

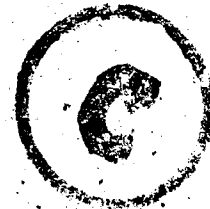
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The Educational Review

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VOL. LII

APRIL 1946

No. 4

BUREAUCRATIC ROUTINE IN ANCIENT GREECE ROME AND CHINA*

BY RAO BAHADUR C. S. SRINIVASACHARIAR, MA., *Professor of History and Politics,
Annamalai University.*

I
BUREAUCRACY is literally government carried on by Ministerial Bureaus or Departments and in which important policies are determined and decisions taken by the administrative chiefs of such departments. It indicates any government in which the officials are professionally trained for the public service, from the lowest grade onwards, and enjoy permanency of tenure and promotion by seniority and by merit. Government service thus becomes a profession by itself and offers a good career to those who enter it. Government servants develop a spirit of discipline similar to that of soldiers in the army. They also develop a spirit of caste and become a class, separate and distinct from the mass of the citizens. Administration by such a class of officials is marked by excessive formality and cumbrousness of procedure. In short, as Burke has remarked, the officials of a bureaucracy think more of form and method than of substance. The decision of a subordinate at the bottom of the department must be examined and passed upon by a succession of superiors going up to the ministers or the chief executive officials. There is a great deal of multiplication of papers in the shape of reports, notes, counter-reports, memoirs, secret inspection notes and several journey-

ings of each important question up and down the office.

Nevertheless, bureaucracy has the merits of efficiency, skill and capacity, accumulates useful experience, acquires well-tried principles and gives proper weight to those who have practical knowledge of the questions to be decided upon. Contrasted with this form of government is what is known as popular government, controlled and directed by persons who are periodically chosen from the people and often by popular election. They return, after a term of office, to private life and are generally without special training; and often they are engaged during their tenure of public office, in their old occupation. Under such a system the officials have no preliminary preparation or qualification for their work. They never develop a caste system nor lose touch with the people. They are more or less under the influence of public opinion.

II

In ancient Greece and Rome such a bureaucracy did not develop. But we find that in the case of Athens and of the Roman Republic also, the administrative machinery gradually became complicated; and the officials, though elected, had to undergo tests and work under various limitations;

they were assisted by a large number of scribes, copyists, attenders and guards and they had perforce to experience, and to work under limitations of official traditions, constitutional maxims and other impositions that had developed.

To take first the case of the Athenian democracy in what is known as the Golden Age of Pericles in the fifth century B.C., we find that there was a lot of the bureaucratic element in the administration of the State, making the procedure very complicated. Elaborate rules were in force for the meeting of the *Ecclesia* or the popular assembly, which had to meet once every five weeks and ten times in the year, statutorily. At the first meeting the people had to pass (1) a vote of confidence in the administration of the magistrates of the city and state; (2) secure the provisioning and the defence of the State; (3) inquire into accusations of high treason; and (4) give decisions and reports on the cases of confiscated property and disputed succession. At the sixth periodical meeting, the Assembly had to decide whether there was any necessity to apply the law of ostracism, by which any citizen who was considered to be dangerous to the State in the opinion of 6,000 of their number could be banished from the State for a period of ten years. Also the Assembly then decided whether the accusations brought against particular persons of sycophancy or infidelity in the performance of promises made to the people by particular individuals were correct or not. The President of each day of the meeting was appointed by lot from among the citizens and was assisted by a herald for maintaining order for arranging the business and by a secretary. He was forbidden by law to initiate or allow discussion on any proposal, which had not been made to the Council which prepared business for the assembly and made a report on every subject referred to it, either framing a favourable decision or leaving the matter undecided. Every citizen had the right of initiating an amendment to any proposal and the liberty of the speaker was absolute. When a citizen was charged with treachery

against the State, the procedure was much more elaborate and serious. First, the Assembly decided whether the general charge or accusation should be accepted or rejected; and then it ordered the Council to give its opinion whether the accusation should be judged by the Assembly itself or by a special tribunal, and if it was entrusted to a special tribunal, the *Ecclesia* decreed what punishments should follow condemnation. The election of the magistrates was equally elaborate in procedure. In each meeting of Assembly, after their first election in the first meeting, the magistrates had to get their powers renewed, by securing a vote of confidence from the Assembly; and if they failed to obtain it, the Assembly were to inquire into their conduct. The most stringent control was exercised over military and political leaders and over all officials who had the handling of money. At the end of their term of office, the magistrates had to render account of the financial and executive duties and performance before two special commissions. Elaborate rules were also devised to prevent hasty action on the part of the Assembly and to secure due deliberation on every proposal by the preparatory Council.

Every officer and member of the Council had to take a solemn oath (1) to observe the laws and the best interests of the community; (2) to maintain secrecy in the affairs of the state; (3) to respect the liberty of the citizen by allowing him bail except in certain cases and (4) to proceed to the rigorous examination of the conduct of the officials and councillors. All the magistrates were subjected to a test in which their whole life was exposed to a minute and censorial scrutiny, which kept back the unworthy like undutiful sons, bad soldiers, bad tax-prayers and indeed all citizens overshadowed by fear of prosecution for any offence that they might have been guilty of. The very principle of democratic government demanded excessive control over the officials, one official controlling another official which is the essence of bureaucracy. There were numerous judges for each category of offence, who were selected from the

ranks of citizens, and bribery was very expensive and often impossible.

III

In the Government of the Roman State there was developed an equally heavy growth of the bureaucracy and of the smaller officials. The Romans were noted for their elaborate development of law and jurisprudence, and for their application of the principle of *imperium* or sovereign power so that it could not be abused by anyone. There were two or more magistrates for each judicial office, and this plurality provided an adequate check on each on account of the veto power of his colleagues. Thus each magistrate was under the veto of magistrates of higher rank, the veto of the tribunes and the possibility of rejection of his measures by the Senate and the Assemblies. Every action of the magistrates was to be accompanied by an elaborate ritual, which was half religious and half political in significance. The auspices had to be taken before the confirmation of their elections and the beginning of meetings of the assemblies and other important state functions like the departure of a general for war or the reception of an embassy. There was also the elaborate principle that the veto could not be vetoed and an act which had been declared void by a veto could not be revalidated by a counter-veto. The veto of the tribune and the veto of the Senate increased the complexity of the whole procedure of the officials.

The validity of the elections was dependent on certain forms. The candidate had to send in his name three weeks before; and canvassing was allowed only under certain limitations. All the magistrates possessed clerks or scribes, guards and servants. The higher magistrates wore the purple robe and occupied a specially adorned chair, known as the *curule* chair.

The Romans saw in the individual holder of any office only the dignity of his place which all should implicitly respect. They should spring down from their horses when they met a magistrate riding, make room for him on the path, rise from their seats

as he passed by and stand bare-headed before him in the assembly. The several departments of governments were all of them elaborately organised. We may take as an illustration the census operation. It involved an examination of the different items of property held by each individual, based on statements made by the holder, and an investigation whether the property was a particular kind of ownership. There was a complete census taken periodically of all the citizens arranged in their tribes and centuries. Any magistrate might be degraded for cruelty or insubordination in the exercise of his powers, for the neglect of official and legal formalities, for misuse of the auspices or even for the passing of a law likely to injure the morals of the community. The juror might be punished for accepting bribes, the soldier for shirking service or for cowardice or disobedience, and the voting citizen for a misuse of his position either as juror or as elector. Punishments were elaborate for the prosecutor in a malicious prosecution, for the false witness, for false votes and also for perjury.

