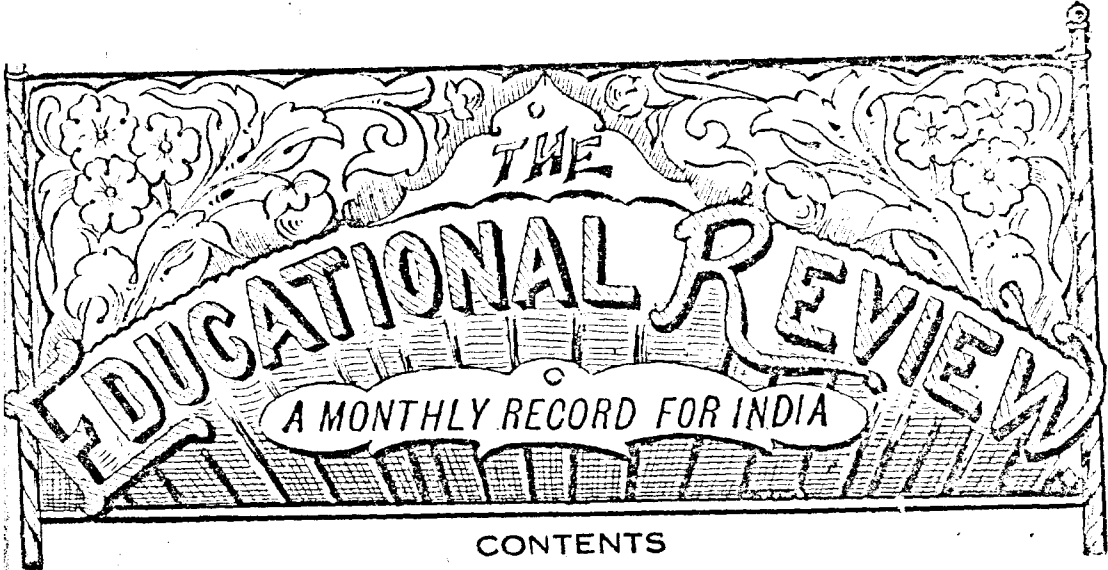




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AUSTRALIA'S PROJECTED NATIONAL UNIVERSITY

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

AUSTRALIA'S decision to establish 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. 34,90,000 a year for the first five

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 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

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.

FRIENDS 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 Goebbelsism 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

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 poor daily subsistence to the latter which is 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. COCKBURN.

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-

—, — 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

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. Vallabhai 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 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 33½% 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. Do not be 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. 35 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. SESSEL

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 two 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 then serve, if he is

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 doling 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 Hatiram 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 Ramachandraji.

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 RE. 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 correspondents 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,

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

IV Syndicate has been pleased to allow the starting of new 'Temporary' Colleges. 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.

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Of Gray's Inn, Barrister-at-Law *Chief Education Officer,
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A MONTHLY RECORD FOR INDIA

VOL. LIII

AUGUST 1947

No. 8

THE TEACHING OF HISTORY

BY GAUTAMA.

AN examiner in history in the High School Examination of the United Provinces sometime ago remarked that "incapacity to understand the scope of the question set, carelessness, verbosity, irrelevance and the absence of a truly historical sense are some of the serious defects. A majority of the candidates have no real sense of chronology. Some of them have gone to the length of describing Swami Dayanand or Shankaracharya as the founder of Jainism, which is very disgraceful for a high school student." I wonder if the knowledge of history is any more profound or accurate in high school students in other provinces. It is for the examiners to answer. But in my own understanding, even at the University level, both historical knowledge and historical teaching are not up to the mark in this country. Too often what passes for research work is but a bowdlerised version of ancient classics, apparelled in the English language, borrowing the frills available in the many Government publications relating to numismatics, epigraphy and archaeology.

In recent years, there has been a steady throng at the schools of physics and commerce. And even in Madras, history rarely enlists the serious attention of the young student. The modern craze for technological studies in a country where industries may still take a long time to sprout and where business and industry are the particular monopoly of certain castes, which, too, have the ear of the constituted

authorities, does not strike students or their parents as somewhat fruitless. I am not to be understood as indulging in any cheap satire against the so-called knowledge of power. Even the British Barlow Committee on Scientific Man Power pleaded for an increase in graduates in humanities, languages and fine arts.

What I am interested in is that historical studies should have their deserved place in our studies. The subject is of current interest. The proceedings of the Constituent Assembly show to the observant critic how a little more detailed knowledge of history might be useful even to members of that august body. I do not want to be sidetracked into a controversy. But, as Mr. Srinivasa Sastri with his own gift of the golden mouth said, it is idle to maintain that, "after all these centuries and millennia of our life on this planet, there is nothing that history can teach, nothing that experience can warn us against, nothing that books and records can supply by way of proper equipment to the public worker. No, we have all alike to study the past, if we wish to help build the future properly." I am aware of some weighty opinions on the other side. Mr. Fisher, for one, told us that he could not find any plot or rhythm in history and that the only safe rule was to "recognise in the development of human destiny the play of the contingent and the unforeseen." This remark is commonly understood to argue against those who hold that historical studies are great helps to the

understanding of politics. Mr. Fisher's right to his opinion can only be disputed by the temerarious. But since even he seems to grant that history may expand and educate the human mind, help in the cultivation of taste and imagination, there seems to be no need to defend historical studies. Historical situations never repeat themselves; and the value of history consists in its being a key to our understanding of peoples and States. If we know something of our neighbours and about our ancestors, we shall be better able to criticise ourselves and our neighbours in a fast shrinking world.

The question is dealt with at considerable length in two recent books, one of which at least has been lying far too long on my desk. Mr. A. L. Rowse in his very interesting and stimulating essay on "The Use of History" has an instructive discourse on "the surface pattern" and "the underlying story." It is of the immersion in surface pattern, no doubt, that Hegel thought when he said that the one lesson of history is that people do not learn its lessons. The underlying story, in Mr. Rowse's view, depends on forces more profound than accidents to persons. That the course of history has often been determined or seemingly deflected by energetic persons, steadfastly pursuing ideas, "mostly strong," in Acton's view, does not detract from the truth of the general proposition. Certain fundamental characteristics do persist. And if historical studies give a man a wider reach of imagination and a greater power of understanding, is Mr. Rowse wrong in contending that a knowledge of history would arm a man against such mistakes as politicians working for immediate results often commit?

But even if we may resist the arguments of Mr. Rowse, it will be difficult to get away from Prof. G. M. Trevelyan's persuasive eloquence. "If we calmly study the past from as many angles as possible, we shall all of us gain in wisdom and understanding," says he. At any rate, in his view, "we shall acquire a mentality which, when we return to our own problems, will be less at the

mercy of newspapers and films, trying to make us take short cuts to truth, and to oversimplify the tangled skein of human affairs." The necessity, especially in modern India, of getting away from the disastrous spell of the newspapers, all day long delivering brawling judgments, will be readily granted.

In his lecture at the National Book League on "History and the Reader," recently issued in book-form, the Professor makes two propositions. One is: it is part of the duty of historians to present history in readable form, or rather, in a variety of forms readable by various sections of the public, for in Clío's house are many mansions. Here is a part in which readers of the "Educational Review" should be interested, without my going into the forbidding manner in which history is being generally taught so as to repel the eager student. The second point is that the general reader ought to study history. "If he knows no history, he is not properly educated either as a citizen or as an intellectual and imaginative being." I would earnestly suggest my readers going through these two books, as obviously it will be unjust for me to quote from them.

The taste for historical reading must be implanted in the young mind. Maps on the black-board, suggestive pictures, time charts and other technical devices may be necessary; but they should not be all. It requires genius in a master to handle these dexterously and pleasantly. The important point is that the student even in the High School should be taught what I may style significant history. For this purpose the practical aim of teaching history must always be kept in view, i.e., the High School students must be acquainted with the outstanding facts which matter really in the history of their country and in the light of them the parts they, the students will play in the future history of their land. If history is taught from this view-point it will be exceedingly pleasant and really profitable in every way. It will not only be a powerful means of character-formation

and moral training, but will be also a perennial source of inspiration and happiness. A student trained in the reading of history on these lines in his high school will then be ripe for the University Professor with his broader outlook and his insistence on documents and the sources of history and what is more important, of historical errors. But really, without offending any one's susceptibilities, I am tempted to ask how many such Professors of History we have in our Universities.

SCOTLAND'S PROUD RECORD IN EDUCATION

BY MR. H. C. DENT, *Editor of the "Times Educational Supplement,"*

THE system of public education in Scotland, though to-day similar to that of England and Wales, is quite distinct and separate. It retains distinctive national characteristics, the result of its history and traditions.

These date from 563 A.D. St. Columba then landed from Ireland on the islet of Iona and began to establish numerous monasteries throughout Scotland. Each of these contained a school. Owing to the Danish invasions, subsequent records were scanty until the 12th century. From then onwards it is clear that royalty, landowners, and town councils alike were founding schools. This was in addition to the Roman Catholic Church—in those days controlling and directing education everywhere in western Europe.

Five main types of schools developed; cathedral, collegiate, song, burgh, and parish. Probably a "parish" was originally the diocese of a bishop. When this became too large for a single cleric to care for, it was divided into districts, each in the charge of a "parish priest." Of the five types the parish school was to exert the most powerful influence on Scottish history, though the influence of the burgh "grammar school" was also very considerable.

Through its parish system the church established the framework of a national system of education. For centuries the Scots tried, unsuccessfully to build a fully developed system on this framework. In 1496, the Scottish Parliament passed what

has been claimed as "the compulsory Education Act recorded in history." It required barons and freeholders of substance to send their eldest sons or heirs to the grammar school. The country's poverty and internal strife prevented the Act from being implemented thoroughly, but the intention was not forgotten.

COMPLETELY DEMOCRATIC

Despite further efforts Scotland's national system of education was not put on a firm foundation until 1696. In that year the Scottish Parliament passed the "Act of Settling of Schools." This ordered every parish to provide a school and a school-master out of its own resources. For nearly two centuries—until 1872—this system served Scotland well. It was completely democratic. Every child to the parish went to the parish school, or, in the towns, to the burgh school. Academic standards were high. Many a parish school gave instruction up to university entrance level.

