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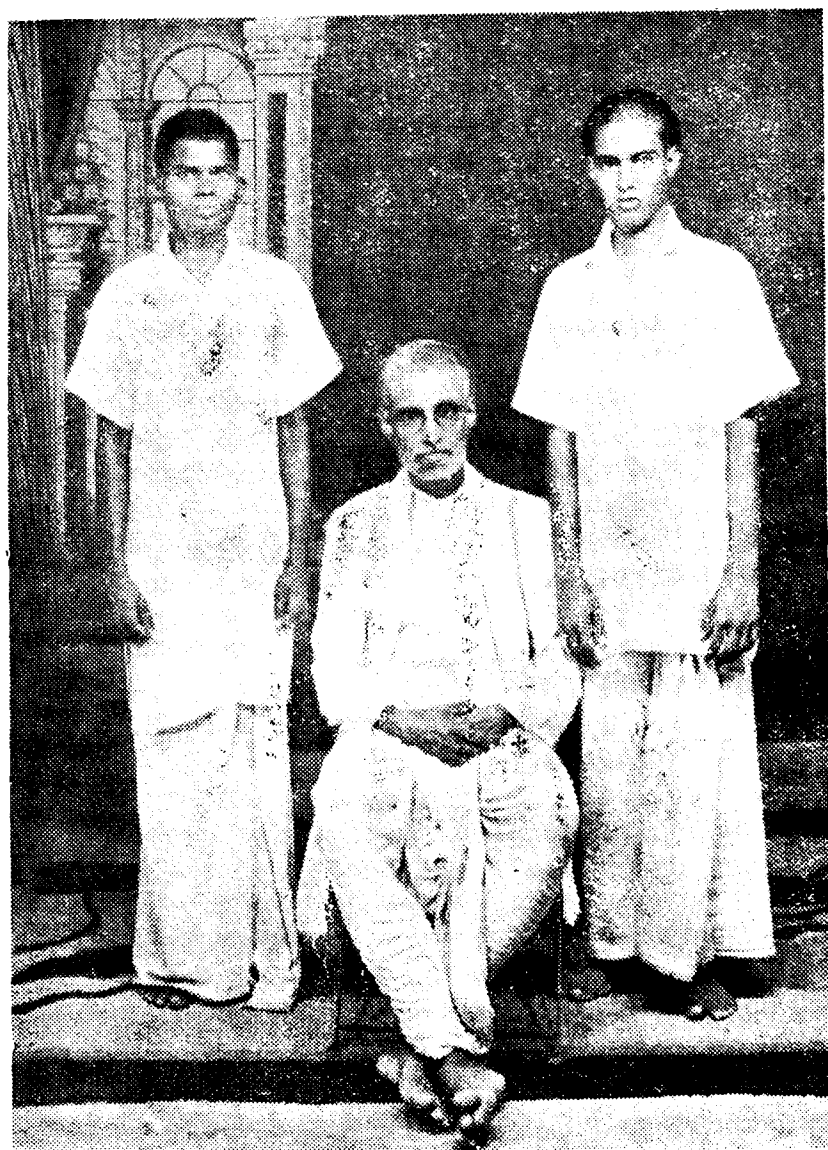
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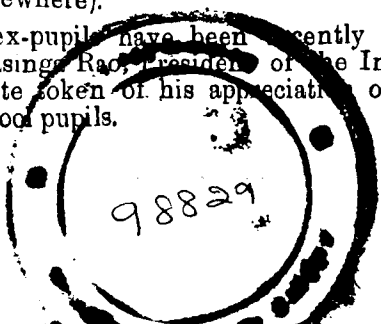


Left) A. PONNIAH, (Harijan) who re-discovered the Feuerbach Theorem, by practical drawing.

Sitting) M. PARAMESWARA AYYAR, B.A., L.T., Mathematics Teacher, Usilampatti H. S.

Right) P. MUTHURAMALINGAM, who drew the scientifically graded original chart entitled 'Feuerbach Theorem—an Illustrative Exposition' (printed elsewhere).

These two ex-pupils have been recently awarded special prizes by Dr. A. Narasinga Rao, President of the Indian Mathematical Society as a concrete token of his appreciation of this unique performance by high school pupils.



THE SOUTH INDIAN TEACHER

Vol. XXIV

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No. I

XXV ALL-INDIA EDUCATIONAL CONFERENCE

HYDERABAD-DECCAN

PRESIDENTIAL ADDRESS

By

DR. ZAKIR HUSAIN

LADIES AND GENTLEMEN,

Permit me to thank you most sincerely for the honour you have done me. I only wish I had deserved it a little more, but since that cannot be, I may be allowed to wish that I may be given the strength to do something to deserve it subsequently.

I had the honour, now sixteen years ago, of welcoming the delegates of the Federation to their annual Conference in the capital city of India. It was a great privilege for me then to share my sentiments and thoughts with you, and it is an equally great honour for me today to be able to address you. On the first occasion I was representing, or at least so I imagined, a dissenting, if not a rebel group and it seemed to me an opportunity for reminding you of the great past of our country, of the need for bringing our efforts into line with our traditions, of making our educational institutions instruments of character formation, of making our education a means of attaining freedom. Our country was then in the thick of a great struggle; it seemed that if alien domination were removed, the road to achievement would lie wide open.

That was sixteen years ago. India has become free, but how far have we advanced along this road? The exhilarating urges of a unique liberation movement and the pervading spirit of its great Leader have, in their striving to discover the essentials of our freedom and progress, revealed to us much of what we have to do and the more sources we must marshal to realise our objectives of national reconstruction. One cannot, in conscience, say that we have been so utterly lacking in material means as to be excused from showing measurable results. So I must confess to you that my feelings today are not substantially different from what they were when I welcomed you to Delhi in 1934. I must confess that I miss not only that conquering enthusiasm that rushes all obstacles and shatters all barriers, but even that resolve which relies for success on planning and persistence. I miss not only the idealism which refuses to count costs, but even the realism which requires us to understand that everything has a price. I miss not only the great changes that should have accompanied the dawn of freedom in the educational field, but even that unmistakable

able change in attitude and approach which alone can make them possible.

If you ask me for the reason, many things occur to me, but the one reason which appears to concern me most is, I feel the urge to confess, in us and not in anything outside ourselves. It seems we have not quite realised the significance of what has happened; it is we whom freedom seems to have passed by. We have not opened our eyes to behold the new world, we have, perhaps, been deaf to the call of the new life. Worse still, we seem to have failed to appreciate the consequences of his listlessness. The educationist is responsible not only for himself, but, in a way, for the whole of his society, and no country can be really free where freedom has no meaning for the educator.

I would ask you, ladies and gentlemen, to remember that a country is free just as much and just as long as its education enables it to be. Let us who are charged with the great task of national education realise our responsibility in the new set-up of things. Permit me to detain you for a minute to explain my view of our function as teachers. We are the custodians of the highest values created and cherished by our people. If some of us have never experienced the blissful pain of having been stirred to the depths of our being by some of these values, our place is not in the ranks of the teachers. He who has never been so stirred, he, that is, who does not believe in certain higher values to the degree of being almost possessed by them at least occasionally; he who is cold, has always been cold and holds out a prospect of remaining cold with reference to any values beyond his poor little self should really not think of becoming or remaining a teacher. A teacher is the transmitter of higher values to his pupils. If he himself does not believe in them, if he has never once experienced the aspiration which flows from them, he cannot transmit or enkindle them. The good teacher, moreover, has to be the character of the social type. The essence of his work is the attempt to

get values realised in other young persons as a result of sympathy for and understanding of the needs and gifts of these persons. His chief preoccupation is with unripe, growing lives, with personality in the bud. He is guided in his influence by the characteristics of his work, he seeks to help the bud into full bloom and does not wish to make paper flowers to satisfy his whim. The growth of the morally autonomous personality is the aim and end of his endeavour. He never uses the cultural goods, which are the tools of his work, as impositions to make a slavish copy, a cliché. It is only a pseudo-pedagogic perversion which seeks to impart values to others in order to have the satisfaction of making others exactly like someone else, or to be able to earn money, or to dominate or even to collect useful data for a scientific work. The true teacher yearns to lead his pupils on to their inner moral freedom, which should enable them to work for the moral improvement of the ever incomplete society to which they and he belong, and to work for this even at the risk of being stoned to death by that society for performing this inescapable moral duty. The teacher's is not to dictate and dominate, his is to help and serve, to understand and shape in faith and love and reverence. It is he who devotes all his energy, his sympathy, his limitless love, and his infinite patience to produce a higher type of individual and a more and more refined type of society. It requires all his tact—and the good teacher's tact is remarkable—to produce the proper adjustment between the individual and the group. The significance of each, as you would know, has been exaggerated in turn. It is the teacher's to harmonise them. For others may dogmatise as they like, it is the teacher who knows. He knows that the individual is not just a unit of calculation, an identity card or a number. If the young he has to guide through knowledge and experience are not asking for a fuller and a more satisfying life, each in his or her own way, then life itself is, perhaps, a fiction. On the

other hand, he also knows that the group is not a mere aggregation of individuals or a hypothesis convenient for purposes of organisation. He knows that the individual can comprehend life in and through the group. But he knows also how easily the idea of the group can degenerate into an instrument of suppression. There is just some difference between the rhythmic march of happy, nimble feet and the ominous tramp of an invading army. To the teacher it is this difference that matters and he feels that, given the chance, he can help men to grow who will walk together with joy and work together with unflagging zeal for ends beyond themselves. He works incessantly for freedom of development and opportunity of growth. He seeks to eradicate weakness, chasten strength and give to each the type of freedom he needs. He seeks to transform his educational institution from a place of individual self-seeking to one of devotion to social work, from a seat of theoretical-intellectual, one-sidedness into that of practical, human many-sidedness, from a centre of mere acquisition of information to that of its right and fruitful use, from a place of passive book-learning to a seat of active, purposeful work—work seriously planned, honestly executed, unsparingly criticised and generously appreciated. He does not only wish to do it to his school, he would bring about the corresponding changes in the society around. Education transformed into disciplined, creative activity will imply, in the life around, the ennoblement of work from a tedious imposition into a serious pleasure, an exhilarating exercise in self-expression and social usefulness.