Roman law was so complicated and, at the same time, so systematically developed that its implications and ramifications were difficult for the layman to understand. One peculiar feature was that the Roman constitution recognised no right of public meeting. A gathering of citizens arranged by a citizen might be treated as a breach of the peace. The taking of the auspices was a specially complex procedure. The magistrate was bound to drop his business if the omens forbode any evil. A sudden noise a fit of epilepsy or a flash of lightning had the power of suspending meetings.

IV

The Chinese are one of the most ancient nations of the world. They were already old, when the Greek and Roman nations were young and they have existed as a cultured nation for well over 4,000 years. The Chinese had withstood, without breaking down, bad government and corrupt administration and also frequent outbursts of civil war, continued poverty and misery.

There are no traditional class divisions among the Chinese, nor any aristocracy by blood. In old China, there were only social categories *viz.*, intellectuals, peasants, artisans and merchants and soldiers. Official and administrators were chosen not on the basis of birth or wealth, but purely on intellectual and literary achievement and on the results of a vigorous examination. There is an official dialect of the Chinese language, which the foreigners have called *Mandarin*. The Mandarin Chinese is even more complex than the ordinary Chinese. An attempt was made recently to simplify it.

The Golden Age of ancient China began about 1750 B.C. About 1000 B.C. Confucius and Lao-Tze, the two great moral preceptors of the Chinese, flourished. Under the Han Dynasty (206 B.C-220 A.D.), the classics were restored, Buddhism was introduced, sculpture developed and paper was invented and used. There now began the practice of appointing all government servants and officials on the basis of competitive examinations. This practice lasted till 1911 A.D. Literary degrees were first established during the Han period. Paper money became common in the 12th century; and the system of government be-

came very early not only extremely complex, but also intensely bureaucratic. The Chinese genius is such that the people will live contentedly under harsh laws, which they themselves have consented to, but will not brook arbitrary decisions. The people have a proverb that a court of justice is so much enveloped by legal and unnecessary forms that both parties manage to lose some thing. All the officials from the lowest ranks right up to the highest Mandarins, provincial governors and generals, evince great respect for the letter of the law. Every official had a distinctive dress, and every promotion in official rank was marked by the wearing of distinctive buttons of corah, jade and other material. All official correspondence was couched in a particularly stilted and fossilised official phraseology. Every able and promising Chinese boy was strenuously educated for the competitive examination, which was considered the brightest spot in the whole administrative system. There was a feverish desire to get into government service. The Confucian teachings, which have moulded the Chinese people for so many centuries, were the main subjects for the examination. Thus Chinese bureaucracy remained in a fossilised, but yet vigorous, condition.

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"ENTER THE ARYANS": BATTLE OF TEN KINGS*

By DR. R. N. DANDEKAR, M.A., PH. D., Editor, *Annals of the Bhandarkar Oriental Research Institute, Poona.*

HAVE you heard of the famous English novelist, Mr. H. G. Wells? In one of his novels, he tells us a remarkable story. The hero of that story is an ambitious scientist, who devised and constructed an unusual machine. In that machine that adventurous scientist could travel from one period of time to another, from the present into the past or into the future as easily as we travel to-day from one place to another in railway-trains or motor-cars, in steamships or aeroplanes. Very significantly, Wells calls that machine the "Time-Machine". Do not be surprised if I tell you that we too possess a similar Time-Machine. But remember, our Time-Machine takes us only in one direction, namely back into the past. Our Machine is called "History". To-day I am taking you with me for a trip, in this wonderful machine. Where—or, to what period—would you like to go?

Most of you must have enjoyed, I am sure, the *Glimpses into the Past* which you had last year. You were told many fascinating things about the ancient civilisations of Egypt and Babylon, of Assyria and Mohenjodaro. Those striking accounts must have convinced you that history is not always a dull and often frightful collection of names and dates of kings and queens, which you have merely to learn by heart. Have you not felt, at that time, that history is indeed the story of a huge human adventure—an adventure which is full of absorbing interest? Prompted by natural curiosity, aroused by what you were told about ancient India and her neighbours, you will now ask: What happened in India after the decline of those ancient civilisations which spread from the shores of the Mediterranean to the banks of the Indus? Let us make a trip in our Time-Machine to that distant past and see for ourselves. But prepare

yourself well, for we shall have to traverse a distance of more than four thousand years. Don't you feel excited at this unique excursion of ours?

Here we see a curious spectacle—the spectacle of large hordes of people entering into our beautiful and fertile country through the passes of the north-west frontiers! Look at the powerful build and high stature of these people. Do they not look quite handsome with their fair complexion, blonde hair and blue eyes? Look at their possessions—only cattle and flocks of sheep. They have been wandering from place to place in search of a land where nature is free with her gifts and where every other prospect is pleasing. They now want to settle down in a place, where there would be fertile land for them to till and rich, green pastures for their cattle to graze! These people call themselves Aryans.

You will be wondering where all these people come from! If you ask some of the older men from among these tribes, they will tell you fascinating stories of the adventures of their forefathers. They will tell you how a large number of such tribes once lived together, many many years ago, somewhere in Southern Russia. They spoke one language, worshipped the same gods and lived the same mode of life. Most of them were agriculturists or shepherds and cowherds. But gradually they grew in number. They found that their home-land was not big enough to accommodate all of them. The more ambitious among them could not rest content with the restricted sphere in which they had to move. They were overcome with the feeling of restlessness of awakening curiosity. So they began to separate. Tribes after tribes left the mother trunk, never to return and never again to meet. Some of them went in the Western direction, others chose the eastern direction. If you look at

*This is the first of a series consists of six talks on 'India Through the Ages'. Broadcast in the School Broadcast Programme at the Bombay A. I. R. station—published by courtesy of the All India Radio.

the map of Europe and Asia, you will easily see what routes these people must have followed. Those who migrated towards the east crossed the region of the Bosphorus and the Dardanelles, came to the plateau of Asia Minor and proceeding farther eastwards reached Persia. Some of them pushed on towards the east—towards India; and here you see them entering into this country through the north-western passes, these people who call themselves Aryans! May I tell you a secret? These people are the ancient forefathers of most of us!

Though these people, who once lived together, separated and migrated to different countries, in the west and in the east, countries like England, Germany and Italy or Persia and India, their close relationship cannot be concealed. Their languages are the eloquent witnesses of their common parentage. They still have, in common, words denoting the essential ideas of civilised men. The Aryans who came to India used the word "maatar" for mother, in their language which is called Sanskrit. The Aryans who went to Italy used the word "mater" in their language which is called Latin. Repeat these three words: "Maatar", "Mater", "Mother". Do you not observe that it is the same word, only a little differently pronounced? Such are also the words: "Son" in English, "Sohn" in German, "Sunu" in Sanskrit; or "father" in English, "vater", in German, "pater" in Latin, "pitar" in Sanskrit. These facts clearly show that these languages, Sanskrit, Latin, German, English and several others, are only the modifications of a common language, spoken in a common home, by the ancestors of their present speakers! You will thus see that a mighty brotherhood of peoples stretches from the western-most part of Europe up to India, a brotherhood which has still preserved, in its languages, the signs of its common heritage. Is this not an important lesson which Ancient History has to teach us?

We are to-day concerned with only one branch of this common stock of "Indo-European" people—only with those tribes

which migrated towards India. Their journey from their original home to the Indian frontiers was not an altogether smooth affair. They had to overcome two-fold obstruction—obstruction created by Nature, such as dreary darkness and winter frost, flooded rivers and insurmountable mountains; and obstruction created by men. The inhabitants of the regions which these Aryans had to cross, on their way to India, did not allow them to proceed further without grim struggle. Listen to their prayers; you will find that they worship Nature so that her vagaries may not hinder their forward march. They pray to their gods for aid on the battle-field, for booty, and above all for heroic sons! Step by step, they successfully fought their way to India; and when they entered into this country, they felt that all their toils were more than amply rewarded. Because this new land was exceedingly fertile, it was watered by seven rivers. Indeed they called this country "Sapta-Sindhu," that is, the land of seven rivers!