Scotland's first university, St. Andrews, was founded in 1411. Before then, Scottish students were to be seen at every university in Europe, and especially at Paris where a "Scots College" was founded in 1326. Within 40 years a second university was founded at Glasgow. Forty-five years later there was a third, at Aberdeen. The fourth, at Edinburgh, was founded in 1583.

Like the English, the Scottish universities are independent of State control, though they receive large grants from public funds. But they did not adopt the

Oxford and Cambridge college system. They remained "non-residential" and undertook no responsibility for the corporate and social life of students. All Scottish universities now provide hostels for some of their students. In general, however, Scottish students have preferred to choose their own lodgings in the university towns.

The parish school system was unequal to the demands of the "Industrial Revolution" when Britain changed the basis of her economy from agriculture to industry. Scotland's population increased, and became concentrated in the industrial areas. Voluntary bodies—chiefly the churches—strove to fill the gaps, but it became clear that a central authority and State finance were necessary. These were provided by the Education (Scotland) Act, 1872. It established the Scottish education department, and ordered School Boards to provide and administer schools locally.

From this date the history of Scottish education runs parallel with that of England, but by no means identically. The outstanding divergence occurred in 1918, when Scotland solved the problem of denominational religious instruction in its public schools. Up till then, as in England, there had been for many years a "Dual System". Some schools were maintained by public authorities, and some by religious bodies with aid from public funds. In 1918 the latter were invited to come right into the public system and have all expenses paid from public funds, on certain understandings. That ended the "Dual System" in Scotland. England has one still.

COMPULSORY SYSTEM

When the great Education Act, 1944, was passed for England and Wales, it was necessary to pass also an Act for Scotland. The British Government's policy is that public education shall be on approximately the same level throughout the United Kingdom of Britain and Northern Ireland. The Education (Scotland) Act, 1945, raised the compulsory school age to 15, prohibited the charging of fees in education authority schools, unless there is already free education available for all who desire it, and

provided for a universal compulsory system of part-time education up to 18, to be introduced as soon as circumstances permit.

All teacher training in Scotland is organised and directed by a national committee established by the department. There is one inclusive Scottish professional association for teachers, the Educational Institute of Scotland. There are many such associations in England. Scotland has nursery schools and classes for children below compulsory school age (five years), and special schools for physically or mentally handicapped children. Its "approved schools" for young delinquents are in the charge of the education department.

Primary education continues till 12, a year longer than in England. The curriculum is much the same in both countries. In Scotland there is more insistence on perfection in the fundamentals of reading, writing, and arithmetic, and less on practical and social activities. Until 1945 Scotland had a variety of forms of post-primary education. Now these are simplified into junior secondary (three-year course) and senior secondary (five to six-year course) schools.

Scottish primary schools in urban areas may contain 700 or 1,000 pupils, and secondary schools up to 1,500, although many have considerably fewer. In rural areas schools are often tiny, some having fewer than 19 pupils. The normal Scottish school is a co-educational day school.

Technical education has for long been more systematically developed in Scotland than in England. It is available in universities, central institutions, which are large technical colleges serving wide areas, local technical institutions, day and evening continuation classes, and secondary schools. The institutions giving advanced technical instruction are closely linked with the universities. A total of nearly 200,000 students regularly take some kind of technical or vocational education.

PERCENTAGE OF STUDENTS

The percentage of university students to the whole population has always been high

in Scotland. At present it is about 1 in 450. Few boys or girls able to profit by university education fail to get it. Scholarships and bursaries are numerous. Any needy student can receive help from the Carnegie United Kingdom Trust.

Scottish universities are large in terms of the size of Scotland. Edinburgh has over 4,000 full-time students, Glasgow over 5,000, and Aberdeen and St. Andrews about 1,500 each. There are as many part-time students. The universities are rich in faculties. All offer arts, science, medicine and divinity. Aberdeen, Edinburgh, and Glasgow have a law faculty.

There are engineering faculties at Aberdeen and Glasgow, and Edinburgh has a faculty in music. Most students, especially those intending to be teachers, take an "ordinary" degree in three or four subjects. This diverges from the English fashion of taking an "honours" degree in one or two.

The present trend of education in Scotland is towards change, perhaps almost revolution. There is a widespread revolt against the paramountcy of the academic tradition, though not against the tradition itself, which is still highly valued.

A strong move favours broadening the scope and increasing the variety of education. This could be contrived by introducing more scientific, technological and practical work with emphasis on the development of creative and craftsman capacity. The type of education should also be suited to the capacity and interests of the pupil. The necessity to educate the whole personality according to capacity is urged.

This tendency can be seen clearly in recent reports on primary, secondary, and technical education, and the report on the training of teachers, issued by the Scottish advisory council on education. These documents may well considerably modify the character of education in Scotland.

CHILDREN'S REASONING

SRI BEPIN B. BANERJEE, Calcutta.

A MISTRESS was teaching passive voice to a class of small girls. She took the example, "You kill me". "In the passive voice", she went on, "it will be 'I am killed by you'." A smart little girl from the back bench stood up and asked, "Miss, how can you speak, when you are killed?" "That does not matter", roared the mistress, "suppose I can speak when I am killed". The poor little girl was terrified into silence, and the mistress ended the lesson by speaking on the change of "I" into "me", the introduction of a "by" and all that. When, however, the question was put to that little girl the next day, "What is passive voice?", she became jubilant and answered, "Passive voice is the voice of a man who can speak after he is killed".

tress led her to think that the passive voice might be the voice of a man after he was killed. If the mistress had any knowledge of the working of the child-mind, she would have forthwith changed the example, but being killed to her finger-tips with the exaggerated notion of her exalted position, she doggedly held fast to her illustration, flared up and silenced the girl in an angry outburst, with the result that the girl worked on the materials of the lesson and manufactured in the factory of her little mind the best definition of the passive voice according to her lights.

As offspring of rational beings, children form their ideas and notions from the sights and sounds around them. A Duke's son was once asked what he would like to be in life. "A traffic constable", came the prompt reply, for he hankered after the honour of stopping the car of His Imperial Majesty with a little wave of his hand.

The girl knew the voice of living men and animals and the illustration of the mis-

The "why" and "how" with which children at a certain stage of their life pester every body spring from an innate desire to know more of the things they see and hear every day. A little girl once ran into the house in all haste and called out the whole household to witness the the spectacle of a hen perching on the back of a bull. It was indeed a grand spectacle to her, something like a new planet swimming into the ken of an astronomer; for that was the first time in her life she saw it, while we who have seen it so many times and thrown it to the region of sub-consciousness, do not care to cast even a passing glance at it. Being quite new to earth and sky, the child wonders at the things around him and tries to find the reason why in his little way.

Textbooks stamped with the authority of an august body of fault-finders, sometimes lead the little minds astray. In answer to a question, "What is a shadow?", a little boy answered in all seriousness, "Shadow is what is left behind of a man when he jumps out of a window". For, he had read in his Primer how a wicked boy once shot out of a window, leaving behind his shadow on the floor.

"What was Maharaja Nandakumar executed for?" An English boy's reply, "For tattoo marks and vermillion pastes" was prompted by the elaborate and almost gloating description indulged in by a missionary author to vilify Hindu religion, of the bare body of the Brahmin nobleman when he was led to the gallows. The little fact laboriously painted by a prejudiced author caught the imagination of the boy and he believed it, as he might have heard of the lynching of Negroes by the early settlers in America for an offence for which he himself would not get even a box on his ears in class.

Teachers may be justified in having a broad grin over these funny mistakes and may chuckle over them in the company of their friends, but they should remember that the children are all very serious in what they say and are often led to say them on account

of the bad teaching, obstinacy and perverted notion of the exalted position of their masters. "Gaya is an important sea-coast town in the Bombay Presidency, belonging to the Portugese", should, instead of putting the teacher, in good humour, lead him to think whether his bad pronunciation of "Goa" with which the child was not at all familiar as "Gaya", was the cause of the mischief. The great Mahatma of the present day fully deserves his uncrowned honour, not only for his mighty deeds, but also for the frank confession of his blunders as Himalayan, while we, poor weaklings, "argue still, though vanquished."

Children have, besides, an inborn desire to play the man and take it into their heads to use big words like their elders to show off their skill without knowing that they often shoot beyond the mark. A teacher may enjoy the fun, when he finds a child speaking of "women suffrage" in the sense of wrongs women suffer from and "chronicles are synonymous" (instead of "anonymous"), but it is his business to set the innocent offenders right, for the school is meant for correcting errors and not for indulging the *amour propre*, so natural to men and their offspring.

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THE MEANING OF EDUCATION

BY MR. PAUL VERGHESE B.A., M.ED. (LEEDS), L.C.P. (LOND.), M.R.S.T.

Vice-Principal, Govt. Training College, Trichur

EDUCATION is to modify the human behaviour. The mechanism of behaviour is the means by which the individual expresses his natural tendencies and reacts upon his environment to satisfy his needs. In the course of a few years, the child born helpless, ignorant and dependent must be adjusted to a rich, complex and changing environment—process of business, government, art, religion, and some specific vocation. That is the function of education. It is a means for growth and not an end in itself. Life is growth. Life thoughtfully lived is education. All the experiences of life is educating the child. "To give conscious attention to what one is about, to seek and note significant meanings in what is happening, to apply these meanings as intelligently as one may to the direction of one's affairs—all this is not only the path of efficient dealings, it is equally the process of education in possibly the only full sense." We have to find out what kinds of knowledge, skill, moral and social reactions are needed for an abundant life and to set up in the experience of pupils the actual connections that will establish them. Useful education must meet an existing need and not merely a prospective one. Efficient teaching consists very largely in transforming prospective needs into existing ones.

