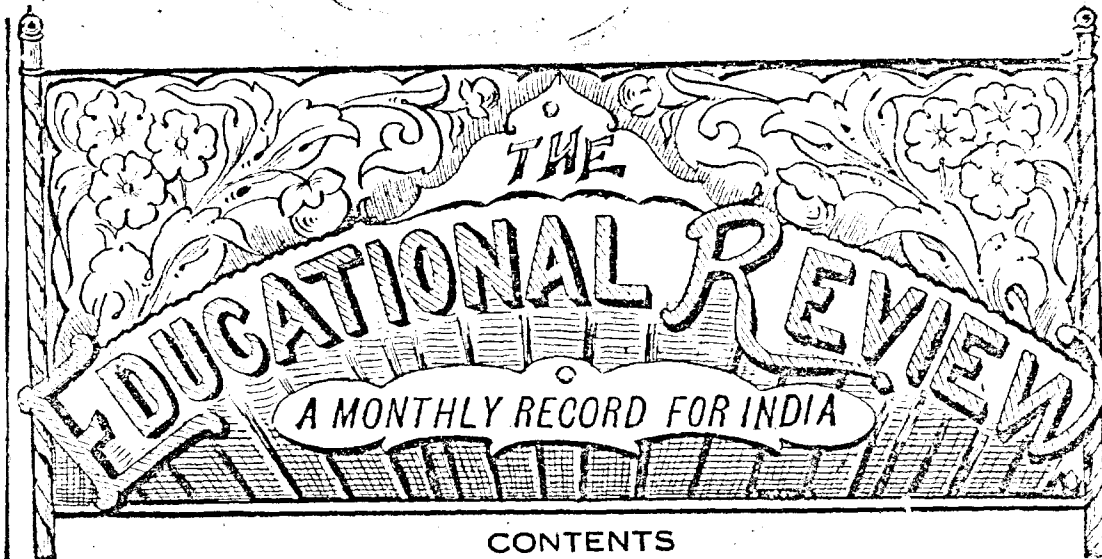




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AUSTRALIA'S PROJECTED NATIONAL UNIVERSITY

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. 84,90,000 a year for the first five years, with provision for review at the end

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

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

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

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

The prescribed governing body of the university is to be a Council of 30 members,

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

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

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

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

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

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

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

institutions in the United States which he visited.

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

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

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

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

THE STORY OF TRIVIKRAMA—A JAINA VERSION

By SRI M. B. NARASIMHA IYENGAR, M.Sc., *Advocate, Bangalore City.*

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

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

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

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

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

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

KARL MARX

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

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

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

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

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

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

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

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. COOKBURN.

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

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

PIONEERING WORK

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

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

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

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

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

HOLLY ROYDE COLLEGE

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

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

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

For many years now, the Manchester University has run an annual Summer School in Wales, and according to Mr. A. D. Waller, Director of the Extra-Mural Department, it was the unqualified success of this experiment which was immediately responsible for the first attempts to establish residential adult education. In 1938, week-end courses were begun at the Lamb Guildhouse, Bowden, Cheshire, and, but for the war, his 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. Vallabhbhai Patel also speak as if they really sympathise with the lot of the poor schoolmaster, but they say that teachers, as educated people, should not organise strikes, but should always implore for mercy at the gates of the Ministers of Education, who have however no soft corner for these poor literate masses of mankind.

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

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

Let us come to the revised scales of pay of schoolmasters and Deputy Inspectors of all grades. An elementary schoolmaster, for all the returns and statements expected of him in a year and for all the surprise visits paid to his school, does not get a 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.

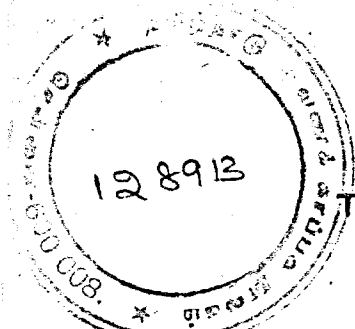
(k) *Headmastership and Superintendentship.* Wherever possible, experienced secondary grade teachers must be given opportunities of becoming headmasters of middle schools and superintendents of middle school departments of High Schools.

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. SZESSEL

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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THE PROGRESS OF UNESCO

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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 staff 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, TRYNAMPET, 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 correspondentship might be insisted upon.

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

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

EDITORIAL NOTES

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

I Education or Indoctrina- tion.

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

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

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

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

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

II Maulana Azad and Educational Reconstruction.

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

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

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

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

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

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

III Teachers' Strikes.

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

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

At the instance of Sir A. Lakshnaswamy Mudaliar, the Vice-Chancellor of the Madras University, the Syndicate has been pleased to allow the starting of new colleges under emergency conditions.

There is no doubt that lack of facilities for higher education to Qualified boys and girls is assuming the character of a national emergency. The relaxation of the regulations for starting colleges has come none too soon and will be widely welcomed. But the condition that new colleges should conform to standard regulations within two years may defeat the very object for which the offer is now made by the University. A minimum period of five years, we think, is absolutely essential to encourage the public to undertake the responsibility of establishing colleges on a permanent footing. The University would also do well to consider the question whether, with respect to studies which do not require practical work in laboratories, students may not be allowed to appear as private candidates for the Intermediate and Degree Examinations. They may be required to register themselves as students with the Univer-

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

On the auspicious Vijayadasami day in 1897, a young graduate in arts of the Madras University boldly

V
G. A. Natesan & Co. 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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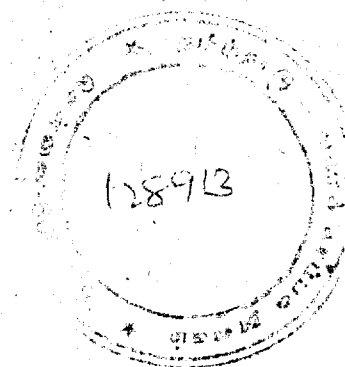
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