I have ventured to delineate before you in broad outline my conception of a true teacher, for I feel convinced that the teacher's conception of his own work in a free society is the crux of the educational situation in India. If we knew the nature of our responsibility and strove honestly to fulfil it we should be in a position to fight the deep and general feeling of frustration

among our intelligentsia among us that is, among those we have educated. For we are, no doubt, aware of the crisis, we are also aware, I guess, that the course of events will depend largely on our response to the situation. But clearly we are not accustomed to bearing responsibility. We are not used to plan for ourselves, to execute plans, we just judge. And our judgment, easily and obviously, is the things which ought to be done are not being done. We instinctively look around for those who should bear the blame, and we see none but ourselves. We add to the tragedy by not openly and honestly facing the truth, by not openly and sincerely declaring our resolve to accept full responsibility as teachers of a free people, to do all the work and bear all the blame, in the interest of a cause which is higher than any personal gain. We cannot do this unless we shake ourselves free from the moral somnolence, the pseudo-intellectual detachment, the emotional torpor which we seem to have inherited from a not very edifying past. Our function and the circumstances in which we have to perform it must change completely. We must cease to look upon ourselves as the helpless parts of a rickety machine which has to be worked and repaired by others. We are, indeed, parts of an enormous machine; but the machine is an organic political society in a formative stage and our efficiency as parts depends on the extent to which we are able to work with courage and initiative and with full confidence in the value of our objectives.

I am sure my colleagues of the teaching profession will not misunderstand my insistence on our own responsibility. One can take decisions best for oneself and a little self-criticism never did a one any harm. If I had followed the fashion of the day I should have criticised the Government for not doing their duty. I do not think we shall be single-minded enough for our task until we are clear in our minds about the division of responsibility between the individual and the Government.

he general inclination now-a-days is to expect the Government to do everything and much of the dissatisfaction and resentment we find is due to the fact that the expectation is not fulfilled. The duties of the government in a progressive society are no doubt, very comprehensive, but these are a reflection of the responsibilities that the members of progressive societies impose on themselves. A government acting on its own initiative may be democratic, but it cannot create or strengthen democracy. In a true democracy the government is an agent, not the principal, it is not the well-spring of activity but only the means of co-ordinating the activities of citizens. The significant feature of a democracy is thus not a government that works in the common interest, but the individual citizen who obliges it to do so. It is the personality of the citizen who thinks, organizes, acts, in order to realise himself as a social being which makes democracy real, and such a personality cannot develop in an atmosphere of dependence on the government. We who have to plan not only a system of education but also a system of democratic living must work primarily in the interest of the individual personality which is willing and able to bear the burden of democratic citizenship. The government must, of course, help us in the accomplishment of this great task, but we must not allow this reliance on the government to foster the illusion that education is the function of the state and not the location of the teacher. If we depend on the state, the state depends even more on us. If the state can, in a measure, supply the means, we should, in greater measure, prescribe the ends. It is a partnership where responsibility cannot be real unless it is shared and it would not be fair if we believed or implied that it is the duty of the state to plan, to provide means, and to execute plans while we sit back and edge. It is equally unfair if the state becomes a partner in making plans, is timid and close-fisted in providing the means, meddlesome in executing the

plans, and prejudiced in its assessment of whatever is achieved.

The experience we have had during the last 12 years with the scheme of basic education reminds me forcibly of how confusion of thought about the function of the educationist and the state, of the non-official and the official agencies of education, can undermine the self-confidence and efficacy of both. The scheme of basic education was a non-official educational scheme. You will remember that the idea was placed before a conference of private educationists by Mahatma Gandhi in 1937. Mahatmaji had been thinking aloud for some time about a method of education which would not throw its whole weight on the state, a method in which the pupil could become a producing and earning member of society almost from the start, a method that would derive from the basic economic and social needs of its environment and would make the whole process of learning a means of developing personality and building up true democratic citizenship. Mahatmaji was so incredibly honest that he shared with us not only his conclusions but also the whole process of his thought. Quite a few of us jumped at this part of the process or at that and got annoyed, or frightened or shocked. We got astounded at the idea of work in school and productive work at that. Visions of dark dens of sweated child labour began to rise before our morbid imagination. The idea of self-sufficiency of schools was ridiculed. The high-brows were offended. The Vice-Chancellors, the no-more-Vice-Chancellors and the not-yet-Vice-Chancellors seemed to protest almost in a chorus of disapproval. The Departments of Education were in doubt. If the Minister of Education liked the 'new fad', they were anxious to find support for it in modern educational theory. If he was doubtful there was, of course, the whole ancient practice to reinforce his doubts. But certain things were so obviously sound that they could not reject the basic scheme as a whole, and they also knew that if Mahatmaji was convinced of

anything it was futile to try and prevent him from putting it into practice. So they yielded half-heartedly and with serious mental reservations. Non-official agencies sincerely convinced of the soundness of the scheme lacked the resources to try it out in an extensive manner. Official agencies thought they were being very clever when they accepted the name and applied it to whatever they happened to be doing. It was with such mental reservation that the scheme was subsequently accepted as an integral part of the programme of educational reconstruction. Astronomical calculations, thick headlines, and promises of liberal financial assistance kept up an atmosphere of high conjuncture for quite a while. Today all this makes pathetic litter on the road to disappointment and frustration. Good time has been lost. The non-official agencies have been able to experiment on a restricted scale, which makes the conclusions of their experimentation valid only in a limited way. The official agency has in most cases changed the scheme beyond recognition and cannot be said to have tested it with any degree of thoroughness and impartiality. It would be foolish in such an atmosphere of intellectual indolence and insincerity to expect any fruitful discussion of the underlying ideas of the scheme or of their elaboration and elucidation.

I trust you will forgive me if I take this opportunity of pointing out that the idea of establishing the basic system of national education on productive work is really the application to a limited field of a much more general principle, which I think should prevail at all stages of education. I need hardly point out to this assembly of professional educationists that the education of a mind is essentially a process of revivifying in it the latent values contained in goods of culture. There are various types of mind, and various types of cultural goods. The process of effective education demands a congruence and correspondence between the mind that has to be educated and the mind that produced the cultural

good which is the instrument of the former's education. To understand the nature of the process of assimilation we should remember that the men of food offered by goods of culture can give real nutrition to the mind or through what I would call educationally productive work. Now, as you know, there has been a great deal of controversy in recent years in a country with regard to what has been termed 'productive' work in schools. There has been controversy about work-for that was, to some people, better enough, and there has been more controversy about 'productive' work, which that seemed to be worse. Well-meaning people just failed to see how we could educate. There is nothing to be surprised about this point of view. In a country where doing things with one's own hands was sought to be confined rigorously to those who were in a vance, doomed to be the hewers of wood and drawers of water, where work was considered for those high on the social scale to be an indignity where learned savants have been known to refuse to learn to write, for fear of that was manual work and so *inferior*, and instead of signing the diplomas of their graduate pupils the devotees of the unadulterated learning have been known to take recourse to the amusing device of implanting their thumb-impressions, lest the dignity of learning be disturbed by the questionable 'work' of putting pen to paper. In such a country it need cause no surprise to find learned, nay, so-called 'educated' people, questioning the educational possibilities of any work. And here I stand before you and assert that it is only work that can educate. Among those who agreed—condescended, that is, to let work into the sanctuaries of pure intellect,—there were many who thought, and did so loudly and vehemently, that work should not be productive, it may not produce utilities, for that would lead to dead monotony, to drudgery and to exploitation. And here am I, refusing to be shocked and maintaining that it is only 'productive' work that can educate—re-

ing to be shocked, for work in an unfortunate, socially unplanned world has led to all those things, and maintaining the educative value of 'productive work', for an insight into the nature of the educational process leaves me no choice. And I stand here and make these assertions without fear of being stoned to death. I am not afraid, because those who had keenly opposed productive work or, for that matter, any work are quiet and look thoroughly reassured. The generally prevalent scepticism regarding the educative quality of work and the widespread inertia resisting its introduction into schools as an educative force, shared even by many who did lip service to the idea, and the general inefficiency which tends to prevent things intended from being accomplished as intended, must have reassured the second group that there was no danger of over-emphasis on work in schools. The first group who would not touch work at all, like all groups, sleepy and secure in the citadels of traditional conservatism, may be hoping that this term too, like many another, will blow over. I am not particularly interested in these groups, but I am interested in education and have been giving thought to the problem how cultural goods get into the very fibre of the educand's being through the magic of work. I would, therefore, like to share with you my thoughts as to what I consider is educationally productive work, which in my view is the only potent instrument of education.