No man produces of things physical, mental and spiritual all that he needs. He is not complete in himself. He serves all in some one respect, and all serve him in others. It is true that education is the process by which the individual comes into continually increasing possession of himself and his powers. But this is possible only through continually increased participation in the race achievement. In so far as education perfects individuals in any legitimate

function it increases the possibility of their larger contribution to the satisfaction of the needs of all. We are integral parts of the social whole as inevitable as hand, eye, and heart are of the physical body. Each contributes to all and all affect each. Thus the individual and the social aims of education are correlative.

All education proceeds by the participation of the individual in the social consciousness of the race. Almost no child can escape his community. He may not like his parents, or the neighbours or the ways of the world. He may groan under the processes of living and wish he were dead. But he goes on living and he goes on living in the community. The life of the community flows about him, foul or pure; he swims in it, drinks it; goes to sleep in it and wakes to the new day to find it still about him. He belongs to it, it nourishes him, or starves him, or poisons him. It gives him the substance of his life. He is unconscious of it. Through this unconscious education the individual gradually comes to share in the intellectual and moral resources which humanity has succeeded in getting together. It is in this way that he becomes the inheritor of the funded capital of civilisation. Since education is a social business it must be connected with the concrete facts of family, industry, business, politics, church, science. They must be translated into descriptions and interpretations of the life which actually goes on in a place for the purpose of dealing with the forces which influence and shape it. Otherwise it will be a dead lifeless education. Every scheme of education must touch life at every point.

At present school and society, or shall we say, school and life, are sharply and widely

separated. Thought and action in the two realms are divorced in space, in time and in kind. There is but little connection between what is studied in school and what is going on in the world outside. There is all but no opportunity in these school subjects for the young people to share with their elders in actual social activities.

Education must elevate the character of human conduct. It must enhance the quality of living. Hence knowledge as knowledge is of no avail. This knowledge must be turned into a power which can subsequently *direct* one's activities. The attitudes and habits carried from the school are of more vital importance than mere information. We have been so busy hitherto in teaching, in giving information, in imparting knowledge and facts, that we have failed to see the significance of these deeper or more fundamental things that result from learning, these results of education that are really permanent, namely, interests and attitudes. They become the drivewheel of the effort to meet our needs, to appreciate the things of most worth, of greatest value. What is most desirable in education is to train pupils to acquire an ability to determine which values are of most worth—in other words the *right judgment of values*.

So that the whole spirit in which education is conducted requires a change in order that children may be encouraged to think and feel for themselves, not to acquiesce passively in the thoughts and feelings of others. What counts most in promoting initiative is a certain mental atmosphere, not rewards after the event. Attitudes directed towards good aims makes a man happy.

The power of moulding young minds is a very terrible one. It is capable of deadly misuse as we have already witnessed in the case of German youth. If it falls into the wrong hands, it may produce a world even more ruthless and cruel than the haphazard world of nature. As Bertrand Russell puts it: "Children may be taught to be bigoted, bellicose, and brutal, under the pretence that they are being taught religion, patriotism and courage or communism or proletarianism and revolutionary ardour. The teaching must be inspired by love, and must aim at creating love in the children."

When the school trains the child for such an aim, saturating him with the spirit of service and providing him with the instruments of effective self-direction, we shall have the deepest and best guarantee of a society which is worthy, lovely and harmonious.

ETON'S 500TH ANNIVERSARY

BY MR. L. E. SESSEL

THE 500th anniversary celebrations in June, 1917 of the foundation of Eton College attracted far more than the usual general interest shown in the doings of Britain's most famous public school.

The festivities were seven years late, it is true, owing to World War II, but the postponement, far from detracting from the importance of the event, enabled them to be held under happier and more settled conditions. Royal interest was shown by a visit of

the King and Queen with their daughters to the College, which lies on the opposite side of the Thames from the royal palace of Windsor Castle. After attending service in the Chapel and being greeted with tremendous enthusiasm by the 1,100 boys of the school, they visited the loan exhibition of prints, ancient deeds, pictures and costumes, all linked up with Eton's long history.

Among many such precious relics were the foundation charter issued by King

Henry VI in 1440, while an early school bill of 1560, somehow or other preserved, emphasised the contrast in the value of money of those days with the present.

EIGHT PRIME MINISTERS

No country in the world has institutions comparable with the great public schools of Britain, and among them Eton claims pride of place. Her scholars' roll includes the names of an exceptional number of boys of past and present generations who have risen to eminence in all fields of human effort; judges and statesmen, generals and diplomats, leaders of the Church, pioneers of commerce and heroes of adventure.

To quote but one distinguished class: in the last 120 years eight Etonians have been Britain's Prime Ministers—among them the great Duke of Wellington of Waterloo fame, and Gladstone, to be followed by the celebrated Foreign Secretary, the Marquis of Salisbury, and his nephew Mr. A.J. (later Earl) Balfour, whose name is identified with the famous Declaration regarding a Jewish National Home in Palestine.

But Eton's *alumni* are far from being all of British birth. They have come from all parts of the world and have included members of the royal families of Europe and the sons of men of mark and position in foreign countries, who have recognised the hallmark of character that an English public school of splendid tradition stamps on receptive ground.

FOURTH OF JUNE GATHERING

The quinqucentenary festivities at Eton were held at the same time as the annual Fourth of June celebrations, a gala day in the College calendar attended by parents and friends. The proceedings at these gatherings include speeches by the boys, a cricket match and a procession of boats as far as a public house on the river late in the afternoon. An old-fashioned boat convey-

ing a military band heads these boats which are decorated with flags, with the young occupants in gay costumes. The day winds up with a fireworks display.

The speeches, which are one of the most interesting features of these Fourth of June gatherings, are heard by parents and boys only. Most of the young orators choose traditionally from the classics, but the most remarkable effort this year was one in Greek by a boy, John Dixon, who took for his text and translated the speech of Mr. Anthony Eden, the former Foreign Secretary, to the House of Commons in May 1941 after the collapse of Greece. It was perhaps the best speech Mr. Eden, himself an old Etonian, has ever delivered.

Particular attention has been given here to Eton activities, but with variations many other notable English public schools follow along the same lines; schools like Winchester which is even older than Eton, Shrewsbury, Rugby, and, of course, Eton's great rival, Harrow, which has also furnished several British Prime Ministers through the years, greatest among them Mr. Winston Churchill.

HAPPY COMBINATION

"Foreigners often ask me", said George Canning, an ex-Etonian Prime Minister of the 19th century, "by what means an uninterrupted succession of men qualified, more or less eminently for the performance of Parliamentary and official duties is secured. First, I answer, that we owe it to our system of public schools and universities".

It is from the happy combination of freedom and discipline in public schools that Britain, in particular, has benefited. Without abandoning their old ideals the schools have moved with the demands of the times. The old stress on classical studies has been lightened and—to quote Eton as an example once more—she has raised her mathematics, science and modern languages to the high place originally occupied in splendid isolation.

tion by her classics. Boys can now specialise in science at 15.

Humble birth and poverty, too, no longer present the former inseparable barrier

against a public school education at any of the great foundations to the diligent possessor of brains, however exalted their ambitions.

SALARIES OF HEAD MASTERS

By SRI T. V. L. NARASIMHA RAU, B.A., L.T., *Chicacole*.

THE much-promised and long-expected scales of the Madras Local Boards and Municipal Teachers have been published in a Government order dated 5th June, 1947. While the teacher-world was looking up for substantial enhancements in their salaries, the Madras Government did nothing but add the craft allowance to the salaries, while making craft-training compulsory. While many classes of teachers were disappointed by the publication of the revised scales, the headmasters of High Schools, especially big High Schools, had been particularly non-plussed.

It is a common axiom that the discipline and the well-being of an educational institution depends much upon the headmaster, though many other agencies may have to co-operate with him, so that his action may have the desired effect.

The headmaster, therefore, is primarily responsible for the fortunes of the institution and the difficulties of such an individual ought to be properly estimated and paid for, if the institution is to progress satisfactorily. It was this, perhaps, that prompted the members of the Sargent committee to propose good scales for the raising of the status of the headmasters to a very good level.

The headmaster's post in a High School is not a bed of roses, as many people believe. It is not so, especially, in these days, when pupils are fighting for their supposed rights, and outsiders, that care a tuppence for either the discipline of the School, or the welfare of the individual students, foment strikes, and try to disrupt the smooth working of institutions.

The worry and fear of uncertain developments that face the headmaster of a High School in times of strikes, are rarely realised by the public, nor by the Government. A strong headmaster is denominated as cruel, even the managements sympathising with the lot of the students, when punishments are administered to them, by the headmaster. A strong headmaster is dubbed as tactless, while a tactful headmaster is denounced as a weak one. The students of an institution are as mischievous as monkeys and they do things, which offend the taste of every civilised gentleman. But yet, if the headmaster takes action, it is really a great surprise that these very same gentlemen that advocate discipline recommend the pardon of the culprits in the sanguine hope that the students behave better next time.

Days have changed and the management of institutions has become specially difficult. Sometimes even teachers fail to give proper co-operation to the headmaster and get themselves excused by the management, which contains a champion of the teacher, through thick and thin.

Further the headmaster's duties are multifarious. He has not only to be a good teacher, but a good administrator too. He has to manage hundreds, nay, thousands, of pupils, and keep discipline among them, who have greater propensities for indiscipline, and copy the slightest mistake found either in their masters or their headmaster. He has a number of assistant masters (in big high schools, it is greater), some of whom are educationally better qualified. The masters form a cultural body, that resents the slightest provocation from the

headmaster. Everyman likes freedom; even the bird in the cage struggles for it. So it is with these masters. They wish to be left independent in doing their work. They do not like the subordination that is tolerated in every public office. Some of them are so fixed with the spirit of freedom, that they do not like any sort of control over them. It is such of these that create trouble for the headmaster, for when the headmaster tries to teach them the spirit of obedience, which is so highly necessary for the well-being of the institution, they revolt and adopt some objectionable and out-of-the-way methods, which pave the way for indiscipline. Some others among the teaching staff like to impose their will upon the headmaster, and such are naturally very dangerous. The headmaster has to be very careful about them. If he follows their advice, the other teachers begin to clamour that the headmaster is a tool in the hands of these teachers, and if he does not follow it, these masters make a hue and cry that the headmaster is unmindful of the opinions of the masters.

