we find Pestalozzi's theory of education outlined for the first time. Human life is embedded in the *ordre naturel*; it grows in concentric circles. The first circle is the family; from its instinctive relationship the individual grows into the second, the "personal sphere" (work, profession), and into the third, State and country. The inner circles represent the psychological instincts which rule human behaviour, and the centre is God, the "Divine in me". Life revolves round this centre, and the purpose of education is to ensure that the organic growth remains undisturbed. If this natural development is guaranteed, inner security, balance and peace of mind are secured. These are the foundations of a healthy life in the individual and in the nation.

Pestalozzi dwelled more largely on the idea of family-education in his *Leonard and Gertrude*. It was meant to be a "novel for the people", but its characterization is too crudely black and white for it to be widely read for mere entertainment. It is still interesting for the position it confers on the woman

and the mother in education; Gertrude, "the ideal woman", through her sound sense and ready helpfulness, improves and influences not only her own family but also the affairs of a whole village—nay, a State.

Pestalozzi himself has been deeply impressed by an unusual number of faithful women who devoted themselves to his life and work. "Babeli", a "simple maid", had brought him up and laid the foundation of his love of "the people"; and "Lisbeth", another faithful servant (strange repetition!) had come to the rescue when things looked desperate on the *Neuhof*. The fact that they were only simple uneducated women made him realize what strength and generosity lay in the "lowest and poorest"; and in giving education into the hands of "Gertrude", a mason's wife, he rendered his gratitude to "the people" who had made him what he was.

The common people always remained his chief concern. His aim was "to stop the sources of misery" by educating the poor to help themselves. He was now more widely known through his writings; and when the war following the French Revolution brought destruction to the Four Cantons, he was asked to help to save the children. Enthusiastically he struggled almost alone in Stans castle to care physically and spiritually for dozens of orphans, trying to strengthen their moral powers above their intellectual achievements. Alas, the building was taken from him before he could finish his experiment and again he seemed to have failed.

At the same time, towards the end of the century, he proclaimed his "master-truth" in his greatest philosophical work, *Inquiry into the Course of Nature in the Development of the Human Race*—that man is responsible for himself! Not only do circumstances make man, man also makes circumstances. He develops from the animal state through the social to the moral state; education therefore should be education for self-education, for self-help; and, just as the moral act originates "in myself", so does the intellectual act originate "in

myself". Pestalozzi therefore devised a special teaching method which he explained in his *How Gertrude Teaches her Children* and which he put into practice in his more prosperous institutions at Burgdorf, Münchenbuchsee, and Yverdun. It was designed to help the children to progress from the elementary to the more complicated, from observation to comprehension. He believed that his elements of form, number, word, follow the "path of nature" in basing each successive step on the previous one and all of them on personal experience. He discouraged empty wordiness and tried to ensure clear conceptions.

It is amazing that it was this method which made Pestalozzi famous in the nineteenth century, although it is the part of his legacy which we have discarded altogether as mechanical and unnatural. Visitors came to see the man and the school from all over the world; but the more his enterprises flourished the more Pestalozzi felt that he had abandoned his original idea. They were institutions and he believed in family-education; they had become boarding-schools for rich children and he wanted to educate the poor; so towards the end of his life he founded an orphanage from the proceeds of the publication of his literary works, thus fulfilling his 'dream' to which he had devoted his life.

Although his fame and his schools seemed to be established, Pestalozzi's old age was by no means peaceful. Differences of opinion amongst his disciples embittered his last years, and he was unable to control his own creations. The feeling of frustration and utter disappointment which rings so often through his speeches and letters sometimes seems to overshadow his achievements. Again, however, his invincible belief in the importance of his vacation breaks through like a ray of light and we find the true immortal Pestalozzi in his *Addresses to his House* and in his autobiographical *Swan Song*. In a broad survey of contemporary life he realized the industrial changes that took place in England and in his own country, and to combat the danger of

pauperization of the industrial proletariat he called for a healthy family life, a sound working education, and the good old Swiss patriotism.

Pestalozzi the man, untidy, disorderly, unpractical, and unable to deal with the ordinary issues of life, was not at all easy to work with, and people who met him for the first time invariably were shocked, though on further acquaintance the intensity of his endeavours, the enthusiasm of his convictions, won their esteem, their friendship, and ready assistance. They in their turn tried to carry on what their master had taught them—to dedicate their lives to the service of youth.

What enabled Pestalozzi always to recover from despondency and gave him strength in the most adverse circumstances were his love and his faith. He was deeply religious in the immanent sense of religion: he believed in the

Divine in every human being, however neglected, and his untiring efforts were directed towards helping it to life. His enterprises may not have been successful and his writings difficult to read, yet there still remains in them a strong appeal for helpfulness and loving-kindness which are as important and needful to-day as ever.

His grateful county erected for her most famous citizen a tombstone whose inscription epitomizes the whole of his life and work in these words: "Henry Pestalozzi, Saviour of the Poor on the *Neuhof*, Preacher of the People in Leonard and Gertrude, in Stans Father of the Poor, in Burgdorf and Münchenbuchsee Founder of the People's School, in Yverdun Educator of Mankind. Man, Christian, Citizen. Everything for others, nothing for himself. Blessed be his name!"—*Journal of Education*.

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THE S.I.T.U. PRINTING PRESS

The question of starting a Printing Press under the Union was discussed at the Executive Board meeting held on the 2nd October 1946, and it was resolved that steps should be taken for starting one.

The Secretary as convener of the Press Committee, was authorised to take such steps as might be necessary to collect sufficient funds by way of contributions or by raising loans.

A sum of about Rs. 25,000/- will be required. It is felt by the Executive Board that this entire amount should be met by the Teachers and Teachers' Organisations. It is hoped that the response from the Guilds and Associations and Teachers will be generous and very encouraging, so that this side of the Union's activity may be started as soon as possible.

Triplicane,
1-12-1946.

T. P. SRINIVASAVARADAN,
Hony. Secretary & Convener.
S. I. T. U. PRESS COMMITTEE.

ACKNOWLEDGEMENT

We are glad to announce that the Teachers Association, Board High School, Chéyyar, N. Arcot has contributed Rs. 20 to the Fund.

DR. SIR A. RAMASWAMI MUDALIAR, K.C.S.I., K.C.I.E., D.C.L.

Dewan of Mysore, (Broadcast from Madras Centre of A. I. R. on 29-11-46.)

During the final stages of the great and devastating war through which the world has passed, the thoughts of leaders of many allied nations were concentrated on the most absorbing and human of problems—the problem of preventing such terrible catastrophies in future. An examination of existing international institutions, their scope and functions, the reasons which led to the failure of some of them to achieve the purpose for which they were designed—the maintenance of peace and good relations among nations—led to the conclusion that the machinery for the purpose of ensuring peace was not perfect or adequate. It also led to a more important conclusion that the causes that led to wars had not been properly understood or appreciated. These causes are not always what have been so far generally believed to be—the desire for territorial aggrandisement or the anxiety to establish economic ascendancy over other peoples.

The Nazi and Fascist powers had perfected a terrible technique of their own to prepare their people—normally as law abiding and peace loving as those of any other nation—to take part in the most cruel and ruthless manner in a war waged against countries some of which at least could never had been regarded as giving provocation of any kind. How was this mentality brought about amongst millions of young men and women of the German and Italian race? What can be done to prevent a recurrence either in those countries or in others of this horrible phenomenon by which an unscrupulous leader can gain ascendancy over the lives if one may say so, and even souls of vast populations by preventing their natural inclinations, and by eradicating their native sympathies? These arresting problems and the desire to establish an international organisation which would

solve them and achieve the purpose of promoting peace have resulted in the peace-loving nations bringing into existence the united Nations educational cultural and scientific organisation, the first annual meeting of which is being marked by the observance of this UNESCO week.

