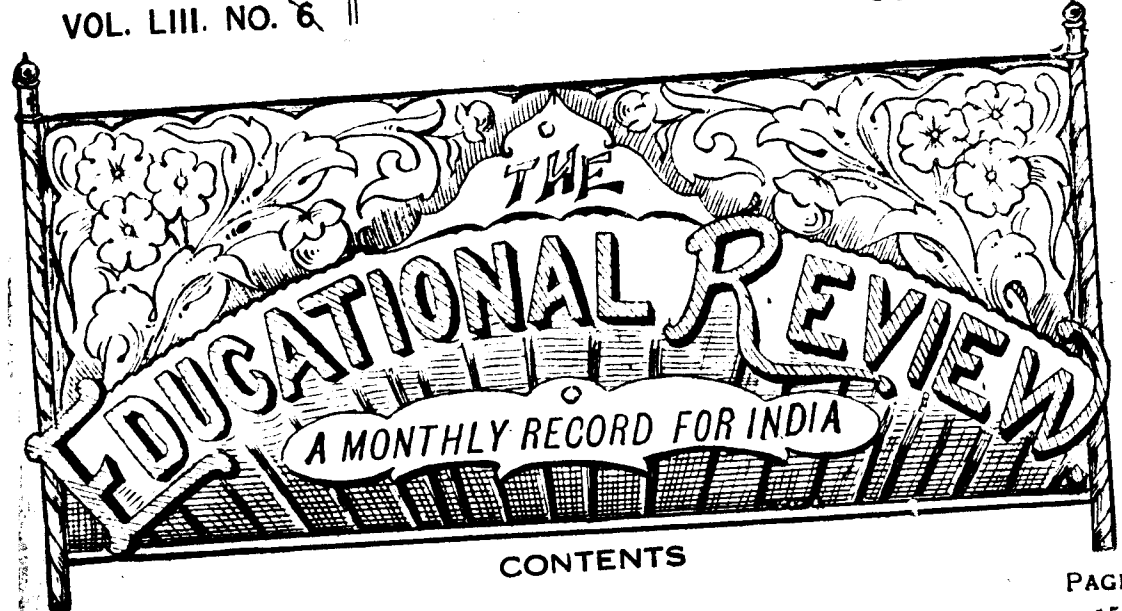


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CONTENTS

	PAGE
Australia's Projected National University. By Mr. W. P. Goolwin, Canberra	... 155
The Story of Trivikrama — A Jaina Version. By Sri M.B. Narasimha Iyengar, M. Sc., Advocate	... 157
Bangalore City ...	... 158
Karl Marx. By Sri S. S. Chari, M.A., B.T., Warangal	... 160
Building A. People's College. By W. E. Cockburn	... 162
Remove The Shackles. By M.V.S.	... 165
The Art of Popularity. By Sri Kamal Kumar Ghosh, M.A., Calcutta	... 166
Light of Spiritual Education. By Sri Narasinga Patnaik, B.A., Purushottampur, Orissa	... 167
Secondary Grade Teachers ...	... 170
The Progress of Unesco. By L. E. Sessel ...	... 173
Mental Starvation and Freedom. By Miss A. Ponnaiyya, Bangalore	... 175
Vijayanagara : Ramachandraji Temple. By Sri P. B. Ramachandra Rao, B. A., Bangalore	... 176
Corporal Punishment in Schools. By Gautama	... 177
Book Reviews. ...	... 179
Madras Government and Teachers' Strike ...	... 180
Editorial Notes. ...	...

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The Educational Review

A MONTHLY RECORD FOR INDIA

VOL. LIII

JULY 1947

No. 7

AUSTRALIA'S PROJECTED NATIONAL UNIVERSITY

BY MR. W. P. GOODWIN, *Canberra.*

A national university at Canberra, the national capital, has at least one most unusual feature, which represents a new development in the world of learning and research.

Its purpose is not to compete with the State universities which have for many years functioned in the six capital cities. They are all in sympathy with the new project. It is to be, rather, a national research institution constituted by the Parliament of the Commonwealth of Australia as part of a wider plan for national development, and for the fulfilment of obligations as the principal representative of democracy in the South Pacific region.

Thus, while the national university will function independently along lines similar to other great universities, one of its primary concerns will be not merely the problems of science and human relationships in general, but also their application to Australia, as well as the fundamental factors involved in the problems of the region of which Australia is more or less the geographic centre.

The Act constituting the university came into operation on February 7, 1947, and incorporates ideas held for years by a number of distinguished Australians. It provides for a liberal endowment from the consolidated revenue of the Commonwealth of Rs. 84,90,000 a year for the first five years, with provision for review at the end

of the period. In addition, Rs. 93,79,000 has been approved for expenditure on buildings which will be worthy of its objects. The intention is to begin construction as soon as practicable, but present indications are that shortage of materials and labour may delay this for some appreciable time. Preparations for forming the university are nevertheless proceeding.

Of the utmost importance is the fact that the Act guarantees the freedom of the university by providing for its complete self-government along lines which have been found to operate successfully in other universities, both in Australia and abroad.

It enumerates the following as the university's functions:—To encourage, and provide facilities for university education for persons who elect to avail themselves of them and are eligible to do so; and to award and confer degrees and diplomas.

The university is empowered to establish such research schools as are deemed desirable, including schools of medical research, physical sciences, social sciences and Pacific studies; also to provide specialist training, in such subjects as may be considered desirable, for members of the Public Service or the staff of any public body; as well as to provide for incorporation of the existing Canberra University College, which conducts certain courses for undergraduates.

The prescribed governing body of the university is to be a Council of 80 members.

which will have full powers to make statutes for its government and administration, and to do all that may be necessary for its functioning and management. The Council will comprise two members from the membership of the Commonwealth Senate, two from the Commonwealth House of Representatives, eight appointed by the Governor-General as persons who can further the work of the university, nine elected by the Convocation of past Council members and graduates, three to represent the professorial and teaching staff, three co-opted by the Council itself, two elected by the students, and ex-officio the Vice-Chancellor, who will be the executive officer of the university. The first Vice-Chancellor will be appointed by the Governor-General for a term of five years. Subsequent incumbents will be chosen by the Council.

The four schools of study mentioned in the Act are those which it is proposed to develop first, although the university will be free to undertake the establishment of other schools considered desirable. While primarily a post-graduate research institution, provision is also made by the incorporation of the existing university college, for undergraduate facilities at Canberra, as well as for special training for governmental purposes. For example, the college at present provides a special two-year course for the training of diplomatic cadets, before they take up duty in the Department of External Affairs.

Despite delay in beginning construction, the preliminary work of organisation and administration is proceeding. Pending formation of the Council, an Interim Council has been appointed consisting of:—The Director of the Commonwealth Office of Education, Professor R. C. Mills; the Director-General of the Department of Post War Reconstruction, Dr. H. C. Coombs; the Solicitor General, Professor K. H. Bailey; the Assistant-Secretary (Social Services), Department of the Treasury, Mr. H. J. Goodes; the Assistant-Secretary of the Department of the Interior, Mr. C. S. Daley; the former Commonwealth Solicitor-General,

Sir Robert Garrahan; the Chairman of the Council for Scientific and Industrial Research, Sir David Rivett; the former Australian Minister to the United States and to China, Sir Frederic Eggleston; the former Professor of Botany and Chairman of the Professorial Board, University of Sydney, Professor Eric Ashby, now Professor of Botany, University of Manchester; the Vice-Chancellor of the University of Melbourne, Mr. J. D. G. Medley; the Professor of Physiology, University of Melbourne, Professor R. Douglas Wright.

Attention is also being given to the vital question of securing men of outstanding ability and high standing to supervise the work of the various schools, and it is hoped ultimately to attract in particular eminent Australians overseas, who want to continue their research at an adequately equipped Australian institution. The advice of all Australians who have made their mark abroad in the fields of culture and research has been sought, including that of Sir Howard Florey, Professor of Physiology, University of Oxford, for the medical school; of Professor W. K. Hancock, Professor of Economic History, University of Oxford, and Professor Raymond Firth, University of London, for the social sciences school; and Professor Marcus Oliphant, Professor of Atomic Physics, University of Birmingham, for the physics school.

Professor Oliphant has already visited Australia at the invitation of the Australian Government. He stated that, with the necessary equipment, Australia would be capable of providing the scientists facilities for atomic research. Discussions are now proceeding for the establishment of the physics school.

Meanwhile, Professor Wright, after a tour of investigation abroad, reported that the project of the university had the support of British university and scientific authorities, who believed that it could be used to decentralise portion of British Empire research. Professor Wright also found considerable interest in those graduate

institutions in the United States which he visited.

An interesting recent development is the expected visit to Australia of the distinguished Indian philosopher, Sir Sarvapalli Radhakrishnan, Vice-Chancellor of the Hindu University of Benares and Professor of Oriental Religions and Philosophies, University of Oxford, whose advice the Interim Council is seeking.

Meanwhile, three research fellowships have been established so that some research may be begun forthwith. They are tenable for two years at Rs. 9,650 a year, plus current expenses not exceeding Rs. 3,700 a

year, for research work either in Australia or abroad. While this is a policy that will doubtless be extended, the final decision whether the university will offer its services to students free of charge, has yet to be made, although the Commonwealth Government has intimated that it hopes that circumstances will make it possible to remit fees.

The foundations have been laid for an institution that will, in the course of the years, bring great benefits to the Australian people and, at the same time, help the nation in large measure to increase its status and value in world affairs.

THE STORY OF TRIVIKRAMA—A JAINA VERSION

BY SRI M. B. NARASIMHA IYENGAR, M.Sc., Advocate, Bangalore City.

THE Jains have their own version of the Hindu myths and legends. According to them *Brahma* is only a *tirthankara*, who attained in course of time the *arhatship*, that every Jain aspires for. *Narayana* and *Siva* are minor gods. They are grouped under the twelve *adityas* and the eleven *rudras* respectively. They are not living now. They have attained the much coveted *arhatship*. The object of this article is to narrate the story of *Trivikrama* as understood by the Jains.

Bali was the minister of King *Jayavarman* of *Avanti*. His brothers were *Prahlada*, *Sukra*, and *Brihaspati*. He was not a Jain by religion. But his king, *Jayavarman*, was a devout Jain. Once *Bali* had a discussion with one *Akampana Acharya*, a Jain guru on the topic of religion and allied subjects. In that discussion he was defeated. Hence he was banished from the kingdom of *Avanti*. Then he sought refuge in *Hastinapura*, whose king then was *Padma*. He became a servant under *Padma*. He distinguished himself in a battle fought against one *Simha Varman*. Then he was appointed the minister of King *Padma*, who promised to grant him a boon. *Bali* then said that he would ask for it, when the proper time came.

In course of time *Akampana Acharya* came to *Hastinavati*. *Bali* now found an

opportunity to wreak vengeance on him. Then he requested his king that he should bemade the king of *Hastinavati* for a period of fifteen days; because he said that this was the boon that he wanted the king to grant him. *Padma* conceded and *Bali* became the ruler of *Hastinavati* for fifteen days. Then *Bali* wanted to perform a sacrifice. He went to the place where *Akampana Acharya* was. There he chose a spot where he desired to perform the sacrifice. *Akampanacharya* was doing penance in a cave and *Bali* set fire to that cave, as he apprehended danger from wild beasts living therein.

Then *Akampanacharya* was in great distress. This was resented by the *devas*. They sent *Vishnu Kumar*, the brother of *Padma*, to rescue the guru, who was in distress.

Vishnu Kumar dressed as *Vamana* came to *Bali* and asked for the gift of three paces of land. *Bali* consented against the desire of his brother, *Sukra*, and gifted away three feet of land. At once *Vishnu Kumar* assumed a very big form and measured away the whole land of *Bali* in two paces. He could not place the third pace anywhere and his leg was hanging in the air. This was resented by the *devas*, who with the help of the real king drove him out of *Hastinavati*.

KARL MARX.

By SRI S. S. CHARI, M.A., B.T., Warangal.

TRENDS in foreign policies of varied governments, reactionary movements, socially decadent elements, sustained recruitments and developing naval and military rearmament, give birth to wars. Though wars are inevitable, many a lesson from previous wars may be learnt by mankind to prevent future wars; instead, the points of defeat are eliminated for a successful war with redoubled inventions and energy. Capitalism and imperialism, besides the policy of colonisation and exploitation, cause demoralising delusions which bring about danger. Lenin chalked out a path for the struggle of the working class and the people's fight against imperialism, while Marx brought to light the formidable strength of the working class and the peoples who can prevent wars by destroying capitalism and imperialism.

While imperialistic conditions and intensified economic contradictions between productive powers and monopolised restrictions resulting in a economic crisis, bring about world wars, survival of militarism connived at unwittingly by some powers with personal motives, gave birth to Goebellism as a challenge to Christian civilization and a menace to world peace. Aggressive powers infringe upon peace-loving nations and this aggression is merely looked upon by adopting a non-intervention policy which is itself detrimental to the establishment of peace in the world. The non hindrance of aggression is an encouragement to the belligerents for powers which under the semblance of establishing peace, dictate stipulations to the weakened war-mongering nations, thus establishing their own dominance and imperialism.

While the realistic reasons for wars have not been revealed to the world, it was Karl Marx who brought to light the lessons of past wars and formulated suggestions and reasons for the wars and to prevent future wars by giving strength to the till-now

dominated classes to uproot the age-long and deep rooted devils who are ever bent upon embroiling wars for their safe-guarding and selfish interests. Karl Marx was the founder of socialism and the Labour Movement. Born at Treves in 1818, he studied in Bonn and Berlin and mastered history and philosophy. After William III's death in 1842, Karl Marx began criticising the Rhenish Provincial Diet in his paper the Rheinische Zeitung, which was finally suppressed by the Government in 1843.

Marx then went to Paris where he published social articles in a satirical form on the German philosophical idealism which brought out his expulsion from France through German influence. He then went to Brussels in 1847 and in French criticised the philosophy of poverty and published a Discourse on Free Trade. It was at this place that Karl Marx founded a German Workers' Society for agitation. To have an effective propaganda of his notions, he formed a secret Communist League which attracted members from all parts of Europe as it favoured an International Labour Movement.

Marx and Engels jointly issued a manifesto in 1848 to propound the principles of their party in the establishment of their Labour Movement. When Marx exposed in a series of articles the Prussian Police Regime, he was arrested by the Belgian Government, but the French Provision Government invited him to France. In Paris Marx carried on his revolutionary movement to aim at a republic in Germany. He went to Cologne where he attacked the sacred reign of the Prussian monarchy. He even exhorted the people for a No-tax Campaign and to meet violence with violence. Here in India to the amazement of the world our Mahatma following the glorious and traditional doctrine of Dharma, has been preaching Non-violence and Satyagraha for violence. While the aims of the two great

KARL MARX

men point to a conquest of Zulum, the paths followed by them are diametrically opposite. But Karl Marx for his seditious preaching after two prosecutions was finally acquitted.

After acquittal, he went to London and continued criticising the Prussian Government. For a time he withdrew from politics and for ten years studied intensely Political Economy in the British Museum. He contributed many articles for the New York Tribune bringing to light the conditions prevailing in Europe and Asia. At Berlin in 1859 he published the Marxian Theory. He attacked Lord Palmerston and Bonapartism. In 1867 and 1872, he published his Economic Socialist ideas and criticised Societies, Capitalism, Production, Rearmament, Exploitation, Colonial Policy, Imperialism etc.

The Labour Movement gained momentum under his pen. He established an International Labour Movement for Europe and America to favour Poland which was about to be crushed by aggressive Russia in 1864. He published a volume on Capital showing the changing ideas in the history of nations and the historical changes were pointed out to be a direct result of the struggles of the people with the feudal aristocracy and their domination. He pointed out that while the Feudal Rule of the Middle Ages promoted the common peasant, the Bourgeoisism of his days flourished in trade and industry with socialistic improvements at the hands of the Nobles and the Monarchical Governments. Karl Marx opened the eyes of the historians to write future histories on the basis of facts on eating, drinking, shelter, clothing, work and in short a socialist outlook.

Karl Marx threw light on class antagonism, struggles, exploitations, and domination over weak powers. He emphasised the urgent need for minimising arduous labour while it brings forth little enjoyment. He pointed out that oppression and domination of the large labouring classes by capitalism of a few members is highly detrimental and disastrous to the cause of their welfare and in virtue of the right of

participation of every individual in production, distribution, and administration of Social Wealth, the relation between Capital and Labour must be in perfect harmony. Capitalists and Proletarians have to come to a definite mutual understanding for a life full of joy, peace, plenty and prosperity and any hitch in their mutual relations would lead to wars or struggles or disasters as are noticeable in families where differences of opinion between husband and wife lead to estrangement, breaking off and a final catastrophe. While the capitalists take 14 hours' work from the labourers, they give quite disproportionate to the sweat of their brow. Thus Karl Marx concludes that right, justice, equities of rights and duties besides harmonious interests between the labourer and the capitalist must be finally built to enrich the nation and the country.

Karl Marx is the greatest economic thinker the world has produced, who in the two minutes' gap when he was left alone in 1883 was found to have eternally gone to sleep in his chair. While Darwin discovered the evolution of mankind, Marx discovered the human historical evolution. He envisaged for the first time that politics, science, art and religion are next to human economic uplift. He stimulated industrial revolution by overthrowing capitalism and state institutions and liberating the Proletariat. He expressed his ideas in fighting for his cause with an unrivalled passion and tenacity. His militant and satirical pamphlets to form an International Working Man's Association uprooted the existing conditions of the world. His glorious attempts gave room to his being hated and calumniated by the Prussian Government. He was, as a consequence, deported from country to country for his agitation. But today Karl Marx, in the words of Engels, is revered throughout the world, as his name stands imperishable.

Marxism is a system of Karl Marx's views of the ideological currents of the nineteenth century in relation to classical German philosophy, classical English political economy, French socialism and revolutionary

doctrines. Karl Marx has established a purely modern materialism and Scientific Socialism of the Labour Movement and his own economic doctrines. Though his materialism is incomprehensive and inconsistent, his notion of world unity materially develops philosophic and natural science. He rejected religious idealism and positivism which are reactionary to human and social welfare. While freedom, in the opinion of Marx, is an appreciation of necessity we must recognise Nature's Objective Law and transform recognised and reasonable necessity into freedom. Materialism standing in the way of the latest developments of chemistry and biology becomes mechanical. The old materialism was unhistorical and metaphysical, as it regarded human essence as abstract and

neglected the importance of revolutionary practical utility and activity.