I use the word education to mean the cultivation of the mind. Now let me say at the very outset that knowledge and skill are not synonymous with education. They are not even reliable measures of education. In order to make them serviceable as such measures we must make a distinction. Knowledge, as you can easily see, can be of two kinds; it can be knowledge acquired by someone else by his labour and passed on to us as information, or it can be knowledge acquired by us through our own experience, knowledge which has

grown up in our mind by its own work. Similarly, skill can be of two varieties; it can be mechanical skill attained by imitative diligence capable of repeating existing values; or it can be a non-mechanical skill based on natural disposition creating new values. The first kind of knowledge and the first kind of skill are additions from outside, the second kind an enrichment and a transformation from within; the first represents an external appendage, the second signifies an internal development; the first is instruction, the second education, the first is mere superficial polish, the second essential culture. As long as education was integrally related with life and was not taken over by specialised agencies as a partial function, by and large the second kind prevailed. But specialised institutions of education turned more and more to the first kind, till these became their almost exclusive concern. This may be more true of our country, but it is generally true of all. But during the last fifty years or so there has been a strong reaction against this position. Attempts have been made to bring 'productive work', 'creative activity', 'purposeful activity', and 'knowledge based on experience and discovery', into the school. Our own Indian scheme of Basic National Education is one of the most significant developments anywhere in the world in this direction. But as usually happens in most reactions, either the swing of the pendulum tends to go to the other extreme or the adherents of the old position by clever twists and turns make the new position innocuous to themselves by accepting a new name for their own older position. So here; either all traditional transmitted knowledge and all mechanical activity is sought to be excluded or the terms 'creative activity', 'productive work' are made tamely to signify nothing but the old mechanical skills.

I do think the position requires to be clearly understood in order to avoid both these mistakes. We should make sure as to what educationally productive work really is. Educationally pro-

ductive work is essentially the work of the mind, be it accompanied by manual activity or not. Educationally productive work can be manual work, it can be mental work. There is a lot of manual work as well as a lot of mental work which is not educationally productive. Educationally productive work is all activity, manual or mental, which initiates new ideas and makes possible new combinations of ideas already present with a view to reach a higher unity of mental life or a higher development of the capacity to express or realise them. It is this purpose which distinguishes it from the play-activity of children. This, too, leads to new ideas and new combinations of ideas, but the child does not have this purpose in view, the activity is not intentional. This distinction makes of work, as contrasted with play, a disciplined purposeful activity. The child's play-activity being without a conscious purpose has a strictly limited timespan. The mental activity involved in productive work, as defined here, being purposeful, tends to lead from purpose to purpose. In the pursuit of this ever-widening circle of purposes one exercises all one's powers and puts forth all one's energy, one strives and fights and adapts and develops in himself the virtue of diligence and perseverance, conscientiousness and devotion in pursuance of one's own inner urges and not by compulsion from outside.

Now, the pursuit of these purposes which grip one's whole being, as it were, makes it necessary to acquire a good deal of traditional knowledge and a good deal of mechanical skill, if progress in the pursuit of the purposes is not to be disconcertingly slow. Even the most gifted and the most mature cannot escape this. Traditional knowledge and mechanical skill have, therefore, their place in educational work, but only when they come in to fill the gaps of knowledge acquired or sought to be acquired by direct experience and of skill attained or sought to be attained through creative work. Productive mental work has, therefore, to be constantly reinforced by tradi-

tional knowledge and mechanical skill. It has also to be reinforced and sublimated in another way. The purpose of getting to and realising or expressing newer and newer ideas or combinations of ideas, of intellectual development and mental growth is essentially an egoistic one, it is work on and for oneself. That is its danger to education as a social force. Persons engaged in such productive mental work can easily grow into partial, socially ineffective or useless men. Such intellectual work may leave a savant aesthetically unschooled or morally infantile. It may make of the artist a morally indifferent person living by himself in a world of his own. Productive mental work in art or science or technique should therefore, be placed in the service of society if the artist or the scientist, the technician are to grow into full and not partial men. If productive work of the kind I have described is essential for mental development and growth, its close association with the service of others is essential for moral and social growth. Productive mental work can give an end and purpose to the individual; harnessing it to social ends gives to the individual a social meaning and significance. In communities of such work must transform all our educational institutions, if they are to perform their appointed task with any degree of success. I deliberately say 'all our educational institutions'. For it is only by such productive educational work that they can become true places of education. It is not only the basic schools, but our secondary schools and colleges and universities also should hasten to make use of this most available instrument of true education. Difficult almost beyond words—and if we are to go forward as a people, a task which must be undertaken and performed.

In the field of basic education the idea has already received at least general theoretical assent. Its educational implications have not been so thoroughly thought out as one would wish and has frequently been diluted bey-

measure in practice. I shall briefly suggest what I think should be done before we have the thousands of crores of rupees, and the lakhs of trained teachers. While recognising that from the standpoint of educational theory, social stability, and economic and political advancement there is nothing more urgent than the introduction of basic education throughout the country, we should know that the resources of the state will not render this possible for yet some time to come. We should utilise the present period in the same spirit as the entrepreneur makes use of a period of trade depression. He examines his organisation, he tests his methods, he makes better plans, and far from losing hope, he prepares for more favourable times with a grim determination to succeed. We have far more at stake than any entrepreneur ever had. There is the destiny of a whole people to be shaped, the promise of a happy, stable, non-exploitative democracy to be fulfilled. Let us fasten slowly in the spirit appropriate to our task. Let us organise well-thought-out programmes of basic education in selected schools and in compact areas; make use of all the available non-official agencies anxious to put forth their best for this important task; give them, liberally the resources they lack; let them organise an 8 year course as one integral whole, and make them, accept self-sufficiency as the mid test of the 8 years' programme of basic education, so that the running expenses of the school are met by the sale of usable articles produced by children. I do not wish to take your time with a discussion of the reasons which actuate me to recommend this course; no other scheme seems possible and without making manual production efficient, not only its economic but also its educational advantages are in danger of being entirely lost. I have no hesitation in recommending as an educational choice what economic necessity will one day perhaps force us to accept.

The acceptance of educationally productive work as the only instrument

of all true education has its implications for the secondary stage in education also. If basic education had not got bogged we would by now have had significant changes appearing at the secondary stage as well. I do not need to impress upon an assembly such as this the significance of the secondary stage in any system of education. It is not a link between two stages, but the backbone of the whole system. It is given at an age when the human personality discovers and expresses itself through its intellectual, aesthetic, scientific or technical aptitudes, an age at which discipline bears fruit and character begins to draw upon those inner resources which are the sustenance of life. It is the age at which the mind gets a hold on processes and ideas, when skill becomes established and initiative begins to exercise its power. Although circumstances do not encourage any great hopes, I may be excused my irrepressible optimism if I dream of a diversified system of secondary education organised, I guess, into Schools of Languages and Social Sciences, Schools of Mathematics and Natural Sciences, Schools of Technique and Schools of Art, to suit the varying aptitudes of boys and girls, with sympathetic and well-informed advice to make the discovery of these aptitudes educationally effective, with free places to make this education available even for the poorest boy or girl with the requisite capacity to profit by it.