I referred to the technique of the Nazi and Fascist leaders in preparing masses of their population to wage in the most unscrupulous manner a thoroughly unjustified war. Hitler and Mussolini knew that fundamentally man was peace-loving. They knew that a sense of brother-hood, of fellow-feeling, prevailed among all people irrespective of distinctions based on race, religion, caste, creed or sex. And they deliberately set about to change the attitude of men and women in this regard. By clever and ceaseless propaganda, by presenting untruths and even more half-truths about other nations and peoples, by exploiting their ignorance, by stimulating their fears and apprehensions, by catering to their vanity, they were able in the course of a decade to produce a society which ceased to think along normal and healthy lines and showed all the signs of a seriously diseased body-politic a race of megalomaniacs, in a state of frenzy utterly incapable of judging right and wrong or appreciating the equities of a situation. Little children, boys and girls of tender age, were forced into a stream of intellectual training poisoned at the very source by perverted propaganda. It is little wonder that they later became the unreasoning and unreasoned human material, the cannon fodder for Hitler's ambitions.

The leaders of 44 nations who met in London last year to consider how best they could avoid a repetition of such dangerous developments in any country, naturally paid the greatest attention

to the problem of cultural education. This aspect of education—one of the most potent causes to breed war—had been noted by the allied Nations which met at San Francisco earlier in the year. The first article of that charter of the peoples of all peace loving nations therefore provides that one of the purposes of the united Nations is "to achieve international co-operation in solving international problems of economic, social, cultural or humanitarian character and in promoting and encouraging respect in human rights and for fundamental freedoms for all without distinction of race, class, language or religion. The minds of men have to be properly prepared and young men and women should be taught to live in peace with each other and with their fellow-beings across seas and territorial borders. That peace like war is indivisible, that the ultimate results of all wars have been the destruction of the aggressors themselves and that tolerance, understanding and human sympathy result in better dividends than bombs and machine-guns ought to be instilled into their young minds. And therefore we find in the preamble to the constitution of the UNESCO the significant statement "that since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed". Education of the right type and at the proper age—an education that does not result in a desire for sabre-rattling is therefore essential in all countries and for all peoples of all countries. The most dangerous state of society is that where a few at the top have all the benefits of education and vast millions below wallow in the mire of ignorance and superstition, becoming an easy prey to all the schemes of unscrupulous leadership. It is little consolation that ultimately at the hour of reckoning both the exploited masses and their top leaders sink into oblivion and nothingness.

There are other objectives also to be achieved beyond a clean, healthy, liberal education to all the people of every country. The ignorance that prevails even among the leading intellectuals of one country about those of another, of

the customs and usages of peoples of other nations, of the religions and cultures of nations different from one's own is even today great. Such ignorance of course is abysmal among the common men and women of the countries concerned. What do we in India really know of the culture of western nations, especially those of us who talk lightly of the materialistic wealth and imagine that the poor peasant in the rural parts of Great Britain, the vast open spaces of Rocky Mountains in America or the green pastures along the Danube have no care but to make wealth and no more devotion than to worship the almighty Dollar or Pound or Shilling? And even more what do the masses of western people know of the culture of India or of China, or the ways of life of the peoples of these two great countries or the sad and simple annals of the impoverished masses? It is this want of knowledge and understanding of each other that has been the most potent factor in breeding suspicion and mistrust between the peoples of different nations which have led also to wars. If it could be brought home to all people that basically citizens of all States are normally the same, have the same aptitudes, wish to live in peace, that culturally they are in fundamentals alike, if such exchange of ideas on the cultures of different race, can be free, untrammelled and universal, the possibility of exploiting or misguiding people, of playing on their sentiments, of rousing their fears and of creating suspicion and mistrust among them would vanish. It is therefore stated in the constitution of the UNESCO "that ignorance of each others ways and lives has been a common cause, throughout the history of mankind, of that suspicion and mistrust between the peoples of the world through which their differences have all too often broken into war". The objective of UNESCO is therefore to ensure that it is no longer possible to propagate, through ignorance and prejudice the doctrine of the inequality of men and races and in its place by the wide diffusion of culture to educate humanity in the ideals of justice, liberty and peace. These are indis-

*By kind permission of A. I. R.

pensible to the dignity of man and constitute a sacred duty which all the nations must fulfil in a spirit of mutual assistance and concern.

It is an organisation with such noble aims that India has joined and promised her full collaboration. The UNESCO is one of the organisations, but one of the most important, which has been built up around that great and all embracing institution, the United Nations, which despite the occasional set-backs that have been recently published is, I venture to state the only hope for future peace. It was my privilege as President of the Economic and Social Council and Chairman of the Negotiating Committee of that Council to bring about an agreement with UNESCO whereby it became a specialised agency with closely knit relationship with the Economic Council and the United Nations. I hope and pray that with the enthusiastic support of the people of every country whose most fervent wish today is to live and let live, these institutions will achieve their objectives and save the world from annihilation.

As I have said India has become a member of UNESCO and promises to be a great and powerful member—for good as I believe—of that organisation. We are gratified that one of our citizens has become the first Chairman of its Executive Committee. But it casts an additional obligation on us to fully realise and always remember what we have undertaken by our membership.

We have asserted our unequivocal belief in full and equal opportunities for education for all. We have agreed to the unrestricted pursuit of objective truth, and to the free exchange of ideas and knowledge. And lastly we have undertaken to increase the means of communication between the people of different nations and to employ these means for mutual understanding and a truer and more perfect knowledge of each others lives.

I can conceive of no more sacred undertakings than these, no more sanctified objectives than can be achieved by the faithful observance of these

undertakings. And let us remember, that these undertakings do not concern only other nations or other peoples. They are as much required for internal as for international amity. Nay, they are more acutely needed for promoting internal amity, understanding and goodwill.

To give full and equal opportunities for education for all and to pursue objective truth without restriction, may seem palpably simple aims. And mutual understanding appears to be only too well established a natural reality. And yet one has only to look round and see how little of real understanding of the lives of different people, of their religious practices, of their apparently differing cultures, there exists among vast sections of the people. May one hope that the membership of UNESCO may give a fresh impetus to that desire for mutual understanding and appreciation of the lives and ways of living and of the cultures of peoples at home and abroad. May one hope even more fervently, that the voice of unreasoning and ignorant prejudice, of racial or clannish arrogance, and most of all of ill-will, envy and hatred towards whole peoples and nations may be silenced ere long!

THE
S. I. T. U. PROTECTION FUND, LTD.
Triplicane.

NOTICE

Members are informed that it has been decided to allow a Rebate of Annas Four Per Unit for payment of premia for the whole year if made in advance.

MADRAS, }
15-12-1946 }

V. B. MURTHI,
Hony. Secretary.

U. N. E. S. C. O.

[The period between October 28 to the end of November is being celebrated among United Nations as the "UNESCO-MONTH". This article is a short resume of the origin, objectives and scope of the UNESCO, which is an offshoot of the United Nations Organisation.]

"That since war begins in the minds of men, it is in the minds of men that the defences of peace must be constructed;

"That ignorance of each other's ways and lives has been a common cause throughout the history of mankind of the suspicion and mistrust between the peoples of the world through which their differences have all too often broken into war."

These two sentences, which crystallise so many volumes written on wars—one of the most terrible heritages of mankind—head the preamble of the constitution of the U.N.E.S.C.O.—the United Nations' Educational, Scientific and Cultural Organisation. One of the youngest offsprings of the United Nations, the U.N.E.S.C.O. has a very ambitious programme—a programme which so far has been beyond controversy.

The General Conference of the organisation met recently in Paris, and a series of educational, scientific and cultural exhibitions, demonstrations and discussions were held. The delegates, visitors and the citizens of Paris listened to lectures and discussions on world problems; concerts of music, drama festivals, international exhibitions of paintings, exhibitions of technical discoveries, displays on the development of architecture since 1939 and publications and lectures on the progress of education and methods of teaching since 1939.

India, as one of the sponsoring Nations of the U.N.E.S.C.O. and the heir to a vast treasure house of knowledge and culture, was represented by Sir Sarvapalli Radhakrishnan, Rajkumari Amrit Kaur and three other delegates. A representative collection of modern Indian paintings, numbering about 50, and 20 films depicting Indian life and culture were on exhibition along with contributions of other nations.