In addition to these assistant masters, the headmaster has a number of clerks, who look to the accounts and correspondence arising in the High School. This work too is very important, as any failure on the part of the clerk is likely to be imputed to lack of supervision by the headmaster. It is not uncommon that headmasters are punished for the mistakes of their clerks. A glaring example of such injustice occurred a few years ago, when a headmaster was booked for a page of the Admission Register being torn away by the clerk who was bribed by interested parties.

To keep order among such a medley of persons, and keep up discipline among them, the headmaster should, without fail, be himself highly disciplined. The slightest mistake is liable to be criticised by some, but copied by others. If he is a little late to School, the assistants will follow suit. If he is not industrious, the latter become lazy. If he is careless, the latter take advantage of it. The headmaster has to be liberal in his outlook, fair in his dealings

with his assistants, sympathetic to their difficulties, at the same time with an eye for discipline, to be reserved, yet not to be too conservative. He has a need to be conversant with the up-to-date methods of increasing the efficiency of the institution, which he has to introduce and work up not by the rule of the rod, but by arguing with his assistants, and convincing them. Every assistant master hates the staff-order book. He would like to be told in a staff-meeting rather than in the staff-order book, for everything reduced to writing reminds him of the master-and-the servant relationship, which he does not like. To keep up the balance among such a peculiar mixture of workers in the High School, the headmaster must naturally be very intelligent, industrious, of regular habits and tactful indeed.

Such are some of the difficulties that confront a headmaster of a High School in the day-to-day routine of his work. As such the work of a headmaster is no less difficult than the work of a Tahsildar, who is given a scale of 200-10-300. I even believe that the work of a District Educational officer, to which post an experienced headmaster highly deserves to be promoted, is in no way more arduous than the work of the head of a High School. Perhaps a District Educational Officer has no necessity to feel the anxiety, which the headmaster is subjected to from time to time, on account of the masters, the pupils and the public.

Nobody can deny that these difficulties of the headmaster increase in direct proportion to the strength of the institution. The greater the number of pupils, the more numerous the masters, and consequently there is increase in the strain the head of the institution has to shoulder. The checking of the Demand-Collection and Balance Sheet itself takes up a very great time, as the headmaster has to compare the Daily Fee Collection Register, the Form Fee Register, and the Fee receipts. Misappropriating clerks are not uncommon, in which case the strain on the headmaster becomes greater still.

It is well known that some headmasters have to manage 1000, 1500 or even 2000

pupils, while some others manage 500 or even less number of pupils. To say that the headmasters of all High Schools, having a strength of 500 pupils or more will be given an additional allowance of Rs. 25 is nothing short of injustice. Either the maximum strength of a High School should be fixed or the headmaster's allowance must increase in proportion to the number of pupils over 500. To provide no more allowance to the headmaster of 1000 pupils or 1,500 pupils than to him with 500 pupils is no less than condemning the former to increased drudgery with no additional pay.

The following suggestion regarding the salaries of Headmasters may not be out of place.

Headmaster with less than 500 pupils:
200-10-300.

Headmaster with pupils between 500 and 1000:
an additional allowance of Rs. 25.

Headmaster with pupils between 1000 and 1500:
an additional allowance of Rs. 50 over the scale.

Headmaster with pupils between 1500 and 2000:
an additional allowance of Rs. 75 over the scale.

But if the Government lack finances to provide the extra allowances suggested herein to headmasters of big High Schools, the following reasonable demands of such headmasters may at least be satisfied.

Headmasters of such big High Schools as have a strength of more than 1000, may be recruited as District Educational Officers, as vacancies arise. The chief examinership and joint-examinership of the S.S.L.C. examination may be reserved only for them (the headmasters of big High Schools). Of late, headmasters, who have not completed their probation and incumbents acting as headmasters in short vacancies have been given chief examinerships and joint examinerships, perhaps on account of recommendations. Headmasters of big High Schools may be appointed to these posts by way of encouragement for the extra drudgery they are asked to put up with, for the convenience of the institutions.

If these suggestions too, are unacceptable to the authorities, at least the headmasters' posts may be provincialised and transfers may be provided once in three years, so that the same headmaster may not be continually put to the extra drudgery of managing a big institution. Or the headmasters' posts may be provincialised and divided into a number of categories according to the strengths of institutions. Rising scales may be provided for increasing strength.

Unless some such arrangements are ordained by the Director of Public Instruction and the Government, the lot of the headmaster of a big High School is indeed irksome and unenviable.

HOW KAMBAR'S RAMAYANA WAS ACCEPTED

By SRI K. VISWANATHAN, B.A., Bombay.

KAMBAR was a great Tamil poet who flourished about a thousand years ago. He was patronised by Chola, Chera and other kings then.

In Tiruvonnainallur at that time lived Sadiappa Mudali, a rich man. Seeing Kambar, the best among Tamil poets, he said to him, "If you can compose in Tamil the *Ramayana* which is in Sanskrit, it will be very useful to all and your name will live

for ever". To this Kambar said, "Yes, let us do it". He did nothing for a long time; the rich man therefore thought of getting it done through Kullottunga, the Chola King.

The King thought that if he asked Kambar to do it alone he might not do; but if he asked Ottakoothar and Kambar separately to do it, Kambar would do it best out of a sense of rivalry to Ottakoothar; so he asked them both to do it. Kambar did nothing,

while Ottakoothar composed five *kandas* (parts). When the King asked them, Ottakoothar explained what he had done, while Kambar, not to be defeated, actually declared that he had gone beyond the five *kandas*, while he had done little work.

Asked to recite, he did so; Ottakoothar found in his stanzas some faults of grammar. Kambar prayed to goddess Saraswati and got his construction of the sentence adjudicated correct. Ottakoothar finished the whole of the *Ramayana*, but feeling Kambar to be inspired and realising that his composition only would be accepted by all, began to tear out the leaves on which he had written his *Ramayana*. When he was doing so, Kambar came on a visit to Ottakoothar. Asked what he was doing, Ottakoothar said that before Kambar's, his own composition was useless, and so he was destroying it. Kambar wanted to save his energy and also bring some credit to Ottakoothar and so said, "Keep this *Uttarakanda*; I shall compose up to it and attach yours to mine"; to this Ottakoothar agreed.

So Kambar composed the first six *kandas* and affixed Ottakoothar's *Uttarakanda* to it. He recited this before the assembly and wished that it should be accepted in the Srirangam temple. So he went there and asked the temple pandits to accept it as fit. They said, "If the composition is in Sanskrit we could have accepted it. As it is in Tamil, it will be better if you get the signatures of the 3000 *dikshitas* at Chidambaram (known as *Tillai muvairavar*) about the fitness of your composition". Their inner motive was envy, as he had praised his patron, Sadaippa, in the poem; they had also other reasons.

So Kambar approached some of the 3000 learned persons. Each one of them said, "This is a work to be done by all the 3000 assembled. I can't do it alone. Go to so and so".....He got tired of going to one after the other. So he prayed to God: "O friend of the helpless, why this? This work is yours. If you don't want it, I am helpless. If it is your wish, let it be and let this work of mine be not accepted". In a dream, God appeared to him and said,

"Child, don't worry. They are overfed and hence did not feel the need, you are soul-hungry. Tomorrow the son of one of the 3000 will die bitten by a serpent. All the 3000 will assemble there. You go there and recite certain verses that will remove the serpent's poison; and the boy will get up. All of them will then approve your *Ramayana*".

As instructed, Kambar went there the next morning and said "All of you must approve my *Ramayana*". They said, "The child is dead; you ask us to approve your *Ramayana*. Is this the occasion?" Kambar said, "I have waited for 12 years. Now only all you 3000 have assembled. If I miss this opportunity, when will you all gather again?" Then he said, "How did the child die?" They replied, "Of snake-bite; we have tried many remedies, but all to no use". Kambar said, "I should like to see the child", and he was shown the child. Kambar said, "If 2 or 3 teeth bite, there is no harm; but here four teeth are fully pressed. Did you try beating with a cane and observe the consequent swelling?" They said, "We have tried all that, but to no avail".

Then Kambar said, "True, there is no remedy. But if through God's grace I make the boy live, will you fulfil my wish?" They said, "Certainly, if the boy lives, which is impossible". Hearing it, Kambar meditated on God and recited verses from the *Ramayana*, which describe Garuda's coming and destroying the serpents which bound Lakshmana on the field when Indrajit used the *Nagastra* against him. As soon as he finished the verses, a serpent came, bit the boy again at the same place, took back all the poison from the boy's body, and died itself. The boy woke up, as if from sleep. The 3000 pandits honoured Kambar and gave their signatures approving his *Ramayana*. They then cremated the snake on the pyre that was kept ready for the dead boy. They asked Kambar some questions and requested him to explain certain passages. He answered the questions and explained the passages.

He then went to Srirangam where the news had already gone. The temple pandits welcomed him. They were ready to accept

his *Ramayana*, but said it would be better if he got the approval of the Jain pandits in Tirunarunkondai. He went there and the Jains welcomed him; after some discussion and explanation, they put their signatures in approval.

On this, the Srirangam temple wanted the signature of one black-smith in Mavandur; Kambar went to him, who thought that there could be no wrong when the work was accepted by the Tillai pandits. He readily gave his signature. The Srirangam people wanted the approval of one Anjanakshi, learned in all topics; they said that she might oppose. Kambar went there; she said, "What brings you here?" She was told by Kambar that her approval was needed. She said, "For this you came all the way; if you had ordered me, I would have come to you! Where is my knowledge and where is yours! What am I before you?" After some discussion and explanation, she accepted it. Even then the Srirangam people were not satisfied and wanted him to get the approval of some other sundry persons. He got all those approvals. He went to Madura; the Tamil Sangam was the highest body to stamp one as a Tamil author in those days. South Indians know of the tank in Madura and the plank therein submerged coming up for a really great Tamil poet to offer him a seat. Kambar got the approval of the Sangam poets too.