But even here their troubles were not over. They were by no means peaceably received by the natives of the Sapta-Sindhu country. The people of Sapta-Sindhu were quite distinct from these new-comers—distinct in physical appearance as well as in their mode of life. To-day we call them Non-Aryans to distinguish them from the Aryan invaders. But the Aryans themselves called them, variously, Dasas or Dasyus or Asuras. The Dasyus were dark-skinned and snub-nosed; their language was undeveloped and their speech defective; they ate raw meat and worshipped strange gods. Everything about them was intensely repulsive to the handsome, gentler-mannered and religiously refined Aryans. Fortunately for us, the Aryans have left behind them a record of their adventures and exploits in a vast literature, called the *Veda*. The *Veda* is mainly a collection of prayers—prayers which reflect the needs, the ambitions and the achievements of these people. The overthrow of the Dasyus of Sapta-Sindhu was by no means an easy task for the Aryans. The country of the Dasyus was

strongly fortified; they lived in towns and forts which were made of iron or stone. The Aryan invaders, on their part, had come to their land with a long record of conquests. So far they had known no defeat. With great confidence they stormed the towns of the Dasyus and destroyed their troops. In one battle, it is said, 50,000 black-skinned enemies were slaughtered. One of the Aryan leaders, Rajishva, blockaded the hundred cities of the Dasyu King Vangruda. Ninety forts belonging to the Dasyu highlander, Shambara, were razed to the ground. The Dasyus appear to have fought bravely; but their stubborn resistance was ultimately broken. The victorious Aryans drove them to forests and mountain fastnesses or made them slaves and assimilated them in the Aryan community. The contact of these two races, the Aryans and the Dasyu, gave India new life and new culture!

While the Dasyus were being gradually subdued and assimilated, the Aryans were settling down in the regions which they had conquered. The Aryans had thus a three-fold mission in this country—to conquer; to colonise and to civilise. Agriculture and cattle breeding, pottery, carpentry and hide-tanning, spinning and weaving—these were the main occupations which claimed the whole attention of the Aryan settlers, the joint and divided labour of their men and women. The wide and deep rivers of Sapta-Sindhu encouraged boat-building and navigation. This was the beginning of a prosperous commercial life. In the course of several hundred years of conquest and colonisation pushing slowly eastwards—towards the still more fertile valley of the Ganges, the Aryan tribes formed themselves into territorial states. There were, for instance, the ten kingdoms to the east of the river Bias, then called Vipash; on the western bank was the kingdom of the tribe called the Tritsus. In the meanwhile, newer tribes of the Aryan people were still pouring into the Sapta-Sindhu region. Sudas, the leader of one such group of tribes—who called themselves Bharatas—was an ambitious person. He wanted to unite, under his

overlordship, all the earlier Aryan kingdoms. Accordingly he carried on negotiations with Vasishtha, the religious leader of the Tritsus. Vasishtha promised Sudas the help of his people, but on one condition. Vasishtha must be appointed the royal priest of the Bharatas. Sudas agreed to this and dismissed his first priest, Vishvamitra. Greatly exasperated at this insult, Vishvamitra left Sudas, and went over to the side of the ten kings beyond the Bias. He instigated them against his old patron, who had now become the king of the Bharatas and the Tritsus. As Sudas was victoriously pushing forward, these ten kings attacked him. A civil war was fought, a war, which is known as the "Battle of Ten Kings". The Bharatas were again victorious and Sudas's dream of political unification of the Aryan kingdoms came true. It is after these valiant Bharatas that our country came to be called the "land of the Bharatas", Bharatavarsha or Bharata-khanda!

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EDUCATION AND INDIVIDUALITY IN ANCIENT INDIA

By DR. V. N. SARMA, Ph. D. (HEIDELBERG,) Madras.

ANCIENT teachers took a special care not to hamper the individuality of the student. The student was considered as a potential force, a spark of the Divinity and the teacher watched his individual uniqueness and directed it to follow its own path to reach the Godhead with full consciousness. Hence the ancient method may be called the individual system of instruction. Intelligent students are left alone to discover their own path, but the teacher takes special care of those who are slow in understanding. The ancient saying, of "Instruct the inert and sharpen the dull," is seen in actual practice in all methods of teaching. We find this as well followed by the Buddhist and other teachers.

Taking into consideration these unique types and temperaments, instruction was given in accordance with the pupil's individual type, and the caste system was taken as the basis in all periods of Indian history.

To understand the student, his potentiality, and his individual uniqueness, a teacher usually does not impart instruction for some time, and during this probationary period giving opportunities in different services and activities both in his house or in company with his pupil's classmates and companions outside, "he must test or examine his pupil. All irregularities in the personal life of the student, his daily habits, he has to watch and correct, if there are any faults in them, and then alone he should instruct him in the realm of the studies." (*Usana Samhita*, III, 33-34).

To bring home his teachings and his instructions, the teacher has to take great care to discover the aptitudes and fitnesses (*adhikara*) of each and every individual student. He rejects such students as have neither the tradition nor the aptitude for acquiring knowledge. In his view it is indeed a bad policy to spend time and energy in making an "indifferent priest (*Brahma*) of one who could have become

an excellent soldier or an expert craftsman." It is the ancient ideal, "Better die with learning rather than plant it in a barren soil" (*Chandhogya Brahmana*). "The highest mystery should not be given to one, even to the son or disciple if he is unworthy" (*Svetaasvatara Upanishad* VI. 22) "Let no man preach this most secret doctrine to any one who is not his son or his disciple or who is not of a serene mind. To him alone who is devoted to his teacher and endowed with all necessary qualities may it be communicated." (*Maitrayana Upanishad* VI 28) In this connection, the story of the Goddess of Learning, who came to a teacher is often quoted. "She said: 'Preserve me. I am thy highest treasure. Do not impart me to a malicious person; thereby my potency will be made impure.'" (*Manu* II, 14) "Instruct me only to him whom thou shalt know to be pure, perfectly content and free from the follies of the world." (*Manu* II, 115) Further, in another text, it is said that "even in the absence of a means of livelihood, rather let a Vedic preceptor die with his knowledge than impart it to an unworthy recipient." (*Manu* II, 113) So we find that a teacher refuses to impart any instruction to a pupil, until he proves to his satisfaction his competence, mental and moral, to receive the instruction, especially when that is connected with the subtlest aspects of the truths of life. (*Katha Upanishad* Ch. 1).

Hence his teaching method is *adhesha*, recommendations, suggestions rather than commands. Every one has the capacity to develop and express his own right understanding and it is the duty of the teacher to unveil this mystery of the student, and thus lead him from non-understanding to understanding. In this connection the teacher shows two ways to the pupil to attain his desire—the path of *para* and that of *apara*. That which conquers all illusion, ignorance and non-knowing is known as *para*. In this path, the teacher takes away obstacles

that disturb the pupil in his search. Thus he brings out the knowledge which is within the student himself, and thus he sets him to begin his wanderings in all regions of knowledge. (*Mundaka Upanishad*.)