In my discussions with friends about this diversification of secondary education, I have always come across the objection that this would make secondary education too narrow, too vocational. The alternatives of general intellectual education and concrete practical education present themselves with great persistence in all educational discussion. There are people who would like all boys and girls going out of a secondary school or college to speak Sanskrit as Franz Passow, about the beginning of the last century, wanted every German from a peasant's son to the greatest Hohenzollern to speak Greek. For that alone, it is contend-

ed, could give what is known as general culture. The advocates of general culture now-a-days are not content with such frugal fare. They are not satisfied with less than a dozen courses in this cultural feast. For the 'educated' citizen must be familiar with the treasures of knowledge humanity has amassed during nearly six thousand years. And this not as the Chinese tried to do during seventy years of a life of scholarship, for the last Mandarin examination was taken at that age, but at the early ages of fifteen or sixteen. And since every elementary school aspires to be as close an approach to a high school as every high school to a college, for none is an end in itself and does not represent life at a certain stage, but is always a preparation for something else, the multiplicity of subjects for a general cultural education is manifest even in the elementary school. No one cares if this gives just a polish which cannot last. But education, let it be always remembered, does not seek to give a polish from without, it gives a form by transforming from within. To know your work, to understand its significance and to exercise your will and strength on performing it creditably is the first, the inevitable step, towards real education and culture. As Kerschensteiner has said, "Professional education stands at the gateway to human education". No, it would not do if your peasant boy speaks Sanskrit but cannot stand behind the plough! It needed all the stupidity the world could muster to render professional education culturally sterile. We confined it only to technique and neglected the obvious truth that no vocation stands alone by itself but is part of a pattern of life and receives its meaning and significance from its context. If we could but remember that our most significant understanding of men and things comes not so much from book-learning or study as from practical life, from independent productive work. That understanding might be simple and meagre, that knowledge limited and modest, but it will have its roots in the depths

of our being. Understanding and knowledge thus acquired can also make our peasants and workers share what some have regarded the distinguishing characteristic of artists, men who would love their work for its own sake, take pride in doing it well, are anxious to improve it with their own intelligence and inventiveness, and thus cultivate their intellect, ennoble their character and heighten their sensibility to true enjoyment. There was a time when knowledge was comparatively limited: one could have the ambition to possess it all; but knowledge has now grown to unparalleled dimensions; trying to put it with an advantage into one little head is pathetic if not ridiculous adventure. The standard of education is not the amount of information in an otherwise empty head, but a familiarity with the laws of nature and mind, knowledge and art derived even from a comparatively limited material, a trained man will develop in actual work, and the use to which this knowledge and the moral energy is put in the service of the people around. The good school and its good teachers shall henceforth use the minimum possible of material to bring about this knowledge and trained will by leading the pupil on in a voyage of discovery and an adventure or invention, helping him to avoid the rocks and the whirlpool always standing by his side and never dragging him behind. Due consideration for the peculiar aptitude of the educand, all possible limitation of the material dealt with, all possible extension of the opportunities of observation, creation and expression, all possible encouragement of self-activity and moral independence, these appear to me to be the cardinal points in a programme of the reconstruction of our secondary, as of all education.

The great national enterprise of the reconstruction of our basic and post basic education depends in a considerable measure on our university leaders for this enterprise must come from the universities. Our universities seem to keep themselves alo-

from all problems that are not academic. They have given instruction of a fairly high standard, lapsing sometimes into the indifferent, which is understandable when aims are not quite clear. They have produced a number of scholars and scientists who are an honour to our country. But the achievements of our universities fall short of what our circumstances require. It is not enough for us to have some scholars and scientists of eminence. We must have leadership in all walks of our national life. We must have men with a grasp of reality, men who appreciate the deeper needs of our life and dedicate themselves to their fulfilment. It is our universities that should have posed our problems of basic and post-basic education and it is they who should have provided us with plans for a better education and with men able to execute them. As it is our knowledge seems to be imprisoned in the lecture room and fights shy of social usefulness. In the development of our languages the universities have played a very minor role and even today they do not seem to realise the vital need for the dissemination of knowledge beyond the university campus. The system of examination still continues to make all teaching and learning fundamentally aimless and insincere. But it seems to me that the universities are the only base from which we can organise future operations with any hope of substantial results. They have some traditions, they have some standards, they have been able, by and large, to select their personnel. They are more or less equipped for work. What they need is a reorientation of their function for a national life and equipment for the new functions that are to be assigned to them. The introduction of free and compulsory basic education on a nation-wide scale will, I am afraid, take time. The re-organisation of the entire secondary education in a big way will also have to wait for more prosperous days. We should make a virtue of this rather distressing necessity by elaborating our plans, by experimen-

tation and research, by thinking out all related problems and by steady—although unfortunately slow—expansion. But the universities, which should help in doing all this, have already so much that a generous reassessment of their requirements in view of their new functions will probably not be too great a strain on the nation's resources. This is a sphere in which the investment and the yield could be calculated with fair precision and the danger of our losing our grip on the working of our projects would not be very serious. It would be most prudent, I think, if the needs of our universities could be studied and provided for with a view to make them effective means of national reconstruction. But we must be clear about our aims. The universities must not ask for anything in their own right. They are not to be vested interests thriving on the ability of their supporters and protagonists to snatch money out of unwilling hands. Their growth is not to be a vertical extension into space for the attainment of a loftier seclusion. All barriers between the academy and the life of the people, between the acquisition of scientific and technical knowledge and its utilisation for social good must be broken down. We shall have to make the seminaries of higher learning into seats of single-minded devotion to the preservation of the national heritage, the pursuit and discovery of truth and its application to the problems of our daily life, generously supported by public funds and left absolutely free to perform their noble task as a sacred trust. Liberal assistance without control shall be our aim in regard to these seats of learning. These in their turn will realise that an idea should be transformed into action if it is to be effective. They will realise, in the words of a great educationist, that it is "through the functioning of knowledge—its use in living—that its true value is forthcoming and its full meaning is revealed. Knowledge has redeeming and life-giving power only when it continually re-enters the life and work of the community." The

keynote of university work should be social responsibility—but social responsibility freely undertaken and not under duress.

I shall end this address, as I began it, by emphasising the great responsibility of my professional colleagues in all that is going to happen in the field of Indian education. Education is an integral part of the larger framework of moral principles and cultural ideals which govern the life of society, and all that we are able to do by way of formal instruction will be ludicrous and futile if our conduct and our lives do not make our regard for these principles and ideals convincing and impressive. We must stand out as people who do not weakly follow others in being selfish and mean, as people who have clean lives and appreciate excellence. We must distinguish ourselves through a straightforward allegiance to moral principle and a constant striving towards ethical and social refinement.

We cannot aspire to this kind of leadership unless we are willing to pay the price. We may be looked upon as crazy and quixotic, we may find ourselves estranged from family and friends, we may have to forego comfort, to suffer anonymously and in silence. But there must be some in this country who are willing to pay this price, some at least who are able to assert with a clean conscience that Gandhiji, whom we killed in the body, is still alive in the spirit. May one not look for them among our teachers? I trust one may. I put it to you, fellow-teachers, that it is part of our vocation to lose everything else that we might save education and culture from the ruin that follows loss of confidence in the moral law and in the validity of those examples which make this law a pattern of life. Let us be true to our vocation, and whatever the cost, save freedom from being engulfed in selfishness, falsehood and corruption.

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To
The Headmasters/Headmistresses of High and Training Schools,
Secondary and Elementary Schools, Madras State.

Dear Friends,

The next Madras State Educational Conference will be held at Madurai about the 11th May, 1951, for three days. Eminent educationists will be drawn from many parts of the Madras State to this illustrious and sacred city of Madurai on that occasion. It will provide us with a rare opportunity to display the best that we have achieved in our individual institutions in the various aspects of the Reorganised Scheme of Secondary and Basic Education. I appeal to you most fervently for your hearty and valuable co-operation in the matter, and earnestly request you to take necessary steps for the preparation of educational exhibits (specimens, charts, diagrams, records, maps, models, apparatus, statistics, books, equipment etc.) under these headings

1. Social Studies. 2. Citizenship Training. 3. Arts and Crafts
4. Domestic Science and other subjects offered under the bifurcated course of study. 5. General Science. 6. Basic Education. 7. Study of Languages. 8. Physical Education.

Yours sincerely,
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Dip. Statistics,
Convener, Exhibition Committee.

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NEWS AND NOTES

AMBASAMUDRAM

A Citizenship Training Camp was held in the premises of the Tirthapathi High School, Ambasamudram from 27th December, 1950 to 5th January, 1951. The Training Course was approved by the Director of Public Instruction, Madras in his proceedings Re. 180-SE. 3/50, dated 18-12-1950.

There were in all 71 trainees—43 from Tirunelveli West and 28 from Tirunelveli East, the number of schools represented being 34. Messrs. T. V. Arumugham, B.A., L.T., Headmaster, M. D. T. Hindu College School, Tirunelveli and G. George, B.A., L.T., Science Assistant, W. T. High School, Nallur were the two instructors of the camp.

THIRUVANAICKOIL

School Activity.

The Fourth Annual Sports Meet of the Middle School, Thiruvanaickoil was held on the Sandhana Thoppu Grounds on Sunday, the 28th inst. at 2-30 p.m. under the Presidentship of Dr. L. S. Ramachandra Iyer, Retired District Health Officer.

MATHURAI

The Social (Adult) Education, Mobile Unit, Mathurai Division, Mathurai started its work from the night of 17-11-1950. The Government Propaganda Van fitted with Cinema Projector, public speaking arrangements, Radio, etc., reached Tirupparankundram, a famous pilgrim centre near Mathurai, on the night of 17-11-1950. A public meeting was held and the van was inaugurated. After music, lectures in support of Adult Education, films were shown on community manners, Health, Handicrafts, Road sense, Electric power, etc. Sri K. V. V. Subramanyam, B.Sc., L.T., Propaganda Officer, Adult Education, Mathurai Di-

vision presided. There was a good gathering.