When he went back to Srirangam, Nathamuni saw a great poem and thought it his duty to publish it. He asked Kambar

to praise Satakopa, and he did so. With great éclat and in a big assembly, Kambar read his *Ramayana*, under the presidency of Nathamuni. Many pandits and learned persons put him many questions, raised doubts and asked for explanations. Kambar satisfied them all and the *Ramayana* was accepted.

The Chola King, Kulottunga, got Kambar to recite the *Ramayana* in his court. Many princes had gathered there. Every one admired his ability. Some got up and out of envy said absurd things in the form of verses. Instead of letting down such, Kambar found some good meaning even in such absurd verses, and secured a good place for those persons. People wondered at his extra-ordinary ability in finding poesy even in absurd words, and thought that he was an incarnation of Saraswati. He was offered various presents and felicitated by all.

His *Ramayana* is unrivalled in Tamil. He has far exceeded the length of the original work of Valmiki, but not a word is unnecessary or out of place. What Tulsī's *Ramayana* is to Hindi, that is Kambar's *Ramayana* to Tamil. There is a Tamil joke which says "Are you writing *Kambar-Ramayana*?" when any one writes a lengthy composition.

Many are the incidents which tradition has gathered about the life of Kambar to show his learning, goodness, humanity, self-respect, broad-mindedness, humility, and many other rare virtues. These are reserved for a later occasion.

LIBRARIES FOR THE BLIND IN AUSTRALIA

BY MARGARET LAWRENCE

A YOUNG blind girl failed to complete her Arts course at Melbourne University 56 years ago because she had no Braille text-books.

When some of Tilly Aston's friends realised what the lack of Braille text-books had meant to the blind student, they got

together and founded the Victorian Association of Braille writers.

The organisation has developed from a small group of friends, thrilled at the transcription of their first book—Dickens' "Cricket on the Hearth" to become the third largest Braille library in the world,

LIBRARIES FOR THE BLIND IN AUSTRALIA

with more than 18,000 books on its shelves.

Among the books at present being transcribed are the memoirs of Tilly Aston, the girl who failed in her examination and who has since won recognition as an Australian authoress, poetess and philanthropist.

The Library is proud of the devoted work of the voluntary helpers who transcribe books into Braille, and wonders whether any other Braille library in the world can show such a consistent record of work.

Record for books transcribed is held by Mrs. George Armytage, who recently retired from Braille writing with 763½ volumes to her credit. As each volume contains some 120 large pages of embossed symbols, as an expert transcriber can hardly improve on one page in half an hour's work, this result of 40 years' steady work may well be a world's record. Mrs. Armytage retired when over 80 years old not because she was tired of transcription, but because she was afraid her work was no longer quite as accurate as it had been.

Four other helpers have each completed over 406 volumes. Last year more than 20 of the 100 helpers qualified for the Honour roll by transcribing more than 10 volumes. These figures are sure to be bettered this year, one worker having already completed 30½ volumes.

The Library's catalogue has the same range of books as any good library. All tastes are catered for, from the classics of biography, history, travel and poetry, as well as the latest best-sellers in thrillers and romance. Such periodicals as the Reader's Digest and Punch are regularly added.

The Library also has a range of "talking books," but finds that readers prefer Braille books.

To-day no blind student need go short of text-books in whatever language or abstruse scientific subject he is studying. At present the library transcribes text books, lecture notes and examination papers in Arts and

Law subjects for three University students, besides providing books for others taking musical, elocution and business courses. All books are provided free of charge.

Proof-reading of the transcribed Braille sheets is carried on by three of the blind members of the library staff. Senior member is Miss Alice McClelland, co-editor of the society's monthly magazine, who writes Braille to the library's blind correspondents at a speed of 80 words per minute. She recently celebrated her 25th anniversary as a member of the staff.

Youngest proof-reader is 22-year old Barbara Gillett, blind from infancy, who is also a teacher of Braille. She has been a member of the staff since, at 18 years, she completed her school leaving examination (an examination at which candidates average 17 years).

From the sewing together of the Braille sheets, through the stages of preparing and cutting materials, pasting outside and inside covers on books, and so on to the final stage of putting the sewn books into their covers, the binding of Braille volumes requires 22 separate operations. It is carried on by voluntary bookbinding auxiliaries which meet monthly. Their output amounts to approximately 50 volumes a month; last year they bound 638 volumes.

Most of the 400 readers to whom some 14,500 volumes are despatched each year live in Victoria, but books are sent regularly as far afield as Malaya and India. Books are sent free by post and rail.

Many readers who collect their own books from the Library like to take them into the beautiful Memory Garden, where they read in sunshine or shadow among the many perfumed blooms. Most of the rare trees and plants and attractive garden seats have been given in memory of friends of the Library.

Popular reading is the Library's monthly magazine, which gives details of meetings and social functions held in Braille Hall, topical news, and reviews of all the latest books added to the Library.

This publication and other duplicated material is run off on the Crabbe-Hulme Printing Press, the only one of its kind in the world. It was invented by a former secretary of the Association and a printer's engineer in 1934.

One of the Library's most important functions in the teaching of Braille to people over 16 years of age, mainly those who have recently lost their sight. (Children under that age are taught by the Government-subsidised Royal Victorian Institute for the Blind).

The teacher, Mr. George Benson, himself blind from early childhood, has taught hundreds of newly blind people during his 28 years on the staff. To reach his pupils he has gone all over Victoria, travelling unaccompanied. Happy, patient and sensitive, he adapts his methods to each pupil's temperamental needs with the skill of the born teacher, and has very few failures. His star pupil is a sheep farmer from Northern Victoria who refused to learn Braille for 12 months after he went blind. Once persuaded to study, he learned the subject in five months, and a year later had read 56 Braille volumes. He now reads

three volumes a week, specialising in astronomy and still carries on his farming.

The Victorian Association of Braille readers is one of three organisations caring for the blind people of the State of Victoria. Similar organisations exist in the five other States of Australia.

The Royal Victorian Institute for the Blind, the largest of its kind in the world, looks after the teaching of blind children to the age of 16. Blind babies are admitted to the nursery from the age of six weeks, and kept there until they are three years old, when they transfer to the kindergarten, and thence to the primary school. Pupils showing ability are helped to continue with secondary and University education. Adults are taught trades, then employed in Institute's factories or placed in "sight" industries.

The Institute has been studied and received high praise from officers of similar institutions from many parts of the world.

The third organisation, the Victorian Association for the Advancement of the Blind, assists aged, infirm and unemployable blind people.

A NOTE ON SUNYATA

BY SRI M. B. NARASIMHAENGAR, M.Sc., Advocate, Bangalore City.

ONE word that has baffled the Indian philosophers and the modern Buddhists is *Sunyata*. This word has been interpreted differently by different men. Sri Sankaracharya says that *Sunyata* means nothingness or universal voidness. This interpretation was unpalatable to the modern Buddhists. Yamakami Sagen has charged Sankara with not being fair to Buddhism and states that *Sunyata* is a positive entity, which does not undergo any changes of state. The object of this article is to find out what interpretation the pre-Sankara school of Buddhists have placed on this particular word. The post-Sankara school have actually introduced a positive entity,

namely, *chit* (i.e., consciousness) or *bodhicit* (i.e., enlightened consciousness) into their system in order to get over the objections of Sankara. Thus they have evolved the Yogachara School and the later-school of Madhyamikas.

The pre-Sankara school has doubted the validity of the proof of *abda* (i.e., verbal testimony). Statements might have been made by a trustworthy person. But they cannot place any reliance on them. The statement to a great degree must be free from doubts. But it is not a sufficient datum to prove a fact. They even doubt statements made by the Buddha himself. Hence they have fallen upon only two proofs, namely,

perception and inference. Inference is an off-shoot of perception and is helpful only to determine finally the truth or falsity of a statement, proved by perception. Hence it will not be of any help in arriving at accurate results.

Hence the only proof that is left over and on which much reliance is placed is perception. Perception means apprehension through the sense-organs of sight, taste, odour, touch, and sound. It presupposes a sense-organ that is not attacked by any diseases. But what do we apprehend through the proof of perception? It does not go beyond what the sense organs apprehend in daily life. As a consequence of that it produces impressions in the mind. Then it produces knowledge. This knowledge is of an intelligent variety (i.e., *ajada*) and is closely associated with what is called *atman*. Then there is what is called the *Yogijnanam*, a variety of perception wherein a *Yogi* meditates upon objects, that can be proved by the various proofs. The only rider attached therein is that it is free from errors.

But do these proofs prove the existence of the *atman*? The proof of perception cannot apprehend it. Nor is the proof of inference of any help to us. Nor can it be apprehended by any other means. The result is that the only real substance is outside the pale of these two proofs. It cannot have *sat* (i.e., existence.) The Buddhists have stated that all objects, that have an existence, last only for a moment. If an object lasts for two moments, it can be safely assumed that it lasts for three moments or for any number of moments. That means that it is an eternal substance. But all substances, that are apprehended by the proof of perception, are seen to have been destroyed at one moment. Therefore the ultimate reality must not be *sat* (i.e., being). It cannot have any existence. Or in other words, it can at the most be as absolute a zero as a man could conceive of. Those who hold this are called *nairatmyavadins*.

Sunyata is the name given to the ultimate reality. It is not possible to give a positive definition of it. But it can be differentiated from all objects other than itself. It cannot be apprehended by any of the proofs. Nor

The fiftieth year of service to suffering humanity, which has just dawned, still cherishes Jeevamrutam as the best pick-me-up for brain workers, convalescents and all other rundown humanity.

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can it be apprehended by any other means. The *Buddha* did realise this and he made this important statement:—"I have penetrated this doctrine which is profound, difficult to perceive and to understand, and which is intelligible to the wise and unattainable by reasoning. But this people, on the other hand, is given to desire, intent

upon desire, delighting in desire. It will be very difficult for them to understand the law of causality and the chain of causation. Most difficult for them to understand will be the extinction of all *Samskaras*, the getting rid of the substrate of existence, the destruction of desire, the absence of passion, quietude of heart, *Nirvana*."