Concurrently with the Conference, it is the hope of the U.N.E.S.C.O. that

the period from October 28 to the end of November, during which the annual sessions of the U.N.E.S.C.O. are taking place, will be known as the 'U.N.E.S.C.O.-Month' when the peoples of the world can turn their minds to the more lasting things of life—to educational, scientific and cultural matters. Every year following the current U.N.E.S.C.O.-month in Paris, similar cultural celebrations will be arranged in one of the great cities of the world—wherever the General Conference chooses to sit—and thus would serve to illustrate and register from year to year the progress in the educational, scientific and cultural fields of life in the world.

The U.N.E.S.C.O. was born just 11 months ago. It was recognised from the first when the United Nations met that the principle of organised international co-operation in cultural matters was the chief basis of peace and therefore the principle was included in the Charter of the United Nations—the first Article of which defines it as one of the purposes of the United Nations, viz., "to achieve international co-operation in solving international problems of economic, social, cultural or humanitarian character and in promoting and encouraging respect in human rights and for fundamental freedoms for all without distinction of race, class, language or religion."

MUTUAL UNDERSTANDING

The lessons of two devastating world wars, the second more terrible than the first, emphasised that Peace could only be founded on comprehension and mutual understanding. It was felt that it should be one of the duties of the United Nations to facilitate the exchange and dissemination of knowledge about national and cultural activities so that culture is made accessible to all men.

Following these general propositions, formulated at the San Francisco Conference, the British Government, in

association with the French Government, extended on behalf of the Council of Allied Ministers of Education, an invitation to all member-states of the United Nations to be represented at a Conference in London beginning November 1, 1945, for taking steps to establish a United Nations Organisation in the Educational and Cultural fields. Forty-four countries, including India, sent representatives and there were six observers from international organisations. The project for organised international co-operation in the cultural field was thus carried one step further.

The Conference, which lasted 16 days, discussed the draft constitution prepared by the Council of Allied Ministers of Education, and a draft submitted by the French Government, as well as certain other suggestions received from other Governments and from national and international bodies, and drew up a constitution establishing an Educational, Scientific and Cultural Organisation. Thus was born the U.N.E.S.C.O.—supported by all the peace-loving nations of the world, and promising to become the most comprehensive international organisation ever to be established for cultural understanding and co-operation.

Last June, a draft agreement was initiated by representatives of the Economic and Social Council and by U.N.E.S.C.O., which, when approved by the General Assembly of the United Nations, will make U. N. E. S. C. O. a specialised agency of the United Nations. Sir A. Ramaswami Mudaliar, President of the Economic and Social Council, and M. Roger Seydoux, Chairman of the Negotiating Delegation of the U.N.E.S.C.O., signed on behalf of their respective organisations.

The objects of the U.N.E.S.C.O. are summarised in the Preamble to its constitution which is as follows:

"The Governments of the States parties of this Constitution on behalf of their peoples declare;

"That since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed;

"That ignorance of each other's ways and lives has been a common cause, throughout the history of mankind, of that suspicion and mistrust between the peoples of the world through which their differences have all too often broken into war;

"That the great and terrible war which has now ended was a war made possible by the denial of the democratic principles of the dignity, equality and mutual respect of men, and by the propagation, in their place, through ignorance and prejudice, of the doctrine of the inequality of men and races; that the wide diffusion of culture and the education of humanity for justice and liberty and peace are indispensable to the dignity of man and constitute a sacred duty which all the nations must fulfil in a spirit of mutual assistance and concern;

"That a peace based exclusively upon the political and economic arrangements of governments would not be a peace which could secure the unanimous, lasting and sincere support of the peoples of the world, and that the peace must therefore be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind;

"For these reasons, the States parties to this Constitution, believing in full and equal opportunities for education for all, in the unrestricted pursuit of objective truth and in the free exchange of ideas and knowledge, are agreed and determined to develop and to increase the means of communication between their peoples and to employ these means for the purposes of mutual understanding and a truer and more perfect knowledge of each other's lives;

"In consequence whereof they do hereby create the United Nations Educational, Scientific and Culture Organisation for the purpose of advancing, through the educational and scientific and cultural relations of the peoples of the world, objectives of international peace and of the common welfare of mankind for which the United Nations Organisation was established and which its Charter proclaims".

(From Indian Information Vol. 19, No. 196, dated 15-11-46, page 316-317.)

ERRORS, DEFECTS AND DEFICIENCIES IN THE STUDY OF SCHOOL ARITHMETIC AND MENSURATION

S. BALAKRISHNA AIYAR,

Retired Vice-Principal, Teachers' College, Saidapet.

(Continued from Page 239, Vol. XIX)

G II. Addition of Fractions.

G II—1. Errors.

1. Errors w. r. to fundamentals.

(1) Adding fractions of unlike quantities.

(2) Adding like fractions of different quantities.

e.g. 5-sixteenths of one quantity and 6-sixteenths of a different unequal quantity yield 11-sixteenths.

2. Errors of Technique.

(1) Adding numerators and denominators as they stand.

$$\text{e.g. } \frac{2}{3} + \frac{5}{7} = \frac{2+5}{3+7} = \frac{7}{10}.$$

(2) Adding the numerators, but multiplying the denominators.

(3) Multiplying numerators and denominators (due to interference from multiplication).

3. Common denominators.

(1) Adding numerators without changing to common denominators, and using one of the denominators, especially the biggest of them, as the denominator of the sum.

$$\text{e.g. } \frac{3}{7} + \frac{13}{21} = \frac{3+13}{21} = \frac{16}{21}.$$

(2) Reduction to wrong common denominators.

4. Forgetting to change numerators to suit chosen common denominators before adding the numerators.

5. Omission to set down common denominators in the final answer.

$$\text{e.g. } \frac{3}{7} + \frac{7}{21} = \frac{9+7}{21} = 16.$$

6. Failure to reduce answers to correct forms.

$$\text{e.g. } 5\frac{3}{4} + 2\frac{1}{2} = 7\frac{5}{4}.$$

7. Addition of mixed numbers.

(1) Failure to add all the whole number parts.

(2) Failure to add all the fractional parts.

(3) Forgetting to carry the whole number part of the sum of the fractional parts to the sum of the whole number parts.

8. Performing wrong operations due to confusion of processes.

9. Errors.

(i) in copying down figures;

(ii) in computation (referable to insecure foundation in operations with integers).

10. Obscure and unidentifiable errors.

G II—2. Defects and Deficiencies.

1. Lack of understanding of the fundamental principles involved in the technique of addition.

2. Failure to reduce to lowest terms wherever possible (or desirable),

(i) the addends themselves before finding common denominators;

(ii) the final result.

3. Leaving answers reduced to some intermediate stage.

4. Inability to add even very simple fractions orally or mentally.

5. Inability to suggest concrete examples (diagram, denominator numbers, compound quantities), to illustrate simple addition of fractions with common denominators, and different denominators.

6. Lack of real mastery of the process, evidenced in the inability to extend the skills learnt in addition of fractions involving small numbers, to

the addition of fractions with big numerators and denominators.

G III. Subtraction of Fractions.

G III—1. Errors.

1. Errors in respect of fundamentals.

(1) Subtracting fractions of unlike quantities.

(2) Subtracting like fractions of different quantities.

e.g. Subtracting 5-sixteenth of one quantity from 7-sixteenths of a different (unequal) quantity, getting 2-sixteenths.

2. Subtracting numerators without reducing the fractions to common denominators, and using one of the denominators, especially the biggest of them, as the final denominator.

8. Errors of technique.

(1) Subtracting numerators and denominators direct.

$$\text{e.g. } \frac{7}{16} - \frac{5}{9} = \frac{7-5}{16-9} = \frac{2}{7}$$

(2) Doing the same in the reverse order.

$$\text{e.g. } \frac{5}{8} - \frac{2}{13} = \frac{5-2}{13-8} = \frac{3}{5}$$

(3) Subtracting numerators but multiplying denominators.

$$\text{e.g. } \frac{7}{16} - \frac{5}{9} = \frac{7-5}{16 \times 9} = \frac{2}{144}$$

4. Errors in reducing to common denominators.

(1) Wrong common denominators.