The Mobile Unit toured many other villages in Mathurai District during November 1950, prominent among them being Tirumangalam, Kallupatti, Navanipatty and Melur. In all the villages films on Social Education were shown and propaganda lectures delivered by the Propaganda Officer and prominent people of the locality. Special mention may be made of Sri R. Gurusamy, Principal, Gandhi Niketan Rural Training Centre, Kallupatti and Sri K. Kanagaswamy, B.A., L.T., Headmaster, Government Basic Training School, Kallupatti. In all the shows, response was satisfactory and Inspecting Officers co-operated well.

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7. Pandits Seniors (Non L.Ts.)—Rs. 65-5-130.

This has been given effect to from 1-1-1950. Each teacher has been given another increment in the respective scales.

KARUR

A party of 25 students of the Municipal High School, Karur went on an excursion during the X'mas holidays from the 26th December to the 30th December, 1950) and visited many places of interest in Madras, Kanchiuram, Walajabad, Thirukkalikundram and Mahabalipuram under the leadership of the two masters Sri P. S. eshadri, B.A., B.T. and Sri V. Krishnan, .Sc., B.T.

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"Unless the people are free to seek and explore the path that leads to their own destination, it is neither a 'government of the people' nor a 'government by the people.'"

—"Japan's Primer of Democracy".

OUR LETTER BOX

TEACHERS' CASUAL LEAVE.—

A vagary of a peculiar kind apparently betokening the magnanimity of the management for ensuring efficiency, but really curtailing the employee's privilege of casual leave has to be brought for examination by teachers. Teachers who do not avail themselves of the 20 days' casual leave or any part of the same are given as bonus salary for the days they had not availed themselves of casual leave in the previous year. Some teachers manage to get the 20 days' salary in addition. Very few teachers apply for casual leave, lest they should lose the bonus. But as teachers who have to be absent for some reason or other forego this business, there is the differentiation between teachers who are obliged to take casual leave and teachers who manage to attend school in spite of indisposition or get permission to leave school for part of the day to attend to private business.

I believe that in this instance there is a real curtailment of the fundamental right of employees guaranteed all over the world to take casual leave. The managements of schools can stand on this principle widely recognised and adopted, viz., that casual leave cannot be claimed as a matter of right and is sanctionable subject to the exigencies of school work. Again, in certain institutions, casual leave for only 1½ days per month or perhaps now 2 days per month is sanctioned at the discretion of managements; and this happens in institutions where teachers are entitled to no other leave. Even in the matter of casual leave, the Government do not think it proper to enforce uniformity of procedure.

19-1-1950.

X Fair-play.

TEACHERS' AGITATION.—

The Rt. Hon. V. S. Srinivasa Sastriar once said that in his days the lawyer element in the managing committees of schools was hardly sympathetic to teachers' aspirations. Possibly, the

association of law and prison with education in the portfolios of the present Education Minister was responsible for his queering the pitch of the Jubilee-celebrants at Coimbatore. Firstly, even the dictum widely accepted from the days of the Upanishads, "noblest of the professions and sorriest of trades" was refuted; other professions were claimed to be equally noble, and other trades, equally in a sorry state. Secondly, it does not beseem a Jubilee occasion to remark that teachers have opened their mouths to give vent to their grievances only after August 1947, because there were some to hear them and understand their difficulties. At least for the past three decades there has been vigorous agitation going on; and teachers can claim to have wrung out certain concessions from the previous Education Ministers. Teachers in aided schools are under a deep debt of obligation to the late Sir A. P. Patro for the introduction of the Provident Fund Scheme, but for which their plight would be deplorable today. The Service-agreement, though needing improvement, was the outcome of the teachers' agitation in the past. Since the presidentship of the late Mr. S. Srinivasa Iyengar at Palghat, teachers have been pleading for a sound system of national education. The emphasis on service-conditions has been gaining vigour in recent years, on account of the stress of economic conditions in the country. Even Sanyasis manage to live, before they practise renunciation; and it is unbecoming to say that teachers have entered the profession not in a spirit of renunciation, but to earn their livelihood. Thirdly, if the unification of the bar is practicable, the unification of the teaching profession cannot be an impossibility, especially after the salaries have been standardised to a great extent. To say that unequal conditions of service might exist among the same class of workers is to burke the issue. Fourthly, it is not for the Education Minister

to accept a lower place in the order of priorities for education. The Education Minister has to plan how to give effect to Article 45 of the Indian Constitution, before he could appeal for people's co-operation. Teachers cannot be expected to formulate programmes for enforcing universal free and compulsory education for eight years. Fifthly, the shift-system can be a temporary expedient, but cannot be defended as sound in principle. All teachers and pupils cannot meet at the same time during the school-day; and the school as a whole cannot function as a unit. Hence the talk about citizenship-training and the building-up of character is moonshine under the shift-system. Sixthly, the bifurcation scheme is defective, as students in the same school cannot choose one or the other of the diversified courses of study for some years to come; and the decision of the Academic Council permitting the pupils of the non-academic courses to enter

university cuts at the root of the principle of bifurcation. The number of students seeking admission to the University is not going to be lessened. Seventhly, the Education Minister may be expected to improve the general lot of teachers by framing policies and principles of administration; and the Department should implement the same but the Minister would like to attach importance to remedying individual hardships. The monotonous or uniform cry of teachers everywhere in season and out of season should help him to understand the teachers' problems and find a solution. The Jubilee audience should have been dispirited to hear that the Minister found the teachers' agitation annoying. But despite the cynical attitude of the Education Minister, the agitation to better education in all grades, in quality and quantity will continue.

R. Srinivasa Iyengar.

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FROM OUR ASSOCIATIONS

TIRUNELVELI

The half-yearly conference of the Tirunelveli District Teachers' Guild was held under the auspices of the Trichendur Taluk Aided Elementary School Teachers' Union, on Saturday, 27th January, 1951 in the Board High School, Trichendur, under the presidency of Sri S. Natarajan, B.A., L.T., Headmaster, Hindu Middle School, Viravanallur. About 400 delegates representing various educational institutions in the district attended the conference. Sri E. S. Sivasubramania Pillai hoisted the National Flag. Sri N. Venkatachalam Iyengar, Chairman of the Reception Committee, in extending a hearty welcome to the delegates spoke on the work of the Tiruchendur Taluk Teachers' Union and the demands of the teaching profession.

Mr. E. H. Parameswaran, President of the Guild, deplored the Government's attitude of indifference to teachers' representations for the improvement of their salaries and the consequent unwillingness of capable young men and women to take to teaching.

Sri D. S. Authimoolam, President of the Tirunelveli District Board, declared the conference open.

Mr. S. Natarajan, President of the conference referred to the rights and duties of teachers in the New India and pointed out the need for improving the status and salaries of teachers.

Mr. D. Ramasami Nadar, B.A., B.L., Advocate, Srivaikuntam, then delivered a lecture on the 'Teacher—His Rights and Responsibilities'. Sri E. S. Parameswaran, Headmaster, Government Basic Training School, Mallipudur, gave two talks on Basic Education.

Sri H. Visveswaran proposed a vote of thanks.

There was a variety entertainment in the night which was largely attended.

The following are among the resolutions passed:—

RESOLUTIONS

1. This conference urges the Government to give effect to the recommendations of the Central Pay Commission in regard to teachers scales of salaries, provident fund, dearness allowance and other benefits to teachers under all agencies.

2. (a) This conference views with concern the announcement by the Madras Government that non-teachers could stand for election to the Legislative Council from the Teachers' Constituency. This conference is of opinion that such a procedure is opposed to a principles of election and would defeat the very object of functional representation. It therefore resolves to request the Union Government to turn down the recommendations of the Madras Government.

(b) This conference requests the Government of India to suitably amend the Representation of the People's Act of 1950 so that teachers serving in elementary schools may also be enrolled as voters for the Teachers' Constituency.

3. This conference requests the Director of Public Instruction to modify the new agreement so as to ensure greater security of tenure for the members of the staff and make it impossible for the management to remove any of their staff without the prior approval of the District Educational Officer.

4. This conference requests the Government to grant full fee concessions to Teachers' children studying in schools and colleges.

5. The housing problem being still very acute in urban and semi-urban areas, this conference requests the Government to direct payment of house rent allowance to teachers and other employees under aided management such expenditure being treated as an approved item of expenditure for assessment of grant.

6. This conference is of the view that the statutory age of retirement of teachers be fixed at 60.

7. This conference is of opinion that the existing scheme of Provident Fund is a very inadequate provision for old age. It urges Government to take early steps to introduce a scheme of Provident Fund-cum-Insurance-cum-Gratuity and Pension for teachers. In this connection the conference desires to suggest a compulsory scheme of insurance for teachers, either in the S.I.T.U. Protection Fund, Ltd., or in the Postal Insurance.

8. This conference urges Government—

- (i) to increase their contribution to the Teachers' Provident Fund from half-anna in the rupee to one-anna in the rupee,
- (ii) to insist on managements contributing a similar amount, and
- (iii) to ensure a decent rate of interest for the Provident Fund deposits.