THE MYSORE STATE EDUCATION LEAGUE

BY SRI M. A. NARAYANA IYENGAR, M.A., B.L.,

Retired Deputy Director of Public Instruction, Mysore.

THE Secondary Education League and the Elementary Education League were started as independent organisations in the year 1924 and since then, for a period of about twelve years, they conducted some conferences separately for benefiting their respective members and students. It was in the year 1935 that the Secondary Education League expanded into the State Education League and after a long course of discussion and deliberation, the Elementary Education League merged itself in the State Education League in the year 1941. Thus the State Education League is now a huge organisation representing all grades of education of the State, working through the following Sections: (1) Primary Education (2) Secondary Education: Middle School (3) Secondary Education: High School (4) University (5) Teachers' Training (6) Educational Administration: Departmental (7) Educational Administration: Municipal and Aided (8) Vocational Education (9) Women's Education and (10) General Section, including Adult Education, Moral and Religious Instruction, Education of the blind, deaf and dumb etc.

Seven conferences have been so far held from the year 1935 to 1945 and the Eighth Conference of the State Education League has been convened to meet at Davangere in September 1947. An educational week was conducted all over the State in the year 1940-41. The activities of the League, all these years, have been confined to the holding of these conferences and except organising of a few teachers' groups and a few meetings of sub-committees

devoted to the discussing of educational subjects of practical interest, very little has been done in other directions. During these conferences brilliant and thought-provoking opening Presidential addresses have been delivered, symposiums on important educational subjects arranged, papers on different aspects of education read and discussed, excursions and social gatherings organised, and what is more useful, resolutions were passed after interesting and instructive discussions by experienced teachers and officers. Mostly these resolutions dwell upon subjects of practical interest like the pay, prospects and privileges of teachers, inspecting officers and headmasters; curricula of studies and text books; library work and holidays in schools; programme and preparation work of teachers; methods of teaching and inspection of schools; buildings and equipment; organisation and supervision work of heads of institutions and extra-curricular activities with reference to all grades and kinds of educational institutions of the state. Yet, it has to be stated that there have been practically very few activities of the League during the long intervals between two successive conferences.

A few suggestions are noted below so that the State Education League may discharge its functions more effectively and be more useful to its members, schools and students of the state. It is not enough if the State Education League is merely democratic in its constitution; it must also be democratic in its ideals and methods of work by helping the cause of education of all grades of

students primarily, promoting the welfare of the teachers and educational officers of the State and submitting healthy and constructive suggestions on the educational questions of practical value to the Department and the University. The presidents of the League have always been experts on educational matters and its Secretaries enthusiastic and educationally minded teachers. But, yet it is very desirable that the office bearers should personally meet the Teachers' Associations in the different parts of the state periodically with a view to understand their difficulties and opinions or views on pressing educational problems. One of the important items of work of the League must be to conduct a useful Educational Journal and to publish interesting bulletins on educational topics. The League must have its permanent office either at Bangalore or Mysore; the teachers and the Teachers' Associations being afforded all facilities to represent to or correspond freely with the Executive Committee regarding the practical difficulties in their daily work or their doubts on current educational questions as and when they arise. With a view to answering such queries of the teachers or their associations and to offer expert opinions on questions referred to by the Department or the University, the Executive Committee must be helped by expert committees of teachers and inspecting officers who are the field workers in the education of the students of the state. The League must be enabled to submit to the Department and the University, the resolutions of the Conferences and the suggestions of the Teachers' Associations modified or approved by it. It must also encourage and influence the teachers and educational officers to be punctual, efficient and enthusiastic in their daily work and to drown their domestic worries and anxieties while engaged in the divine task of the education of the students placed under their charge.

It will be appreciated much if the State Educational League undertakes to carry out the following philanthropic items of work also. Rural Educational Centres may be organised and carried out efficiently during the summer holidays, the Department providing the required finance. The Provin-

cial Teachers Club may be started at Bangalore and a big building may be constructed for conducting its activities with extra rooms for the lodging of moffusil teachers so that teachers of all grades of schools, Primary, Middle, High and University, as well as educational officers and parents interested in educational matters may meet together everyday both for social and professional gathering. Such common clubs of teachers in the cities and District headquarters will certainly promote esprit-de-corps among all the members of League. Donations may be collected from all the teachers of the State and philanthropic public gentlemen with a view to start welfare schemes for the benefit of invalid and helpless teachers. The State Education League must be in close touch with the activity the All-India Education League and in order to carry out this object, the Department should revive the old practice of deputing two or three teachers or educational officers for attending the All-India Educational Conferences held during Christmas holidays, every year in the different Provinces of India. It is desirable, therefore, that the State Education League Conference should be held every year about a month before the All-India Educational Conference.

In conclusion, the State Education League must be the representative body of all the teachers and educational officers of the state encouraging them to discharge their duties loyally, efficiently and enthusiastically; helping the work of the Department and the University as an expert body of field workers submitting their constructive suggestions to the Board of Education and the Department, educating public opinion on educational matters, persuading the members of the Local Bodies and State Assemblies to take keen interest in problems of Education and influencing students through their parents to develop their character, and concentrate their attention on their studies and school activities and last but not least, strongly urging the Government to improve the status, privileges, grades and salaries of teachers of all grades of schools, from Primary Education to University Education.

CURRICULA FOR BOYS AND GIRLS.

BY SARDAR K. M. PANIKKAR, M.A., (Oxon).

IT is indubitably true that educational thought until quite recent times concerned itself quite exclusively with the needs of boys. In fact, education was meant only for boys, witness the fact that until a few years ago women were not admitted to degrees at Oxford and Cambridge, though as a concession to modernism they were allowed to sit for examinations. Even when the principle was generally accepted that women were as much entitled to the benefits of education as men, the question, whether their requirements were the same, was not considered. It was a men's privilege which women were merely allowed to share. That the education of girls presented special problems for the teachers and educationists was recognised only recently.

It will not, however, be correct to say that society, as different from educational theorists, did not recognise the existence of this problem. The very vogue of "finishing schools" evidences the fact that society recognised that girls cannot be "finished" at the ordinary schools and colleges. Something which could not be provided in ordinary schools and colleges had to be provided in order to make girls fit for their lives as wives and mothers.

The special problems of girls' schools arise from the simple and indubitable fact that everywhere—even in America—the recognised and universally popular career for women is marriage. However much some may protest against it, the main function remains the rearing up of families. No education, which does not fit them for these two primary objects, can be considered in any way as suitable. This means essentially a special curriculum for girls' schools in general.

A complicated factor in India, of which we have to take full notice, is the comparatively early age at which women marry. If we make 16 as the modern average limit, our curriculum has to be so arranged as to give to the pupil the maximum benefit within that limit of time. This inevitably

means the exclusion of a number of subjects, like Algebra and Geometry, which however useful from the academic point of view, are not of use in ordinary life.

The preparation of a special curriculum is therefore a matter of both addition and subtraction. In the primary classes there is very little that can be changed. After the primary classes, it is my view that a bifurcation is necessary. Those girls, who desire to prosecute their studies with the object of a professional career should be allowed to do so in other schools where the same curriculum as in boys' schools is followed. But others, and it is only in regard to them that a special curriculum is advocated, should be educated in schools, where specially adopted courses, which will be completed in 6 to 7 years' time will be prescribed.

What should be these courses? About the following subjects there can be no controversy: The Mother-Tongue; English; Arithmetic; General Indian History. The differentiation must naturally be in relation to other subjects.

The care of the home, including the maintenance of a cultured family life, is the first object we should have in mind. The problem should be looked at from an integral point of view, that is, taking into consideration the up-bringing of children, the development of a proper atmosphere in family life and of equal co-operation between man and wife.

The essentials of hygiene, sanitation, and elementary mothercraft apart from such subjects of domestic utility as cooking, laundry and sewing have to form part of any special curriculum for girls.

Another subject, which is commonly over-looked, is the upkeep of the home itself so that the surroundings of the home should be beautiful and its atmosphere refined. A beautiful home is not a luxury, but a necessity. But the 'home beautiful' will only be a dream unless our schools give to the girls a new attitude of mind.

The curriculum for girls' schools, should, therefore, be divided into three major parts.

(1) "Academic subjects of essential importance": like Mother-Tongue, Arithmetic, English, and Indian History.

(2) "Subjects relating to domestic science": e.g., cooking, laundry, hygiene, elementary mothercraft, handicrafts, spinning, sewing, knitting, etc.

(3) "Subjects relating to the culture of the home": e.g., painting, music, interior decoration, gardening, etc.

Essentially, therefore, the difference would come with regard to subjects like Algebra, Geometry, Chemistry, Geography, detailed study of Indian History, all of which, though important, is valuable only in case the studies are continued. In the case of students, who complete their course at 16, these subjects can be of no value.

There is no doubt that a self-contained course extending over 6 years could be worked out on the basis of the subjects mentioned, which would give the girls a practical education immeasurably superior

to what they would receive within the same period, if they attended the ordinary high schools.

It should be clearly understood that the more ambitious and the more intelligent girls, who desire a professional career, should not be discouraged from going to the general schools.

Apart from the fact that women teachers, doctors, etc., are necessary for the normal growth of national life, it is of importance that every profession should be open to women. Chances should also be available to them to contribute their share to the scientific thought of the world. In fact, there should be no exclusion of women from any field. But the fact that only a very small percentage of girls in schools can look forward to a professional career, makes it imperative that, while keeping the door open for those who wish to follow that line, there should be devised a general system of education which will take into consideration the special requirements of women.—*The Teacher*, Ernakulam, Cochin.