(2) Forgetting to change numerators to suit chosen common denominators.

5. Omission to set down the common denominator in the answer.

6. Giving denominator only as the answer when the difference of the numerators is zero.

7. Errors re-borrowing.

(1) Forgetting having borrowed.

(2) Forgetting the fractional part of the minuend after borrowing.

$$\text{e.g. } 9\frac{1}{2} - \frac{1}{2} = 8\frac{1}{2}$$

8. Subtraction of whole numbers from mixed numbers, and *vice versa*.

(1) Mixed number—whole number.

$$\text{e.g. } 6\frac{3}{4} - 3 = 4\frac{3}{4}$$

(2) Whole number—mixed number.

$$\text{e.g. } 5 - 2\frac{3}{4} = 3\frac{1}{4}$$

9. Subtracting fractional part of minuend from fractional part of subtrahend.

$$\text{e.g. } 5\frac{1}{2} - 2\frac{3}{4} = 3\frac{1}{2} = 3\frac{2}{4}$$

10. Subtracting the fractional parts forgetting about the whole number parts, and *vice versa*.

11. Performing wrong operations (especially in problem-solving) due to confusion among processes.

12. Errors.

(1) in copying down figures,

(2) in computation (due to insecure foundation in operations with integers).

13. Obscure and unclassifiable errors.

G III—2. Defects and Deficiencies.

1. Lack of proper understanding of the fundamental principles involved in the technique of subtraction.

2. Failure to reduce fractions to their lowest terms wherever possible (or desirable)—

(1) At the beginning of the work, before finding the common denominator ;

(2) In the final result.

3. Leaving answers reduced to some intermediate stage.

4. Inability to do subtraction of even very simple fractions orally or mentally.

5. Failure to generalise procedure. Pupils are unable to extend the skill acquired in the subtraction of fractions involving simple numbers, to deal with fractions with large numerators and denominators.

6. Inability to provide concrete illustrations (diagrams, denominate numbers or compound quantities) for even simple subtractions having common denominators, or different denominators.

(To be continued)

MOSUR V. SUBRAMANIA AIYAR, B.A., L.T.

(Headmaster, Board High School, Tiruvarur)

SRI V. GURUSWAMI SASTRIGAL

Towards the beginning of this century there came within the range of my early experience three headmasters of outstanding ability who won for themselves a name comparable to that which Porter and Gopala Rao had won as professors. Sri Krishnaswami Aiyar of the Town High School, Kumbakonam, S. Narayanaswami Aiyar of the Municipal High School, Mayavaram and M. V. Subramania Aiyar of the Board High School, Tiruvarur formed a contemporary trinity of whom the Tanjore District might justly be proud. If I may be permitted to go outside the District, I may add to this eminent band T. S. Sadasiva Aiyar of Ambasamudram. The qualities which made these men great educationists differ in type from those of Rao Bahadur S. Appu Sastri of Kumbakonam and S. Gopalaswami Aiyangar of Tanjore who, as proprietor-founder headmasters, rendered immense service to the cause of Secondary Education.

S. Krishnaswami Aiyar was a brilliant scholar with a passionate fondness for English literature, particularly English Poetry and was credited with such extraordinary memory that it was said he could recite the *Paradise Lost*, if it were missed in some accident. His old pupils still recall with delight his teaching of English poems into which he put music and which he literally acted before a wonder-waiting audience. Less brilliant than this veteran of Kumbakonam, S. Narayanaswami Aiyar was method, system, punctuality and regularity combined into a rigid plan. Physical labour he never minded; he would work the piccotah for a full hour and bale out water from the well for the school or home garden, which exercise he continued to do even in advanced age. Kindly pardon me, readers, if I give M. V. Subramania Aiyar preference as my beau-ideal of a headmaster.

A man of medium height with a very fair complexion, clad in snow-white robes from head to foot in true orthodox style, his face beaming with a kindly smile and radiating peace and serenity all round, ever sweet of temper with a kind word to all and harsh word to none my headmaster (I have been headmaster myself for over quarter of a century) had a striking personality, looking every inch a saintly person, whom but to see was to revere and worship. So deep was the love and regard in which he was held by all that even long after his retirement, up to his very death, his pupils, colleagues and friends kept up regular correspondence with him.

M. V. Subramania Aiyar and Rao Bahadur A. C. Pranatharthihara Aiyar started life as Colleagues of equal status in Government Service in Malabar. When a vacancy arose in the Government High School, Tiruvarur, Mr. Subramania Aiyar was posted to Tiruvarur and though the School was later on transferred to the Taluk Board, Negapatam, M. V. S. was retained in Local Fund Service till he retired with a pension of Rs. 75, his pay at the time being only Rs. 150. The Rao Bahadur was more lucky. He continued in Government Service, had rapid promotions and rose to be Inspector of Schools in the I. E. S. grade with a Salary of Rs. 700 and retired on a liberal pension. It is quite natural and reasonable for teachers in local board and aided schools to demand and agitate for equality of pay and prospects on lines similar to those for teachers in Government Services.

M. V. S. was not only a capable administrator but a great, efficient, and impressive teacher. A headmaster in those days had, in addition to his work as the head of the institution, a good deal of actual teaching to do like the assistant masters and M. V. S. took his full share, which embraced not merely

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English but also Science, History and Geography and displayed equal trained skill in the teaching of all these subjects. The present day headmaster confining himself to his office work, and in some schools, to a few periods of English teaching at the most and with but little acquaintance with the other subjects of the curriculum, cannot stand comparison with his predecessors of old whose knowledge was of an all-round character.

When the University Matriculation Examination did not require the study of prescribed textbooks, detailed or non-detailed, and in most schools English teaching degenerated into soul-killing drill in General English and Composition based on Shepherd's and Walton's Exercises, with a nominal study of a few pages of Prose and Poetry to satisfy the Inspector at his annual inspection, M. V. S. insisted upon a very careful detailed study of a decent quantity of Prose and Poetry from a good textbook (Readings in Prose and Poetry) till the end of the School year. On Saturdays for two hours, he took us through three or four pages of some good novel or biography like the Vicar of Wakefield, Irving's Life of Columbus, Macaulay's Clive or Warren Hastings, Addison's Sir Roger de Coverley, etc. An active student himself, never did he retire for the night without reading a few pages of some good author like Leslie Stephen, John Morley, etc. It is no wonder that, with a constant study of select English authors, M. V. S. developed a simple, flawless English style in speaking and writing, which in the words of Sir A. Seshia Sastri, may be described as "pure, simple, Saxon English". The Saturday English classes did we enjoy so well that, 46 years after sitting at his feet studying Irving's Columbus, I can recall vividly the wild joy and enthusiasm that animated us throughout the lesson.

Unassuming in his ways and unostentatious in his work, the headmaster was 'in simplicity sublime'. His lovable character endeared him to all—rich and poor, official and non-official, the whole

town was his friend. Mr. Somasundram Mudaliar of the Vadapathimangalam Estates, as a tribute of his regard for the headmaster, was sending him every year soon after harvest his annual family consumption of good paddy (of course paid for). All the District Munsiffs and Sub-Registrars and a few of the lawyers were intimate friends of the headmaster and the School. Having unbounded confidence in their integrity, the headmaster took advantage of their interest in the School and employed them to set and value some of the annual Examination papers. It must be said to their credit that, though not trained teachers, they justified the confidence reposed in them and discharged their work with commendable thoroughness and a full sense of respectability.

During the period I am referring to there was hardly any opportunity for headmasters and teachers in the District to establish personal contact or inter-school brotherhood. Educational Conferences, Exhibitions or sport competitions had no place then in School life. However, the three headmasters arranged a common Preliminary Examination for the selection of pupils for the Matriculation and brought about a sort of healthy emulation among their pupils. No teacher examined his own pupils. Whether this method is educationally sound or not, it achieved the object aimed at and proved a very wholesome incentive to slackers among the teachers.