If we go further into his methods, we see first that the teacher makes his pupil see the Self (*Atman*) in his eyes. In other words he teaches how to concentrate on a particular thing with one-pointedness. (The first step in *Yoga* is concentration on the tip of the nose with the eye to meditate on the self.) It is said that the teacher could remove the bandage from his pupil's eye in this way. Through this method, he further tries to make him learn that he is other than his body, the senses and other organic forces that surround his body and mind. It does not mean that he has thrown them away; no, as a matter of fact, there they are, and he is there as life in them, as a resident or indweller to fulfil his part in this life, and all these he uses as his instruments in his path. Moreover, the teacher will make him learn that he is a spark, a part of the Self, as the bull yoked to a cart is led by the driver. Man is God's property and exists to express and represent Him in this world. The moment the pupil understands this mystery, the teacher goes further to make him overcome the nature of things that attempt to take the upper hand and hinder him from his path. All the passions, caste-pride, fame, sleep, anger, bragging, personal beauty, fragrance the student is to overcome. (*Gopatha Brahmana* II, 1. 2. 1-9) All these forces of nature he has; but instead of destroying them, he has to direct them into a creative channel. Then the caste-pride turns into *Brahmavarchas* (dynamic illumination that points the way to the Most High). If he works for his teacher and for his fellow-pupils, he obtains fame. If humble in spirit he does not injure any one in anger, he obtains the anger that is in the boar; if he does not perform braggart tricks in the water, he obtains the braggadocio that is in the water; if he does not feel disturbed at the sight of a naked maiden, he obtains the beauty that is in the maiden; if he does not

smell plants and trees, after having cut them, he becomes himself fragrant. (*Atharva Veda*, Bloomfield p. 311) All these methods were actually enforced and many students were benefitted by them. The teacher will begin to create a longing in the student to reach the Highest Self by describing His abode and His form. Then alone the pupil is qualified for the next step in education, known as *Brahma Veda*, instruction on the Self itself. Students are also enjoined to seek such a preceptor as could teach the mystery of the Self, leading them from their world to the region of the Self. "He should approach a teacher only who knows the end of all knowledge (*Vedanta*) and who sees *Brahma* in meditation" (*Mundaka* I, 2-12) Krishna also follows this ancient path by enjoining his disciple Arjuna to "obtain this knowledge by prostration, by service and by questioning. Those that possess the knowledge, the wise and those that have had realisation of the *Tattva* (the Self) will teach you then that wisdom." (*Gita* IV, 34)

A question is often asked why the teacher insists on removing the bandage-ignorance is identified always as bondage (*bhanda*)-from the eyes of his pupils. The answer of the ancients is: "If a person's eyes be bandaged, and he be brought from the Gandhara country and left in a lonely place, he will turn to the east, or to the south, or will look down, and cry 'I have been left here with my eyes bandaged' If some good man removes the bandage and says, 'The Gandhara country is in this direction; go in this direction'; then the person will go from village to village, making inquiries. If he be clever and does not forget what he is told, he will reach the Gandhara country. Similarly it happens to him who goes to a teacher." (*Chandogya Upanishad* IV. 14. 1,2) He receives instruction on his purpose in this life through meditation and instruction imparted in accordance with the state of understanding in his search: it is said that such instruction and guidance from a teacher are necessary, serviceable and helpful in his path.

He who touches the foundation of this knowledge cannot keep quiet. There is so much he could think, as his whole constitution is excited and stimulated by this thought, by this dynamic energy and consciousness. He begins to peep into this highest region and then come plans etc., to reach it with full understanding and with all the instruments necessary to pave the path of obstruction he might happen to meet with in the outer world. The *Ramayana* gives us some idea of the way the teachers in the post-Vedic times led their students: "Knowledge, (*Śruti*) observing that her audience did not grasp what she first explained, even though they felt it, owing to the undeveloped state of their intellect, felt dejected and helpless. She then took to the method of explaining to them in a slightly different style without directly touching upon the Self. She spoke about the useful matters to be accomplished, pointing out their means and effects. Good and evil were explained as also the nature of elements and their products. She explained what is logic and what are the *śāstras* (sciences). Definitions of technical terms and their meanings were then furnished." (*Sundarakanda* II, 43) Thus they explore the dynamic personality. Everything is there, within the person, and so it is the injunction of the *Upanishads* to all, "what is within should be sought" (*Chandogya Upanishad* VIII-I-I) This alone is "to be seen (i.e. intuited,) to be heard, to be thought of and continually to be concentrated upon" (*Brihadaranyaka Upanishad* II. 4.5)

The whole structure of teaching is based on this, and without a thorough knowledge of this first cause, no other subjects are of any use. No dogma has a place, neither blind belief has any room and every method adopted in this connection should aim at the unveiling of the personality of the individual (*Prasna I : Gita* III, 29)

So to come to this knowledge, the student has to pass through many preliminaries that make him peep into this Self either with consciousness or without it. The student during the earlier part of his studies with his teacher is taught to work with diffe-

rent projects that link together the worship and other sacred ceremonies. Through this it is said, there awakens in him curiosity, a spirit of observation and enquiry, indispensable to those invisible regions which he will have to enter when the right time comes.

Much stress on the subjective sciences and the introspective consciousness is laid by the teacher. All students are to be taught in this manner rather than according to the *kindergarten* system. The science of the Self is the foundation and guide of other subjects. An illustration is often given in this connection to remind us of the worthlessness and unimportance of objective subjects before one understands the foundation of all. When Swetaketu reached his school age, his father, calling him said: "To keep up our family traditions, go to a teacher for your studies, and lead the life of studentship." The boy goes to a teacher and spends 12 years of studentship. He studies the *Vedas* and allied subjects. He becomes an expert in all sciences and arts, and is proud of his studies. He comes home to exhibit his studies before his father. The father sees in him a great egoism and wants to get rid of that; he asks him: "My boy, I see that you are very proud of your studies. Do tell me what you have learnt from your teacher. There is one thing that can be imparted by a teacher. Even those that cannot be heard, can be heard through this. That which cannot be argued can be argued. What cannot be understood can be understood. Have you asked your teacher for that?" To the son, this enquiry is rather a puzzle, and he asks his father to narrate what this is. The father answers: "Action is different from the cause; by knowing a clod of mud, you could tell its source. In a similar way, by knowing the cause of this world, you could know everything that is round you. By knowing this alone you can know all." The boy tells his father. "Father, if my teacher had known this, he could have told me." Fearing that his father would send him back to the same teacher for learning this one knowledge, he asks his

father to reveal that science of sciences. The father answers: "My son, there is one knowledge by which one knows all things in the world. All sciences speak of this. Bring a fruit and I will show you this." He brings a fruit. The father asks him to break it. He does so.

"Do tell me what you see in this."

"I see a seed in this."

"Break it as well." He does so.

"Do tell me what you see in this."

"I see nothing."

"There are many things even in these, and you cannot see them. There are subtle things and they are invisible to you. From these subtle things the leaves, branches and

stem of a tree arise. From this nothing, something comes out. It is something which cannot be expressed, and all the vital power of the world has come from this alone. Know this and you will know all other things. It is the source of all forms and names. You are That; this body is not you. Even you are the *Jnata* (Knower) that enjoys all."

This teaching is a new revelation which he never met with in the course of his studentship with the teacher. He is eager to know more about this and interrupts his father. He asks many questions: and thus begins to know the foundation of all knowledge, of all subjects and of all sciences.

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LIBRARY WORK IN HIGH SCHOOLS

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

Retired Deputy Director of Public Instruction, Mysore.