9. This conference requests the Government to grant Railway concessions to teachers on Educational tours to study places of interest and to attend Provincial Educational Conferences.

10. This conference requests the Government to treat days when meetings of Teachers' Associations of Elementary Schools are held as working days as absence in such meetings involves a loss of one day's casual leave.

KURNOOL

The twenty-sixth half-yearly conference of the Kurnool Dt. Teachers' Guild took place at Giddalur on Saturday the 27th of January at 1 p.m. under the presidentship of Sri A. Varadan, B.A., L.T., Headmaster, Board High School, Cumbum. Sri M. Krishnamaharyulu, B.A., L.T., Headmaster of Sri Vivekananda High School and Secretary, Reception Committee welcomed the delegates. Sri D. Kuppu Rau, Chairman, Nandyal Municipality opened the conference and exhorted the teachers to follow the lofty ideals of the ancient Gurus and carry on the sacred task of educating the future citizens of India in a spirit of service.

Sri C. G. V. Subbiah, Headmaster, Municipal High School, Nandyal and Vice-President of the Guild explained the activities of the Guild and appreciated the initiative taken by the teachers of Giddalur in inviting and holding the conference at their place. Sri H. Krishnamurthy, Secretary of the Guild, presented the half-yearly report of the activities of the Guild.

Sri A. Varadan in his presidential address requested the members of the teaching profession to raise the standard of education by conscientious work and by putting forth sterling efforts to put into practice the activity programme of the new educational scheme. A symposium on "the present day Elementary School Teacher" was then initiated by Sri V. S. Venkatanarayana, M.A., B.Ed., of Municipal High School, Kurnool. A paper on 'Private Tutions' by Sri K. N. Pasupathi, B.A., L.T., Headmaster, Municipal High School, Kurnool, was then read appealing to teachers not to undertake too many tuitions impairing the efficiency of instruction in schools. Sri G. Pullayya, B.A., L.T., of Nandyal said there was no harm in giving private tuitions in these days of soaring prices as long as they do not lead to malpractice and emphasized that none need to grudge in the matter and suspect the character of teachers irrelevantly. The president of the conference summed up the discussions and requested the teachers to take their work as a God-given task to be carried out in full faith and in a spirit of service and self-sacrifice. The following resolutions were then adopted after full discussion.

RESOLUTIONS

The Central Government was requested not to heed the recommendation of the Madras Government permitting non-teachers to stand for election in the teachers' constituency as it was against the spirit of functional representation and derogatory to the self-respect of the teachers. By another resolution the Guild requested the Government to take immediate steps to start the Rayala Seema Uni-

versity to cater to the needs of the Rayala Seema Districts. The Guild further resolved to request the Government to permit teachers under the Local bodies and the Government Institutions to be office-bearers of the S.I.T.U., Madras and represent their grievances through that potent body of teachers, to do away with all distinctions in pay scales and allowances drawn by the teachers of the same qualifications under different institutions, to provide free education to children of teachers in all stages of education, to allow teachers to continue in service up to the age of sixty without break, to grant gratuity to teachers on retirement and in the event of their death, and to provide facilities for medical leave on full pay.

Sri H. Krishnamurthy, Secretary of the Guild, proposed a vote of thanks.

At night the pupils and staff of the Sri Vivekananda High School entertained the guests by a dramatic performance and a musical entertainment.

COIMBATORE

The Silver Jubilee of the District Teachers' Guild was celebrated on October 29th and 30th 1950, at the auditorium of the Government Arts College, Coimbatore.

The function began with Mrs. K. Madhava Menon, M.L.A. hoisting the National Flag.

Sri G. R. Damodaran, Director of the P. S. G. & Sons Charity Industrial Institute, and Chairman of the Reception Committee welcomed the gathering.

Sri K. M. Ramaswami, President of the Guild, then traced the history of the Guild and paid tributes to the several gentlemen who have been responsible for its growth to its present stature.

Sri K. Madhava Menon, Minister for Education and Law then inaugurated the Silver Jubilee Celebrations.

Sri T. S. Avinasilingam Chettiar, in the course of his Jubilee Address, observed, that a nation's progress depended upon the building up of a sound system of Education and dwelt at length

on the principles of Basic Education and the place of craft in any system of Education. He described, how the Reorganised Scheme of Secondary Education, is an attempt to remove the evils in a purely academic system. His wish was that Teachers must regain the reverence and dignity which they commanded in the past, by setting up for themselves rigorous standards of duty and character.

In his presidential address, Sri K. R. Applachariar, M.A., L.T., pleaded for provision of equal educational opportunities for all and the need for starting rural schools and colleges and universities.

In connection with the celebration Swami Chidbhavanandha, delivered a lecture on "Religion in Education". He made a strong plea for the quality of self-control, self-reverence, and self-knowledge. When the importance of religion occupies in any system of education, is realised, then all the great religions will be appreciated and ultimate peace will prevail.

Dr. (Miss) Cornelius, lecturer, Bas Training College, Ramakrishna Vidy layam, gave a short talk on "Adventure in Social Studies" and Mr. Srinivasan, on "Scientific Attitude".

Mr. V. T. Titus, District Education Officer, Coimbatore and the Nilgiris delivered a lecture on "Our Schools when he traced the development of education, in various fields, for the last 25 years.

Mr. S. Natarajan, President of the S. I. T. U. speaking on "The New Teacher" referred to the unsatisfactory economic status of the new teacher and declared, "Since the teachers' welfare is related to the function of the State it is the business of the State to see that, the teacher is kept above water as he is given his immediate needs and not made to suffer."

Proceedings of the 25th Annual Conference

The 25th Annual Conference as a general body meeting of the District Teachers' Guild, Coimbatore and Nilgiris was held on the morning of

10th October, 1950 at the Government College Auditorium, with Mr. K. M. Ramaswami, President, in the chair. By a resolution the conference drew the attention of the Government to the prevailing scarcity of trained teachers and requested them to take steps to start more training institutions and make necessary provision for admitting a large number of trainees. The Government's attention was also invited to the dearth of technically qualified teachers to take up service in schools where the secretarial and technological courses had been opened on the existing scale of pay and requested the Government to liberalise the same to attract qualified hands.

RESOLUTIONS

It was resolved to request the Government to raise the contributions of managements and Government to the Teacher's Provident Fund from the present rate of half-anna to one-anna the rupee in view of the low amount of money that a teacher might get at the time of his retirement. The general body requested the Government to start refresher courses during vacations, citizenship training etc., and make it obligatory on managements and local bodies to depute teachers in their employ, by turn, and allow the expenditure incurred on that account for purposes of assessing grants. The Gov-

ernment's attention was also drawn to the necessity for granting house rent allowance to all teachers irrespective of the area or population of the place where they resided. The conference reiterated its demand for the adoption of the scales of pay suggested by the Central Pay Commission for teachers and meanwhile, requested the Government to implement the scales recommended by the S. I. T. U. for secondary grade teachers and physical training instructors. The conference requested the Government to give free education to the children of teachers. It urged the Government to take immediate steps to formulate uniform leave rules to be made applicable to teachers serving under different managements.

The conference appealed to the Government to raise the age-limit of retirement of teachers from 55 to 60.

Office-bearers for the year 1950-51.

President—Mr. K. M. Ramaswami, Headmaster, D. J. High School, Gobi.

Secretaries—Mr. Thiruvankataswami Naidu, Headmaster, Board High School, Sullur.
Mr. Y. Srinivasan, Municipal High School, R. S. Puram.

Mr. S. Ramaswami, Headmaster, Swatantra High School, Vyampalayam, was elected to represent the Guild on the Working Committee of the S.I.T.U.

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(A SYMPOSIUM)

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SECRETARY'S LETTER

TEACHERS' PROVIDENT FUND.

In one of the previous letters from the Secretary it has been pointed out that the teachers should have the benefit of the Provident Fund-cum-Insurance-cum Pension. The first two benefits can to some extent be beneficial as old age provision only when the teacher's contribution is raised to 2½ annas in the rupee. The Union has been pressing for permitting teachers in aided institutions to raise their contributions up to 2½ annas in the rupee. This has been permitted by the Government. Details regarding contribution up to this rate have not yet been received from the Department of Education. The Director has been requested to issue orders as early as possible. It is hoped that the teachers would take advantage of this concession, although this does not give adequate relief when teachers retire.

PENSION FOR TEACHERS.

Till now the teaching profession has not pressed for pension for teachers in non-government institutions. A strong case was already made out that teachers in aided institutions and local bodies should be considered as doing essential work and service for the State. The absence of fair salary scales for different categories of teachers and of adequate provision during the period of retirement have not only dissuaded better type of men from joining the teaching profession but also induced some of the teachers to leave the profession when tempting salaries are offered in other walks of life. If today the teaching profession is not as efficient as it ought to be, it is because of these two reasons. The Union has been making continuous representations that the teachers' salary scales deserve liberal revision.