Thus we find that Labour and progressive movements paid a heavy toll to disunity in Germany, where the working class as a mass part closely adhering to the theory of Marxism with a firm determination of mass organisation, split by reformist ideas of imperialism, had a fall as suddenly as it pushed its way in. Social Democrats and Communists differing between themselves weakened the movement to such an extent that the workers' parties and trade unions, which for twelve years claimed to be the best organised, were in the end rent with internal struggles and mutual differences, and victimised by the inhuman imperialist regime of the Nazis.

BUILDING A PEOPLE'S COLLEGE

By W. E. COOKBURN.

AMONG the social developments projected in Manchester none perhaps is more typical of the spirit of the times than the intention—it has already passed beyond the mere proposal stage—to create a thriving People's College.

The idea of residential adult education is, of course, not new—its germination owes a great deal to the Danish Folk High Schools started a century ago—but the University of Manchester and its Extra-Mural Department are imparting to it a fresh, invigorating impulse which is producing encouraging results. The one other essential condition for the success of the enterprise is that commerce and industry shall provide a corresponding stimulus by releasing their workers so that they can attend the college.

PIONEERING WORK

This project is one of the ambitious post-war stirrings which have their apotheosis in the great Manchester Re-development Plan. But since its object is to produce a wider and a keener cultural appreciation, resi-

dential adult education can be said to have its roots in social reform. It is no longer an experiment on the part of far-sighted, idealistic educationalists, but a fundamental conception of modern life.

The fact that Manchester appears to be giving a lead in this direction is not merely local pride but a subject of outside interest. It underlines a principle which is probably as important to other industrial centres as it is to Manchester—the necessity for the closest contact and co-operation between the University on the one hand and industry and commerce on the other. Here Manchester can claim to have done some admirable pioneering work. It is, for example, the first University in Britain to establish a Chair of Industrial Health.

Moreover, on repeated occasions the Chancellor (Lord Woolton) and the Vice-Chancellor (Sir John Stopford) have emphasised this aspect of the University's activities and drawn attention to developments in industrial relationships which lie not very far ahead. Undoubtedly an inti-

macy is growing up with leaders of commerce and of industry which will produce, it is hoped, golden harvests in the fields of research and social welfare.

HOLLY ROYDE COLLEGE

Such a concern as a People's College must stand or fall by the willingness of employers to co-operate. The point is perhaps insufficiently appreciated, but Manchester has made a start and the boldness of her future plans gives no hint of pessimism. At present the residential college at Holly Royde, which has been used by members of the Forces during World War II, is being gradually turned over to civilian entrants from industry and commerce.

In about a year, the University propose to open another residential college in central Cheshire which should eventually accommodate about a hundred people. This is a large manor house standing in beautiful grounds of about 30 acres, and for the first year or so, it seems probable that Holly Royde, with its accommodation for about 30 residents, will still be carried on as a town centre.

The birth of Holly Royde must be visualised against a formidable background of effort continued over a long period and brought to a head by the war. Its work is established on the basis of the old intimacy between the University and the Workers' Educational Association, whose numbers are still drawn largely from the ranks of manual workers, although the proportion of middle-class students has risen considerably.

For many years now, the Manchester University has run an annual Summer School in Wales, and according to Mr. A. D. Waller, Director of the Extra-Mural Department, it was the unqualified success of this experiment which was immediately responsible for the first attempts to establish residential adult education. In 1938, week-end courses were begun at the Lamb Guildhouse, Bowden, Cheshire, and, but for the war, this venture would undoubtedly have become established.

Substantially, the Guildhouse was moved to Holly Royde—a large house presented to the University by Mr. Frank Behrens in memory of his parents—and there, since November, 1944, it has been used as a residential college for members of the Forces. Until recently, it was fully occupied for each course. Now, however, as the needs of the Service members decline, it is passing again into the hands of those for whom it was originally intended—civilian students.

THE VANGUARD

There is not the slightest doubt that civilians are eager to resume this desirable inheritance. Those who have experienced the studious, but extremely welcoming atmosphere of the place speak of it in the highest terms. So far 10 "graduates" have taken a fortnight's course. Ten others are "booked" for future courses. A score of students, therefore, comprises the vanguard of a movement which with a little more impetus, will be steadily established.

Six firms have set a fine example by promising support and one of them—the smallest of all, which employs only 150 people—has undertaken to allow one employee to attend each successive course, without loss of pay or holidays and with all expenses paid by the firm.

"Holly Royde will be the beginning of a real link between the University and commerce and industry", said Mr. Walter. "We have to persuade commerce and industry that it is worth while. The college, when established, can only give its best services to the community, if it is supported by the active sympathy of the employers, personal managers, trade unions and departments of public authorities. There will always be plenty of people applying for admission, but the opportunity should be given to those who need it most and who will make the best use of it".

VARIED COURSES

How, I asked, was "this work of reconstruction of our social life" to be achieved? As Mr. Waller agreed, you don't teach

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anyone a great deal in a fortnight. But, as he pointed out, a residential college can and ought to have an incalculable effect in stirring up the mind and in concentrating thought on problems of the day which are most urgently in need of solution. The work set is of a combined literary and historical nature bearing directly on social, political, moral and cultural problems.

Here are some of the course titles: Entertainment on the Screen and in the Air; The Modern Outlook (here the general aim is to examine some of the more important attitudes found in the contemporary world); The Daily and Weekly Press; the Rights of Men; the Progress of Peace; the Essence of Western Civilisation; the English Educational System; the Search for International Order; What is Philosophy About? Utopia, the Romantic Viewpoint. Where there is

a demand for any particular subject it will be met.

The college itself is comfortably laid-out and equipped. There are dining and writing rooms, library and games rooms, a very large lounge to hold a hundred debaters—or dancers—pleasant bedrooms, and, generally speaking, all the refinements to be found in a well-run home.

Entrance qualifications are described simply as "good will, good sense and willingness to observe the rules of the house". Age limits? "From 18 to 80", for in adult education it is "never too late to learn". The charge is 12sh. 6d. a day but this will be reduced when, established on a permanent civilian footing, the college becomes eligible for a grant from the Ministry of Education.

REMOVE THE SHACKLES.

By M. V. S.

It is a matter of congratulation that Mr. Avinashilingam Chettiar has come back as our Minister of Education in the new Madras ministry, after resigning his place in the Prakasam ministry. He no doubt takes a real interest in all educational matters—except raising the status of the poor schoolmaster. He seems to feel that he cannot financially afford to pay the teacher a decent wage. Leaders like the Honourable Mr. Vallabhbhai Patel also speak as if they really sympathise with the lot of the poor schoolmaster, but they say that teachers, as educated people, should not organise strikes, but should always implore for mercy at the gates of the Ministers of Education, who have however no soft corner for these poor literate masses of mankind.

No doubt education has made cowards of us all. Cannot we schoolmasters earn the same wages as a worker (skilled or unskilled) in the aluminium workshops at

Rajahmundry, or cannot a literate schoolmaster be the equal of an illiterate or half literate Police constable, who is now given a more decent salary than a secondary grade trained teacher? The difficulty is that the Congress ministers seem to have consideration only for the Police and the Jails, but not for the schoolmasters who taught them the alphabet long, long ago.

Let us come to the revised scales of pay of schoolmasters and Deputy Inspectors of all grades. An elementary schoolmaster, for all the returns and statements expected of him in a year and for all the surprise visits paid to his school, does not get a a rupee a day, which is the ordinary wage of an average cooly in the field. Does the Minister expect work from this teacher for his boys or girls? A secondary grade teacher is not placed on a par with an ordinary Police constable in the city. A graduate working in a secondary grade vacancy is not given

the graduate allowance, granted in other departments. The distinction now drawn between the teachers in Government and other services, is meaningless. They do the same work and must receive the pay. The scale of the graduate does not compare favourably with graduates in other services who get their fat travelling allowances and perhaps also *mamools*. Cannot the graduate teachers expect to be placed on a par at least with the Sub-Registrars who have comparatively very little work to do? Do the Government suppose that teaching and controlling a class of forty pupils of varied temperaments for five periods a day is more easy than the work of the Commissioner of a small municipality or the work of (a fresh recruit as) the Secretary of a Cooperative Society? I request the Ministers in the cabinet to try their hands at this job, before they decide the fate of schoolmasters or remember their experiences in a school, if ever they worked temporarily as schoolmasters before they joined the Law College.

If the Congress wants to introduce compulsory education in all rural areas within the next five years, it must advise its provincial party leaders to request good, eminent educationists in their province to join the Congress and take up the work of the Education Ministers in their cabinets. Even in the best of the scales proposed for a school assistant, the teacher is not given the scale of pay of at least an Upper Grade Clerk. He has very little prospects. Even an M.A. working as a teacher for over twenty years is not taken as a Lecturer or Assistant Lecturer in a Teachers' Training College, but a fresh recruit with a second class M.A. degree is preferred to him. Perhaps they attach more weight to the class in an examination (when everyone has proclaimed that an examination is not the sole test of merit and when examinations are classified as necessary evils) than to the degree (M.A.), which the University confers upon him and his service as a teacher. Cannot the Universities abolish the third class degrees altogether rather than allow their third class M.A.'s to be treated like Indians in South

Africa? Even in the revised scale for Government servants, the M.A. has no special allowance while working in schools in the school assistants' grade. On what principle are they allowing the graduate allowance to clerks in other departments, and cannot they apply the same principle here also?

There are two grades of school assistants. The first grade starts with Rs. 160/-. Perhaps they want to thrust in some direct recruits community-war. This is the worst evil that can enter into this service. Most of the teachers will be Brahmins, as members of other communities have no desire to join this poor department and have no necessity to enter it as a last resort. In promoting them community-war or taking direct recruits to make up the percentage of each class or community, the senior teachers suffer at the fag end of their service. The increment of Rs. 5/- up to Rs. 200/- is most ridiculous, and cannot be found in any other department above a salary of Rs. 100/-. Cannot the Government give a running scale up to Rs. 200/- without this classification and take them on the M.E.S. as they please, according to the merit, seniority or community? If they work out the figures, I hope that they will find the running scale up to Rs. 200/- more economical than this classification of the grades with a minimum of Rs. 240/- for 33 1/3% of its members.

Even in taking people from one grade to another, no preference is shown to the M.A. degree. What use on earth is it, if it is not useful even in the teaching profession? In these scales, there is a scale of pay given for Deputy Inspectors of Branch Schools. What these Branch Schools are, is not quite clear to most of us. Favouritism is alleged to be already there in this Department, and with the introduction of grades and half-yearly (meaningless) confidential reports against the teachers also, they are making the position worse for these schoolmasters.

If the Government cannot make elementary education a provincial subject and take up the administration of all schools in the provinces, compulsory education can never

make any headway. These distinctions of class and creed in the department must go. The Ministers must realise that it is more economical to run their own schools than pay grants to schools where teachers are asked to sign an acquittance of Rs. 60/- while they get only Rs. 30/- a month. No posts are shown in the Schools-Assistants' grade corresponding to the Junior Deputy Inspectors' scale and it is a great handicap to those who at times wish to have a stationary life.

Till now, I have shown only the defects in the present system of salaries, without making any constructive suggestions. I realise that the Government cannot spend more liberally on education than what they are doing now on account of their enthusiasm for Prohibition, but there are ways of making both ends meet.

The first reform that must be introduced is to make the teacher a part-time worker, and not a slave or servant of the Department. With that will return to him all the glory of a Pandit. Now he cannot take up private tuition, nor can he be a partner in a business undertaking in his spare hours. As a Government servant, he is a slave to be made to do additional work as a superintendent of examinations for no fee. He is not free to write a book or sell it as he likes or publish it. He has sold his body and soul for this petty pittance, and he will have adverse confidential reports every six months, if he cannot please his superior by all means at his disposal. In Government service, two negatives do not make an affirmative. A bad confidential report from a corrupt, inefficient superior is as good as a report from an able and honest superior.

Then make the distribution of assistant or chief examinerships a systematic machine like the distribution of bonus to mill workers without any distinction of class, colour or creed. Nowadays some teachers with twenty years experience do not get assistant examinerships even twice, but youngsters who have put in lesser service of even three years are appointed chief exami-

ners. This patronage must not be in the hands of the departmental staff with its favours and prejudices.

Thirdly, the Government must make education a provincial subject. All teachers must be paid from the government treasuries and the scales must be uniform and 'running' without any scope for favours or frowns from above. Elementary schoolmasters and Deputy Inspectors and other subordinates must be given at least half the daily allowance of officers on camp, when they seem to be generally expected, though not officially to supply the superiors with milk, food etc. in their tours.

The relation between the parents and the teachers must be as free as in the days of yore. The village schoolmasters must have a right to expect some remuneration for a whole year from rich parents, as in the case of the Dasarah celebrations ("Gilakalu") in the Telugu areas. The high school teachers must be free to take up tuitions or write books or take up any departmental work they may choose to do.

The teachers' children must be educated free of cost in educational institutions. When the teachers spend their energies to educate the sons of all and sundry, cannot the Government in fairness to them take charge of their children and allow teachers to serve one another free of charge?

If the Hon'ble Minister for Education wants to improve education and the educational department without any extra cost to the Government, let him kindly consider the above suggestions, and do what he can to ameliorate the condition of the large mass of educated and poor members of the teaching profession. Let him take steps to introduce uniform Primary (in the three R's only) and Middle School Examinations (at the VIII Standard) for every district, and hand over the S. S. L. C. examination to the Universities with instructions to distribute the assistant examinerships to teachers according to strict seniority, unless otherwise disqualified (in their University areas).

Let him be pleased to abolish the yearly examinations in schools, and the abominable system of detentions, except for gross misconduct and cases of indifference and indiscipline. Let him empower the teachers and headmasters with additional power for maintaining discipline in schools, and introduce daily regular practice in drill and military rifle practices in the higher forms. Then and then only can our country hope to rank as a first rate nation among the Asian countries or the other nations of the world.

THE ART OF POPULARITY

BY SRI KAMAL KUMAR GHOSH, M.A., Calcutta.

POPULARITY is a fine art which requires cultivation, and although some people are by nature social, while others unsocial, some forward, while others feel shy in coming into contact with people, yet in every walk of life, it is popularity which counts much, and hence needs to be cultivated. Moreover in this world of pessimism, popularity is the way "to laugh and be merry" and pass life smoothly, while an unsocial character bears the brand of miseries and sorrows.

The best way of being popular is to learn the art of paraphrasing. Study the way the wind is blowing, and mould yourself accordingly. Try to agree to what your friend says, when he is in the heat of his sentiment although you feel that he is on the wrong side of the argument. Convince him, when opportunity offers itself, without being in a hurry to thrust your ideas, without caring to study the pulse; even in ordinary conversation, if the hearer is found a bit inattentive, it should be shunned.

These are the ways to be a good talker too; and good talking is also a part of being popular. Sometimes in winning popularity, one has to go to the length of flattering—but what is the harm? The instinct is wholesome and conducive after all; for the weak sentiment is touched only to accelerate familiarity.

A popular man is often found to be less given to offence and least sensitive or irritable; on the other hand, he is also not

habituated in pin-pricking others by curt talks. A bit of discomfort is to him welcome, if it breeds familiarity. One has to be an attentive listener of the trash the speaker says, without minding that one's time is wasted. To win popularity and enjoy the fruit thereof, you will have to waste at least some of your time and energy.

It is also always found, that a popular man is a straightforward man too; never at least is he a crooked man, or else his popularity will wane, when so detected. But straightforwardness is not in all cases a corollary to popularity, rather the reverse of it sometimes. I knew of a gentle lady, who was very frank, whatever she had had to say. She would speak out straight away in the face; and she was the most unpopular. So even truth is uncongenial at times, and is an impediment in the way of popularity. If you however, feel, that you must speak it out and still maintain yourself, the best course is to express yourself and go away, without facing the return explosion. But it is always desirable to "go-by" so much as possibly one can, to develop and maintain good feeling, and familiarity. "He is saying so, he is unwise, why should I also be like him?"

This is otherwise known as a good civic spirit, and in fact, cultivation of the elements of decent citizenship, is the stepping stone to the fine art of popularity. Your neighbour is in mourning; would it befit you to play gramophone, and yet to be popular? Your room-mate is reading, it is none of

your business to make noise. Once your nature is appreciated you become popular, and people would mix with you.

Moreover, one has to be rather elastic—it does not matter, if he is socially inferior to you, or holds a lower rank; after all, he is your neighbour. The golden maxim in this connection is, "Treat others as you want to be treated yourself."

If you are talking to an old man, talk to him decently and behave respectfully; indulge in sober talk. If you are travelling with a youngster, give to him all your affection; and if with equals you meet, indulge in free play of equality and with all your jovial nature, nothing short of sobriety would be congenial there. In short, and

from age-distinction, study the nature of the man and mix with him accordingly; your frivolous nature may not suit a sober man for acquaintance and vice versa. But to start with, gravity is the keystone.

Although primarily temperament is the primary factor to study in such matters, it can, in time, also be changed. You meet a fine lady; you want to make friends with her; you push yourself up to her; but all your efforts cannot break the ice. But another attempt you make at some other time, or else despatch a letter to her; and you see, you get the response alright. And this fine art of awakening the response and receiving it too with a fine receiver, goes by the name of Popularity. Time and tide are the two receiving sets.

LIGHT OF SPIRITUAL EDUCATION.

BY SRI NARASINGA PATNAIK, B.A., B.ED., Purushottampur, Orissa.

It is scriptural that education engrafted into the spirit is the substratum for ideal culture, which drops into the seekers the firmness of a saint, the logic of a philosopher and spiritual vision. But all the methods which are now in vogue, philosophically judged, fall far short of the aims and ideals of real education. The majority do not accept altruistic values, not to talk of a spiritual approach. Not that the globe is devoid of great men who think in terms of perfection; not that it is not inhabited by souls who possess rational insight, the noble heart, the prophetic eye and the spirit of sacrifice. The present day education lacks the fulness realised in ideal education, the path of the unity of mankind, and the harbinger of peace. The seeker achieves a dynamic personality, so that he can rely on rational faith, he can adjust and adapt, despite all that has been dogmatically accepted as truth in the realm of knowledge.