NEW PSYCHOLOGY AND METHODS OF EDUCATION

BY PROF. N. S. PHADKE

STUDENTS of my philosophy classes and quite a large number of laymen friends have repeatedly expressed a desire that I should give them a gist of what is known as the 'New Psychology,' and also indicate how this has an important bearing on several fields of human activity and branches of knowledge. I have been keeping them content with a promise that I would meet their wishes some day soon. My preoccupation with other more urgent writings, and, let me confess, my indolence have, however, delayed the fulfilment of my promise, although it was seriously and honestly made. And this failure has been always on my conscience. But, at last, now I have decided to do what my students and friends have time and again asked me to do. I propose to write on the principles of the 'New Psycho-

logy' and their application to certain branches of human activity. While writing this I intend to address the common reader, and therefore I must use the layman's language. I shall, therefore, avoid all technicalities, I shall avoid high-sounding names of psychologists, statements of this theory or that, and complicated controversies between rival schools of Psychology. I shall simply aim at convincing the readers that this is a subject which is at once important and interesting, so that at least some of them will begin to like it and go in search of proper books. I shall try and give the reader a sort of extremely simple introduction to be study of the New Psychology and its bearing on several other studies and human activities.

I should assume, I suppose, that every one who turns to read this knows—or at

least has heard it said—that Psychology is a science of the Human Mind. Let me, therefore, begin by asking what is meant by calling Psychology a science of the Human Mind. The best answer to this question would be that Psychology is an attempt to describe and to explain all those phenomena which go under the general title of 'Mental States.' A wise man has said that, 'wonder is the mother of all science.' The first science which man formulated was the science of Astronomy. Possibly because the sun and the moon and the countless luminous bodies that spangled the sky at night were the first wonderful phenomenon to attract man's notice. Astronomy was followed by Physics, and then came Chemistry, and then the numerous other sciences of Nature. After man had built up all these sciences there came a historic moment when he asked himself: "if I have been able to describe and to explain the astronomical and the physical and the chemical phenomena in Nature, should it not be possible for me to formulate a study of that with the help of which I have created this whole galaxy of sciences—namely my own Mind?" In answer to this question his attention, which was till then always turned to objects in the outward Nature turned inwards, and in that moment, Psychology was born—the science which tries to determine the laws which govern the mental states of man. This science was formulated earlier in some countries of the world, and later in others. But there can hardly be any civilization which does not have its science of Psychology. The ways in which Psychology was developed in the West and in the East were different. The uses to which it was put were different. But we can trace one idea which was commonly accepted by psychologists everywhere—the idea that the Human Mind is made of three faculties, namely, *Thought*, *Feeling*, and *Will*. The Human Mind was supposed to function chiefly in three ways. There was Thinking, there was Feeling, and there was Willing. And out of these three the function of Thinking was supposed to be the dominating function. Man was defined as a rational animal. He was

regarded as a being whose actions were determined by his thoughts. Feeling and Willing were supposed to be secondary functions, governed by the Thinking function.

The idea that Thought is the supreme function of the Human Mind continued to be accepted for centuries together.

The chief contribution of what is known as the New Psychology is the revision of this idea.

II

There arose psychologists who doubtfully asked, 'Is Thinking really the first and the supreme function of the Human Mind? Is man truly a rational animal? Is it not rather true that man is a 'desiring' animal?' It is true, they said, that the faculty which distinguishes man from other animals is the faculty of Thought. But does man first think and then desire, or does he first desire and then think? Do I first think of procuring a certain book and then desire to read it, or do I first desire to make an acquaintance with a certain author and then think of reading one of his books? Do I first think of buying a gun and then desire to kill a man? Or do I first hate a certain fellow, desire to get rid of him, and then begin to think of the ways and means of doing it? The other Psychology tells us that we first think and then feel, or desire, but truth lies the other way round. Man's behaviour, instead of flowing from Thought, flows from his Desires. You behave in a certain way because you desire to achieve a certain result, and your thought is only an instrument with the help of which you decide whether what you want to achieve is right or wrong, moral or immoral, and if it is right and moral, which is the best means of attaining your end. In other words the dynamic force that drives man is not Thought, but Desire. It is Desire which for some mysterious reason springs up in your heart and Thought comes in only when you want to analyse and to examine that Desire. Thought, therefore, is not the spring of human behaviour, it is only an instrument of analysis and examination. It is not Thought but Desire which constitutes

the dynamic force in man, and the science of the dynamics of human conduct would be a study of Human Desires. It is interesting to note that almost every Religion accepts this position. We are told by almost every founder of a Religion that the surest way to attain to a state of bliss where all activity, restlessness, struggle, effort have disappeared, is to uproot Desire. I leave it to the reader to think out for himself how this emphasis on the eradication of all Desire is common to almost all religions. My intention at the moment is only to suggest the point that all religions seem to have—of course unwillingly—accepted the fundamental conclusion of Modern Psychology that Desire constitutes the dynamic force behind all human activity. Desires are the basic energies of Man. In fact the chief function of the Thought faculty would seem to be not that of moving a man to action, but that of arresting movement by checking and delaying the execution of Desires. It is in this sense that man is not like a dog or a cat or a bird. In the case of all lower animals Desire flows into action immediately. Nothing intervenes between the birth of a Desire and its fulfilment or frustration. Even in the case of men whose thinking faculty is not much developed, Desire immediately becomes action. A foolish man is he who desires to say something that would hurt you and immediately says it. We say he is thoughtless. Why do you call him thoughtless? Because he has not paused to analyse and examine the wisdom or otherwise of his desire. A thoughtful man, on the contrary, would be he who would not permit his desires to become actions, that is, would interpose between Desire and Behaviour a sort of analysis and examination which is the work of Reason. In the case of lower animals and men who have not learnt enough to use their reason, the circuit between Desire and Action is a short-circuit—a direct circuit. When Thinking is used, the circuit becomes an indirect circuit, Desire being submitted to the scrutiny of Thought, held up there for examination and analysis, and then allowed to flow into action or suppressed.

The study of the human brain reveals that the chief function of the brain is to delay action. Our impulsive actions are those which are executed without any delay. If while I am walking through the streets I see a madman rushing in my direction with a dagger in his hand, the Desire to protect my life arises in my heart and I immediately run away. This is impulsive action. If I find a person being drowned the desire to save him takes hold of me and I jump into the water. This is impulsive action. If I see a very costly fountain pen lying on the table of my friend and if the Desire to possess it arises in me and if I pocket it, it is impulsive action. What would happen if my Thinking apparatus began to work on these occasions? Before showing my heels to the madman in the street, I would check the desire to run away and would ask myself, will it not be wiser on my part to meet the madman and try to overpower and disarm him so that he would no more be a danger to other people? I would weigh the wisdom of the two courses of action, namely, running away and meeting the madman. Before plunging into the water to save a drowning man I would check my instinctive desire and ask myself, do I know enough of swimming and am I strong enough to catch the fellow and bring him safe to the shore? I would weigh the two alternatives. Before picking up my friend's costly fountain pen, I would check my desire and ask myself, would it become the dignity of my social status to behave like a pickpocket? I would again weigh the two alternatives.

It appears then, said the New Psychologists, that the distinctive characteristic of man, that is, the characteristic which differentiates him from the animal is that in him alternative impulses and alternative Desires arise, with the result that Thought must take a hand in the affair, compare the values of the competing desires according to certain standards, and ultimately decide which desire out of the rival ones it would be best to execute. I have said 'compare the values of the competing Desires according to certain standards'. I wish the reader to

make a special note of these words. Because that would help him understand the exact point of relation between Psychology and the science of morality which is known as 'Ethics'. If competing Desires have to be weighed, and if for this business of weighing Desires we require certain standards of Goodness or Badness, we must have a science where the relative values of things will be discussed and an effort will be made to determine the highest value—*summum bonum*—which would govern man in judging about the merits of rival courses of action indicated by rival Desires. An animal like a cat does not need a science of Ethics. But man does. Arjuna was moved by the Desire to win a kingdom, and also by a Desire to abstain from the apparently dirty work of killing his kith and kin. He, therefore, found himself in a puzzle and the gospel of the Bhagwad-Gita had to be preached to him by Lord Krishna. It is thus that Ethics are to be formulated, because man experiences at a given moment not one single desire but many more. In him a multitude of desires makes itself felt and he is always conscious of alternatives. The animal is not aware of alternatives. Man is. The dog eating his food from a tin-plate is only aware of the tin-plate. He does not ask himself how much better it would have been if food was served to him on a plate of silver. Man on the contrary is aware of alternatives. Lying on a hard bed, he asks himself how much more wonderful it would be to lie in a luxurious bed. Eating a stale piece of bread, he asks himself how wonderful it would be to eat fresh and hot delicacies. In the case of the animal, as soon as a desire arises, a suitable action to fulfil it is executed. In the case of man, however, the rise of a single unrivalled desire is very rare. I desire to kill a man, but I also desire to keep myself safe. I desire to eat food when I am ill, but I also desire not to prolong my illness. I desire to pluck a flower from my neighbour's garden, but I also desire that people should call me a respectable citizen. Thus at each moment of my life and your life, contrary desires keep lifting their heads, and with the aid of the thinking faculty we take account of all the rival desires and choose

one out of the group so that it would be declared the victorious desire and would flow into action. When one desire out of the many in this way triumphs, all the others which compete for supremacy are vanquished. What happens to these vanquished impulses and Desires? Do they totally disappear? Do they die a permanent death? Or do they not? The New Psychology has much to say about these vanquished impulses and Desires. It tells us that these defeated Desires, instead of dying completed deaths, continue to linger unnoticed in the 'depths' of the Human Mind. They form a sort of 'complexes' and these complexes affect man's conduct whenever suitable opportunities arise. The discussion of this part of modern Psychology is extremely tempting. But let me not be tempted. I would only repeat that at almost every moment of his life a man has to do the work of choosing. This choosing makes the action voluntary or deliberate. Animal life is a continuous stream of impulsive actions. Some of man's actions are impulsive, but they do not constitute his special human trait. It is the voluntary actions that make man a Human Being, and the course of every voluntary action is, first, desires spring up, then thinking takes place, and at last action follows.

If this sequence of things is correct—and a study of human behaviour shows that it is correct—which is the first and the most important link in the chain? Is it Thought, or is it rather Desire? Evidently, it is Desire. Let us, therefore, abandon the old idea that out of the three faculties of the Human Mind, namely, Thinking, Feeling and Wiling, that is, Desiring, Thinking is the first and foremost. Let us rather begin to say that the function of thought is only to check and analyse and examine and evaluate Desires. Let us begin to understand the Human Mind in a way quite different from that in which the older Psychology interpreted it. Let us learn to consider Desire as the motive force of all human conduct.