In Ceylon, there is a proposal to grant pension to teachers serving in all agencies. In most of the Western countries the system of pension is pre-

valent. It is no wonder therefore that the best men take to the teaching profession in those countries. It would take a long time before the Government would grant our demand for pension, but that is no reason why the teaching profession should not continue to press its demand. Hereafter at our conferences these two demands should have high priorities, namely, revision of salary scales and pension. In one of the letters I said I would give how this pension system could be satisfactorily worked out. In my next letter I shall show how with the co-operation of local bodies, the managements of aided institutions and the Government it is possible to provide for pension.

PRINTING PRESS.

Some years back the South India Teachers' Union appointed a small committee to find out the feasibility of starting a Printing Press. The Committee then had considerable difficulties to overcome. The urge and utility of a printing press need no elaborate argument. As a matter of fact the Union often felt acutely the absence of a printing press of its own. Modest and earnest beginnings should be made towards the starting of a press in the immediate future as a Joint Stock Company. With so many Guilds affiliated to it and with so many members of the teaching profession and with the good wishes of the public, it would certainly be a welcome proposition if a printing concern could be started. A small committee is working out the details and the prospectus of this concern will be issued shortly. It is earnestly hoped that the various District Guilds and Teachers' Associations and individual teachers will extend their hearty co-operation in the starting of such a concern by taking shares.

GRANT TO TEACHERS IN AIDED ELEMENTARY SCHOOLS.

Very recently the Government have issued a G.O. enhancing the rates of

teaching grants in respect of Lower Elementary Grade, Secondary Grade and Collegiate Grade Trained Teachers. It has been brought to the notice of the Union that the previous G.O. enhancing the teaching grant to Higher Grade Trained Teachers was illiberally interpreted, so much so that the addition of Rs. 2 proposed to be given was taken advantage of by the managements in absorbing the earned increments in it. A representation has since been made

that the position should be clarified so that in addition to earned increments the teachers should get Rs. 2 and the maximum also should be increased by Rs. 2 for each grade of teachers. We understand that the Government have issued the necessary orders clarifying the position.

T. P. Srinivasavaradan,
Secretary.

Triplicane,
13-2-1951.

Proceedings of the Director of Public Instruction, Madras.

R. C. No. 2702-B7/50-24, dated 27-1-1951.

Subject: Education—Elementary—Aided Schools—Teaching Grant of Higher Elementary Grade Trained Teachers—Fixation in the revised scale.

Read:—Director's Proceedings R. C. No. 2702-B7/50-23, dated 24-1-1951.

Pending receipt of the orders of Government and in continuation of the proceedings cited, District Educational Officers are informed that the rate of teaching grant admissible to higher elementary grade trained teachers in aided elementary schools should be fixed as follows* in the revised scale sanctioned in G. O. Ms. No. 2478, Education, dated 2-9-50 (communicated in Director's proceedings R. C. No. 2702-B7/50 dated 16-9-50), with effect from 1-4-50.

* Rate of teaching grant admissible to the teacher on 1-4-50 in the previous scale plus Rs. 2/- (Rupees two only).

2. Teaching grant for the higher elementary grade trained teachers may now be assessed with effect from 1-4-50 with reference to the above orders.

(Sd.) A. PADMANABHA REDDI,
for Director of Public Instruction.

THE 41st MADRAS STATE EDUCATIONAL CONFERENCE, MADURAI (MAY 1951)

The last date for the registration of delegates to the Conference is **31st March 1951**. Affiliated Teachers' Associations are requested to send as many delegates as possible. The delegation fee is 8 As. per delegate. As it is proposed to publish the list of delegates in the April issue of the South Indian Teacher and the Balar Kalvi, if possible, the Secretaries of the Teachers' Associations are requested to send the names of the delegates along with the delegation fee to the Secretary, S. I. T. U., Triplicane, Madras-5.

15-2-1951,

T. P. SRINIVASAVARADAN,
Secretary.

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(MARCH, 1937)

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THE TEACHING OF ENGLISH IN INDIA By R. L. Mehta. (Orient Longmans Ltd.)

This book is written to suit the changed outlook and suggests method of teaching English as against those hitherto followed in Training Institutions. A useful book for training schools.

MACMILLAN'S NEW ELEMENTARY MATHEMATICS FOR FORM III (Tamil) (Macmillan & Co., Ltd. Price Re. 1-10-0.)

Written according to the departmental syllabus for the III Form. This makes an excellent text-book for Third Form. It has a number of test papers serving as revision exercises for the pupil.

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This is the second of the first series of Supplementary Readers based on the vocabulary of Coromandel Reader I and revised according to the new syllabus. The reader of this book is expected to be familiar with the extra words of the previous supplementary book which was reviewed in an earlier issue of this journal.

READING FOR COMPREHENSION, BOOK II By Hay Ellis. (Macmillan & Co Ltd. Price : Re. 1-2-0.)

This follows the same plan as the adopted in Book II reviewed in an earlier issue of this journal—only the contents are for an advanced course.
C. R.

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

Details of Policies issued during December, 1950.

District and School-War.

MADRAS :		Town Primary Elementary School	.. 1	
T. C. High School, Washermanpet	.. 6	Yadhawa Municipal School	1	
Hindu High School, Triplicane	.. 3	Municipal Girls' School	.. 1	8
National High School (Boys), Triplicane	.. 2			
E. L. M. F. High School, Purasawalkam	.. 2	RAMNAD :		
Kellett High School, Triplicane	.. 1	A. C. High School, Pallattur	.. 3	
C. B. S., Bells Road	.. 1	C. A. M. High School, Kondanoor	.. 3	
	15	S. S. S. Nadar Municipal High School, Virudunagar	1	7
TINNEVELLY :		EAST GODAVARY :		
The High School, Gopalasamudram	.. 5	M. S. N. C. High School, Kakinada	..	5
Caldwell High School, Tuticorin	.. 2	TRICHINOPOLY :		
Subbiah Vidyalayam, Tuticorin	.. 2	National College High School	.. 2	
Municipal Muslim Girls' School, Tuticorin	.. 2	Board High School, Lalgudy	2	
Sengunthar Elementary School, Ettayapuram	.. 1	S. B. F. Ele. School, Ramachandrapuram	.. 1	5
Tirthapathi High School, Ambasamudram	.. 1			4
Saraswati Elementary School, Kallidaikurichi	.. 1	MISCELLANEOUS (Bombay) :		
	14	COIMBATORE :		
SALEM :		Gandhi Kalvi Nilayam, Kugaloor	..	2
Board High School, Denkanikota	.. 5	NORTH ARCOT :		
V. C. High School, Omalur	5	Town High School, Arni	.. 1	
Board High School, Rasipuram	.. 1	Bd. High School, Polur	.. 1	2
	11	TANJORE :		
MADURA :		Municipal High School, Mayuram	..	1
Sethupathi High School	.. 3	CHINGLEPUT :		
Athimoolam Pillai Ele. School	.. 2	Singaram Pillai's High School, Villivakam	..	1
		Total	..	75

THE SOUTH INDIA TEACHERS' UNION

Diary for January 1951

- Date
4. Tea to Sri D. S. Reddi.
 15. Educational Exhibition at Saidapet. Charts, etc. were exhibited.
 16. Tea to Dr. Amarnath Jha.
 17. English Syllabus Committee meeting.
 18. Election of President to the 41st Madras State Educational Conference—Voting papers scrutinised.
 20. President attended and Participated in the Social Studies Seminar at Vellore conducted by the North Arcot District Teachers' Guild.
 22. English Syllabus Committee meeting.
 24. Balar Kalvi—Nov., Dec.-1950—published.
 29. Social Studies Syllabus Committee meeting.
 31. English Syllabus Committee meeting.

EDITORIAL

OURSELVES

With this issue we are beginning the 24th Volume. The year that has just ended has been a year of great strain and considerable difficulty to us. Fortunately we have tided over them and we are entering a new year with the hope that the New Year will bring in more fortunate conditions. Though this number appears two months late, we assure our subscribers that we are determined to keep to time this year. The February issue will appear in a few days and the March number too will follow soon. We make an earnest appeal to our subscribers to bear with us for sometime—only a very short time.

The cost of publication is rising. We are faced with the difficulty of getting paper at reasonable rates. We are up against all the difficulties that the publishing trade in this country is facing and more than all, we suffer from want of adequate financial resources. The executive is determined not to increase the subscription rates. But unless teachers on their part rally round the Journal by ordering for copies for themselves and for their Associations and unless they impress upon trade connected with schools, that their support would go to those who make use of the publicity pages of our Journal, the executive will be compelled to give in and decide upon an increase in the subscription rates. We hope there will not be such a necessity, for, we are certain that members of the Union would generously extend their support to their Journals.

SHALL WE HOPE FOR A BETTER DEAL ?