Egoism so much dominates life and obstructs its creative expression in right channels, his thoughts are saturated with emulation and competition. Nationalism,

cultivated for preservation of nationality, gives rise gradually to a desire to dominate and exploit. Peace conferences fail so long as race prejudice is cherished in the innermost recesses of heart. Nor can the nations having cultural affinity stand on a common platform for a long time, if the bond of unity is not purged of materialism. Although science revels in wonders that speak of immutable laws and things that have indescribable utility, it is not a fit medium to foster unity in diversity when it moves within the ambit of spiritless man. Art is too powerless for the search, so jostling are the expressions that it inspires. It helps if it is utilised for an institutional probe into the subtle reality that sweetly ushers man into the vastness of life, the transcendentalism of the absolute, metaphysically synonymous with beatitude and love.

Now, coming to education, our present day schools and colleges impart to the students secular education. The present writer does not suggest that schools and colleges should be converted into hermitages, where the seers meditate on the absolute, ascending to the sublime heights of spiritual

ecstasy. But education should instruct the students to be truthful, moral, fearless, humble and merciful.

That which does not teach them to practise right thinking and right living is not real education. It does not follow that they should not seek prosperity. Let us remember that the aspirant should first seek the kingdom of Heaven and that everything else will be added unto him, and grasp that true import of plain living and high thinking. Then only disorder subsides, chaos disappears, and peace reigns. The work of all our universities should be reorganised and

mankind should be re-educated. Then and then alone, all our splendid talk to cultivate universal brotherhood would seem meaningful. The old practice of teaching to get emoluments should be replaced by a sincere endeavour to provide the students with food for spiritual thought.

To conclude, I cannot do better than quote what Udalaka taught Swetaketu. These are the words: 'That which is the subtle essence is the root of all; in That, all that exists has its self; That is the self; That is the true; That thou art, O Swetaketu.' This is real education.

SECONDARY GRADE TEACHERS

THE following Memorandum was submitted by the Madras Provincial Secondary Grade Teachers' Union to the Hon. Mr. T.S. Avinasilingam Chettiar, Minister for Education, Government of Madras:

I. THE ROLE OF SECONDARY GRADE TEACHERS

It is admitted on all hands that secondary grade trained teachers play a very vital part in educating the youth of their country as they have to teach children from 6 to 14 years of age. Apart from the fact that they are in charge of children during their formative period, when the cultivation of good habits and development of good conduct are to be carefully attended to, theirs is a physically tiresome task, as the pupils entrusted to them are restless by nature and need constant attention.

II. THE STATUS AND SALARY OF SECONDARY GRADE TRAINED TEACHERS

It will be in the fitness of things if secondary grade trained teachers, who have to discharge such onerous duties, are energetic, active, vigilant, happy, and free from all financial worries. But their scales of pay are much below even those of menials and their living conditions are so distressing that it is too much to expect them to be a model of perfection to their pupils.

We feel, therefore, that the scales of pay fixed by the Cabinet Sub-Committee for the secondary grade trained teachers are thoroughly inadequate and incompatible with the present day living conditions. The Central Pay Commission has now recommended that Rs. 90 per month should be the bare minimum for a middle class family taking into account the cost of living at the present day. But it is a well-known fact that, even with a dearness allowance at the present rate of Rs. 18, the secondary grade teachers have been receiving monthly total emoluments much below this minimum from 1939 onwards. To point out the sad plight of secondary grade trained teachers, it need only be said that including a dearness allowance of Rs. 18, their maximum in most cases at present is below Rs. 90, the barest minimum living wage recommended for middle class families by the Central Pay Commission. Further, the dearness allowance now being granted is only one half of that recommended by the Central Pay Commission. To add to these worries of teachers, certain private managements are even to-day paying dearness allowance of Rs. 10 or even Rs. 5. In this connection, we beg to point out that the annual increment of Rs. 3 for the earlier period of service in the Cabinet Sub-Committee scale is comparatively low and what is worse, at a later stage, when the teacher has to bear

heavier family responsibilities, the rate of increment is reduced to Rs. 2.

In these circumstances, it is not surprising that while the number of S.S.L.C. candidates is increasing by leaps and bounds, the number of T.S.L.C. candidates is steadily decreasing, showing clearly that teaching is not at all attractive to young men and women of this province. It need hardly be said that to induce intelligent persons to take to teaching as a vocation, equitable scales of pay and fair rewards for merit must be granted to teachers, that their salaries must compare favourably with those of persons in other professions and that they must be granted extra allowance for the two years' professional training that they have undergone.

We, therefore, place before you the following points and request you to consider them favourably at an early date in order to remove our deep discontent, which, we are constrained to say, if allowed to grow, will lead to disastrous consequences.

III. POINTS FOR CONSIDERATION

(a) *Provincialising the service and standardising scales of pay.*

We join in the protest against the discriminating recommendations for teachers under different agencies and request that secondary grade teachers, wherever employed in the Province, should be awarded the same scales of pay. We press upon your attention the urgency for unifying the entire service and provincialising it. In the event, however, of different agencies being allowed to continue, we are firmly of the opinion that the Government should insist on the adoption of Government scales of pay as a condition of recognition and aid.

(b) *Scales of pay.* Taking all things into consideration we have come to the conclusion that any scale short of Rs. 65-5-135 cannot satisfy our needs. In other words we request you to give us a basic pay of Rs. 55 plus Rs. 10 for the professional training with an addition to the salary of Rs. 5 and Rs. 10 respectively for intermediate and graduate teachers with secondary grade training.

(c) *Dearness Allowance.* We pray that we may be awarded the above scale of pay together with a dearness allowance of Rs. 85 and a House Rent allowance of Rs. 10 for those in cities with a population of one lakh and above.

(d) *Weightage for the experienced.* Those secondary grade trained teachers who have put in a service of 20 years and more already in recognised schools are not likely to get the full benefit of the adoption of any new scale of pay. We, therefore, request that such experienced teachers be given advanced increments at the rate of one increment for every two years' service upto a maximum of 8 increments, with the provision that those who are to retire within five years from the introduction of the new scale be allowed to draw the maximum according to the revised scale.

(e) *Free Education for Teachers' Children.* We request that free education be given to teachers' children in all educational institutions in the secondary stage.

(f) We request that the rules relating to the Grant-in-Aid be amended so as to enable the Managements to meet the entire deficit.

(g) *Provision for Old Age: i. Provident Fund.* The benefits of the Provident Fund are too inadequate to support a teacher and his family after retirement. In most cases, the Provident Fund does not even help a teacher to liquidate fully the debts incurred while in service. We, therefore, suggest that the contribution of the teacher be raised from one anna in the rupee to one anna four pies, the Government and the Management each contributing an equal amount so that four annas for every rupee of the substantive pay may accrue to the credit of the teacher.

ii. *Compulsory Life Insurance.* We request the Government to institute a compulsory life insurance policy for every teacher for at least Rs. 2000.

We request that we may be permitted to use our P.F. contribution towards paying premiums. We suggest that the state can

with profit start a Life Insurance Company for teachers.

(h) *Leave.* We urge that leave rules that are applicable to the vacation department of Government be applied to teachers serving in local bodies and private agencies.

(i) *Concession for self improvement.* (1) The secondary grade trained teachers who have completed their S.S.L.C. are now labouring under a severe handicap as they cannot improve their general educational qualifications. We therefore request you to permit holders of completed S.S.L.C.'s who have served for five years and more in recognised institutions to appear for University Examinations as private candidates. (2) The concession granted to the teachers exempting them from the production of attendance certificates for University Examinations has not generally helped those that have availed themselves of it to improve their status and pay. The passing of each examination should entitle a teacher to some immediate addition to his salary. The secondary grade trained teachers who have taken university degrees may be exempted from undergoing training and allowed to appear for the B.T. Degree examination as private candidates. If, however, some kind of training is found necessary, we suggest that a special short term practical course be opened for them.

(j) *Recruitment to the Junior Inspectorate.* In the matter of recruitment to the Junior Inspectorate from among secondary grade teachers, we submit that due representation be given to teachers working in different agencies in some ratio that bears a reasonable proportion to their relative strength.

(k) *Headmastership and Superintendentship.* Wherever possible, experienced secondary grade teachers must be given opportunities of becoming headmasters of middle schools and superintendents of middle school departments of High Schools.

IV. WAYS AND MEANS

Large sums of money will be necessary, no doubt to implement all these changes, but if the Government wills, it can get over even the seemingly insurmountable difficulties. One suggestion put forth recently is to increase the rate of school fees in order to meet all our demands; but we stoutly oppose this move, for it will cause unnecessary rancour between parents and teachers. Increasing the rate of school fees, in our opinion, is indirect taxation of poor parents for the sole purpose of meeting the teachers' legitimate demands. We want the Government to pay us from its own reserve if it has any, or by some other method.

It is not for us to suggest ways and means for finding the finance necessary to meet our demands. But we often hear it said that with prohibition on hand and a deficit budget, the Government finds it difficult to concede the legitimate demands of teachers. We therefore feel its incumbent on us to submit that the welfare of society depends at least as much on the proper moulding of the minds and character of the children as upon the reform of a certain section of the adult population; and that it will be bad economy to stint the pay of that band of men and women who have chosen this calling in spite of the very adverse conditions.

In conclusion we beg to state that the patience with which we have borne our hardships has reached the breaking point. However, we have not as yet lost faith in the method of reason and persuasion for achieving our ends. It is this faith that impels us to submit this memorandum. We beseech you, Sir, to bear in mind the above-mentioned legitimate grievances of the Secondary Grade Trained Teachers when the matter comes up for discussion before the Cabinet and kindly do your best to redress them.

THE PROGRESS OF UNESCO

Contribution To World Peace and Security

By L. E. SRSSEL

THE United Nations Educational, Scientific and Cultural Organisation, of which India is a member, came formally into being in November, 1946, with the acceptance of its constitution by the requisite 20 among the 45 United Nations which had signed the final act of the London Conference 12 months earlier. (By May, 1947, 31 countries had deposited acceptances). The first General Conference of UNESCO opened in Paris on November 19, 1946. It was attended by representatives of 39 States members of the United Nations (including a strong British delegation) and by observers from 20 then non members.

The Conference had as the main item on its agenda consideration of the future programme of work of UNESCO, proposals for which had been drawn up by the Preparatory Commission which had been carrying out preliminary work during the previous year. A Programme Commission of the Conference with seven sub-commissions, using this draft as basis, prepared a complete programme indicating priorities for 1947.

The Conference also elected the 18 members of the Executive Board of UNESCO, appointed the Director-General (Dr. Julian Huxley, United Kingdom), discussed UNESCO's role in the sphere of rehabilitation and reconstruction, approved a draft agreement with the United Nations defining UNESCO's relationship as a specialised agency, and adopted a budget.

PROGRAMME FOR 1947

The first criterion in selecting projects has been their fitness to the purpose of the Organisation "to contribute to peace and security by promoting collaboration among the nations through education, science and culture." For the first year the programme is inevitably largely concerned with preliminary investigations, studies and planning, but it includes some important concrete projects. In general UNESCO will act through its member States or in collaboration with other interested bodies and will not itself carry out elaborate projects single-handed, its main functions being to stimu-

late, advise, co-ordinate and act as a clearing-house.

The programme for 1947 is planned in the following sections (corresponding to the divisions in the Secretariat): Education, Natural Sciences, Social Sciences, Philosophy and Humanistic Studies, Art and Letters, Libraries, Museums, Media of Mass Communication. In addition there are a number of general projects requiring the co-operation of all sections, four of major importance being concerned with reconstruction and rehabilitation, fundamental education, education for international understanding and the so called "Hylean Amazon" project.

In co-operation with other interested agencies and voluntary organisations, UNESCO is launching a world wide campaign to raise S. 100,000,000 (£25,000,000) in money, goods and services for educational, scientific and cultural reconstruction.

THREE PILOT PROJECTS

In the field of fundamental education, as part of its general campaign to combat illiteracy, UNESCO is to launch three "pilot projects" (experiments to serve as models) in mass education in areas of Haiti, China and British East Africa. Working in

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co-operation with the national Governments concerned, UNESCO will make preliminary surveys, send an adviser to take part in field work, and assist with suggestions and materials.

A project which has aroused considerable interest is the "Hylean Amazon" plan for the investigation and study of the natural resources, life and development of the vast and little known region of the Amazon basin (an area as big as the United States). It is proposed, with the collaboration of all the governments whose territories impinge on the area, to set up an International Scientific Commission to plan the establishment of an international research institute at Belem (Para, Brazil) for this purpose.

In the specialised sections of the programme, UNESCO's plans include organisation of a participation in a number of international conferences. The Mass Communication Section's extensive programme includes field investigations into the technical needs of war-devastated countries in press, radio, and films and a special fellowship scheme for the training of personnel from war-devastated or backward areas in technologically advanced countries.

TEACHERS' CHARTER

The Education Section has projects on adult education, the standardisation and improvement of educational statistics, a teachers' charter to improve the status of teachers, the establishment of a system of international equivalence of university degrees, and the treatment of children handicapped by war. Work on the role of art in education will be carried out in collaboration with the Arts and Letters section, which will also examine a plan for an International Theatre Institute, prepare a list of literary works recommended for translation, and survey reproduction techniques.

The main item on the Natural Sciences programme is the establishment of Field Science Co-operation Offices in China, Latin America and the Middle East. The Social Sciences section, which will keep closely in touch with the Economic and Social Council of the United Nations to avoid overlapping of activities, is beginning work on the long-term study of "tensions crucial to peace" (nationalism, population problems, and

problems involved in modern technical developments).

On many of these projects work has already begun; informal committees of experts have met to advise and plan, contact has been established with other interested bodies and joint action agreed, field investigators have been appointed and have begun their surveys. Progress in the execution of the programme will be reviewed at the second UNESCO General Conference, to be held at Mexico City in November, 1947.

WORK IN PROGRESS

It is not possible here to outline the work that each National Co-operating Body is doing. Some of the more important problems upon which action is at present being taken are:

(a) the establishment of a bureau for educational visits and exchanges (Education);

(b) the establishment of an International Theatre Institute (Arts);

(c) the establishment of a Film Information Centre which will catalogue and make internationally available the best achievements of British films (Mass Communication);

(d) the production of documentary films to help the world education programme of UNESCO, especially for primitive peoples (Mass Communication);

(e) active consideration of the technical needs of war-devastated and deficiency countries in the fields of radio, press and film (Mass Communication);

(f) active consideration of the problem of creating a European Union Catalogue of Books, a task so large that the most careful investigation of its feasibility is essential before entering upon it (Libraries).

The list is not exhaustive, but merely selective, and represents "work in progress" in the United Kingdom under UNESCO.

In addition to these tasks, UNESCO, as a specialised agency of the United Nations, must co-operate with other such agencies and with the Economic and Social Council of the United Nations. In the United Kingdom, UNESCO is already assisting in such collaboration, especially in the questions of Freedom of Information, the Bill of Human Rights and the Status of Women.

MENTAL STARVATION AND FREEDOM

By Miss A. PONNAIYYA, Bangalore.

IN this machine age, there is a tendency among the people who hold the reins to exact obedience more often in matters of detail than in the bigger vital issues. This is often due to the fact that the person in office, owing to too great a sense of duty, in his zeal and enthusiasm, takes up the slogan of the machine age, "More Production Efficiency", forgetting that these very underlings are made of flesh and blood, more often underpaid and overworked. They would, in the words of the Scripture, strain at a gnat and swallow a camel. We talk of a liberated age, yet in the modern educational institutions one feels the merciless lash of the modern slave-driver's whip, and in the rules and by-rules enacted from time to time to extract Production. But as is usual in such cases, it is the culprits who know how to throw enough dust into the eyes of such bosses, that can show a very clean pair of heels, when work has to be turned out. Their clamour for high wages by virtue of their questionable ranks and medals or communities or influence drowns every reasonable argument, while the dust that they kick up in their stampede caused by their wire-pulling agencies blurs the soundest judgement of the sanest person. Minimum work and maximum wages cannot go together; but yet they do in some cases, with the result that the diligent earnest worker, who does his work faithfully, has not the least chance to rehabilitate his mind, or renew it by feeding in fresh pastures.

Wherever such a condition exists, it shows that the person in authority has not first learnt some of the elementary principles that would make him a star leader. Psychologists give lists of qualities that are necessary for a leader, and these lists should be carefully gone through. In any successful undertaking, three factors are said to operate, which are: will, interest and perseverance. The teacher of the present day in South India is not yet

emancipated. He being a modern slave, is expected to evince these qualities that would determine the quality of his work. Oftentimes it is plain drudgery work, that he has to do.

A thinking sentient man, not being a robot machine, questions why the shirker who evades his work is so easily let off, while the one who plods on with it most valiantly, should be converted into a Cinderella. If there should be still modern drudges continuing in their drudgery with these three factors above mentioned in working condition, it is certainly not the fear or the favour of the boss that has been the decisive factor; rather it is the fear of keeping the wolf from the door and his principles, that have determined his course.

Every boss who has the interests of his institution at heart, must cease to be a mechanical-minded person, and should develop qualities not merely of the head, but well pronounced qualities of the heart. A sympathetic understanding of the problems that confront his employees are his first concern. One vital problem that has never been properly stressed is the mental starvation induced by overcrowded routine work, which could be done by the clerical staff, or the junior staff, fresh from Colleges. The tightening of the reins in the attempt to possess the body, soul and mind of the employed, and squeeze out of them, the money's worth or more, ends in a waste of valuable time and energy which could be spent more usefully. In schools and colleges, where little thought is spent over facilities for the staff, for the feeding and clothing of the mind, and where they are expected to stay the whole day, what is it but the frittering away of enormous mental power that could be diverted into creative channels? A teacher or a lecturer is expected to keep himself abreast of the times, to be well read, to be fortified mentally with all the necessary information. What purpose does it serve?

MENTAL STARVATION AND FREEDOM

173

expected to wait in the school or college just because it does not suit the convenience of the boss to convene a meeting then or that he likes to see his staff in school or college the whole day? In schools and colleges where there are no provisions made for the staff to browse at peace, there is a distinct lack of consideration. Nay, it is a modern bit of cruelty to demand that every teacher shall stay the whole day, no matter if he is underworked or overworked, no matter if he has preparation work to do for his lectures or not; no matter if he is a teacher of English having piles of composition and essay books to correct that tax his patience, strain his eyes, and demand the greatest attention with the added burden imposed upon him with vernacularisation. This shows definitely a want of sympathy with the most over-worked drudges of any institution. So long as English continues to be the first language, concession must be shown to these who are undermanned and overworked, in matters of routine work, out of common fairness. Is not the wear and tear of such a teacher who practically handles the whole school or college, greater, and the demand made-upon his mental strength, correspondingly greater in proportion to the numbers? What have the Universities and schools done to reclothe and feed these minds so that they can satisfy the need of the hundreds who come to them for mental food?