THE curriculum of studies in secondary schools to-day consists of many non-language subjects, and its scope is wider than that which was framed two or three decades ago. Therefore, the students of to-day are suffering from nervous strain on account of an overburdened curriculum and do not generally borrow books from their school libraries. Even if they do so, many of them do not study the books as earnestly and enthusiastically as the students of three decades ago did. Moreover, modern students are induced to spend much of their time in their diversified extra-curricular activities, which are now organised in their schools on a much wider scale than in the past. Probably, this may also be one of the causes for their lack of interest in the study of library books. There are also defects in the methods of issue of library books, and the books in many libraries are not such as to attract the attention of students. With a view to remedy the above shortcomings in the present secondary school education, the writer of this article desires to point out the defects in the present sys-

tem of library work conducted in schools and to offer a practical suggestion for its improvement.

THE NEED FOR EFFICIENT LIBRARY WORK.

Generally, every High School has got a library and the Department or Managements have been advancing decent annual grants for the purchase of books and library equipment, apart from the amount spent for this purpose out of reading room collections. Librarians and library attendants are also appointed to issue books periodically to students. Hence the latter should not only be induced to utilise these facilities, but also persuaded to take interest in the controlled library classes. It is very necessary that every student should equip himself with a fairly all round culture and acquire general knowledge apart from his specialization in one of the branches of knowledge. By the study of good books written by various capable authors, he will improve his outlook on life, from a correct sense of values, develop his originality and

increase his vocabulary as well as linguistic ability. Mere study of text-books in the branches of knowledge prescribed for examination is not enough. But it is a sad state of affairs to see that many poor students do not even read text-books, as they are too poor to purchase them and merely depend upon the notes taken down in classes. Often, parents complain that as a result of the introduction of the vernacular medium in High Schools and consequent lack of facilities for students to study good text books on language subjects by capable English authors, their command of English language has deteriorated. Many officers also have remarked that their clerks, who have passed the S. S. L. C. examination, do not have the capacity to express their ideas in their drafts in correct and idiomatic language. As the vernacular medium of instruction has to be continued for other educational benefits to the students, the only alternative to improve the English of the students is to organise library work on sound and efficient lines and compel them to read many good English books. Even the prescription of non-detailed text books for the S.S.L.C. examination has been abolished on the presumption that library work will be conducted systematically in schools. In short, educationalists all over the world have recognised the importance of library work as instruments and aids for the acquisition of knowledge and culture; though probably serious attempts have not been made in India to systematise effectively the use of this educational aid in the process of education.

THE DEFECTS IN THE PRESENT SYSTEM OF LIBRARY WORK

According to circular number 8 of 24—25 of the year 1924, as subsequently modified, library work in High Schools in the Mysore State was systematised on the following lines. (1) Two consecutive periods should be allotted every week to library work in every section of the classes. (2) The library work may extend to all such subjects of the High School curriculum as lend themselves to such work. (3) The teachers will select

at the beginning of each term a sufficient number of books from the school library bearing on these subjects of study for each section. These books should be taken to the class room, if the library room cannot conveniently accommodate the boys or when there is more than one class at library work. The books taken by the boys on a particular day and not finished during the class should be taken home by them for study. When the class meets again a fortnight later, the books should be interchanged among the students. The teacher will, in the library period, invite the attention of the pupils to references and allusions, clear their difficulties and guide and check their note-taking in books specially maintained by them for the purpose. General instructions may be given to the class from time to time on the methods of library studies and note-taking. (4) Each pupil should have a library note-book for taking down notes from the books that he reads in the library periods and at home. (5) Each teacher should have the library work of one or more sections allotted to him, and he must be able to give guidance in all subjects readily, especially in the fourth and fifth forms. (6) Suitable reference books should be made available to the boys during all library periods. The libraries should be properly equipped for this work with a supply of books to be read with interest by the pupils. A selection for the sixth form may be made by the Headmasters of High Schools in consultation with the teachers concerned. (7) This scheme of library work is not to be understood to supersede the present system of borrowing of books by pupils from the library for reading at home. The schools should improve their libraries gradually out of grants made for the purpose from time to time and from a portion of the library and reading room fees levied on students.

From personal experience, it is observed that in the majority of cases, the above scheme of library work has not worked satisfactorily. The following are some of the reasons for this state of affairs. The important facilities required for library work mentioned in clause (6) above are not availa-

ble in many schools, and so the librarian hands over to the class teacher some fifty books of the library for each section. These books are generally distributed to the students in the library work period and they are often received back on the same day as most of the students are eager to return them and do not like to take them home. During successive library work periods each student may not get the same books. The result is that he will have only an opportunity to handle during each class some books, whether interesting or not, whether suited to his standard or not, whether small or big in size, and whether soiled and torn or not, for about an hour. And he will not be able to finish any one book. The classes are overcrowded, the strength of each section being not less than fifty, and the teacher has to spend about half an hour in issuing and receiving books. He wants to conduct the library work class, somehow, according to the time table, though he has no faith in its utility. He is anxious only to see that all the books received from the library are returned carefully, so that he may not pay from his pocket the cost of lost books. As he does not himself know the contents of these fifty or more books, selected from the library at random, it will not be possible to invite the attention of his pupils to references, or clear their difficulties, or guide and check their notings in books. Most of the students do not read the books seriously in their library work classes, as they are not interested in the subject matter. Its treatment is above the standard, and they know that they study these books only for a period under compulsion. While some good students seriously attempt to peruse the books either on account of fear or on account of respect to the teacher, the average ones will spend their time mostly talking with their friends. Mischievous and lazy pupils will move about the class or go outside it frequently, or put unnecessary questions to the teacher in order to waste time. It is difficult for the library class teacher, especially when he is temporary, new or average, to maintain discipline. In short,

all the attempts made to maintain good discipline among average and bad students in other periods will fail on account of their bad discipline in these periods. The present system of library work, as conducted in many High Schools and Middle Schools, has on the whole no value, and is a waste of time, causing worry to the average teacher and encouraging indiscipline among students. Probably it serves the purpose of filling up paragraphs, in the school report about library work and supplying an answer to the question of the inspecting officer, whether controlled library studies are conducted regularly according to the circular. Some Headmasters, will often utilise these library periods during the last few months of the year for covering unfinished portions in different subjects.

A NEW EXPERIMENT

The following description of a new experiment in library work conducted by the writer of this article is given, taking into consideration a High School of three classes with two sections in each, containing three hundred students. (1) The Headmaster, in consultation with the senior English teacher, selected twelve different English books for each class, written in easy, correct and idiomatic style, with subject matter, useful and interesting to the students, such as stories, dialogues, descriptions of nature and life, biographies of great men, travel, exploration and adventure, small treatises on popular science, history, geography etc. Out of the thirtysix books so selected, twelve were suited to the standard of the fourth form and were about sixty pages long, twelve of the fifth form, being about 90 pages long and twelve of the sixth form running to about 120 pages. (A few vernacular books were also included in this list for variety.) (2) Ten copies of each one of these books selected by the Headmaster were purchased to the school library, so that a copy might be used by the teacher and nine copies might be distributed to a batch of nine students in the library work period. (3) Each section containing about fifty students was divided into six groups of eight or nine, and students of each group

were made to sit near one another in two benches side by side in the library work classes. (4) The class teacher distributed the nine copies of the six books selected for the first term to the six groups of students of the section, taking particular care to see that all the students of the same group got the copies of the same book, and then took the signatures of students against the names of the books written in a note-book for having received them. (5) Each student was permitted to have one book for two weeks in order to read it, both in the two library periods and in the house. There will be six working fortnights in each term, and so the six books were passed round at the end of every fortnight among the six groups of students in the section, all the students of each group getting the same books. Thus each student was enabled to finish six books in each term, twelve in the year and thirtysix on the whole in the three years, during the High School course. (6) While the students of the first section of a class used one set of six books (with nine copies in each), the students of the second section used the other set of six books (with nine copies each), in the first term, and this arrangement was reversed during the second term. This system of exchange of books among six groups is simpler and can be attended to in shorter time, than that of issuing fifty different books to fifty students and generally receiving them back on the same day.