The manner in which M. V. S. spent his leisure hours and retired life is an interesting study. He was never tired of telling us that a prudent teacher cannot afford to fall ill and that a teacher who takes frequent sick leave impairs the effectiveness of his teaching. He himself rarely fell ill nor took long leave. By his active and steady habits and temperate living, he uniformly maintained excellent health. Never did he miss his morning constitutional; sunrise invariably saw him a mile or two away from the town standing on the bank or bed of the river amidst peace and silence and performing

Sandhya worship. A conscientious headmaster with sincere devotion to the School and giving it most of his time and energy, he still found time for private study, developed an ardent taste for Sanskrit and otherwise prepared himself for doing some social service to his village in his retirement. Tamil was his optional language for the degree course. Late in his official career, he took up the study of Sanskrit and under the guidance of the School Sanskrit Pundit, acquired such mastery and command over the language that within a few years he was able to wield it with ease and accuracy as a vehicle of his thoughts and writing, and contribute literary articles to "Sahridaya" a Sanskrit Journal at Trichinopoly. His original poems in Sanskrit had a beauty of their own and won the praise and appreciation of Mahamahopadhyaya Professor Kuppaswami Sastrigal. His daily visits to the VI Form Sanskrit class we looked forward to with immense joy and delight.

Every medical officer in charge of the Local Fund Hospital was his personal friend. With one of them, Mr. Murugesu Mudaliar, he had lifelong friendship and from him he gained a working knowledge of compounding

common drugs and, when he settled down in his village after retirement, he utilised the knowledge in the service of the poor, kept a small home dispensary of essential drugs and treated the common ailments free of cost. He also took an abiding interest in the education of the village children, spent a portion of his time in the village school, guiding teachers and teaching the young.

In fine, it was a life of simple living and high thinking, a life nobly lived. To his pupils and all those who came into intimate contact with him, it was a model of perfection which exercised a profound and lasting influence on their daily life and activities. To those few of us who were fortunate enough to become teachers and rise to be headmasters, M. V. Subramania Aiyar was the guiding and inspiring angel.

Tiruvavur must ever cherish his memory with gratitude. It is my fervent prayer that those in charge of the Board High School, Headmasters and Assistants, ever keep before them the high ideals which marked the life and work of its foremost headmaster and regain for the School the glory that he had won for it.

(Continued from Page 284)

Teacher's Freedom

Psychological knowledge and research ask for more and more freedom and experiment in the methods of teaching. The more we know of the child-mind, its outlook, its workings and desires, its 'limitations' as they used to be considered, its immense capacities when directed to its own purposes, the more freedom teachers need in their approach to their task. To pin down an enthusiastic and progressive teacher to methods and principles he or she dislikes or disapproves would hamper the work and destroy useful initiative. We should, as a profession, be very jealous of the freedom that we have.

(Scottish Edl. J1., 18-10-46, page 581)

READY!

Report of the XXI All India Educational Conference, Madras (1945)

Edited by

Sri M. S. Sabhesan

With a Foreword by

Dr. Sir A. Lakshmanaswami Mudaliar,
Vice-Chancellor, University of Madras
and Chairman of the Reception Committee.

Price Rs. 4 (Postage Extra)

FROM OUR ASSOCIATIONS

Findlay High School Teachers' Association.

Under the auspices of this Association the 16th South Indian Education Week was celebrated. Two public meetings were held, one on the 15th and the other on the 19th October 1946.

On the first day Mr. D. Ramachandra Iyer, M.A., Managing Director of the Mannargudi Bank, presided. Mr. V. Guruswamy Sastrigal, President, Tanjore District Teachers' Guild addressed the gathering on "Education—the State's First Charge." Mr. J. Amaladawson, B.A., L.T., Principal, welcomed the gathering and Mr. P. V. Srinivasan, M.A., L.T., Secretary, proposed a vote of thanks.

On the second day, under the Presidency of Mr. R. Lakshmana Iyer, M.A., B.L., District Munsiff, Mannargudi, Prof. N. R. Kedari Rao, M.A., L.T., Government College, Kumbakonam, delivered a lecture on "Educational Reconstruction."

Tirunelveli District Teachers' Guild.

Resolutions passed at the Half-yearly Conference, held at Kalidaikuruchi, on 30th November, 1946.

1. This conference places on record its deep sense of sorrow at the demise of Rt. Hon. V.S. Srinivasa Sastri, Sir. P. S. Sivaswamy Iyer, and Pandit Malavia, statesmen and educationists.

2. This conference views with great concern that the present policy of non-interference with the autonomy of managements of aided institutions, formulated by the Government in respect of salaries and allowances to teachers in these schools is highly detrimental to the tone, discipline and efficiency of instruction in these schools.

3. This conference pleads for the immediate adoption of a uniform scale of salaries to teachers of various grades as recommended in the memorandum submitted to the Salaries Revision

Cabinet Sub-Committee and recommends that it should be made a condition of recognition of all aided schools.

4. This conference recommends the adoption of uniform conditions of service, leave rules &c., and the enforcement of the same in all institutions under different managements.

5. This conference urges upon the Government to pass immediate orders compelling private managements to pay dearness allowance to teachers at Government rates with retrospective effect from April 1944 and show its contribution as a separate item in the Grant Bill as is now done in the case of Military Concessions and Fee Concessions granted under Rules 92 and 93, Grant-in-aid code.

6. This conference urges the following modifications to be introduced in contracts between teachers and managements in Secondary Schools and in the Service Register of Elementary School teachers.

(a) No teacher's service shall be terminated except with the previous approval of the Department.

(b) No teacher shall be removed from service except on the judicial enquiry and finding of Ad Hoc Arbitration Board to be appointed by the Department.

(c) No teacher shall be paid a salary less than the minimum in the scale of pay fixed up by Government for different grades.

7. This conference points out the need for the immediate revision of Grant-in-aid code on the lines recommended by the deputation of Managers of Secondary Schools at Madras so as to enable them to meet the increased cost of education and also requests the Government to raise its grant from 50% to 75% of the net deficit.

8. This conference recommends:

(a) that full fee concessions should be given for Teachers' children at all stages of education.

(b) that the normal age of retirement of teachers of all grades under all agencies shall be 60 in all Secondary schools.

(c) that the leave rules of Government Vacation Departments be made applicable to teachers in aided schools.

(d) that the managements' and Governments' contribution to the Teachers' Provident Fund should each be equal to that of the teachers' contribution and permission be granted to teachers to pay Insurance Premia from their Provident Fund Deposits.

9. This conference urges upon the Government the urgent need to abolish all communal schools as a first step to ensure communal harmony in the coming generation and provide adequate special financial help to advance the education of backward communities.

10. With a view to make the teaching profession more attractive this conference urges upon the Government the need to make the several grades of teaching profession less non-transferable by introducing necessary and adequate departmental examinations for teachers of one grade to rise to the next higher grade without being compelled to pass the University Examinations wherein such teachers have to study subjects they are not going to teach.

11. This conference resolves that District Teachers' Guild do open a Relief Fund and that all affiliated associations be requested to contribute to it liberally so that a decent and substantial amount may be sent within a fortnight for the Bengal and Bihar Relief Funds.

12. This conference while welcoming the move of the Government to introduce compulsory basic education in the province, urges on them to take immediate measures to introduce the same in all the villages in the 25 firkas where the village self-sufficiency scheme is to

be implemented, for it is firmly of opinion that education is the basis for all constructive endeavour and for social improvement.

13. This conference expresses its disapproval of the views of the Education Minister in the matter of the reduction of the working days in the Elementary Schools to 200 in a year and reiterates its demand for the reduction on purely educational grounds.

14. This conference resolves to request the Government to pay a duty allowance of Rs. 10 to the Headmasters of Higher Elementary Schools in view of the enormous and responsible work they are doing.

15. This conference requests that the G.O. No. 1280 of 39 relating to teachers and elections and the G.O. Nos. 416, 417 and 418 of 1939 regarding Teachers' Associations shall be cancelled.

16. This conference brings to the notice of the Government that the G.O. No. 1495 of 31-7-46, stopping efficiency increments to schools that levy fees affects some of the efficient institutions and leads to cuts being imposed in the teachers' salaries. Therefore, this conference requests the Government to keep the G.O. in abeyance till sufficient increased salaries are granted or grant a fair increment to really efficient schools.