A leader or a boss is meant to communicate the greatest good to the greatest number. But to see people squirm with misery and pain at the discomfort inflicted, indicates rather a strain of sadism in any leader. An educational institution is not a place for indulging in such pleasures which give others pain. The houses of correction, the reformatories and jails are there to satisfy such instincts, if one should wish to indulge in them. A full day in a day school or college seems inhuman, and indicates a misuse of power or authority vested in the person. It seems rather cruel that a day teacher should be made to stay seven or eight hours in a school, because it is the good pleasure of the authorities concerned

to exact it. When this practice which obtains in school, is transferred to colleges, it seems to be the height of absurdity. The introduction of annual inspections in colleges of the veteran and trained, experienced hands, the allotment of the work for the term, and last but not least, the infringing on personal freedom, by imposing this restraint on the staff by demanding that they stay the full seven hours, reminds one sadly of childhood days, when detention classes during play hours, were in vogue. Is there to be no concessions shown to the man who has the most to do, and a difference made between him and the one who has a tuition of an hour or two to do for a couple of students? So long as teachers are treated like Punch and Judy at the show, and so long as this practice of the Employer leading his staff like the Bear, by the nose ring continues, where is the emancipation for the enlightened? This enlightened slavery will continue so long as the flickering lamp of knowledge is not coaxed to burn brightly, but is extinguished, by the Heads of Institutions when they impose a heavy strain on the teacher by misusing their power.

And if the principles of freedom are to be bred in the bones of the coming generation, so long as chains are forged around the feet of the teaching staff, and no freedom given them, how can these slaves help to produce a free nation? It is true that the letter killeth, while it is the spirit that has the quickening power. If a superior output is required, let us see that proper rest, convenience, and facilities are given, to see that it be forthcoming. If the best is required, let us see that the best is produced by willing, happy, service. For, no exacted bit of duty can be of the best type. And the freedom of the individual should be assured for free service of the highest type.

Besides, every educational institution that plans for a higher or better output should give such facilities to the staff, that would meet their wants and needs. Courses in all subjects could be held in a central locality by rotation during holidays, so that the educated people of the present day are not

kept quite ignorant of other branches of learning. Proper arrangements should be made to give wide publicity to all modern achievements in all departments, such as medicine, physical sciences, biology, agriculture and horticulture. Periods of history should be presented from the humanistic and cultural point of view, so that a love for reading is created in the educated laymen. The modern graduate has many a handicap. As he specialises in one branch of knowledge, he is woefully ignorant of every other. This lopsided learning results in lopsided and ill balanced views, which should be corrected. Such a teacher can be only compared to a wick of a lamp that refuses to burn fully, but which only flares up at a corner. If education is the means of disseminating light, attempts should be made to complement all such imperfect knowledge so that it sheds not a feeble and uncertain light, but a steady bright light to serve humanity. Our teachers should be the burning lamps, proverbial for their 'intensity of illumination.' Means and ways should be devised to widen the interests of the teachers, so that their lives are not drab, colourless, and dull, but become colourful, meaningful and bright. Let our teachers be properly educated and their multisided interests developed so that the finished products turned out of our schools and colleges are what we need not be ashamed of. Let the teachers in turn think of each one of the charges under their care as a sentient being with a number of God-given undeveloped faculties, which should be given scope to unfold themselves in their own interests and the interests of our community. The appalling ignorance of the educated lay-man in the strides made by modern medicine is one of the most deplorable facts. Schools and colleges have so failed to correlate the dry facts, with the achievements and progress in all branches of knowledge that even the natural curiosity found in a child is inhibited, stifled, and finally stamped out.

Naturally, the products of our schools and colleges compare most unfavourably with those obtained abroad. Our children are by no means inferior to the children elsewhere. Our curricula and time-tables are by no means drafted with an eye to saving time, or economy of time. Why should not the regular academic work be shifted to the morning hours, so that the afternoon and evening are so planned for acquiring other branches of knowledge?—In fact, to promote greater happiness? In the planning of the new free India, let us hope that those who are at the helm of the State, will think of a reorientation in the scheme of studies, so that attention is paid to develop the interests of children and grown-ups, by giving them facilities to do so. Let us hope that in Young India the hide bound rules of very long hours of dull work will cease, but opportunities to acquire several branches of learning will be offered to all who wish to. It is then that knowledge will cease to be identified with something dry and dull. The doing out of knowledge by a master who evinces interest in his work, and does it cheerfully will be associated with Pleasure, Enthusiasm and Interest, but not Pain. And when the feeding of the lamp of knowledge becomes more and more spontaneous, is there any danger of the light flickering, or the wick burning out? So long as there is interest, the sign of pulsating, warm life of sentient beings is in evidence, we may look for Happiness. Just as two lamps are not too many in a room but serve to light every darkened corner and dispel gloom, so this creative factor of providing other branches of learning, colours the drab lives of teachers. Instead of killing their spirits by inhibitions of laws and by-laws, it would be the very means of producing creative forces that energise, free, and liberate the starved minds of educated men and women. It is then that "the earth would be filled with knowledge, as the waters cover the sea."

VIJAYANAGARA: RAMACHANDRAJI TEMPLE

By SRI P. B. RAMACHANDRA RAO, B.A., Bangalore.

VISITORS to Vijayanagara making their way through Kamalapur would straight proceed to a large temple on the rocky eminence, the lofty towers of which seem to offer a welcome. At the base of this hill stands the *rath*, the temple car with stone wheels, the platform well ornamented, but very old indeed. A winding passage ascends the hill to the main *gopura* of the exterior well of the temple. This grand *gopura* is out of gear and the Archaeological Department have set masonry pillars as supports. The entrance to the temple therefore lies on the side which has a smaller *gopura*. Entering the large courtyard, one sees the ancient wooden *dwajastamba*.

On the right of the main shrine of Sri Ramachandraji is the *Kalyana-mantap*, spacious and well-designed. The *mantap* is a commodious hall of composite pillars of hexagonal form, each resonating and producing melody when lightly struck. Each main pillar is ornamented with eight small pillars in composition, and each one produces a different tune.

Adjacent to this hall there is an interesting well, which is nothing but a crevice resting between two huge boulders. The water is quite clear and is being used. On the left of the temple is the shrine of Lakshmanji with another *mantap* in the courtyard.

The main temple of Sri Ramachandraji has a large pillared *mukha mantap*. Then we have the interior hall of the shrine, and then the inner shrine where dwells the divinity of the *Ramayana*. Sri Ramachandraji in this shrine is a large figure in a sitting pose with hands rested as in *yoga*, and performing *japa*, his hair tied up in a *saints'* way. His brother stands beside him with his usual bow and arrows and his wife. Sita is seated near by, with the dutiful servant, Hanumanji, on the right offering his service to the great master. On the sides are the *sapta-rishis* seated in *yoga* pose.

The metallic images, the *salagrama* and other deities kept in worship are also interesting. The tradition is that Sri Ramachandraji is pictured as performing *japa* during the *chaturmasa* of the Hindu year. Beautiful are the idols and images, and they breathe and live before our eyes.

On a further elevation and behind the wall of this temple and close to it stands a *mantap*, known as *Gup*. In the *mantap* is seated a fine figure of the sacred Nandi, and within the small enclosed shrine is the Lord Siva in the shape of a *linga*. The image is kept under the ground, so that the crest of the *linga* is alone visible.

In the left corner of the temple stands a huge *mantap* formed out of massive boulders. One of its flat sides has the carved image of Hanumanji in a huge form. This is known as the Hanumanji *Gup*. Within this bouldered shrine, a narrow winding passage leads one to a place where there is water below the ground, yards down in darkness. This water is evidently for *abhisheka* and other purposes.

On the summits of huge bouldered hills rest towers to which people could climb with much difficulty. A grand panoramic view is visible to the eyes from those eminent *mantaps*.

The exterior walls of the temple on the inner side are massively sculptured with figures of fishes, elephants and crawling reptiles and other figures.

This temple of Sri Ramachandraji is in charge of *bairagis* and these men are addressed as *Bavajis*. At Tirupati, the Hatiran *Bavaji Mutt* is in the hands of the mendicants under the title of *mihants*. The *Bavajis* at this place have close affinity with those of the Tirupati *Mutt*.

There is still daily worship and the annual festivities too also take place. The Engineering and Archaeological Depart-

ments have great interest in this shrine, and they carefully watch it as regards repairs and maintenance. This is a unique temple where the image is so beautiful and lovely, and pilgrims would fail in their duty, if they should omit in their programme of visits to sacred shrines, this shrine of Sri Ramachandrajī.

Coming to the road and on moving back homeward, you would see on the right side two small *niches* in which are enshrined Ganesha and Hanumanji. These serve the first deities in the zone before we ascend the hill.

This is a shrine evoking religious fervour.

CORPORAL PUNISHMENT IN SCHOOLS.

BY GAUTAMA.

THE question of corporal punishment in schools is a ticklish one and though there are codes and rules on the subject, they provide practically no guidance in the case of individual delinquents and the unfortunate master called to deal with them. The use of the cane, who is to use it, whether the head-master or the form master, where it should be used, "supra dorsum" or on the hand, the effect of such punishment on the individual delinquent and on the class as a whole: these have been ever the head-aches of the profession. The cold print of the regulations provides no guide. In the days far back of the present writer's adolescence, corporal punishment was frowned upon by the excellent clergyman who presided over the institution. Perhaps some of my readers at least might remember Rousseau's views on the matter; and army authorities seem to agree that caning on the buttocks raises sexual complications.

Lady Emmeline Pethick Lawrence's Committee for the Abolition of Corporal Punishment has in England led to a revival of the debate on the subject. The National Union of Teachers recently debated the question. And as usual the subject was ventilated in the House of Commons. This led the semi-official Foundation of Education Research to start an enquiry. One can only say that as the result of these various enquiries and discussions, the position remains more confused and unfair. In England scores of local education authorities have various kinds of rules governing the infliction of the cane, rules often at variance from authority to authority. But generally headmasters alone are allowed the privilege (?) of corporal punishment of their wards for serious offences, provided they keep a log recording how and why their pupils have been spanked. The spanking that is so often an accompaniment of the fagging system in certain public schools is stated to have yielded the same results as Rousseau has described. In Scotland, we are assured birching is still the most popular medicine for boys. There should be something in it, after all, our schoolmasters may be tempted to exclaim, seeing how the Irish fight for the British Empire and the Caledonians make their profits out of it.

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Medical opinion has been cited. The doctors recommend beating *supra dorsum* as being safer than the cut across the knuckles. We must not forget the point of view of children. They seem to look upon caning more as an indignity than an ordeal. So we may choose what view we like. No attempt, so far as I know, has been made in India to study the problem dispassionately and to place the cane properly in the curriculum. There is no doubt the Indian boy is docile, and gives the least trouble to masters. But there has recently been a general insurgence in the upper stratum of the student world, which shows a dangerous tendency to trickle down to lower forms.

And the necessities of a militant political movement that meddled with every conceivable relation in life, coupled with the general ignorance of the parents, who often think of schools as places to send their children to, to escape from nuisances at home: these make it difficult to arrive at the correct method of chastising children at school. And the notorious malnutrition of the children may perhaps be one reason why they turn recalcitrant. Should they be treated medically or to a dose of the birch? It is time these questions were gone into with care. The approaching campaign for the wider diffusion of education makes this an urgent problem.

BOOK REVIEWS

SMALL AND BIG BUSINESS. BY JOSEPH STEINDL. OXFORD, BASIL BLACKWELL
7 sh. 6d.

This monograph on the economic size of business organisations is the first of a series of books the Oxford Institute of Statistics is bringing out on current economic problems, based on a study at once statistical and theoretical. Statistical study confirms the general expectation that under a competitive organization of economic life, success is a function of scale. The larger the scale of organization, the more successful the business. Large scale monopoly and concentration—with their social and economic consequences—are far and away the most formidable developments, resulting from the lack of conscious social control on the size of business units, from the standpoint both of economic liberty and social well being.

Marshall's well known denial of the inevitability of monopolistic concentration was due to his having found forces tending in this direction extremely weak during his times. The entrepreneur, he said, would suffer a sad loss of energy and decay of his faculties, and would be replaced by others who would borrow capital and supersede

the older firms. Modern business organization on the 'joint stock' basis, and particularly, the vast, totalitarian, transcontinental combinations that we know, make Marshall's theory rather wide of the mark, though credit is due to Marshall for his recognition of the importance and complexity of the problem of the size in all its varied aspects, as affecting the management, machinery and plant, the market, the nature of the article, the cost of transport of raw materials to the factory and of the manufactured article to the market etc.

Mr. Steindl's general survey of the factors affecting the question is quite adequate, though his estimate of their relative importance would perhaps seem to some to call for a somewhat different distribution of emphasis. Little account is taken by Mr. Steindl of the factor of transport costs in particular.

On the question of social and state policy, Mr. Steindl believes that legislation against large business concentrations is futile and that the small business must rely on a measure of governmental financial assistance and a full employment policy for survival. The lot of the handloom weavers and other classes of village craftsmen in India is a

telling indication of the correctness of Mr. Steindl's analysis.

Ultimately, however, and it is here that the excessive reliance of Mr. Steindl on mere business statistics seems so obviously a disadvantage—conscious social control and direction of the economic life of the community having become indispensable to-day, this social control must be related to a certain conception of values. The Gandhian doctrine of decentralisation, the Prakasam textile policy etc., are affirmations of one set of values. There is another set of values, which has, on the most superficial analysis, led to two world wars already, and may lead to a final world-shattering conflict.

TRANSPORT: BY F. P. ANTIA. OXFORD PAMPHLETS ON INDIAN AFFAIRS. 6 *as*.

This pamphlet is designed to give a brief account of the existing state of transport facilities in India and of the prospects ahead. The treatment is marked by a sober objectivity and refreshing candour, which is the more remarkable in that the author is a Government servant. Not all would agree with the author's suggestion that perhaps state management of railways led to a somewhat half-hearted and timid, if not reactionary policy, in regard to road transport. It is widely believed, though all the facts have not been allowed to be published, that vested interests in company-managed railways stood in the way and yielded only to the pressure of foreign companies which were concerned with the execution of cement and asphalt road works.

Railways, it must be mentioned, come in for a greater share of attention in this pamphlet, than other forms of transport. Brief allusion is made to non-official criticisms of the rates policy of the Railway Board, which has retarded Indian industrial development to an incalculable extent. We wonder why no account has been taken of the fact that, from the point of view of amenities, Indian railways are reported by widely travelled men as the worst transport

system in the world outside Soviet Russia. Other sacrifices which were forced on India during the two world wars are hardly mentioned. Roads will never displace the railways, if only we chalk out our transport policy on sound and far-seeing lines. In this connection, it must be pointed out that the Government would do well to proceed cautiously in the matter of mechanisation of transport by the displacement of the iron-tired bullock cart. Haste may well mean waste in this sphere.

Canal transport and the development of overseas and coastal navigation, we venture to think, should have received fuller and separate treatment. The story of the Government's unconscionable bungling of these matters deserves a pamphlet to itself. Civil aviation ought to have a tremendous future in this country of continental dimensions. But the present policy in this regard is almost ridiculously cautious. The American forces in this country taught us recently how to tackle the question of aerodromes. They got them where they wanted them. The sublime incompetence of the Government of India was never more thoroughly exposed. It is to be hoped that the facilities secured by the U.S. forces will soon be at the disposal of the country and that the Government of Free India will follow a bolder policy. National ownership, it must again be pointed out, is the condition of all round success.

VIVAHA PORUTTANGAL: BY PANDIT KALIYUR M. SRINIVASACHARIAR. ELDAM'S ROAD, TEYNAMPET, MADRAS PP. 96 RS. 1.

In this Tamil book, Pandit Kaliyur M. Srinivasachariar, the well-known astrologer, discusses the astrological considerations bearing on the question of a happy marriage between a man and a woman. Traditionally ten factors are taken into account in determining whether a particular bride will suit a particular bridegroom. All these are explained in detail, but the learned Pandit lays stress on the necessity for a thorough study of horoscopes as most important. Without such a study the

considers it impossible to make a forecast of the married life of any given bride and bridegroom. He has also some interesting, if controversial, comments on what is known as the *anguraka-dosha*. There is a

section at the end, dealing with the fixing of the *lagna* for auspicious functions. The book is written in easy, flowing Tamil, and we commend it to all who are interested in this fascinating subject.

MADRAS GOVERNMENT AND TEACHERS' STRIKE

MADRAS, JULY 18.

IT is understood that Government have issued detailed instructions to officers, in charge of maintaining law and order as to how the situation should be tackled in the event of the threat to strike on the teachers materialising. According to directions understood to have been issued by the Government, full police protection would be provided for the teachers who refuse to participate in the strikes, not only when they are at the school, but also on their way to and back from it. Managements who keep their schools open would also be given police protection so as to prevent damage of the school buildings and properties.

When picketing in a violent form, stone-throwing and the like occur, it is understood that the Police and magistracy are empowered to intervene suitably.

For the guidance of the school authorities in dealing with teachers' strikes, should they occur, it is understood that the Director of Public Instruction has issued certain instructions to all categories of institutions—Government Local Board and Aided.

It is understood that the instructions include disciplinary action against teachers absenting themselves without leave, heads of institutions being empowered to frame charges and conduct enquiry. Teachers found to have taken part in picketing etc. and those arrested by the police can be placed under suspension.

"Power is given to the appropriate owners or the managements, as the case may be, to appoint temporary teachers to replace strikers in Government institutions—even if the persons chosen are not fully qualified."

It is learnt that the instruction to Aided Schools provide that the rule in regard to notice of discharge of teachers may be waived as participation in a strike will be deemed to be misconduct punishable by summary dismissal.

Further, if the large majority of teachers in an Aided School abstain from work, the Departmental Officer concerned is empowered to order the closure of the school for such period as he may decide.

It is understood that the instructions in regard to Aided Elementary Schools provide that, when teachers on strike are replaced by new recruits, the rule regarding the ratio of trained to untrained teachers may be waived.

Certificates of teachers guilty of violence or other gave misconduct will, it is learnt, be cancelled.

ACTION AGAINST MANagements

It is further understood that, where managements of aided school fail to take adequate disciplinary action, grants or recognition might be withheld in the case of an elementary school or the manager might be declared unfit for his job; while in the case of secondary schools, a transfer of correspondentship might be insisted upon.

Managements are, it is learnt, empowered to close the schools, if violence is apprehended.