ITS ADVANTAGES

As the library class teacher had with him the copies of all the twelve small interesting books throughout the year, he was able to prepare during holidays short notes on each book, describing the life of the author, his object in writing the book, its main subject matter, the general procedure adopted in the treatment of the subject and the topics dealt with in it. He also suggested in it a few broad questions, which should help the students to think and find out answers to them while reading the books. The teacher, being now equipped well to guide the students in the library work periods, explained the points relating to

each book to the students of each group with confidence and circulated his note on it to them. The students of each group, who were sitting near one another and while reading the same book with the oral explanation of the teacher and his note upon it, naturally took interest in its study both in the class and at home. They discussed with one another without making noise the meanings of difficult words, phrases and sentences, the subject-matter, topics and questions relating to the book. Many of them were also enthusiastic in maintaining library work note-books, wherein were recorded details of topics, points of answers to questions and meanings of words and phrases. The students were on the whole fully engaged in the library work periods, as they were eager to finish the book in the fortnight and receive the next book. It was possible for them to do so, because the book was small in size, interesting and written in simple, clear and good language, and they had received good guidance from their teacher.

The teacher was also fully engaged in his library work classes as he had to attend in the first week to the distribution of books to six batches with proper records for the same, and to explain and circulate his notes on the six books for all the batches. He went round the classes during the second week in order to help each group of students, separately solving their difficulties, giving suggestions for analysing points connected with the topics or the questions, and perusing rapidly their library notebooks. It was also observed that students took greater interest in the study of these books, when subjects for class debates were chosen from topics based upon them and when they were informed that a general question paper with broad questions on these books would be set to them at the end of the year and the marks obtained would be taken into consideration, while giving their conduct and merit certificates.

PARTIAL SUCCESS OF EXPERIMENT

Experiments of this new system of library work were conducted by some enthusiastic Headmasters in the Mysore state, but in a

few cases they were not successful in creating real interest in the students in their library work classes. The following reasons suggest why they did not succeed in their attempt. In one case, the management was not prepared to spend the required amount for purchasing 10 copies of each book but only one or two copies. Hence seven or eight students had to use the same book simultaneously, and the teacher had no copies for his own use and for guiding the students well. In a second case the management spent the money required, but the Headmaster did not take proper care in the selection of good books of the size and quality suited to the standard of his classes and therefore both the students and teacher did not take interest in them. In another case, instead of purchasing 10 copies of 6 books for a section, the Headmaster purchased 50 different books for fifty different students, so neither was the teacher able to guide the students properly nor had the batch of students the facilities to discuss with one another about the topics and the questions. Another Headmaster did not take proper care to divide the sec-

tions into six groups and all the students were seated indiscriminately all over the class. Hence there was confusion in the distribution and exchange of books. The teachers did not take interest in guiding the students properly and the students had no facilities for group study. Some of the class teachers did not take the trouble to understand this new system and so were not enthusiastic in carrying out the system in spirit.

Whenever any new system is introduced in the school by the Department or the Headmaster, some teachers will not welcome it immediately. Instead of carrying it out with interest and enthusiasm, they will simply follow the system in a mechanical way. Not being earnest in solving the initial difficulties, they will declare it a failure. The purpose of this article will be fulfilled if the Headmaster, teacher and management will reflect upon the practicality and utility of this new experiment in library work, earnestly work it out with modifications, if any and give a fair trial to it for a reasonable time. The results will certainly be beneficial to the students under their charge.

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A NEW LIGHT IN ARITHMETIC

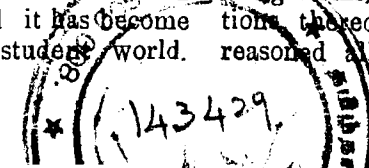
BY SRI SHRIDHAR NARAYAN PRABU, *Ankola.*

It is said that arithmetic is inseparable from human life, that the very discovery of its existence beamed the coming civilization of the savage and that its development helped towards the perfection of civilization. It is also argued that the knowledge of one, many and two marked the different stages and qualities of civilization. There was a time when arithmetic had been a very popular art. With Indians, when Bhaskaracharya, the poet-mathematician, could weave arithmetical problems into a poetic fabric and the general public could very well appreciate and enjoy it.

But times have changed since and with the changing times arithmetic has fallen from its pristine position and it has become very unpopular with the student world.

The University of Bombay has even removed it out from the list of subjects required for passing the Matriculation examination. What is this due to? Has arithmetic lost its charm? Has it lost its educative value? The matter requires a searching and thorough investigation. There must be some defect somewhere. The human mind has a special fondness for reasoning, and it seems to me that the defect lies in not appealing to this very desirable attitude of this mind.

The outside may be quite attractive and charming—that is to say—the problems may be couched in attractive context and charming terms, but if the approach to the solution thereof be only mechanical or unreasoned all interest is killed and a dislike



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is created. * Make-believe argumentation cannot take the place of healthy reasoning. That is the trouble at the root of the evil. To be in a position to be reasonably clear and charmingly interesting, the inner working of the constituents of the problems must be explored and its type determined, fixed and perfected. To do this, we should not allow ourselves to be carried away by the outer form, but apply ourselves to the real nature of the structure. The analytic sense of the learners is to be roused and the naturalness of the processes of solutions driven home.

As an humble beginning I offer, herebelow, the following:-

All the problems centre round one or more or all of the four operations. The main business concerns itself in finding which operation or operations are involved. To do this the relations of the components are to be understood. Let us examine the following example:—

"A certain sum of money is distributed among a certain number of beggars. Were there six fewer each would get a rupee more. Were there eight fewer each would get one rupee and a half more. What is the number of beggars and the sum distributed?"

The opening sentence discloses that the operation concerned here is the operation of division—the sum of money being the dividend and the number of beggars the divisor. Further consideration suggests changes in the divisor and the consequent fluctuations in the quotient as a clue to find the dividend and the original divisor, and herein lies the core of the problem and the matter requires proper investigation.

"Were there 6 fewer" and "were there 8 fewer" formally indicate reduction in the recipients, and it is felt that we are carried away by the repetition of 'fewer' and put in mind of like quantities and misled to argue. 'When 6 are fewer Re 1 is gained, therefore when 8 are fewer Rs $\frac{8}{3} \times 1$ ie $\frac{8}{3}$ should have been gained: or to gain Re 1, 6 should be fewer: to gain Rs $1\frac{1}{3}$, therefore $\frac{1\frac{1}{3}}{1} \times 6$ i.e. 9 should have been fewer." Are we

really concerned with the reducing number or the increasing amount? The amount is to be distributed among the recipients. Who are the recipients when there is a reduction? Certainly the reduced number. Well pursuing the course of the sum, we may argue: The amount has already been distributed and the reducing number has to surrender its share of receipts in favour of the remaining." This way also it is the reduced number that we are concerned with, but here we have an inkling as to why the former customary make-believe argument succeeds in finding out the required answer. It is not the 6 or 8 of the argument that carries the day but the share of 6 or 8 that is at the root of the final success. In manipulation, the share of 6 or 8 appears as 6 or 8, and here we are deceived and misled but ignorantly happy.