17. This conference is of the view that the recommendations of the Madras Sub-Committee that the Government may step in when other agencies fail will not prove adequate for furthering the progress of education and that the Government should take the management of all such institutions from the beginning.

18. This conference recommends to the Secondary Education Board to increase the remuneration and allowances to all examiners in the S.S.L.C. and E.S.L.C. Public Examinations by 50%.

GLEANINGS

Education work being undone

On the occasion of the Silver Jubilee Celebration of the Jamia Millia on the 17th November 1946. Dr. Zakir Hussain spoke as follows on communal unity:

"To the political leaders who were seated on the dais,

"In the firmament of our political life you shine like stars. You live in the hearts of not thousands but millions. May I take advantage of your presence here today to say with great pain and suffering of heart a few words on behalf of those who are working for the cause of education? Considering the flames of mutual hatred that envelop this country today our attempt to adorn the cultural life of this land seems to be foolish and futile. These flames are destroying human dignity and civilisation. How can we at the same time hope to create balanced personalities? How can we hope to nurture human values which have sunk lower than the level of animals and wild beasts? How can we save men's honour in a world of brutes? In heaven's name I beg you to get closer together and extinguish these flames. The choice before us is the choice between a civilized human existence and the way of the brute and the beast."

Education of the handicapped

Prithi Kumarappa Shalizi writes in the *Illustrated Weekly of India* dated 24th November 1946 as follows: In U.S.A. the care of the handicapped has become the joint responsibility of the Federal and State Governments and private agencies, instead of being the sole responsibility of philanthropic organisations interested in the problems of the crippled and the disabled. On August 14, 1935 the Federal Government passed the Social Security Act by which Federal grants were authorised to the States for services for crippled children to be administered by the Children's Bureau of the United States Department of Labour. All crippled children in the State are located and registered. At State clinics, such children are given skilled diagnosis by medical and surgical specialists. This programme also provides skilled medical, surgical, nursing, physical therapy, and social services for children at their own homes, or in selected hospitals, convalescent homes and foster homes, at State

expense. Schools for physically handicapped children provide educational facilities for all the types of handicapped children. They are brought together in buildings specially designed to meet their needs. For instance, those children who are unable to use a staircase may reach any part of the buildings by means of a central ramp ascending from the patio. Regular junior and high school courses are given. At the school aptitudes and abilities are tested and vocational guidance is given to those who ask for it. In institutes for special training, vocational training is given for the crippled and disabled. Handicapped individuals for over 16 years, who wish to earn their own living, to live a normal life, and to regard themselves and be regarded by officers not as a separate group of society but as much a part of it and to the same extent as any one else are eligible to join the institute and benefit from its services regardless of race and creed.

All these services, both public and private, by which the United States undertakes the rehabilitation of all its orthopaedically exceptional and handicapped citizens, have become possible because it believes that every crippled child not only for its own sake but for the benefit of society as a whole, has the right to the best body modern science can help it to secure; the best mind which modern education can provide; the best training which modern educational guidance can give; the best position in life which its physical condition, perfected as best as it may be, will permit; and the best opportunity for spiritual development which its environment affords."

It is to be hoped that our National Government will also make services to the handicapped, who have been so far sadly neglected, one of the important functions of the State.—*Illustrated Weekly of India*, 24th November 1945.

Be Educators and not Slaves

Sir S. Radhakrishnan, the chief Indian delegate to the 'UNESCO' conference said at a meeting of the conference on the 25th November 1946 in Paris that the modern man is a victim of his education. He moreover said, "We

have become slaves accepting whatever our Governments ask us to accept. The world is faced with spiritual blindness and spiritual disintegration. We have to find for this distracted world an integrated view of life. It is all very well to talk about exchange of ideas and equality of opportunity. We must support this with our deeds. The way science is going to be employed depends upon the outlook in the minds of men—that is where philosophy is needed."

Discipline—A Sociological Principle

Discipline is, perhaps, the least well understood of these educational aims. It is more than social order. We cannot identify it with mere obedience to a set of arbitrary rules or customs. Used either in an intellectual or a moral context it implies a condition of internal harmony among the impulses and modes of expression of a personality. Antagonisms of impulse and expression are liable to arise in the best regulated personality, and it can be shown that the overriding influences facilitating self-control are well-developed self-respect and self-confidence. It is important for our purpose to note that modern studies of personality indicate that the essential condition for an adequate degree of self-respect and self-confidence, and therefore of personal stability, is successful activity.

Successful activity arouses feelings of satisfaction, security, confidence and optimism. These feelings encourage physical and intellectual adventure and initiative, and acceptance of social responsibility. On the other hand, persistent failure arouses feelings of insecurity, frustration and humiliation. These lead to anxiety and despair, to refusal of initiative and responsibility, and to withdrawal from social participation. The human organism craves the satisfaction of success. If this is persistently denied, self-respect either does not develop or is lost. If otherwise not obtainable the satisfaction will be sought in substitute activities often of an anti-social kind, but owing to pressure of public opinion these activities, even if successful, tend to produce feelings of insecurity and anxiety. Unless this

vicious cycle is broken at some point the inevitable result is, at best, a warped bitter person, hating himself and society; at worst, a "nervous breakdown." All this is now common knowledge, demonstrated time after time from the case-books of medical and other psychologists, but curiously unheeded by many schoolmasters.

The resistance against this evidence and its educational implications is so great in some quarters that a proviso is necessary to prevent misinterpretation. It is not claimed that a pupil must always be completely successful immediately he takes up any task. What is claimed is that he shall have been successful sooner or later on sufficient occasions in the past to induce sufficient confidence in his powers to succeed again in the future if he applies himself seriously.—*From an article by A. Pincent, in the British Journal of Educational Psychology.*

The Purpose of Education

What is the purpose of education? I take it to be to furnish young people with the means of gaining as complete mastery as possible of the technique of the supreme art—the art of living; the art of living together in a great co-operative effort to develop a better world. The present condition of affairs would seem to indicate that to date our efforts have not met with conspicuous success. Why is this so?

For countless centuries education has been concerned exclusively with the mind of man. The heart of man has been left to its own devices. With ancient and modern languages, mathematics, sciences, history, we have taught students to memorize facts, to make feeble attempts to apply them, to think from cause to effect with some degree of logic; but nobody outside of the Church has made the slightest effort to attack the problems of teaching people to feel right. Yet it is a generally accepted truth among psychologists and medical men that people are governed in most of their reactions by what they feel rather than by what they think. In reality most of us are motivated by our emo-

tions and these emotions more often than not make us think what we think we think.

Again, too many of us are concerned with studying or teaching a subject for itself alone rather than for the way in which it may contribute to a mastery of the technique of the art of living. In languages we are so concerned with acquiring or having our students acquire knowledge of the grammatical structure and a facility in speaking that we forget all about language as a means of understanding how other people think or feel about this and that. In sciences we are so preoccupied with formulae and experiments that we overlook the two most important facts; what feelings about humanity have prompted many great men to give their days and nights to unremitting research and experiment; and what have their discoveries or inventions really added to the civilizing of the soul of man? In history the hours have been so exclusively devoted to the contemplation of campaigns, movements, conflicting forces in governments or between races that we have failed to take into account the feelings of the people involved, the similarity of their feelings to ours in various stages of our history, and how these feelings and experiences of other governments and other peoples could be compared with our own and show us what to do or what to avoid doing. Even in the study of English we spend on mechanical matters, on futile discussions of unimportant questions, infinite time which could be better spent on discovering what feelings led to disaster, what one-to-heroic endeavour.

Doctors and nurses are continually asking: "Why do you not do more to train the emotions of your students? If men and women had self-control, poise, serenity under stress of circumstance, half of our problems would be eliminated; half the ill that flesh is heir to would disappear."

In 'Between Tears and Laughter' the great Chinese philosopher, Lin Yu Tang, says: "Ultimately the problem of peace is the problem of general education in good manners and music", and again,

"In a mature, full-grown democracy, peace and order ultimately depend on the decency and self-respect of the individual." It would seem that the study of English, both literature and composition, could, if the emphasis be properly placed, the right values emphasized, do more than any other subject to develop that rightness of feeling, that harmony which alone can bring peace to a distracted world.