In case students demonstrate in sympathy with the teachers on strike it is learnt that either such demonstrations will be ignored or the schools will be closed. Government, it is understood, enjoin tact so as to prevent a teachers' strike from developing into a students' strike as well—*The Indian Express*.

EDITORIAL NOTES

Indoctrination has been usually understood to mean any attempt to influence those who are being educated, towards one side of controversial issues on which there is disagreement of views among informed, thoughtful and right minded persons. According to Mr. Sirajud-din, writing in *The Punjab Educational Journal*, all the major problems of the present day like nationalism and internationalism, disarmament and preparedness, fascism and communism—and we may add communalism and the two-nation theory in India—fall in the category of these issues. National unity cannot be achieved without common ideals being imbued by the minds of our youth, who should be encouraged to build up a common belief in a common cause, leading to a spirit of united determination. Governments, governing boards of schools and colleges, have beliefs and ideals which will not admit of their opposites being inculcated, much less discussed upon and pondered over. In a fascist state the dictator determines the doctrines and ideals to be taught. In large countries and also in democratically organised states, problems easily arise when each province or unit of administration wants to lay down the law as to the social, economic and political doctrines to be inculcated in the children, and when oscillations of controlling power occur due to change of parties with antagonistic programmes, which may go to the extent of requiring new doctrines to be taught, new text-books to be written or even new teachers to replace the old ones.

On the other side, it may be argued whether pupils in schools should be left entirely to themselves, to form their own judgments, leading in many cases to inactivity of mind and sterilisation of ideals and lack of unity of action as the pupils grow into adults. The problem will also be how and where to find teachers and text-books not leaning to one side or the

other in all controversial matters. In other words we come to the dilemma that "failure to indoctrinate is undesirable". When adults themselves disagree on controversial questions, how could youth be relied on to deal with them effectively, without guidance and instruction? Moreover, pupils do not live in a vacuum, but are faced with controversial problems and solutions of various kinds.

Thus the whole question of the matter will resolve itself into one of "whether to allow the children to be indoctrinated in a haphazard, unplanned way, with appeals to emotion and prejudice, or to give them careful guidance in their thinking and access to facts". Moreover it is one of the fundamental aims of all education to enable youth to develop into intelligent citizens forming unfettered and honest opinions and not to become victims of unscrupulous demagoguery and newspaper-made convictions.

Many of the ideals that all of us have to learn and practise are non-controversial; and it is only the approaches to them that are subject to dispute. The most important task is that the teacher should develop in the pupil the need for learning a careful and scientific approach to the facts, exploring the goal to each ideal. The pupil should be trained to make decisions in his mind every day with regard to the questions that confront him in school life. They should be accustomed to live as intelligent, free citizens in the school community, in order to learn scientific citizenship. On his side, the teacher should not propagate his own ideals and beliefs, but if necessary, warn the pupils against his own bias and always urge them to gather facts and to think clearly. He will thus avoid the danger of indoctrination which is the very antithesis of education. Indoctrination is the imposition of dogmas upon young minds; but education aims at the full and free development of each child's personality, and says, "You shall know the truth and truth shall make you free."

In his recent address to the Press Conference, the Education Member of the Interim Government, urged

II Maulana Azad and Educational Reconstruction.

as a most urgent task the improvement of the status of the teacher, especially in the primary stages. Among the items which would be taken up in the near future by the Education Department, Maulana Azad has just put forward the starting of a National Museum where the finest representations of Indian philosophy, literature and art may be preserved; and the setting up of a National Cultural Trust as proposed recently by the Central Advisory Board of Education. Likewise, provision would be made for fundamental research work, covering not only scientific subjects, but also the humanities, including philosophy, the social sciences, anthropology etc. and a grant of 75 lakhs would be made for fundamental research work in the next five years. A committee would be appointed to prepare a guide for teachers for the new scheme of education and the task of preparing some kind of a generalised curriculum would also be considered. Archaeological studies should also be developed on an abundant and efficient scale, so as to enable a good and true history of India to be reconstructed. Above all, most urgent has been the problem of mass education.

The Maulana was in favour of the use of the Roman script as a supplementary one to Devanagari and Urdu and of extending the use of the mother tongue as a medium of instruction up to the highest stages. He also expected to be able to announce the decision of government policy as to religious instruction in schools, of a kind that would promote tolerance and broad-mindedness.

We make no apology for reverting to the question of teachers' strikes once again. What was a possibility last month has since then materialised. Five hundred and seventy-five teachers of the elementary

schools in Madura have been on strike for some weeks past. It is reported that more than fifteen thousand children there are enjoying an enforced holiday. Similar strikes are threatened in Coimbatore, Salem and other districts.

The reaction of the authorities to the strike has been unfortunately quite in keeping with bureaucratic traditions. The Madura teachers are faced with orders of dismissal. According to an editorial note in the *Hindu*, the Government of Madras are contemplating stringent measures against strikes or threats of striking by teachers. "It is now clear," says the *Hindu* of the 18th July, "that the Madras Government have decided to take action before the crisis in the teaching profession reaches province-wide dimensions. It is reported that instructions have been sent to the heads of all schools, that they should suspend any teacher who takes leave without permission and that teachers who take part in strikes should be summarily dismissed. Headmasters are asked to report to the Government the names of teachers who take part in strikes, and such teachers are liable to have their certificates cancelled. The Departmental Officer can order the closure of any school where a large number of teachers have struck work. Schools which fail to take action against striking, may have their grants withheld, or they may cease to be recognised by the Government."

We are sure that the Government have been actuated by the best of motives in issuing these orders. They are obviously anxious to prevent strikes by teachers and safeguard the education of our children. But it cannot be denied that these orders would be regarded as unfair and vindictive by all members of the teaching profession. There is no reason why striking teachers should be treated more harshly than striking postmen, railwaymen or labourers. Nor can it be said that their demands are unfair or unreasonable. The Madura strikers are asking for scales of Rs. 35-55 for Lower Grade, Rs. 45-85 for Higher grade and Rs. 55-100 for Secondary Grade; as against Rs. 23-33

III Teachers' Strikes.

Rs 30-45 and Rs. 40-75, now settled as revised scales by the Government.

In a memorandum submitted by the Secondary Grade Teachers (published elsewhere in this issue) the entire position has been carefully surveyed. The emoluments of the teachers need radical revision. No tinkering with the problem will do. The additional finance needed will have to be met by additional taxation. There is a case for increasing the school-fees proportionately to the rise in the cost of living. The alternative suggestion sometimes canvassed that teachers may be treated as part time employees and allowed freely to engage in additional occupations also needs more scrutiny than it has received so far. The problem will have to be tackled on the basis that there should be a sizeable increase in the teachers' salaries. Mere repression will lead us nowhere.

At the instance of Sir A. Lakshnaswamy Mudaliar, the Vice-Chancellor of the Madras University, the Syndicate has been pleased to allow the starting of new colleges under emergency conditions. There is no

doubt that lack of facilities for higher education to Qualified boys and girls is assuming the character of a national emergency. The relaxation of the regulations for starting colleges has come none too soon and will be widely welcomed. But the condition that new colleges should conform to standard regulations within two years may defeat the very object for which the offer is now made by the University. A minimum period of five years, we think, is absolutely essential to encourage the public to undertake the responsibility of establishing colleges on a permanent footing. The University would also do well to consider the question whether, with respect to studies which do not require practical work in laboratories, students may not be allowed to appear as private candidates for the Intermediate and Degree Examinations. They may be required to register themselves as students with the Univer-

sity for a specific period before the examinations. Regulations of this kind are in force in some Indian Universities. Many foreign educational authorities are conducting their examinations in India on a like basis. The suggestion may appear drastic, but it will help us to tide over a difficult period, until more colleges get themselves established.

On the auspicious Vijayadasami day in 1897, a young graduate in arts of the Madras University boldly ventured out on a career of journalism and publishing. Graduates at that time seldom suffered from unemployment and had any number of safe and attractive careers open to them. To take up journalism and publishing in those days would have been considered something of a risk, especially, as it soon became clear, the publishing would not be concerned with school text books.

The venture prospered. The *Indian Review* established itself and the firm of G. A. Natesan & Co. became noted for its many-sided response to the growing national upsurge in India. As an address presented by his friends to Sri G. A. Natesan on 12th July, to commemorate the Golden Jubilee of his firm, states: "From this fountainhead has flowed and still continues to flow a steady stream of books and pamphlets, handy and reliable biographies of eminent Indians and friends of India, the speeches and writings of many among them, Congress presidential addresses, brochures on economic, social and economic problems, books on Hindu dharma and on Indian saints and on the world teachers of religions and abridgements and translations of our ancient classics, sacred and secular." One of the most noteworthy achievements of the firm was the publication of the *Bhagavadgita* with Mrs. Besant's translation at the price of four annas per copy. We offer our congratulations to the firm and its chief, and pray that he may be spared for many more years of service to the country in the wider fields opening out for publishing, public life and journalism in free India.

V
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SECOND EDITION, 1947

BY
M. M. WELLS, M.A. & P. S. TAYLOR, M.A.

*Of Gray's Inn,
Barrister-at-Law*

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CONTENTS

	PAGE
The Poetic Beauties of the Rig-Veda. By Vachaspati Shiromani Gunde Rao, Sessions Judge, Gadwal State, The Nizam's Dominions ...	295
A Detailed Scheme for a Rural University. By Dr. K. N. Kini, M.A., Ph.D. (Columbia), Director of Education, Jodhpur, Rajputana ...	298
India and the City and Guilds Institute. By C. Harcourt-Robertson ...	304
Dr. Thomas Arnold's Headmastership. By Sri R. Srinivasa Iyengar, B.A., L.T., Headmaster, Sarvajana High School, Peelamedu ...	305
Books go far in Australia's Outback. By Susan Barrie ...	311
Films and Education—A Questionnaire. By Mr. Neil Gokhale, Bombay ...	313
The Vagaries of the English Language. By Mrs. S. Pramila, B.Sc., (Hon.), Madras ...	314
Editorial Notes. ...	316

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VEDASOMAM

The Educational Review

A MONTHLY RECORD FOR INDIA

VOL. LIII

DECEMBER 1947

No. 12

THE POETIC BEAUTIES OF THE RIG-VEDA

BY VACHASPATI SHIBOMANI GUNDE RAO, *Sessions Judge, Gadwal State, The Nizam's Dominions.*

THE word *Veda*, is derived from the root, *vid*, to know. The *Vedas* are the oldest and most sacred revelations in the world. Max Muller says: "The *Vedas* contain by the side of simple, natural and childish thoughts many ideas which to us sound modern or secondary or tertiary, as I call them, but which nevertheless are older than any other literary documents and give us trustworthy information of a period in the history of human thoughts, of which we knew absolutely nothing before the discovery of the *Vedas*." There was a time when not only in the west, but even in India, the *Vedas* were treated as full of childish, silly and monstrous conceptions and their authors were conceived to be three great scoundrels and demons. Gradually, the scholars realised their intrinsic value and now all such criticism has completely subsided. They have now acquired irrevocably the first and foremost rank in the world literature. It is recognised that, in spite of other defects, they alone contain the germs of truth and rays of thought which break for the first time the veil of darkness and illusion in the history of human thought.

The *Vedas* are many. There is some controversy about their number. Some say that they are three. In the preface to his commentary on the *Atharva Veda*, *Vidyaranya*, the great scholar, discussed elaborately this point and established authoritatively

that the *Vedas* are four in number. Their division of *Vedas* is mainly based on their form and subject matter. Of them all, the *Rig-Veda* is the oldest, *Jaimini* gives the most comprehensive definition of the *Rig-Veda*. The mantra or hymn in which a complete idea is expressed in a metrical form is the *Rik*.

The study of the *Rig-Veda* takes us back into the unexplored regions of the hoary past. It throws most important light on history and archaeology. It gives first-hand information about the Aryan race and Aryan culture. Many important researches have been made with its help about religion and the real social life of early Aryans. It is a great fountain source for new discoveries in Theology, Philosophy, Philology and Jurisprudence. Many profound thinkers, Western and Eastern, have contributed their valuable opinions upon these subjects, which have become themes of deep intellectual discussions.

I am not going to deal with such topics. These have already been discussed elaborately and authoritatively by so many learned and respectful personages. I want to put before you some poetical aspects of the *Rig-Veda*, which will give you a peculiar relish, which is called aesthetic pleasure. In spite of archaic words, strange and defective ways of expression, monotonous redundancies and other blemishes, you will find in the *Rig-Veda* the real flavour of poetry.

I am not introducing quite a new thing to you now. The real connoisseurs, like Rajshekhar in the East and Macdonald and others in the West, have already relished the poetical flavour in Vedas. But this subject is still largely unexplored. Much work has to be done in this neglected but most important field. This negligence is not based on utter ignorance, but due to some misconceptions. Our conventional belief is that the Vedas are sacred scriptures; and even blind recitation of the hymns without trying to know their meaning is supposed to be most essential and regarded as the source of transcendental benefits. This belief effectually relieves a man from the trouble of knowing the meaning and pondering over it.

The Purva-Mimamsa has a special bearing on the poetical aspect of the Vedas. Their tenet is that the Veda is not a work of a personal author like other literary works. If it be a work of personal author, then it also will be liable to error on account of human imperfections of authors. Now, each and every sukta and anuvaka of the Veda is named after certain persons or Rishis, like Madhuchandas, Praskanva, Kathak and others. And these may be regarded as the real authors of the respective portions of the Vedas. But it is held that these names do not indicate authorship, but only mere expounding. This leads to two main propositions:—

(1) The Veda is only the means of knowing 'Dharma': and (2) the Veda is entirely reliable and self-authoritative.

We find in the Rig-Veda beautiful descriptions of various gods. These hymns are the most elegant and exemplary. They suggest special sentiments and moods. Psychologically, they move the reader with aesthetic pleasure. These hymns are technically called mantras. They are expressive of mere assertions. They do not enjoin any act. So they are rendered mere subservient to vidhis, i.e., injunctions. The principal purpose of the Vedas is to establish dharma. According to the Mimamsa, dharma is nothing but action; so the mantras were chiefly employed as the means to perform

actions like sacrifices. Thus the practical use of the mantras was reduced to mere recitation during the performance of sacrifices. This hindered their study as poetry.

The effect of philosophy also was not a small one. The founders of different schools of philosophy like the Dvaita, Advaita and Vishishtadwaita, began to interpret the Vedas so as to suit their respective doctrines. Thus philosophy became the main object of the mantras specially of Upanishads and the poetic side was naturally thrown into the shade.

Leaving aside these factors, if we consider the Rig-Veda as a literature in its own light, we see that we are brought into direct contact with the motive forces of inner life of some ancient generations—their interests, likes and dislikes, passions and characters. This is possible only when a particular portion is studied in its own light. Under different types of interpretations, the real flavour is completely annihilated and we are led to an unknown region.

I take the poetical aspect of the Rig-Veda, because there is no scope for such foreign influence and interpretation in this line. Poetical appreciation has its own natural and psychological effect upon the subtle mind of the connoisseur. Aesthetic pleasure is far beyond the region of intellectual deliberations and interpretations. To try to enjoy the poetical flavour in the Rig-Veda is to reach directly to the hearts of the Vedic Rishis without any distorting medium. I think that this is the most important duty of a Vedic student. If Kalidasa has imitated Valmiki, then Valmiki has certainly received inspiration from the Rig-Veda. There are some seeds in the Rig-Veda from which the gigantic trees of poetry and dramaturgy have evolved. The subject is very vast. This, my humble effort, is only an introduction to this unexplored theme. I shall try to draw your attention to some examples from the Rig-Veda, which are the most interesting, according to the science of poetics.

1. Indra is supposed to be the king of the gods. He is described as a most powerful and successful warrior. His grandeur

and splendour are unique. The awe inspired by him has no bounds. The number of *suktas* or portions dedicated to Indra is the greatest of all. The 'heroic' and 'furious' sentiments are most skillfully depicted in these.

(1) 'Yo jata eva prathamam anasvaan' etc., (R. V. II. 12.) Know ye. It is Indra, who was the most talented and powerful by birth, who protected all the gods by his valour. The earth and the sky trembled at his strength.

(2) 'Yenemaa visvaa chyavana kritaani' etc., (R. V. II. 12.) It is Indra, who has shaken the whole of universe to its foundations and throws the mean slaves in dens and caves. Like a sportsman who gets his game by hounds, he succeeded in getting his hold upon his victim. He deprived his enemy of all his property.

Here Sayana, the commentator, interprets in a different way. Instead of 'shaking the universe', he says that Indra made the shaking world (transitory world) firm. This lessens the epic character of the hymn to some extent.

(3) In Book III, there is a detailed description of the Battle of the Ten Kings. There are many instances of epic sentiments in it. For fear of length, those examples are not quoted here.

2. Varuna is spoken of as the god of justice, keeping law and order. He never promotes disorder and chaos.

In a human sacrifice, the victim appeals to Varuna. This is the most pathetic portion. (R. V. V. 85).

"These priests, the officers of sacrificial ceremonies, make unreal and fictitious accusations upon me like the managers of a gambling house. Oh God! acquit me of all the allegations known and unknown and release me from the bondage."

In R.V. VII.89, we have a prayer for forgiveness of sins:

"Oh Varuna! forgive me the sins which I have committed against the gods and the sins which through ignorance I have done

against you. Let no ill befall me for these sins."

3. The *suktas* of Ushas (the goddess of dawn), the legend of Vikrama and Urvashi, and the dialogue between Yama and his sister, Yami, are all full of the sentiment of love. Ushas, the Dawn, is supposed to be a young, beautiful girl, well dressed and adorned with rich ornaments, coming forth to attract lovers. She is compared to an actress wearing fashionable garments and showing her bosom to others. Her dress is made of light. She comes from the East, opening the gates of heaven. She spreads her brilliant light in all directions.

"Ushas stands before our eyes. She is like a fair damsel just bathed in pure water with wet clothes on, displaying her beautiful body. She is the daughter of the sky. She enlightens the universe." (R. V. V. 80). The description of a young lady coming from a bath is worked out on a more elaborate scale by later poets, Shudraka and Bhavabhuti.

(3) The legend of Urvashi (R.V. 10. 95) is the original source from which Kalidasa took the material and wrote his famous drama, Vikramorvasi.

(4) The dialogue between Yama and Yami (R.V. 10.1) is most important. It throws light on the high standard of morality and character of primitive Aryas. Yami, a young beautiful girl in her ecstatic erotic passion, tries to persuade her brother, Yama, to love her. Yama in the most lucid manner resists all her charms and allurements, stands firm and never yields to her.