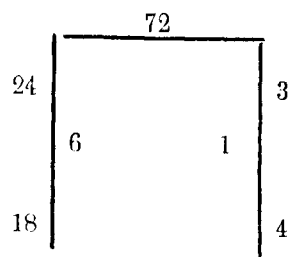
Our argument should, if we want to be accurate and rigorous, be: "When the share of 6 is distributed to a number, the promotion is Re 1 per head. If therefore the share of 8 were distributed to the same number, the promotion would be Rs $\frac{8}{3} \times 1$ i.e. $\frac{8}{3}$. Now the number receiving the share of 8 is less by 2, than the number receiving the share of 6 and therefore, promotion of the assumed 2 at Rs $\frac{8}{3}$ per head should fall to the lot of the remaining: and what is this super-promotion? Verily $\frac{8}{3} \times \frac{4}{3}$ ie $\frac{32}{9}$: therefore $(2 \times \frac{32}{9})$ go to $(2 \times \frac{4}{3}) \div \frac{1}{3}$ ie 16: therefore 16 is the number of beggars when 8 are fewer.

Clear understanding of the situation and right thinking are the essential requisites of an accurate solution of an arithmetical problem. The learner is to be led stage by stage by easy steps in the form of concrete instances. For this a new planning of the whole course is to be effected on sound psychological lines. There should also be ample provision for enjoyment of the work

To revert to the example taken, The first step will be to stand some pupils in a row, calling them beggars. The second step will be to place some money in each one's hand. The third step will be to ask some of them to withdraw handing over the money placed in their hands. Now the

reasoning and argumentation should follow. Thus a liking for the subject should be created in the learners' mind. In the second stage, diagrams may usefully be used and the various relations may vividly be delineated. In the third stage abstract numbers may be diagrammatically treated to show the various relations.

As an example of this last stage, the following may serve as a specimen.



By the diagram, it is evident that the relation between the reducing number and the reduced number is the same as between the enhancing amount and the

original share (why?) and that between the reducing number and the original number is the same as between the enhancing amount and the enhanced amount (why?) From this fact, the example may very briefly be solved as under:-

$$\frac{8}{1\frac{1}{2}} - \frac{1}{1} = \frac{2}{6} = 2.$$

$2 \times 1\frac{1}{2} = 3$ is amount in rupees of each of the original shares.

$(2+1) \times 8 = 24$, the original number of beggars

$24 \times 3 = 72$ is the total amount in rupees.

(How?)

It might have been seen how the work could be rendered enjoyable and understandable. But it requires some strenuous work on the part of mathematicians to do this bit of work for the uplift of Dame Arithmetic.

WORKING MAN'S UNIVERSITY

BY VINCENT BROME.

THIS university has no quadrangle, no fine colleges, and none of the amenities which mark out the ancient seats of British learning. It consists, instead, of small rooms and halls scattered up and down Britain. It thrives in working men's clubs, local classrooms and wherever else it can find a home.

If you visit any of its many branches during the day, you will not find a group of eager young people busily absorbing the mysteries of science or geometry. You will have to wait until the evening to see the students come flocking in, and you will find that they are fully adult individuals.

These men and women have worked for their living during the day, and have come now to take up the threads of an education which was broken when, in their early

teens, they were forced to give up schooling and help to contribute to the family income. For this is the Working Man's University, otherwise known as the Workers' Educational Association.

In 1944, the W. E. A. had 770 branches scattered throughout the country, and in the same year the number of students topped the 80,000 mark. Every evening scores of typists, nurses, miners and clerks, met at one or other of the W. E. A.'s centres to listen to lectures on history, economics, geography, philosophy and many other subjects. They paid a small fee, sometimes as little as 5s. for the whole course of lectures and discussion. Some of them eventually took degrees, while others have since become distinguished men in public life.

ORIGIN OF MOVEMENT.

The whole system of workers' education is run on the most democratic lines. For instance, the students themselves can choose their lecturer.

It is 42 years since the Workers' Educational Association was founded, and the man who first conceived the idea is still alive. Albert Mansbridge began life as an office boy leaving home every day at 7.45 in the morning, and not returning until 7.15 in the evening. It was when he went to work as a clerk in Whitechapel that he first found men and women who were handicapped, not from lack of native wits, but deficient education.

Gradually the conviction grew upon him that if only it were possible to give these people a chance, they might reveal untold talent. Shortly afterwards he became an evening school teacher, and then he found in practice, what he had often believed in theory. Slowly an idea crystallised in Mansbridge's mind, and one day, in the year 1903, one of the biggest revolutions in British education since the Education Act of 1870, took place when the Workers' Educational Association was formed.

BRANCHES IN ALL PARTS OF WORLD.

Since those distant days, the W. E. A. has developed enormously. Branches have now sprung up in many different parts of the world, including Australia, New Zealand and Canada. Today, in any of these countries, a man who has been unlucky enough to miss a good education for one reason or another in his childhood, can

now make good the gap in later years. Clerks, labourers, farm-hands and typists, and a whole range of other people, give up their spare time in the evenings to catch up on a half finished education.

Today, in Britain, the organisation is steadily growing. The individual membership of the branches by May 31, 1944, was 29,860 as compared with 26,462 in the previous year, and increase of 3,418. The total number of students in all types of classes ran over the 80,000 mark in 1943-4.

This is the more remarkable because World War II was still making wide demands upon the whole population, and apart from Britain's Air Raids Precaution and Civil Defence duties, people and many tasks with which to fill their spare time. In the early stages of World War II the number of students fell away from 61,719 to 48,835, but it quickly recovered again in 1941-2 and then swept into the 80,000 region.

In the past 20 years, adult education in Britain has produced some remarkable successes. Sometimes men who never really went to school until they were over 20, found their feet through adult education and went on to enter high office in the affairs of State. Ebbly Edwards, last year's chairman in the British Trade Unions, Arthur Jenkins, M.P. for Pontypool, and Frank Lawson, British Secretary of State for War, were all products of the adult education movement. And who knows what fresh talent is being trained and canalised in the village halls and the working men's clubs of the W. E. A. today?

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RAO SAHEB KULAPATI R. SWAMINATHA IYER

BY KULAPATI P. A. SUBRAMAMIA IYER, B.A., L.T., *Retired Headmaster,
Hindu High School, Madras.*

His armour is his honest thought
And simple truth his utmost skill

This couplet is quite enough to call to our
minds the subject of this article. After
a busy and strenuous career as teacher and



Headmaster of the Town High School, Kumbhakonam extending over 35 long years, Mr. Swaminatha Iyer retired 20 years ago in the prime of life and in full possession of all his faculties, which would surely have justified his being at the helm of affairs of that institution for another ten years at least. It is pleasing to note that even now his power and zest for work are fresh and keen, and all his friends and admirers like me fervently pray, 'May he continue his life of usefulness for more and more!'

He was born in 1869 at Sirugudi near Kumbhakonam, of poor but very respectable parents, and was one of a large family of brothers and sisters. Like many brilliant Brahmin boys of those days, he began his educational career under a physical handicap. Underfed and ill nourished, but well taught, he stood first in the village school and won the approbation of his teachers.

From there he passed on to the Native High School, Kumbhakonam, then and for long years afterwards under the able and beneficent management of Rao Bahadur S. Appu Sastriar. The young boy easily got a scholarship there, studied for four years, and passed both the Middle School and the Matriculation examinations in the first class. In every one of the classes there, he stood first and carried off many prizes.

Kumbhakonam has for centuries been the home of Sanskrit culture and can boast of a long and unbroken line of able scholars versed in all kinds of Sanskrit learning. It was perhaps in recognition of this and with a desire too to start a replica of the famous University of Cambridge on the bank of the Kauveri that the Government started the Kumbhakonam College, which more than justified the expectations of its founder and deservedly came to be known as 'The Cambridge of South India'. The famous Porter and Gopal Rao, who were mainly responsible for its eminence, are still remembered with gratitude in Tanjore District and elsewhere. Their successors ably continued the tradition set up by them and the College marched on from success to success.