It is gratifying to find that the many difficulties which the schools had to face on account of the rather sudden introduction of the Reorganised Scheme of Secondary Education are being resolved one by one. The problem of languages has in a way been solved, the Mother-

tongue, English, Regional Language National Language and the Classical Language, all being provided places in the curriculum. The arrangement may not be quite satisfactory but when has a compromise been perfectly satisfactory to all the parties? With the working of the scheme for these three years, there is a growing appreciation of the effectiveness of activities as a means of Education. The many training camps and refresher courses organised by the Department of Education and the District Teachers' Guilds have served a useful purpose and many teachers are eagerly looking forward to opportunities for gaining experience as can be had in Refresher Courses and Seminars.

While there is thus evidence of a determination on the part of teacher to give their best it is unfortunate that the authorities should show scant attention to the requests of teachers for such amenities as house rent allowance, free education for their children and increased rate of dearness allowance. The expenditure on education has increased no doubt in recent years but that increase is due more to expansion of education facilities than to any improvement in the Salary Scales of teachers. The teachers in Secondary Schools have been particularly hard hit. The salary of every grade of teachers in Secondary Schools whether under Government or Local Body employment compares unfavourably with those of similar qualifications but working in other departments. We are afraid a sense of frustration is creeping upon the teachers and unless the authorities move in time, there will be a grave danger of a breakdown in our Educational Services. The quality of the new entrants to the profession, however, has not been found to be very satisfactory. Government's efforts to secure new recruits by the introduction of Teaching Practice as a subject of study in our Secondary Schools and the offer of stipends, will all fail in their purpose.

THE SOUTH INDIAN TEACHER

The teachers are therefore eagerly looking forward to the coming Budget with the hope that they would be enabled at least from the coming financial year to devote themselves wholeheartedly to their work.

THE ALL-INDIA EDUCATIONAL CONFERENCE

The 25th session of the All-India Educational Conference held in the spacious campus of the Osmania University X'mas week after a break of two years would long be remembered for the ringing call to teachers made by Dr. Zakir Husain, the eminent Vice-Chancellor of the Aligarh University, in his Presidential Address. From start to finish the address was refreshingly free from those pseudo sentiments expressing sympathy with the hard lot of teachers characteristic of such addresses. Dr. Zakir Husain, on the other hand, with his deep insight into the educational process, gave a lucid exposition of productive work as the only potent force of education. His wide experience, and his close collaboration with Mahatmaji have given him a unique title to speak with authority on the principles of the basic system of

National Education. He cleared the many misconceptions regarding the connotation of productive work. He was also aware of how intense absorption in productive work might lead to an egoism if it was not canalised into the service of society. Hence his plea that we should transform all our educational institutions into communities where productive work by the individuals would be harnessed to social ends giving to the individual a social meaning and significance. His address is printed in *extenso* in this issue of the Journal, so that all our readers may benefit by his inspiring address. We particularly commend his great hope and his great faith in the teachers. Says he :

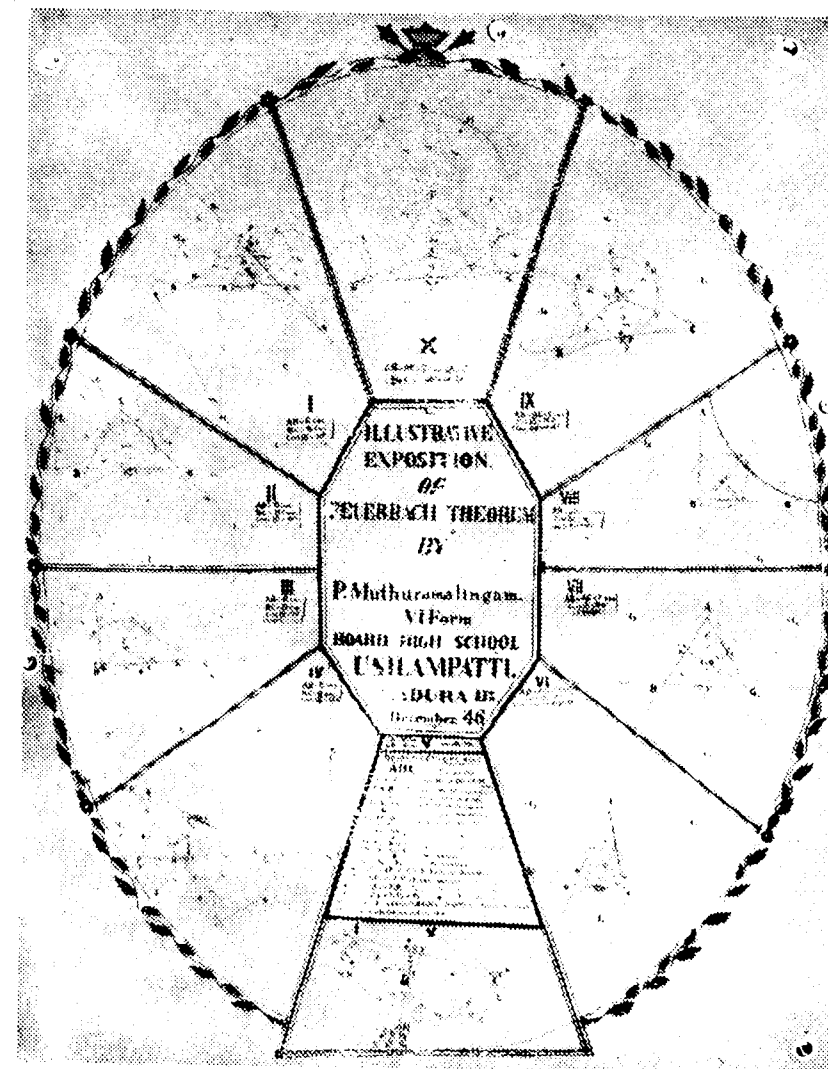
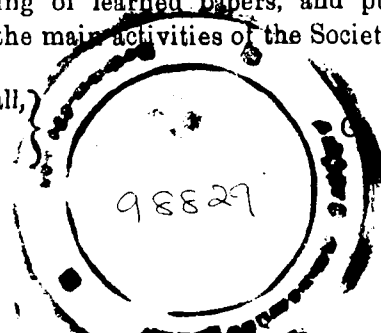
"I put it to you, fellow-teachers, that it is part of our vocation to lose everything else that we might save education and culture from the ruin that follows loss of confidence in the moral law and in the validity of those examples which make this law a pattern of life. Let us be true to our vocation, and whatever the cost, save freedom from being engulfed in selfishness, falsehood and corruption."

THE MADRAS PSYCHOLOGICAL SOCIETY

The Madras Psychological Society has been revived and re-organised with Dr. G. D. Boaz, Mr. T. E. Shanmugam, and Mr. K. A. Sumitran, as President, Secretary and Treasurer, respectively. The aims of the Society will be to foster the study and development of the Science of Psychology in its general and applied fields. Those with academic qualifications in Psychology, Education or allied subjects, are eligible to become ordinary members. Students and others interested in the subject are eligible to become Associate Members. Reading of learned papers, and public lectures and organising research will be the main activities of the Society.

University Examination Hall,
Marina, Madras,
31-12-1950.

G. D. BOAZ.



Explanatory Note on the Chart

ABC is a triangle. The *in-circle* with I as centre, touches the three sides of the triangle from within. The *three ex-circles* with I_1, I_2, I_3 as centres, touch the three sides from without; that is, the ex-circle with centre I_1 touches externally the side BC and the other sides AB & AC when produced; likewise the other two ex-circles. There is another circle that passes through *nine specified points* in the triangle, namely, the middle point of the sides BC, AC, AB (X, Y, Z in the figure); the feet of the altitudes from A, B, C (P, Q, R in the fig.); and the middle points of the lines joining the join of the three altitudes (called the ortho-centre and denoted by the letter O) to the points A, B, C i.e., the middle points of OA, OB, OC (K, L, M in the fig.) This circle is called the *nine-points circle*. The *unique* property of the nine-points circle is that it is the *only circle* that touches four circles, namely the in-circle and the ex-circles of the triangle. This property is known as 'Feuerbach Theorem' named after its discoverer. It is *sought to be illustrated in each of the ten graded cases* of the triangle in the chart printed above. Two sides AB, BC are unequal (here measuring 6 cms. and 8 cms.) while the included angle B measures $30^\circ, 60^\circ, 90^\circ, 120^\circ, 150^\circ$ giving 5 cases; again the two sides AB, AC are equal (here each measuring 7 cms.) while the included angle A measures $30^\circ, 60^\circ, 90^\circ, 120^\circ, 150^\circ$ giving 5 more cases, *ten in all*.

The *relation* between the points where the nine-points circle touches the in-circle and the ex-circles, called *Feuerbach's points* ($\alpha, \beta, \gamma, \delta$ in the fig.) and the vertices of the triangle (A, B, C) is a *suggested subject of study* in pure geometry by research student (fundamental research). The diagrams will also form the nucleus for *innumerable interesting graphs* on the relative sizes of the nine-points, in-, and ex-circles in different positions of the triangle.

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The Director of Public Instruction, Madras, in his proceedings No. 6622/50, dated 18th September 1950, has patronised the S. I. T. U. Protection Fund and has brought this to the notice of all educational institutions in the State pointing out the facilities it offers to the teachers. The teachers will find the terms most favourable.

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