I doubt whether such souls of high character may be called primitive.

4. The character of a gambler is depicted in a most vivid and picturesque manner.

(a) The gambler sees the wives of others leading a calm and happy life with their husbands. He becomes afflicted and dejected in mind. When he gets up in the morning, he is remorseful about his actions and throws away all the dice. But when that mood changes, he again becomes a victim of his bad habits and in the evening he joins his old friends. (R.V. 10.34).

(b) The miserable wife of a gambler suffers always excessive pains and the mother of a gambler also is full of anxiety, not knowing the whereabouts of her son. He himself becomes bankrupt, but desirous of getting money, roams about aimlessly and tries to hide himself in the houses of others. (R.V. 10 84).

5. Now, I turn to the ornamental side. We find beautiful turns of speech in abundance. I give a few figures of speech of thought (R.V. 5 85).

(a) 'Maanena tasthivan antarikshe' (R.V. 5.85) Varuna standing in the heaven measured the earth, making the sun his measuring scale.

Surely Kalidasa picked up this idea of measurement and made the Himalaya his measuring rod for the surveying of the earth.

(b) 'Saktumiya titaruna puneta'.

As husk is removed from the flour by means of a sieve, so the blemishes of speech are removed by constant application of mind.

(c) 'Udgaateva Sakune Saama gaayasi'.

"Oh singing bird! Thou art reciting the Sama-Veda like the Udgatar." The Udgatar is the sacrificial priest, whose office concerns the Sama-Veda.

These are some of the poetic charms abundantly found in the Rig-Veda. In the other Vedas also we find such embellishments, but rarely. The famous Rudradhyaya of the Yajurveda may be taken as an example.

"I make obeisance first to thy anger, Oh Rudra! and then to the arrow in thy hand, then to the bow thou holdest and lastly I bow to thy hand."

The suggested sense here is that if Rudra's anger is appeased by the salutations of the devotee, then there will be no fear from the arrow. Thus once the arrow gets out of use, then the bow can do nothing, and if the bow and arrow are laid down, then what can the bare hands of Rudra do?

There are some interesting hymns in the Atharva-Veda also.

I hope the Vedic scholars will throw light on this neglected aspect of Vedic literature.

A DETAILED SCHEME FOR A RURAL UNIVERSITY

By DR. K. N KINI, M.A., PH.D. (Columbia), Director of Education, Jodhpur, Rajputana.
(Continued from page 270)

DEGREES.

Associate in Science and Associate in Arts:

A student who joins the First Year class has to take compulsorily for Credit, Regional Language, Hindustani, English, Physical Activities and Military Training as per details shown in the statements attached. He will take any three optional subjects mentioned above under Objectives. The type of work and Credits expected in each of them are worked out below for four optional subjects viz., Agriculture, Horticulture, Dairy Farming and Rural Textiles. Similar plans would be worked out for other subjects.

A student who completes successfully 99 Credits will be awarded the degree A.Sc. or A.A.

The University may use a marking system with marks of A, B, C, D & E for the Credits with corresponding quality points of 4, 3, 2, 1 & 0 respectively. Items with credits zero shall be repeated by the students.

The point credit ratio would be the result obtained by dividing the total number of points he has earned by the total number of credits. For obtaining the degree the minimum point-credit ratio should be 2.

Bachelor of Science & Bachelor of Arts:

Students who secure the degree A.Sc. and A.A. may be admitted to courses leading to the degrees, Bachelor of Science and Bachelor of Arts respectively. They will put in 72 credits in two years normally (at the rate of 18 credits per term) in three optional subjects of which one will be major and two minor, and the three being those which they have taken for A.Sc., or A.A., or allied to them to be determined by the Faculties concerned. For example a student may take Agriculture as major with 32 Credits and Horticulture and Dairy-Farming as minor with 16 Credits each. A student taking Agriculture as major may take Rural Textiles or Sericulture as minors depending upon their utility to him in life. In each subject, half the credits will be for practical work and production of saleable articles and the rest for the study of related sciences, mathematics, economics etc.

Students are expected to read books and journals in English and Hindustani dealing with their subjects and to gather knowledge of the latter and incidentally increase their efficiency in these languages. They are also expected to visit farms, workshops, industrial concerns etc., and increase their knowledge of local conditions.

Qualified adults above 20 years, who wish to have their courses for bachelor's degree during slack seasons may take credits during the summer sessions and also get credit for the practical work they do at home under the supervision and guidance of a University teacher provided they are specially permitted by the Faculties.

Mature adults who do not wish to become candidates for a degree and who have no requisite qualifications for PROSECUTING their studies for a degree may be admitted as special students to pursue courses for B.Sc. & B.A. degree students without any claim for the degree.

M.Sc., & M.A.

The University will admit only graduate students whose point credit ratio is not below 2.5 to courses leading to these higher degrees (M.Sc., & M.A.). They should in the opinion of the faculties and their advisers have special ability to do research and surveys and write dissertations and reports (in the regional language) of utility to the rural population. The number of credits will be 36, 32 of which will be only in one subject, say, Agriculture or Sericulture or Rural Sociology etc., and the remaining 4 in military training. Sixteen Credits will be in the general fields of the special subject and the other 16 in a special field where research and dissertation shall be required. When a research thesis is offered, it shall be printed and published by the student at his own cost and twentyfive copies submitted to the University before the conferment of the degree.

Ph.D.

Students who have taken M.Sc. or M.A. degrees and whose point-credit ratio is not below three in these post-graduate courses will be admitted to the courses leading to the degree of Doctor of Philosophy. The Faculties concerned will have to certify that the candidates possess great ability to do research. The number of credits will be 48, 32 of which will be taken in the special field of research, and 16 will be counted towards research, which should be highly original and should materially add to the store of knowledge in the specially selected line. A viva voce examination on the thesis will be arranged by the Faculty, the Board of Examiners being five, of whom two will be experts from outside the University.

The thesis will be printed and published by the student at his own cost. He shall furnish fifty copies free to the University before the degree is conferred upon him.

COMPULSORY SUBJECTS FOR A.Sc. AND A. A. DEGREES.

FIRST YEAR.

First Term	Credits	Second Term	Credits
*Regional language themes dealing with village and rural uplift. (Humanities)	2	xRegional Language (Elocution current events)	2
Hindustani (subjects of rural interest)	2	Hindustani (current events from Hindustani journals)	2
English Prose (themes on sociological and economic subjects)	1	English Prose (themes on optional subjects)	1
English Prose (themes on optional subjects)	1	English Prose (Themes-Rural Life in other lands)	1
Military Training (2 hours)	1	Military Training (2 hours)	1
Physical Education (village games and sports) 2 hours.	1	Physical Education (2 hours) (Village games and sports)	1
	8		8

* If there are sufficient pupils to justify the opening of classes in other Indian languages than the regional language, arrangements may be made for opening them, but the medium of instruction in the optional subjects will be only the regional language.

x Taste in reading journals and interest in world events should be created in students, so that they will thereafter habituate themselves to reading them daily.

COMPULSORY SUBJECTS FOR A.Sc. AND A.A. DEGREES.

SECOND YEAR.

First Term	Credits	Second Term	Credits
Composition in Regional Languages (Themes-Industrial, Commercial, Sociological, Economic and Household)	1	Elocution in Regional Language (themes-Rural uplift)	1
*Economic Social and Educational work among villagers, talks being in regional language and detailed notes being recorded in Regional language. (2 hours)	1	*Economic, Social and Educational work among villagers, talks being in regional language and detailed notes being recorded in regional language. (2 hours)	1
Hindustani (subjects on rural reconstruction)	2	Hindustani (subjects on rural reconstruction)	2
General Civics in English	1	Occupational Civics in English	1

A DETAILED SCHEME FOR A RURAL UNIVERSITY

English Prose (themes in optional subjects written in technical style)	1	English Prose (themes in optional subjects written in technical style)	1
Military Training (2 hours)	1	Military Training (4 hours)	2
Physical Education (2 hours) (village games and sports)	1		8
	8		

* Students should be encouraged to collect accurate data and write short papers on their own experiences and contribute them as articles to local papers whenever possible.

† Practice in reading simple technical magazines in optional subjects should also be given.

GROUP A—OPTIONAL SUBJECTS FOR A.Sc. AGRICULTURE.

FIRST YEAR

First Term	Credits	Second Term	Credits
Principles of crop production	1	Principles of Forage Crop Production	1
Practice in crop production (2 hrs.)	1	Practice in forage crop production (2 hours)	1
Practice in Farm Mechanics (2 hrs.)	1	Designing and construction of Farm Machines (2 hours)	1
Agricultural Physics, Chemistry, Botany, Zoology, Geology and Climatology	2	Agricultural Physics, Chemistry, etc.	2
	5		5

SECOND YEAR

First Term	Credits	Second Term	Credits
Agrobacteriology	1	Soil construction and Fertility maintenance	1
*Crop production on a commercial scale on a local farm (4 hours)	2	Seed problems-selection and improvement	1
Analysis of Soils and Manures (Laboratory practice)	1	†Repairing farm-machinery (2 hrs.)	1
Designing and construction of Farm buildings, farm-sanitation and water supply (2 hours)	1	Pastures and pasture problems	1
	5	Marketing problems	1
			5

* Full credit will be given if the work is conducted on the students' own farm (Home project) or on that of any local farmer approved by the University.

† Students should be able to repair machinery which may be brought to the University workshop by local farmers who should thereby feel that the University is of practical utility to them.

HORTICULTURE

FIRST YEAR

First Term	Credits	Second Term	Credits
Principles of Home gardening-fruits, vegetables and flowers	1	Principles of vegetable and fruit gardening (commercial)	1
Horticultural Practice in University hostel gardens (2 hours)	1	Horticultural practice in University gardens on a commercial scale. (2 hours)	1
Designing & construction of Horticultural appliances (Practice)	1	Repairing Horticultural tools and appliances. (2 hours)	1
Science related to Horticulture	2	Laboratory practice in analysis of garden soils and manures. (2 hours)	1
	5	Science related to Horticulture	1
			6

SECOND YEAR

First Term	Credits	Second Year	Credits
Diseases of plants, fruits and flowers and their cure	1	Improvement of plants by selection, cross-breeding and hybridization	1
Nursery Methods	1	Plant propagation	1
*Practice in local gardens. (4 hrs.)	2	Marketing of Horticultural produce	1
Preservation of vegetables and fruits	1	Making of boquets, wreaths, buttonholes	1
	5	Design of home-garden, commercial gardens, lawn, boulevard.	1
			5

* Full credit will be given if the work is done in the student's own garden (home project) or in any local farmer's garden approved by the University.

DAIRY FARMING.

FIRST YEAR

First Term	Credits	Second Year	Credits
Principles of livestock production and feeding	1	Principles of livestock management and selection for dairy breeding	1
Practice in raising livestock (2 hrs.)	1	Practice in production of livestock food (2 hours)	1
Dairy products & their Chemistry, Physics and Biology	2	Practice in raising livestock (2 hrs.)	1
Construction and designing of dairy machinery; workshop practice (2 hours)	1	Preparation of dairy products (Practice 2 hours)	1
	6	Construction and designing of dairy machinery including workshop practice. (2 hours)	1
			5

SECOND YEAR.

First Term	Credits	Second Term	Credits
*Construction and maintenance of buildings in a dairy farm. Practical (2 hours)	1	Dairy Bacteriology	1
Preparation of dairy products	1	Marketing problems including accounts	1
+Work in a local dairy farm (2 hours)	1	Practice in the preparation of dairy products and Marketing (4 hours)	2
Cattle diseases and treatment	2	Repairing dairy farm machines (Workshop) (2 hours)	1
	5		6

* Mathematical calculations should be impressed.

+ The student may work in his own dairy farm (Home project) or in a local dairy farm approved by the University and obtain credits.

RURAL TEXTILES.

FIRST YEAR

First Term	Credits	Second Term	Credits
Principles of hand spinning and weaving	1	Principles of hand spinning and weaving	1
Hand spinning and weaving (Practice 2 hours)	1	Practice in machine spinning and weaving (2 hours)	1
Physics, Chemistry, Botany and Mathematics of Textiles	2	Physics, Chemistry, Botany and Mathematics of Textiles	2
Designing and construction of Textile Machinery	1	Designing and construction of Power Textile Machinery (2 hours) (Practical)	1
	5		5

SECOND YEAR

First Term	Credits	Second Term	Credits
Design and colour of Dye-stuffs	1	Analysis of textile chemicals	1
+Practice in local spinning and weaving establishments. (4 hrs.)	2	Practice in spinning, weaving and dyeing	2
Practice in weaving woolen and silk cloth	1	Economics of Rural Textiles and Marketing	1
Repairing Machines (2 hours)	1	Repairing Textile Machinery and appliances (2 hours)	1
	5		5

+ In addition to hand spinning and weaving, students should also have practice in local spinning and weaving establishments where power is used.

INDIA AND THE CITY AND GUILDS INSTITUTE

BY C. HARCOURT-ROBERTSON.

THE importance attached in India to the City and Guilds of London Institute as an examining body for technical education may be deduced from the fact that out of 4,028 overseas examinees in 1946, Indian candidates numbered 2,007. The majority of these took the examinations in Telecommunications and Electrical Engineering practice.

Altogether in the current year over 52,000 candidates were entered in 184 subjects at 1,025 centres, not only in the British Isles but also in India, Malaya, Palestine, Africa, Malta, British West Indies, British Guiana, Canada, Australia, New Zealand and Tasmania, besides ships at sea and service centres all over the world.

In 1878, the foundation year of the institute, only 202 candidates were examined in seven subjects at 28 centres. In that year the corporation and some of the Livery Companies of the City of London had jointly founded the Institute "for the purposes of all such branches of science and the fine arts as benefit or are of use to productive and technical industries especially, and to commerce and industry generally."

ROYAL CHARTER.

The Institute was incorporated under the Companies Acts in 1880 and was granted a Royal Charter by Queen Victoria in 1890. It grew continuously and is still growing; and forms an excellent example of those autonomous British institutions which work not under, but with appropriate Government departments on terms of co-operation and equality and, while supported by commercial interests, owe no allegiance whatever to those supporters. They subscribe to the Institute in the interests of trade generally, not for particular ends.

The Institute functions, according to its charter, for the same ends; and the world benefits. There is a mediaeval tang about the names of many of these City companies—the Goldsmiths, Mercers, Cheesemongers,

Skinner, Clothworkers, Grocers and Vintners—and indeed some of them are many centuries old. Thirty-six of them now subscribe to the Institute and the hope has been expressed that soon every city company will have its name on the list.

The Institute, though independent of official control, carries out its work in close collaboration with Government departments, local education authorities, and the trades union, industrial and professional bodies concerned with technical training.

EXAMINATION SYLLABUSES

The Department of Technology, the examining body, does not provide any courses of instruction, but offers examination syllabuses on a variety of subjects in the following proportions: chemical, metallurgical, and allied industries (23); textiles (14); telecommunications and electrical subjects (5); mechanical engineering and allied subjects (18); building (13); needlecraft (7); food technology and cookery (8). Candidates for examinations in many of these subjects showed an increase on 1945, there being as many as 505 more for carpentry and joinery.

It is estimated that the examination syllabuses are followed by 600,000 students, the average percentage of passes at the yearly examinations being 60 per cent. Over 70 committees, representing trade, industry, and education are available to advise the institute on any revision of the examination regulations and syllabuses necessary to keep them abreast of changes and developments in industry. The institute is advised on the department's educational policy by an examinations board comprising representatives nominated by the Ministry of Education, the principal educational associations, and the regional examining unions.

Besides the Departments of Technology, the Institute comprises two training bodies: the City and Guilds College (Engineering) and the City and Guilds Art School. The

College, now a part of the Imperial College of Science and Technology, has 700 students as compared with 545 a year ago.

ART EXHIBITIONS.

It is interesting to note that at a recent meeting of the Chief Engineers of the Indian Railways, it was found that six out of a total of nine had received their training at the City and Guilds College.

At the Art School, growth is likewise the order of the day. Students this year number 188, work has been exhibited at the Royal Academy and various exhibitions and

much praise has been received from visiting artists.

It is, however, the Department of Technology that is best known in India. This body has, for some time, been faced with increasing costs as a result of the large increase in the number of examinees. Examinations are not expected to be self-supporting, but the Institute has already had to draw on capital reserves to the extent of more than £7,000 for this purpose. With still further increase of expense in view, it has been decided that examination costs must be raised by some 45 per cent.

DR. THOMAS ARNOLD'S HEADMASTERSHIP

BY SRI R. SRINIVASA IYENGAR, B.A., L.T., *Headmaster, Sarvajana High School Peelamedu.*

MORE than a century ago, a great headmaster presided for fourteen years over the destinies of the public school at Rugby; and his name is remembered even to-day by educationists the world over, as one who not only revolutionised the system of public school education in England, but also adorned and exalted the office of headmastership by the integrity of his character, his idealism, devotion to duty and the inspiring example he held forth in his personal life to the students who passed through the portals of his institution. Glory and fame fasten on to certain persons by virtue of the institutions they happen to serve; also, some great schools, like other human institutions, trace their greatness to the influence and capacity of one usually able man of extraordinary personality; institutions achieve glory that may be handed down to generations on account of their association with dynamic personalities. The modern Gresham's school owes much to Howson of Holt; Sanderson of Oundle has been brought to prominent attention by H.G. Wells. Rugby became famous on account of Dr. Arnold.

INTERNAL MANAGEMENT

Seldom do people take up an office with the full knowledge of the problems they may have to tackle, and the determination to solve them, come what may. Seldom, indeed, may we come across persons who would accept office on their own terms, and would spurn it if they could not discharge the responsibilities of their office with honour and dignity and according to their own lights. Few know that the conscience of the person who is sensitively conscious of the dignity of his vocation is liable to be put to torment over every detail of school administration, if he cannot have a free hand in dealing with his assistants and his pupils. Dr. Arnold anticipated difficulties in the execution of his schemes for the betterment of his school, as he was aware of the mischief caused by subjecting schools to the ignorance and party feelings of persons wholly unacquainted with the theory and practice of education. He wrote to his friend who was to plead on his behalf before the Board of Trustees that "in the actual working of the school he must be completely independent. Their remedy, if they were

dissatisfied, was not interference, but dismissal." On this condition he took the post; and any attempt to control either his administration of the school or his own private occupations, he felt bound to resist "as a duty", "not only to himself, but to the master of every foundation school in England." He wrote to Rev. E. Hawkins, "I confess that I should very much object to undertake a charge in which I was not invested with pretty full discretion. I should not like to enter on an office which I could not discharge according to my own views of what is right."