—By Alice Howard Spaulding. In American "Education."

(Page 67, *The Education Gazette of N.S.W.*, 1-2-45.)

The Crisis in Education

The educational skies are darkened these days with various birds of ill omen coming unerringly home to roost. Prominent among the unpleasant flock is that one which has been growing for a long time, until now it is one of the noisiest and most difficult to deal with. No satisfactory method of overcoming the pest has yet been devised. It is known as "teacher shortage." Education can feel that it is in the forefront of events these days. It also has its "crisis," and all because so many shrewd people have failed to recognise the best paying investment in the world—investment in competent teachers.

This crisis is wide-spread. Ernest O. Melby, Dean of the School of Education, New York University, writing in the "New York Times", touches upon many important aspects of the situation. "In a rather vague way," he says, "we have a blind faith in education, yet at the same time we are curiously unrealistic about the problems. Sometimes we think that if only we have more and more schooling for our boys and girls all will be well in our democracy. It does not occur to us to think about the quality of that schooling. In other instances we have the feeling that because an educational institution is housed in beautiful buildings, and has extensive and complicated equipment, it is therefore effective. Throughout our public thinking about education there is a failure to realize that in the

last analysis the effectiveness of all education depends upon the competence of the teacher.

"While we have been vaguely aware of the low economic position of the teaching profession, we have done very little about it, with the result that today the public finds itself in a very awkward position with regard to education. We have more things for our schools to do than ever before in our history. We want the schools to give us good citizens. We want the schools to make our people world-minded. We want the schools to give us citizens who can solve our economic problems. There is almost no quality of a human being you can think of that we do not as a public, expect the schools to develop. Yet at the very time when we need an exceptionally effective educational system we are in an unhappy and anomalous position about it. We do not get the teachers we need because the teaching profession does not appeal to the brightest and ablest young people. In fact the profession has lost its appeal to such a degree that in some areas it has been all but deserted.

"Even more disturbing than the shortage of teachers is the fact that the intellectual and personal quality of those entering the profession appears to be dropping from year to year. In at least one large university accurate data have been kept on this situation over a period of fifteen years, which indicate that, with each succeeding year, the intelligence of those entering the teaching profession is falling. The brightest young men and women are entering medicine, law, engineering, and business. Public school teaching attracts relatively few of these outstanding personalities.

"The reader will naturally ask: What is responsible for the failure of teaching to appeal to our young people? By all odds the most important factor is to be found in the low salaries paid to teachers. Ever since 1890 the economic status of teachers has been somewhere between that of unskilled and skilled labour in the United States. Recently a New York postal clerk elaborated upon the extreme difficulty he has in supporting his family on \$2400 a year.

At the same time the New York State Teachers' Association was endeavouring to establish a \$1600 minimum salary."

Increases in teachers' salaries have been "too little and too late." Young people can see no economic future in the profession. Hence our crisis. Unwise economy in the educational investment proves to be an expensive error. The public is paying for its mistakes in either poor teaching or no teaching at all.

H. M. Grant, Moncton High School.

(From the *Educational Review*, October 1946, pages 26 & 28.)

The Reorganisation of Education in Czechoslovakia

The report presented by the representative of the Czechoslovak Ministry of Education at the IX International Conference of Education in 1946, gives some idea of the chief features of the educational reform now taking place in that country. It is based on the following principles:—

- (1) All education is free, and subject to State control.
- (2) Education is divided into the following categories: (a) Pre-school institutions (nurseries for children from six weeks to three years of age; infant schools for children from three to six or seven years of age; (b) Compulsory first-grade schools for children from six or seven years to eleven; these are called primary schools (in Slovakia fundamental schools); (c) Compulsory second-grade schools for children from eleven to fifteen years of age; these are known as secondary schools; (d) Schools for handicapped children; (e) Compulsory third-grade schools for children over fifteen years of age; (f) fourth-grade schools: i.e., university institutions.
- (3) Staff and equipment expenses for every grade of school are covered by the State. Educational authorities, however, can accept third-party assistance when it is a

question of contributions towards the cost of educational equipment (gifts of land, buildings, and building materials, etc.)

- (4) The State educational administration can entrust certain schools with the work of experimental or model schools, either on a permanent or a temporary basis.
- (5) Sanitary and health inspection are obligatory in all schools.

The New Secondary Education in England.

The policy of the Ministry of Education on Secondary Education was the main subject of a speech last week by Mr. D. R. Hardman, Parliamentary Secretary to the Ministry.

Speaking at a public meeting in Leicester on behalf of Miss Ellen Wilkinson, Mr. Hardman said: "Our aim is to turn education, in the full sense of that word, from being a privilege of the few into a benefit for the many. To put into effect all the reforms in the Education Act we shall need many thousands of teachers, and we must carry out a building programme running into several hundred million pounds. But let there be no mistake; when the Act is in full operation we shall have accomplished a revolution in education in this country.

"Selection for different types of secondary education is now made according to the ability and the aptitude of the children who differ widely in capacity and interests. Some are bright, some dull and many between the two. Some have a special liking for books, some for mechanical things, some for music and painting, some for cooking and sewing. Many like all these things.

"So in our secondary education we must provide variety. We must fit the education to the child and not the child to the education.

"When these boys and girls leave school most of them will be taking jobs. These jobs will cover almost every sort of occupation. When they first enter a

secondary school few of them know what their future job will be. But when they are fourteen or fifteen most of them not only have a shrewd idea but take a particular interest in anything connected with that job. So as the secondary course progresses we must see that every boy and girl gets a chance to develop his or her special bent.

"Many of these children do not want a course which is in any sense specialised. We think they will do best in a school that provides a good all-round education which enables them to develop freely on their own lines. Such a school should give them an opportunity of sampling a variety of "subjects" and skills, and of pursuing those which interest them most.

"To do this requires a flexible curriculum, reasonably small classes, skilled teachers, up-to-date buildings, modern equipment, including radio and a cinema projector. It means looking on the traditional subjects in the curriculum not as a body of knowledge to be imparted but as an instrument to stimulate the children's interests.

"This is the approach to the modern secondary school. It has grown out of the experiments in a few senior schools. We know that it suits the majority of the children. A true secondary course can be evolved which I believe will be as great a milestone on the road of English education as was the large-scale development of grammar schools after the Act of 1902.

"Our definition of the aim of the secondary modern school is 'To provide a good all-round secondary education, not focussed primarily on the traditional subjects in the school curriculum, but developing out of the interests it will stimulate their ability to learn and will teach them to pursue quality in thought, expression and craftsmanship. It will interpret the modern world to its pupils and give them a preparation for life in the widest sense, including a full use of leisure.

(*Scottish Educational Journal*, 18.10.46, page 574.)

(Continued on page 277)

OUR BOOK-SHELF

Indian Historical Records Commission, Vol. XXII.—Published by (*the Govt. of India Press, New Delhi.*)

This is a publication of the proceedings of the Indian Historical Records Commission meeting October 1945 held at Peshawar. It contains 37 interesting papers which are either reproductions or translations of letters, proceedings, correspondence, works and inscriptions relating to different periods in Indian History, which have been brought to light by these research-minded historian authors. A list of exhibits put up at the Historical Exhibition is also included in this book. The paper used and the get up are good but the printing leaves much to be desired particularly in the first half of the volume.

C. R.

Shivaji: by C. A. KINCAID. Publishers, (*Messrs. Macmillan & Co. Ltd.*)

This reputed story teller tells in his own inimitable style the story of Shivaji in a manner that makes interesting reading. The work is a sympathetic critical appreciation of the life of Shivaji. Shivaji is portrayed to us in his true qualities—a great hero and king, and not blackened as a high way robber as is done by narrow-minded and prejudiced writers. There are some illustrative plates. It may be prescribed for library study in the V and VI forms.

C. R.

Ever Green Readers: by SPEIGHT and PROF. A. RAMA IYER. Publishers, (*Messrs. Macmillan & Co., Ltd.*) Price As. 18.