(To be continued)

—THE HINDUSTAN REVIEW

EDITORIAL NOTES

August 15, 1947 will go down in history as marking a new and memorable step in

I
Swaraj: the onward march of man- to prosperity and peace For it not only liberated India from a foreign government, but liberated her in a way scarcely paralleled in the annals of the world. India has won her freedom by methods peaceful in the main, if not always constitutional. There were struggles in the past. Agitation was met with repression: and force was employed often without justification by both the people of India and their foreign rulers. But, looking at the long struggle during the last six or seven decades, it is remarkable how much decency there was in the fight all through. It is certainly true that force counted: that the pressure of political and economic forces had its own contribution to make. Nevertheless, moral forces also played a not inconsiderable part in the matter. And that is what makes the attainment of Swaraj by India by peaceful means so significant for history. Both the Indian and the British statesmen deserve the warmest praise for bringing about so ordered and peaceful a transfer of political power over so large a continent.

One of the greatest opportunities for India has now come her way. Surveying her long past, we may discern a few occasions when opportunities nearly as rare had been gloriously redeemed. One thinks, to take note only of the ages of which history can speak with a clear voice, of the Mauryan empire, the world of peace and good will which Asoka sought to build, the domains of Kanishka, the golden age of the Guptas, Harsha's great achievements, the exploits of the Pallavas and the Cholas and the imperial glory of Vijayanagar, the reign of Akbar and the heroism of Sivaji. We have now unified political control over a region stretching from the Himalayas to Cape Comorin and from the eastern to the western sea. The responsibility for making this continent a smiling land of plenty rests squarely on our shoulders. If we

fail now, history will pass its irrevocable judgment, and justice will not be tempered with mercy. We have not passed through at least four millennia of recorded history without manifesting some virtues and developing some weaknesses. The challenge has now come to us to shed our weaknesses and strengthen our virtues. We have shown a commendable persistence in seeking for spiritual and imperishable values. We have tried with varying success to evolve a unified culture and a peaceful society out of disparate elements belonging to different races and different levels of culture and civilization. We have tried to practise tolerance and aim at peace. On the other hand, we have been prone to multiply divisions and erect barriers between group and group, to encourage passive renunciation rather than active achievement, to neglect this world out of a preoccupation with the other world. We have now to develop a sufficient sense of unity to keep this great political structure strong and intact and to show at the same time our traditional meticulous regard for individual liberty. India must be strong enough to defend herself and to make herself felt in the management of world affairs, but not greedy enough to cast covetous eyes on weaker neighbours. May God, who has guided us through the millennia, bless us with the wisdom and the strength to inaugurate a new era of peace and good will and prosperity!

This system is, in certain ways, an exemplar to us in India. Its chief foundations are the Education Act for Elementary Schools and that for High Schools passed more than ten years ago. The Elementary School with all its grades is an obligatory basic school for all children between the ages of 7 and 14. Thus the Gymnasium with its five grades leads up to the matriculation stage, while the other school known as the *Realscole* leads through three grades to a more practical examination. There is

only one University in the country, at Oslo, where the various faculties function. Training for lower teachers is given in Teacher Schools where pedagogics forms one of the principal subjects. During the years of German occupation, the University was closed and hundreds of students were sent to Germany. Since the liberation, there has been an invigorated impulse to educational reform in a healthy and democratic direction.

According to Mr. J. Sandwen, the aim of Norwegian Education is the development of the internal moral discipline, leading to the free acceptance of rules and laws, not confined to a passive attitude but aiming at the creation of harmonious personalities who feel responsibility for others. The account given by him of the Norwegian school system in the *New Era* is worth perusal.

A schoolmaster from the U.P. has stressed the academic value of the newspaper. He suggests that every classroom should put on its board cuttings of general interest and that teachers should encourage their pupils to make the cuttings themselves on topics relevant to their lessons and interests and to paste them into their copybooks or put them in a file. The student should be trained to know when and why and how a newspaper is published and what sort of news one should expect and in what place. The news value of an item should be clearly grasped, and also the explanation of the selection of matter for editorial comment. Making summaries of the speeches reported in the papers can be converted into composition exercises. Even the advertisement of a newspaper should be interpreted constructively and Elementary Economics could be taught from the financial columns of a good newspaper.

These suggestions may be formulated into a regular course of study in a school and a period set apart for this all-important work. But before any definite step is taken in this direction, one should be quite sure of the aim of such an inno-

vation; and that aim, put roughly, should be to give the pupils guidance and practice in handling the large masses of material the newspaper contains; to be aware of the method that may be used to exploit his natural weaknesses and prejudices; and above all not to impair or sacrifice the democratic citizen's birth-right of the active exercise of his mental faculties for a passive and slavish acceptance of ready made information.

There is a vast network of courses in school for training for the staff of co-operative societies. Every regional federation and every district federation has individually their own schools. The central federation has a large number of colleges, vocational high schools and business schools, supported by special fund which is maintained by contributions of local and regional cooperatives.

The subjects taught in the vocational schools are economic geography, the organisation of trade in the U. S. S. R., accounting, and one foreign language. In the special courses, the subjects taught are book keeping, planning, study of commodities, bread-baking, etc. The object of the teaching is to train the staff of district federations, particularly book-keepers, commodity experts (buyers of fruits, vegetables, hides, furs, wool, etc.) and bread-baking experts.

There are three great co operative colleges, of which two are trade colleges situated at Moscow and Kharkov, while the third is a pedagogical institute near Moscow.

In the trade colleges, a 4-year course of training is offered. These colleges are divided into three departments corresponding to three groups of students specialising in three fields; economics and book-keeping, economics and planning, expert knowledge of commodities.

Book-keepers are taught analysis of balance-sheets, the use of accounting machines, auditing and control. Planning experts study the principles of planning,

finance and banking. Commodity experts follow courses in political economy, economic geography, higher mathematics, foundations of and Marxism-Leninism and a foreign language.

Only students with a good secondary education (age about 17) are admitted to these colleges.

The pedagogical institute prepares for co-operative vocational high schools,

and the term of study is one year. The subjects taught are political economy, historical materialism, pedagogy, the economics of Soviet trade, book-keeping and knowledge of commodities.

In addition, about 3,000 students follow correspondence courses lasting 5 years in the case of the college courses, and six months to one year in that of the book keeping courses.

NEWS AND NOTES

DIPLOMA AND CERTIFICATE IN ELECTRICAL ENGINEERING.

WITH a view to attaining uniform standards in Engineering Education, the All India Board of Technical Studies in Engineering and Metallurgy have instituted in the first instance Diploma and Certificate courses in Electrical Engineering. Experts from all walks of life constitute this Board of Studies which works under the aegis of the All India Council for Technical Education set up by the Government of India.

The All-India Diploma course is a full-time three years course in an affiliated Institution followed by one year of practical training. The Diploma has been provisionally recognised by the Federal Public Service Commission for admission to examinations held by them for recruitment to certain posts under the Government of India.

The All India Certificate course is a part-time course of three years duration. Persons employed in workshops and industry are eligible for this course which enables them to acquire further knowledge in subjects relating to their profession. The benefit derived from this course should enable the students to take up posts of greater responsibility.

THE INDIAN SCHOOL OF MINES

The Indian School of Mines, Dhanbad, which is to be called, hereafter, the Indian School of Mines and Applied Geology, will be shortly reorganised so as to keep pace with the rapid mineral developments in free India. Steps towards its re-organisation have been recommended by the Committee

appointed by the Government of India in a report, which has been just published.

The Committee consisted of Mr. D.L. Mazumdar of the Works, Mines and Power Department (India) as Chairman, and the Mineral Adviser to the Government of India, the Director of the Geological Survey of India, a Deputy Educational Adviser to the Government of India, the Chief Inspector of Mines and the Principal of the Indian School of Mines as members.

The Committee was asked to formulate proposals for the extension of the activities of the School, for an increase in the annual intake of students and generally for raising the School to a standard as near as possible to that of the Royal School of Mines, London. In arriving at its conclusions and making its recommendations, particularly on matters relating to the recognition of the Diploma of the School and provision of facilities for practical training, the Committee held special consultations with the representatives of Indian mining industry.

Recognising the increasing demand for mining engineers and geologists in the country, the Committee recommends that the annual intake of the School should be increased gradually from the present total of 24 to 60, consisting of 43 mining and 12 geology students. Admission will continue to be through an entrance examination and candidates at this test should have taken physics and chemistry at the Intermediate or equivalent examination. The Committee recommends also the abolition of the three-year certificate course, as a result of which all entrants will be required to take the full four-year course leading to the granting

of the Diploma in either Mining Engineering or Geology.

A technical Sub-Committee appointed by the Committee has made recommendations for the revision of the course and the curricula of studies in the School. The Sub-Committee, which took into account the Royal School of Mines, London, has made special recommendations in which they insisted that subjects like fuel technology, oil technology, refractory and ceramics, metallurgy, and geophysical prospecting should be given greater attention hereafter. It has also pointed out that as in the Royal School of Mines, London, greater emphasis should be laid on geology in teaching mining. Details of revised curricula for geology and mining and of planned practical training are appended to the general recommendations in the report.

The Committee has proposed a scheme of post-graduate training to enable the graduates of the School to pass the competency examinations prescribed under the regulations. This scheme is estimated to cost Rs. 2.63 lakhs per year, a sum which it is urged, should be shared equally by Government and the Industry.

Emphasising the need of increased association between the School and the Industry, the Committee suggests that the mining associations should provide endowments in the School and also that representatives of the Industry should be associated with its Governing Body in a larger number than at present. As for the Governing Body, the Committee recommends that it should be reorganised as an Advisory Council with its own Executive Committee. The Advisory Council will concern itself generally with questions of policy, while the Executive Committee, which will consist of technical experts and representatives of the Industry, will deal with administrative matters.

Interim action on the lines of the recommendations of the Reorganisation Committee was initiated by the Works, Mines and Powers Department (India) sometime ago, and some of the additional accommodation that will be necessary for



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