Many headmasters in South India have striven to uphold the principles laid down by Dr. Arnold; but, alas! only a handful may be said to have succeeded in maintaining their stand; and these who have fallen victims form a considerable number. But these instances only show what tough fibre those individuals were made of. It is only recently that the Madras Government have thought it proper to enunciate in the Service Rules that "the Headmaster shall be responsible for the internal management of the school and the academic work of the school and shall exercise such powers as may be necessary for the due discharge of his duties."

CONSECRATED SERVICE

No other job in this world demands and develops in an individual that strength of mind, that grit, firmness, uprightness of character, the nobility of soul, the high-souled purpose, and the daring to meet with opprobrium and displeasure of well-meaning friends and well-wishers of the school. Even headmasters who may be considered generally weak will have exhibited on at least a few occasions rare courage to their credit. To achieve even a fair measure of success, it requires force and strength of character, firm resolve to carry out one's principles through a host of peculiar obstacles, magnanimity of mind that perceives the distinctive features of every case, the consciousness of the purity and sincerity of motives and actions, and its transparency so as to make others understand the justness of the procedure adopted.

The tribute which Matthew Arnold has paid to his father in "Rugby Chapel" is a fine picture of the noble idealism for which great headmasters should stand.

"And through thee I believe
In the noble and great who are gone,
Souls temper'd with fire,
Helpers and friends of mankind,
Servants of God!
Yours is the praise, if mankind
Hath not as yet in its march
Fainted, and fallen, and died!
Ye, like angels, appear,
Radiant with ardour divine!
Beacons of hope,
Langour is not in your heart,
Weakness is not in your word,
Weariness not on your brow."

We have had eminent headmasters reputed for their great teaching ability; latterly, the headmaster's capacity for organising school activities was being tested; and in recent years, the office-work is becoming increasingly heavy, so much so that one feels an apprehension that unless the occupants of this job are vigilant, they might lose sight of the principal functions of their job, and lose themselves in purely administrative work. The modern headmaster should besides be an embodiment of culture, citizenship, goodness and even greatness and leadership.

TEACHERS' QUALIFICATIONS

Till about two decades ago, headmasters had at least a voice, if not the predominant voice, in the choice of assistants. As selections from a large number of qualified persons have to be made, managements exercise this privilege. Patronage by extraneous bodies is often a matter for comment. Dr. Arnold was guided by definite principles in the choice of his assistants. He wrote, "It is my great object to get here a society of intelligent, gentlemanly and active men who may keep up the character of the school. I expect every master not to undertake the mastership without entering into the spirit of our system, heart and hand." He preferred activity of mind and an interest in his work to high scholarship; for the one may be acquired far more

easily than the other. From the first he maintained that the school business should occupy the teachers' main and undivided interest. Boys should feel that they have someone at hand to consult in their difficulties and to explain their case if they got into trouble. He also saw that teachers, like himself, had time and leisure to read for their self-improvement; and he gave occasional help to such as needed it. He also took delight in inspiring his teachers with general views on education and life by which he was himself so fully possessed. Intellectually as well as morally, the teacher ought himself to be perpetually learning, and so constantly above the level of his scholars. For this reason, he used to say that no schoolmaster ought to remain at his post much more than 14 or 15 years, lest, by that time, he should have fallen behind the scholarship of the age.

Dr. Arnold expected some amount of buoyancy of animal spirits in teachers; for a schoolmaster's job is, with the young, the strong, and the happy; he cannot get on with them unless in animal spirits he can sympathise with them and show them that he is not selfish and weak. He used to say of himself, "When I find that I cannot run up the library stairs, I shall know that it is time for me to go." The youthfulness and elasticity of his temperament would be seen from his placing little children on his knees sometimes and going through the picture-books of the Bible or of history.

But at the same time when a teacher gets to an advanced age, gravity would not misbecome him, for liveliness might then seem unnatural, and his sympathy with boys must be limited to their great interests rather than their feelings. Gandhiji and Nehruji play with children and seem to offer teachers lessons in handling children; but if some feel grotesqueness in playing with boyish enthusiasm, they may be forgiven, and may find solace in the need for gravity, too, in old teachers, stressed by Dr. Arnold.

ARNOLDIAN TRADITION

Dr. Arnold will ever be remembered by the manner in which he handled the boys.

He was in dead earnest about his work at school. Once referring to an unpleasant incident, he wrote to an old boy, "If this goes on, it will end either my life at Rugby, or my life altogether." In the daily routine, the amount of time he devoted to his pupils was very remarkable; and he believed the school was quite enough to employ any man's love of reform. His intense earnestness pervaded the entire atmosphere of the school. Every pupil was made to feel that there was work for him to do, that his happiness as well as his duty lay in doing that work well. He was able to stimulate pupils of different natures. None felt that he was left out or that because he was not endowed with large powers of mind there was no sphere open to him in the honourable pursuit of usefulness. He treated boys as gentlemen and reasonable beings, and made them respect themselves by the mere respect he showed to them; he appealed to their commonsense and conscience. He placed implicit confidence in a boy's asser-

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tion. His utterances in stirring up the consciences of his pupils have become classic, and had the virtue of making them speak the truth in his presence. "If you say so, that is quite enough—of course, I believe your word." "It is not necessary that this should be a school of 300 or 100 or of 50 boys; but it is necessary that this should be a school of Christian gentlemen." "I cannot remain here if all is to be carried on by constraint and force; if I am to be here as a gaoler, I will resign my office at once." Thus there grew up a general feeling that "it was a shame to tell Arnold a lie—he always believes one." He addressed his pupils as a representative of the school whose character and reputation they should sustain as well as he. The magic influence of his inspiring personality is indescribable. There was something in his very tone and voice, countenance and outward aspect before which anything low, base, or false or cruel instinctively quailed and cowered. His quick and farsighted eye studied the traits, actions, the face and manner of every boy in the school. His opinions of boys, his findings of the germs of coming good or evil were often considered as divinations; and his delineations of individual characters were accurate. "When his eye was upon you, he looked into your inmost heart." Studying the influence of Dr. Arnold's personality on his pupils, one would be tempted to exclaim that great headmasters are born, and cannot be cultivated!

RELIGIOUS EDUCATION

For him, the boy is a moral being, and the school, a human society; the teacher functioning in and out of the society is not only to train the intelligence and inform the mind, but to touch the springs of character. He held that the schoolmaster's ideal aim must always be to cultivate in his pupils the habit of moral thoughtfulness and the conviction that life in God is the true goal of all human endeavour. No one, according to Dr. Arnold, is better fitted to impart religious education than the schoolmaster. In his application for the Rugby job, he wrote, "Whoever is chaplain, I must

ever feel myself, as headmaster, the real and proper religious instructor of the boys. No one else can feel the same interest in them, and no one else can speak to them with so much influence. Being Headmaster, I am bound to be the religious instructor of my pupils by virtue of my situation. I decline the salary of the pastors, because I consider that I am paid for my services already." But the man who felt so strongly was not a faddist, and recognised the schoolmaster's limitations, in the matter of imparting religious instruction. In a famous Sermon, he draws the distinction between religious education and religious instruction. Religious education means "training our children to life eternal, making them know and love God, and abhor evil, teaching their understanding to know the highest truth, and teaching their affections to love the highest good." Schools can at best give elementary religious instruction and give a map of the road which the child is going, and which will keep him in the right way if he uses it. Religious instruction, like the map, will serve as guide and best friend. But the great work of religious education is something to be compassed only by the joint efforts of all, the whole church and the entire nation. For example, *the parent*, by his example of covetousness or love of pleasure or of passionate temper, to use Dr. Arnold's language, *uneducates much more than the schoolmaster educates*. The people about us, and the circumstances about us are constantly advancing or hindering the great work of education in making us love, know and do what is good and great. We cannot undertake to make every boy, even if we have the whole term of his boyhood and youth given us for the experiment, either a good divine, or a good scholar, or be a master of any other kind of knowledge. He said, "It is not the subscription of some hundreds of pounds, nor the building of a schoolhouse, nor the appointing of schoolmasters, nor the filling the school with all the children in the parish which will deliver those children's souls from death and foster and perfect the work of the spirit of God." The saving of men's souls is no such easy matter; and

our great enemy is not so easily vanquished. Dr. Arnold is then a realist, not a mere dreamer. The twenty-minute-sermons of Sunday afternoons for the whole school society form an essential feature of Arnoldian traditions and have been adopted by most headmasters of public schools.

To me fell the good fortune of having addressed for over a quarter of a century the entire school society under my charge for ten minutes day after day, before the commencement of the school-work, except during the admission and the examination months; and I may claim to have established the tradition of addressing the whole school society as an essential part of the headmaster's daily round of duties. My talks have covered a wide field, ranging from explanations of rules of school discipline and comments on school happenings to expositions of ideas from Kural, Gita, Scout Laws, Tagore's Gitanjali, Gandhiji's Songs from Prison, and worthy utterances of national leaders and the world's great personages, as and when they were uttered. My headmastership has not been quite a bed of roses; I have had my share of humiliations, disappointments, and persecutions, real or fancied; I have survived them all; and I do consider my daily effort to live on a high moral and spiritual plane not only for myself, but also for the hundreds of children under my charge to be the sustaining force for myself. The sharing of moral and spiritual sustenance with the school society at the Morning Prayer Assembly is the Headmaster's privilege and reward. When I enjoy this rich feast, I feel my indebtedness to Dr. Arnold and Dr. Rabindranath Tagore, as I owe my inspiration in this respect to them.

SCHOOL GOVERNMENT

The Prefect-system and the School Court of Honour are advocated today for the inculcation of a sense of responsibility in our senior boys. Dr. Arnold invested the Sixth Form boys of his school with the responsibility for the governance of his school. "This governing body of the school, invested with great responsibility, treated by masters with great confidence and consideration,

being constantly in direct communication with the headmaster, and receiving their instruction almost exclusively from him, learn to feel a corresponding self-respect; and being answerable for the character of the school, acquire a manliness of mind and habits of conduct." Answering certain criticisms of public schools in "The Journal of Education", Dr. Arnold explained his position with regard to discipline and punishment. "Corporal punishment is totally out of question in the higher forms. All punishment should be superseded by the force of moral motives; and all endeavours to dispense with corporal punishment are the wisdom and the duty of a schoolmaster. It is one thing to get rid of punishment; and quite another to say that even if the faults are committed, the punishment ought not to be inflicted, and that the boy should be given the privilege of the pride of self-importance of manhood, and that his moral carelessness and low notions of moral responsibility should be ignored." He thought that it was

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positively harmful if young boys were to consider themselves insulted or degraded by personal correction, and that in proportion as we see boys trying to anticipate or advance their age morally, teachers should try to anticipate it in their treatment of them personally by recognising their claim to the respectability of manhood.

AN IMPRESSIONIST

The discipline of public schools, associated as it was with flogging and fagging which are said by Arnold to be obsolete in his time, may not appear to be of sufficient importance to convey lessons to teachers in India. But Arnold's greatness as headmaster and stern disciplinarian is indisputable. He, along with Thring of Uppingham, is considered to be an outstanding impressionist in the English public schools of the 19th century. Repression has no place in the schools of today. Impressionists are not considered to be progressive educationists. The emancipationist states that the impressionist's will prevails over the child's, that though he adopts humane means, there is coercion to some extent, and that though he eschews appeals to fear, he deliberately and definitely taps the submissive propensity of the child. Madame Montessori, MacMunn, and Neille are among the distinguished protagonists of the emancipationist school of thought. They say that impression damps down originality, cramps individuality, tampers with the sacred personality of the child and produces mere automatons of the educator. But one cannot be sure that complete freedom in school will lead to self-expression and self-development of the child, the ends of the emancipationist. Moreover, complete freedom for the individual exists nowhere for adults in the most democratic society; and even Montessori admits responsibility for seeing that the school reacts suitably on anti-social conduct, and permits the temporary expulsion of the offender from the communal activities.

Mira Ben's excellent article on "The Blessings of Discipline" in "Harijan" of 30th November, 1947, contains valuable hints to us, teachers. She writes, "People

who pass through an undisciplined childhood, naturally find it almost impossible to discipline themselves in later life. To the discipline of my childhood, I owe the ease with which I was able to enter into the discipline of Sabarmati. Until we can control and lovingly discipline the children, there is no hope of the nation becoming disciplined."

So then, whatever the emancipationists may say, the following good features of impressionism have to be admitted. The normal child prefers order to disorder. There must be a personal education to exercise influence. Ideals and attitudes have to be transmitted "from the living, through the living, to the living." Moral sentiments, attitudes, and enthusiasms are caught by contagion from admired personalities. The compelling power of the educator's personality takes the place of punishment. The school government functions through personal example, direct moral suasion, and the influence of the school-system which he plans and governs. The reign of respect and love for the impressionist prevails, not one of terror, as the emancipationist, the advocate of untrammelled freedom for the child, represents

DR. ARNOLD AND JOURNALISM.

I have enjoyed the unique privilege of sending contributions to the daily Press, weekly and monthly journals on topics of varied interest during the last quarter of a century and more. Those acquainted with the volume of incessant contributions of mine may conceive the idea that this should have been possible by the sacrifice of my legitimate professional work that gives me bread; and those who are in daily contact with and observation of my teaching, correction, clerical and administrative work at school may wonder when I had the time to think and type out the matter for journals containing references and authoritative quotations. Dr. Thomas had been in the same boat with me; and his defence of his conduct often gave me strength and encouragement. This aspect of his activities was the target of a good deal of criticism.

One commented, "What a shame that the Headmaster of Rugby should be employed in writing essays and pamphlets". Another, though seemingly complimentarily remarked, "What a pity that a man fit to be a statesman should be employed in teaching schoolboys." But Dr. Arnold thought he would not have been himself had he not felt and written as he did; he could not remain silent on subjects on which he believed it his most sacred duty to speak what he thought. He deemed it to be constant progress of self-education essential to the right discharge of duties as teacher. Justifying his action, he wrote to Justice Coleridge, "Although a school in which our business is to act morally on our neighbours affords in fact infinite employment, no man can ever say that he has done all that he might do; still I can truly say that I live for the school. However I am sure that the more active my own mind is, and the more it works upon great moral and political points, the better for the school; for education is a dynamical, not a mechanical process; and the more powerful and vigorous the mind of the teacher, the more clearly and readily he can grasp things, the better fitted he is to cultivate the mind of another." The study of and preparation of theses on, political and theological problems gave him a new insight into the administration of his school and created in him an eagerness to govern the school precisely on the same principles as he would have governed a great em-

pire. He confessed to be one of the most ambitious men alive and specified the three great objects of human ambition "to be the prime minister of a great kingdom, the governor of a great empire, or the writer of works which would live in every age and in every country."

But Dr. Arnold won immortal fame as a prophet among schoolmasters, exhorting us to the sacredness of our calling. He performed the high mission of unveiling and interpreting the higher possibilities, responsibilities and duties of the schoolmaster's life. His influence was the influence of the inspired prophet and zealous reformer which is the salt of society in every age. Good soul, he never made any disparaging mention of his predecessors, but expressed unfeigned pleasure in what he found existing. He has recorded in his diary the motto of his daily life: "Let me mind my own personal work, keep myself pure and zealous, believing and labouring to do God's will, in this fruitful vineyard of young lives committed to my charge, as my allotted field, until my work be done."

Dr. Arnold exalted the office of Headmastership and added to it considered dignity and importance. We have had in the field of politics men of consecrated lives. It would be to the glory of Free India if we could have a few of such consecrated lives in the sphere of Education.

BOOKS GO FAR IN AUSTRALIA'S OUTBACK.

By SUSAN BARRIE.

FAMILIES in remote parts of the Australian continent where the nearest neighbour may be 50 or 100 miles away depend upon books for much of their entertainment and information.

Already the famous Flying Doctor Service has bought to these courageous people modern medical and nursing facilities. As a local development of this service the first Flying Library has been organised in the State of New South Wales.

Professor Macdonald Holmes, head of the Geography Department at the University of Sydney, works with the Sydney Sectional Council to direct the collection of suitable literature. He has the support of a women's auxiliary, which renovates, packs and despatches most of the books for distribution through Dr. J. G. Woods, the flying doctor stationed at Broken Hill in the far west of New South Wales.

The women's auxiliary also raises funds

on its own initiative with lectures, garden fetes, flower-shows, and other gatherings.

Children's stories for boys and girls, rugged yarns for tough old bushmen, romances for lonely countrywomen, volumes of Australian poetry on the strange beauty of the island,—all are received in the outback with gratitude.

The Flying Doctor Service is financed mainly by money privately subscribed, although the Federal Government now allows it a subsidy of Rs. 80,000/- a year. Each Flying Doctor Base about Rs. 75,000/- a year to run, and as there are eight bases scattered throughout the Commonwealth the collection of funds is a never-ending task for the local councils, of the service which operate in each of the six capital cities. There are also State Government subsidies and private grants.

Each Flying Doctor Base is constantly in touch with outlying homesteads through the pedal radio "transceiver" sets developed in 1925 by an Australian radio engineer—Alfred Tregear.

And now in addition to receiving details of medical needs and food supplies, and giving first aid service through the radio the base operator can also discover the settlers' requirements in reading matter.

New South Wales, so far the only State which has a flying nurse to work with the Doctor, has no trouble in distributing the books collected. At the Broken Hill Base, the wife of the wireless operator acts as an unofficial librarian, filing the books and packing them ready for Dr. Woods or Sister Blanch to take with them when they visit isolated homesteads in answer to radio calls.

The Bush Book Club of New South Wales is another excellent means of keeping outback peoples supplied with books. Last year the club distributed 8,000 books, and an even larger number of illustrated papers and magazines.

The club was founded in 1909, and is affiliated with the Victoria League. Unlike the Flying Library, it is not an entirely free service, but any country people may become subscribers for the nominal sum of Rs. 1/6/- a year. They must also pay freight or postage on each parcel of books for which they apply, average cost being -/8/6 by rail or 1/1/- per post to any part of the State. Often the books travel more than 300 miles to their destination.

Letters received from the Club's many members bear witness to its success. From the remote town of Cullenburawong, a lonely countrywoman describes herself as "a bit barmy about books". She writes that she was a city girl, and found farm life intolerably lonely, cut off from the theatre and movies. But with regular parcels of books from the Bush Book Club, she is now content.