As the authors themselves say the subject matter of the lessons in these readers has an oriental setting. The vocabulary is graded and exercises at the end of each lesson form useful lessons on grammar and oral composition related to each lesson. Almost every lesson is illustrated by pictures.

C. R.

Oxford pamphlets on Indian affairs, No. 36. *Iran* by MUHAMMED IQBAL, and No. 37. *Assam* by ALBAN ALI and ERIC LAMBERT. Price 6 annas each.

These booklets attempt to give the reader brief accounts of the two countries which have sprung into prominence of late on account of their strategic position in the map of Asia. The growth of each country is traced from ancient to modern times. C. R.

The United Provinces: by C. A. PARK-HURST. (*Messrs. Macmillan & Co., Ltd.*) Price 4½ annas.

This book is one of the 'Here and There in India' series fit for non-detailed study in the third form of Indian High Schools. The printing is in bold type and pictures illustrating important buildings or industries or scenes are given in plenty. Only the most well-known facts, places and incidents are featured in the description of this part of India. C. R.

Nelson's English Readers for Indian Schools, Nos. I to V.—by C. S. MILFORD and E. M. MILFORD.—*Essco Ltd., 17, Mount Road, Madras.*

These readers are written on up-to-date methods both in respect of vocabulary building and suitability of the subject matter of the lessons to Indian Students. Each lesson is well illustrated. In the hands of enthusiastic teachers of English, these books should be very valuable indeed in imparting correct knowledge of English language to our students studying in high schools. By the time a student completes V form course, he is enabled to speak and write the language in a simple style. The exercises at the end of each lesson lay emphasis on correct pronunciation of new words, the right use of words and idioms occurring in the lesson. Special stress is laid on sentence structure. Simple poems are also included in each Reader of the series. In the IV and V Readers, there are prose renderings of the poems, just to point out the correct method.

With the use of Nelson's English Primer the pupil starts with a vocabulary of about 240 words when he begins to use the I Reader of the series.

The printing is on thick glazed paper and the binding is good. Both in point of contents and the get up, the publication leaves nothing to be desired.

Read and Remember series—(Nelson and Sons.)

These are supplementary reading books to be used by pupils in forms I to V. The pupils in the different classes will find these very interesting. At the end of each book, notes and questions are given to test comprehension. The library periods in the time-table may be utilised for study of these. The class may be divided into groups of, say 10, and four books of each of this series will do for a class provided ten copies in each are supplied to each group. The publishers have taken care to bring out six books in each of the series, obviously bearing in mind this grouping plan.

The printing and get up of the books are excellent.

1. Fun Fair. 2. Lost.—First time story books 7 & 4.

3. The Brave Princess.—Nelson's Marygold storybooks.

4. Snake Catchers.

The first two books may be used as supplementary readers in form II and Nos. 3 and 4 in form III.

C. R.

Eastern Educationist.—

The Bihar and Orissa Teachers' Journal which had appeared as a bi-monthly journal of the Bihar and Orissa Teachers' Association for about 17 years, now emerges as 'Eastern Educationist', the official organ of the Bihar Secondary School Teachers' Association. This step was made necessary by the creation of Orissa into a separate province. The journal is a bi-monthly and is to become a monthly soon after the necessary permission is received from the paper control authorities. In common with the teachers of other provinces, the Bihar teachers are struggling to organise

themselves into a strong Provincial Federation and speak out through this forum. We congratulate the editorial committee on the excellent original contributions they have been able to secure, from eminent educationists and social workers, besides making provision for reviews, news, correspondence and other features likely to be of interest to teachers and educationists. We have pleasure in recommending this journal for use of teachers, teachers' associations and reading rooms in schools and to all interested in education. We suggest that the subscription rates be printed prominently on the cover page.

Practical Everyday English for Juniors, Books I & II, by EVENLYNE WHITE. (Publishers: University Tutorial Press Ltd., Price Book I 1 sh. 3 d.; Book II 1 sh. 6 d.)

These two books when properly used in II and III forms of secondary schools during grammar and composition classes will take the pupils a great deal forward in the understanding and learning of the English language. Each lesson is dealt with in these aspects by questions to test comprehension, and by exercises on grammar and composition study.

Graded and General Knowledge and Intelligence Tests: Books 1 to 5 and Answers: by HAYWARD AND MESTON. University Tutorial Press Ltd. Price—Books 10 d. each and Answers 1 s. 9 d.

Pupils' general knowledge according to age relating to branches with which they are immediately concerned either by observation or study through books and newspapers is tested by means of questions classified under different heads. A very useful set of books is placed in the hands of teachers to frame questions on general knowledge and on intelligence. A book containing answers is published separately so that a pupil can test for himself and verify his answers.

C.R.

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EDITORIAL

Red Tape

We are glad to find that the Hon'ble the Minister for Education has not been slow in acting upon certain recommendations of the S. I. T. Union. He has set up a committee of representatives of teachers and managements to revise the form of contract between teachers and managements. He has appointed a grants committee for the purpose of advising government in regard to an equitable distribution of grants to the universities. A Board of Basic Education and another Board of Higher Education have been constituted. It is matter for some consolation that in these Boards teachers have been given representation. In the Board of Education the three Vice-Chancellors are officially represented. So also is the department of education. But the S.I.T.U. as the organisation of teachers has not been officially represented. We are however glad to note that educationists who take an active interest in our Union have been nominated to the Board. Upadhyaya Sangha Karya Praveena Rao Bahadur Sri S. K. Yegnanarayana Iyer, Rao Bahadur Dr. B. V. Narayanaswamy Naidu, Sri M. J. Sargunam, Prof. A. Rama Iyer, Miss M. Mathew, and Rev. Fr. Jerome D'Souza are all trusted leaders of the profession, and can be expected to represent the views of the Union. Still, how much will be the joy and pride of the Profession if the Union has been given the privilege to nominate its representatives or even if it be announced that these would represent the organised teaching profession in South India. Apparently, prejudices and established practices die hard and the red tape in the Secretariat is still having its day.

A few days ago, an advertisement appeared in the Fort St. George Gazette inviting applications for the posts of a District Educational Officer and of a Lecturer. The age limit for the former post was 30 while for the latter it was put at 35. The qualifications demanded for the D.E.O.'s post was 1st or 2nd class M.A. or B.A. (Hons.), or B.Sc. (Hons.) and either L.T. or B.T. Apparently, red tape is still at work. The authorities do not seem to realise the

importance of experience as a teacher or as a headmaster of a high school as qualification to their District Educational Officer. Their age limit of 30 definitely precludes any such experience.

Why this indifference?

In their memorandum No. 29431, dated 7-11-1946, the Government of Madras, Local Administration, state that in as much as the salaries committee of the cabinet was considering the general question of the revision of the scales of pay and improvement of the service conditions of Local Boards and Municipal employees, it was not proposed to grant interim relief to the servants of the Local Boards and Municipal Councils on the lines of the relief granted to the Government servants. That same Cabinet Sub-Committee is also considering the revision of the scales of salaries and improvement in the conditions of service of the non-gazetted officers of the Government and yet Government felt the need to grant them not only an interim increase in salaries but an additional bonus. Hence we are unable to appreciate the Government's reluctance to grant interim relief to the employees under Local Boards. Apparently the authorities are still bound by red tape which narrows their vision and fetter their discretion. Teachers employed in all non-Government agencies-Local-Bodies and Private Managements—have been the worst sufferers, thanks to the indifference and illiberal attitude of the Government. A Government with due regard for justice, equity and fairplay would grant to teachers in non-Government schools relief at least on the same scale, as is being granted to Government servants. Teachers are losing faith in the words of the spokesman of the Government. The prospect of relief is receding and in the meanwhile they continue to bear an ever increasing load of hardship and misery. If teachers decide to adopt trade union methods to compel Government's attention to their just grievances, then the blame will be entirely on Government composed of elected popular representatives. The starving and embittered teacher can become a great menace to the future.

Tm 21, N30 N46-17-11

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<i>Brochie & Richmond</i> : English Passages for Interpretation and Appreciation	1s. 6d.
<i>Morgan & Nicholson</i> : Selections for Silent Reading	2s. 3d.
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