There are Bush Book Clubs or similar organizations, in other Australian States. Queensland, Victoria and South Australia have clubs affiliated, as in New South Wales, with the Victoria League.

Miss Beulah Bolton, grey-haired, energetic secretary of the Bush Book Club in Sydney, personally reads the mail and supervises the packing of parcels, so that each individual subscriber gets, as nearly as possible, the type of reading-matter he or she requires. Each parcel contains six books, and a good selection of periodicals. Subscribers can write for parcels as often as they wish. Some ask for them each month—others only once a year.

Literary tastes vary from the wild west yarns and detective thrillers to Shakespeare, Dickens and Joseph Conrad. Australian authors rank high on the list of favourites.

And perhaps the most important function of the Bush Book Club is to open up for children of the outback whole new worlds of romance and adventure.

FILMS AND EDUCATION—A QUESTIONNAIRE

BY MR. NEIL GOKHALE, *Bombay.*

Q. So far we knew that the medium of cinema was ideal for featuring emotional and sentimental dramas. But now you say cinema is also an instrument of education? Can this be true?

A. Quite. In fact, given a fair chance, you will realise easily that it is educational as well as recreational. It will train and entertain at the same time.

Q. What sort of education can it impart?

A. Any kind you choose. Education to children, Education for grown ups; Education for citizenship and nationhood—Academic, yes, every subject taught in your schools and colleges. There are silent and sound films on History, Geography, Sciences like Physics, Chemistry, Botany, Zoology, Health, Hygiene, Physical Culture, Industry and Agriculture, Languages, Literature, Art, Music and Folklore; Basic, Rudimentary and Advanced. Every subject is adequately covered.

Q. When we were young we learnt only through books and yet we seem to have learnt fairly well.

A. Quite so. Yet think—at what expense of time, money and energy. Films aid teachers and pupils. They supplement classroom teaching. They teach easily what may be learnt with difficulty from textbooks alone. They are specially useful for those subjects, those phenomena which the human eye can only know by intuition owing to the rapidity with which it occurs and what ordinarily cannot be verbally explained with clarity.

Q. Are films any better than memory aids to pupils?

A. Educationists using visual aid presuppose that plastic representation of things on screen is better than the simple and cold oral description. Thus a lesson is learnt quickly and cannot be easily forgotten. Teachers' lectures in the classroom with films shown afterwards will impress on the pupils' mind the facts firmly and clearly.

Q. Will they not hinder the teacher and take away much of his valuable time? Besides, a teacher is usually over-burdened with many extra activities and work schedules. Don't you think this 'visual aids' business will be very nearly like the proverbial last straw on a camel's back?

A. But, strung enough, this last straw will lighten the teacher's burden. Films assist in teaching, because pictorial representations of any facts, figures, or objects will be easier to remember than what is learnt by reading about them. Seeing the teacher's words translated into reality, clarifies the ideas that otherwise may remain unexplained, vague and indefinite.

Q. What about the detailed explanations necessary for each picture? Can these recorded commentaries supply the "personal touch" given by the teacher?

A. Sometimes a teacher cannot help being unclear in his lessons. But a film commentary will continue to give, time after time, all the details and not miss any point. The film, it is said, forgets nothing and recites everything.

Q. It seems then, that the film is definitely a powerful medium of teaching?

A. Yes. Education with films becomes so interesting that after a while, lessons, not illustrated by films, appear dull and lifeless. The film supplies the very thing which is mostly missing in a teacher's lecture, namely, the life of the world in its working form with the laws that regulate it.

Q. What of History?

A. It is possible to become acquainted through films with historical personages whom it would, otherwise, be impossible to know...

Q. What of Geography?

A. Geographical studies are advanced by films of actual life in foreign countries, by films of natural phenomena, such as

icebergs, glaciers etc., by films showing typical human activities such as tea, sugar and rice-growing, mining for gold and coal, by films of engineering feats such as mountain railways, river bridges, etc.

Q. What of Science?

A. Science studies can be extended by showing how theories and principles learned and studied in the school laboratory are applied to industrial and commercial processes. In natural science, biology, chemistry, processes and continuous development can be studied with the help of slow motion pictures and microphotography.

Q. What of Mathematics?

A. Applied Mathematics can be understood better by means of films showing how mathematical processes are related to everyday life. Cartoons and animated Films

show the complicated ideas in Euclid, solid geometry, and conic sections.

Q. What of languages?

A. Languages, both modern and classical can be easily studied. Living languages of living people with the native accents can be mastered.

Q. What of Music?

A. The special appeal to the student through his ears more than eyes, rendered in sound film a particularly suitable medium to supplement regular tuition.

Q. What of Physical Education?

A. Posture, Health and the Human Body can be studied as a continuous development.

In general, Films can represent, by giving examples of good and great moral forces, in aid of the teachers' instruction.

THE VAGARIES OF THE ENGLISH LANGUAGE

[BY MRS. S. PRAMILA, B.Sc., (HON.), Madras.]

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THE English language is undergoing sudden and frequent changes in usage and sense. Its caprices are familiar only to well-educated natives. A study of that great monumental work 'Modern English Usage' gives the reader an idea how great speakers and writers—all Englishmen—are caught tripping in handling English idiom. Very often, rules of thumb fail to serve any useful purpose. Constant study of famous authors and practice in speaking and writing will go a long way towards achieving this object. The following instances of mis-handling and misuse are noteworthy.

(1) We say correctly, we consult a person or take his advice or opinion; but 'to consult another's opinion' is unidiomatic. No doubt we consult the feelings of others.

(2) We say and write correctly 'those interested' but not 'those persons interested'. The collocations 'somewhat unique', 'quite impossible', 'almost quite impossible' are meaningless and absurd. Even eminent writers are found using 'in the face of' instead of 'on the face of'. In the

face of = notwithstanding; on the face of = prima facie, judging by appearances. On the face of it, your statement is absurd (= prima facie). In the face or in face of the difficulties he fulfilled his promise (in spite of, notwithstanding).

(3) 'It took him much trouble' is incorrect but 'it cost him much trouble' is correct. We could however say, he took much trouble or great pains. And we could also say, the work takes much time or skill (= requires).

(4) One is apt to say 'he took away the life of his brother' in the sense of killing him, for the correct 'took the life etc.' This is unidiomatic. 'He took his life in his hand' means 'he went alone into great danger.'

(5) The 'defects of one's qualities' is a curiously worded phrase. It properly ought to mean the blemishes in his character. But it is used in the sense of 'the defects found to go with one's good qualities'. Example: We have so far described the good qualities, and we shall not proceed to

examine certain blemishes also among them i.e. the defects of his qualities.

The omission of the conjunction 'that' is idiomatic in some cases and the reverse of it in others; 'I believe you know' but 'I take it that you know all the details of the matter brought to our notice'. The conjunction 'that' is required when it introduces a long clause. In the case of short ones the omission is idiomatic.

(6) Bravo (brahvo) as a noun means "a villain" but as interjection 'bravo! means 'excellent' or 'well done!'

(7) The placing of an adverb or adverbial phrase before a verb is required by grammar but idiom sometimes parts company with it: 'I will do as much as in me lies', but not 'as, lies in me', which usage does not approve. Idiom (the chief part of English) or usage is whimsical. Whimsicalities like this must be noted and borne in mind.

(8) The use of 'the same' for 'it' is slovenly and should be avoided. 'I received your letter of the 25th instant and noted the contents of the same (it)'.

(9) Examining the following and studying the construction, one will discover the whimsicality of the idiom. While sleeping he fell (correct); but 'while being in agreement with the essential points, he differed in some non-essential ones' (incorrect). In the former, 'while' is a temporal conjunction (= during the time that). In the latter sentence while (=though) is a non-temporal subordinate conjunction. The elliptical clause in the latter = while he was being, and the construction is absurd. Write it out in full: 'while he was in agreement.....'

(10) The word 'wash' is used in opposite senses. 'I washed my clothes' (=took off the dirt from). The dye of the saree will wash (= stand washing, not be damaged, not disappear). Used figuratively, it means 'to bear examination or stand a test': your excuse won't wash (=your excuse will fail when tested).

(11) The addition of the genitive suffix s with an apostrophe to the last word in a noun collocation instead of the principal word in it indicates the whimsicality of English idiom: Governor general's aid-de-camp's (not Governor's general aid's-de-camp). Be it noted, however, that the plural of the compound noun is formed by adding s to the principal word—governor.

(12) Don't use the active verb 'book' in the sense of 'to punish for an offence from which there is no chance of escape'. It is used only in the passive: 'He is booked for selling his things at blackmarket prices'; we should not say, 'the Police booked him for offence'. We however say, 'I have booked for Bombay or have booked two seats for Bombay'.

(13) We correctly say, 'I am too busy to attend to your affair; I am too occupied'. But 'I have been too occupied with your affair' is incorrect, for the past participle is not used in the adjectival sense, which will be made clear by changing the voice: 'your affair has occupied me too much'. The sentence should therefore be corrected by inserting 'much' between 'too' and 'occupied'. We say, I am very tired, but, I am much tired with walking, not very tired. And this is another instance of the whimsicality of English idiom.

(14) We might say 'by the hundred' or 'by hundreds' but not, by the hundreds.

I don't like the way she smiles (=the sinister way) That is the way to do it (= the right way). The sense of 'way' in the above sentences is suggested by the context. This is again another whimsicality.

(15) We say correctly, the government are granting concessions by way of helping the poor or the government help the poor by granting concessions. We can't express the idea by writing the sentences the other way. The construction is often confused. 'The member had no opinion of his own; at the time of voting therefore, he would look round and join the majority'. To join the majority' is an established idiom used in the sense of 'to die'. The use of the phrase in the context in the sense of 'to vote with the majority' is objectionable.

(16) The whimsicality of the language is in evidence in the use of 'good' in several contents—a good fire (=large) a good beating (=considerable), a good driver (=an efficient driver) good at mathematics (=clever) good for a long journey (=in a fit condition) 20 shillings to the good (=on the credit side), to do one a good turn (=a friendly action). In exclamations such as Goodness knows! Goodness gracious!, thank goodness, goodness = God.

(17) The publishing house is a going concern (=thriving 'working'). But the participle

(To be Continued)

EDITORIAL NOTES

C**CULTURAL** conflict has been operative in India in recent times and has given rise to mutual suspicion and the desire to injure and crush rival communities. This phenomenon has been operative in many lands and in all big states. The problem of attempting a way of removing the sources of this conflict—phenomenon has been attempted by a psychologist of repute, Dr. D. M. Datta of Patna, and his views are detailed below.

There are four chief psychological methods for the treatment of "individuals" suffering from mental diseases, namely suggestion, catharsis, desensitization and re-education. These represent the contributions of Freud, Jung and other psychiatrists whose efforts can be taken to supplement one another. It is possible to apply these methods also for the treatment of a society or country suffering from conflicts of culture, provided there are social workers and leaders possessing the qualities required of a successful mental physician, namely insight, sympathetic understanding, practical tact, and a personality that can inspire trust.

The chief work of suggestion here would be re-assurance and encouragement given to the people, through all sources of propaganda or information, to make them believe that social conflicts can be cured. Without creating such confidence the desperation which undermines patience and prompts precipitate actions cannot be stopped. The method of catharsis in social therapy, would consist in bring before the mind of the people the causes that lie at the root of conflict and maladjustment and in making them face unavoidable situations with a realistic attitude. For this purpose it is necessary to impart to the people of India, for example, the knowledge of (1) the history of the different cultures which have mingled together and contributed to the different traits, (2) the origins and intermixture of the different races composing

the Indian population, (3) the distinction between the valuable and abiding element of culture and the lower ones which hamper progress and harmony, (4) the many compromises which have been already made in this country and other countries under similar conditions, by sacrificing unessentials. Knowledge of the classics, essential scriptures and history would be useful for social workers for this purpose, in addition, of course, to psychology.

Desensitization consists in dulling and deadening sensitiveness by making the subject think of and face repeatedly mentally the provoking of painful situations without giving rise to violent emotions. The application of this to social therapy would be, for an example, to make the Hindus think of things like the 'slaughter of cows' in different perspectives such as in the light of numberless other animals destroyed by many Hindus for food, worship and game, and the literary evidence of cow slaughter by the Hindus of ancient India, etc., and make similarly the Muslims think of things like 'music before mosque' in the light of musical performances accompanying Muslim ceremonies in other countries and even in some parts of India, and so on.

By repeated showing of the causes of conflict in new lights which can allay destructive emotions, new attitudes of toleration, sympathy, etc., can be built up towards the causes of conflict, so that people can thus be made to learn to behave in new and more sensible manners in situations which used previously to provoke the undesirable emotions. This process constitutes Re-Education.

Public education can be so re-ordered that the valuable aspects of unity would be more and more emphasized, mutual considerations and common interests more and more developed until the country would acquire a solidarity, a unity in diversity which is the picture of a healthy mind.

Cultural conflicts, individual and social, cannot be removed unless these good principles are applied to social life. But it should not be forgotten that the application of the psychological methods for curing a patient depends for its success also on certain auxiliary means such as change of environment, healthy occupation, recreation and diversion. Similarly, mere psychological handling of social conflicts cannot succeed without wholesome changes in the material, economic, political environments, employment of the members of society in productive pursuits and diversion of surplus and pent up energy to the cultivation of higher values which make for human solidarity and satisfy the higher aspirations of man.

The State of Travancore has recently implemented a scheme of compulsory education for all children between the ages of 5 and 9. The total number of children between 5 and 9 in the State is 5, 68, 525, out of whom 4, 18, 997 are already under instruction. The remaining 2, 49, 528 or 37.3 per cent. have still to be brought under instruction. At present the primary (stage) consists of four classes only, but for permanent literacy, one class more will have to be added, otherwise there is a grave danger of children relapsing to illiteracy. For the object of compulsory education all uneconomical and incomplete schools will have to be abolished. Schools are allowed to work either for four hours or for five hours a day and holidays will also vary according to local conditions. Owing to the difficulty of erecting buildings and paucity of teachers, the Shift System has been adopted. The first shift is held between 9 a.m. to 12-30 p.m., but from 11-30 a.m. to 12-30 p.m. art and craft combined classes are taken by the art teachers and other teachers and given relief. The second shift is held between 1-30 p.m. and 5 p.m. Usual teaching is done between 1-30 and 4 p.m. and from 4 to 5 combined classes for craft are taken. This is a somewhat complicated time-table and as the same set of teachers has to work from

9 a.m. to 5 p.m. complaints of overwork were generally heard.

Other features of this compulsory scheme, in brief, are:—

1. Closure of incomplete and uneconomical schools.
 2. Relocation of schools to avoid overlapping.
 3. Preparation for three years to provide teachers and accommodation.
 4. Intensive propaganda and the setting up of effective machinery for the implementation of the scheme.
 5. Free supply of books, free supply of mid-day meals and clothing to the needy.
 6. Efficient teaching and effective supervision and control to stop stagnation.
 7. At first compulsory education should start in selected urban areas.
 8. 35 children per teacher.
 9. Compulsion both for boys and girls.
 10. Provision of accommodation for craft-work, of playgrounds and gardens.
 11. Curriculum to be thought of less in terms of knowledge to be taught and more in terms of activities to be fostered and interests to be broadened.
 12. Play-way method to be generally adopted.
 13. No formal class examinations and no public examinations, but at the end of the fifth class an internal examination with external control to maintain the necessary standard.
 14. There will be general co-education throughout the primary stage, with a larger proportion of female teachers.
 15. Minimum qualification for a primary teacher should be a pass in S.L.C. or Shastri examination plus training.
 16. Salaries of primary school Head-Masters 30-1-40 and of assistants 20-1-26, as recommended by the Committee.
- We announce with great pleasure the starting of a movement under the auspices of the South India Teachers' Union for felicitating Sri M. S. Sabhesan, the President of the Union, on the occasion of his forthcoming Shashtiabdapurti. The Committee specially constituted for the

III
Prof. M. S.
Sabhesan's
Shasti-
abdapurti.

purpose has invited the Presidents of all District Guilds to become members. It has also planned to bring out a commemoration volume, organising a public meeting and presenting him with a suitable souvenir on the occasion.

The South India Teachers' Union Executive Board resolved to co-operate with the Committee in the celebration. It authorised the Secretary to commend the appeal of the Committee for donation to all affiliated associations. It resolved to present him with an address on the occasion and appointed a sub-committee consisting of Upadhyaya Sangha Karya Praveena Sri S.K. Yegnanarayana Iyer, Prof. A. Srinivasa raghavan and Sri C. Ranganatha Iyengar to draft the address. It also resolved to contribute Rs. 100 to the Shashthiabdapurthi Committee.

We are sure that the blessings and good wishes of the entire teaching profession will go to Sri M. S. Sabhesan on this auspicious occasion in his most useful and strenuous career.

It is a pity that Sir John Sargent, Secretary to the Government of India in the

Education Department and Educational Adviser to Government has left India after more than nine years of very fruitful and sympathetic devotion to the

cause of the advancement of Indian Education in the truest sense. He will be best remembered as the author of the well-known Report on the Reconstruction of Indian Education that goes after his name. This Report and the schemes embodied in it would constitute as prominent a landmark in the development of the education of the Indian people as Sir Charles Wood's Despatch of 1854 and the Saddler Report of 1917-1918. It is not for us here to enter into any disputation about the merits and defects of the scheme and about the difficulties that confront its speedy implementing. But we must pay a tribute to Sir John Sargent's enthusiasm which made him emphasise again and again the value of having a large, trained, contented and well-paid body of teachers for all grades of

education and also for an efficient guarantee for its effective improvement and of widespread educational expansion which never stand in the way of its being implemented by any popular Government. As one of our contemporaries remarks, Sir John Sargent has not hesitated to point out the danger of economising in respect of expenditure on the salaries of teachers. He is not unaware of the attempts made in several provinces to reduce the so called high cost of education by finding cheap substitutes or employing teachers with lower qualifications. Our leaders may be very progressive and forward in political theories but they are slow to have a realistic view in the sphere of education. They seem to believe that teachers should be prepared for a life of sacrifice and should be able to follow the Gurnkula type. They perhaps find it convenient to forget that teachers have also got their family obligations and that ups and downs in the family budget are likely to upset their minds. Dr. Sargent has done the right thing in making it clear to our leaders that the entire expenditure of education will be a waste if, side by side the conditions of service be not improved. Our leaders should realise that the scale proposed by the Advisory Board are moderate and that it is unwise to effect economy.

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