It was to this College with such high reputation that young Swaminathan went in 1887 to study for the college course Professor J. B. Bolderbeck than whom it was impossible to find a more accurate and well-versed English Scholar, was then

the Principal. Rao Bahadur Sadhu Seshayya, who carried an old head over young shoulders so able, so good, so open-handedly generous, was also there. Knowledge of the world and the genius of commonsense he possessed in abundance, and, as chairman of the Kumbakonam Municipal Council, he did a world of good. His teaching was very impressive and every one of his boys still remembers with joy his splendid and accurate explanations in Tamil of passages from Milton and Shakespeare. Work sat so lightly on him that mischievous boys said that he never corrected student's answer papers, but awarded marks in proportion to the weight of the sheets containing the answers. Once a brilliant student of his did not attend a class examination. After some days, he read out the marks obtained by the students in the class, and strange to say, this brilliant boy had been awarded good marks! He immediately got up and said he did not attend the examination, but the professor called him to order and declared he had got those marks. So partial was he to his good boys! Mr. J. M. Hensman, that excellent all-round teacher, tall and portly, and having a characteristic gait of his own, was also on the college staff. Professor M. Rangacharya, a grand and towering personality even in those days, well-up not only in science, but a master of English and Sanskrit literatures, history and philosophy and an orator whose dignified eloquence reminded one of Gladstone and other mighty masters of English speech, added lustre to the college. Professor K. Sundararaman with his massive learning, earnest disposition and Carlylean hatred of shams and simulacra, taught not only history and philosophy, but advocated also the new-fangled Social Reform of those days and the abolition of what he styled Hindu superstitions. 'Why do we wear the sacred thread on our persons?' asked he once in the senior F.A. class; and immediately answered, 'It is of no use except perhaps to cut through tender mangoes which we find in plenty in the college compound.' How this great and good man afterwards became a most profound Vedantic

scholar and Sanatanist and gave most liberally of his store to orthodox *vaidik* Brahmins is well known to all.

It was the good fortune of young Swaminathan to sit at the feet of this galaxy of professors during the four years of his stay in the college. Being very intelligent, quick and observant, he easily imbibed their fine qualities and earnestly strove to model his life after theirs. His remarkable *guru-bhakti* which came as a result of his orthodox heredity, his earnest devotion to study and extremely docile nature, his meekness and his transparent desire to please won for him the love of all his teachers, and some of them like Rao Bahadur Sadhu Seshayya and Professor M. Rangacharya frequently met him in private and gave him sound advice. The contact thus established he remembers with undying gratitude.

As in the school, so in the college also, he held a scholarship throughout and won several prizes. Anger was foreign to his nature, harsh words he could never use and his early training at home and in his village where so many orthodox Brahmins lived had made him shrink with horror from all kinds of cruelty or vice. He saw 'both the mermaid's head and the dragon's tail' at the same time.

In 1888 he passed the F.A. examination in the first class and in 1890, took a high second-class degree with physics as his optional subject, and was ranked second in the presidency.

TEACHER AND HEADMASTER

The growing needs of his poor family made it imperative that he should soon secure a job and begin to earn. Here Rao Bahadur Seshayya came to his help and got him an assistant's place in the Town High School, an institution which was, and still continues to be, one of the foremost in the presidency. Here again Mr. Iyer was fortunate. His Headmaster was the famous 'Town High School Krishna Iyer,' who set-up a new tradition in the teaching of English, which gained for him universal admiration and praise. His infectious passion and zeal for teaching, his rare ability

as an extempore speaker, his quaint and humorous anecdotes, his apt quotations from English and Sanskrit literatures and his unique and inimitable way of teaching were everyday talk amongst his students and the general public. Young Mr. Swaminathan who was put to the teaching of physics and chemistry, soon earned a like reputation and came to be popularly known as 'Science Swaminatha Iyer.' His laboratory was a model of cleanliness, his experiments were always a success and his explanations most clear and lucid. His sense of duty was so great that despite illness or fatigue he would continue to work in the laboratory long after school was over. On this account, there was once a serious nervous break-down and for a space of more than a year or so, he could hardly sleep at nights. Still 'the imperious must' in him never gave way, and he refused to take leave.

Shortly after joining school, he sat for the Government examination in chemistry, success in which alone would qualify one to teach that subject to upper secondary students. He passed as the *first* in the presidency and was awarded the 'Dr. Wilson gold medal'.

In 1908 he became headmaster and laboured hard for 18 years. The circumstance of his elevation to the headmastership of the very school in which he had been an assistant for 17 years, brought with it certain disadvantages. Some of the senior masters, who had now to take instructions from him, occasionally thought themselves slighted, while some others began openly to complain of inconsiderate treatment. 'Why had not the headmaster put more than two chairs by the side of his table in his room?' 'Did he not keep on speaking to a stranger, keeping me waiting all the time?' These and similar complaints were frequently made. Also, his attention to every detail of school work being so searching and keen, shirkers, of whom happily there were only a few, had a hard time of it. Tales were carried to some influential members of the committee of management, and for a time Mr. Iyer found

his place no bed of roses. But what can conquer goodness and dogged and unwearied persistence in well-doing? 'His quiet strength and steady zeal' with which happy phrase Professor M. Rangacharya so aptly described his work, carried everything before it, and both the teachers and the clerical staff brought themselves into line with him.

A friend of his who, unfortunately for both, took it into his head grossly to oppose him again and again, sent for him while on his bed a short time before his own death and begged pardon of him, 'Blessed are the meek', is indeed so true.

The growing needs of the school necessitated additional accommodation being put up and the management was in a fix. Though constitutionally averse to theatrical performances, Mr. Iyer with the cooperation of the staff got his boys to enact a Tamil drama in aid of a building fund. The amount realised and the subscriptions collected from old boys enabled him to construct the splendid hall in which the school library is now housed. He had it named after his predecessor, Mr. S. Krishna-swami Iyer.

Honours came to him in due course. He served as a member of the Primary Examination Board for some years. The Chancellor nominated him as a member of the Madras University Senate, a rare honour in those days. He was a member of the S.S.L.C. Board for 4 years, an elected member of the University Senate as a representative of the Headmasters' constituency for two terms, an elected member of the Tanjore District Secondary Education Board and President of the Tanjore District Teachers' Guild. He was an important member of the Headmasters' Association and presided at one of its annual conferences. A few years ago, the Government conferred on him the title of Rao Sahab and the South India Teachers Union, that of *Kulapati*.

AS EDUCATIONIST

Mr. Iyer wields a ready pen, his style is both simple and dignified; and the many

pronouncements that he made on occasions of educational conferences and the most interesting papers that he has contributed to educational magazines may still be read with profit.

AS HOUSEHOLDER

Mr. Iyer has been fortunate in another direction also. When immediately after taking the B.A. degree, he entered service and began to earn, his family began to look up. Having been long accustomed to simple and economical ways of life, such as characterised orthodox Brahmin households in those days, the small pay brought in by him was sufficient for its needs. As time went on and his salary increased, he was able to buy some landed property also. Both his parents lived long enough to enjoy this blessing.

The members of the household now began to increase by the coming in of his brother's and sister's sons and his brothers-in-law from their native villages for their schooling. These boys were treated by Mr. and Mrs. Swaminatha Iyer as their own children, and it did one's heart good to see it. Mrs. Swaminatha Iyer was a singularly gifted housewife. She not only 'rose very early in the morning and went to bed late at night' as the *Sastras* say, but also relieved Mr. Iyer of all domestic cares and worries. Household accounts she kept for him, made all purchases, arranged for festive celebrations and in other ways made his life most comfortable and most happy. This enabled him to take rank as a typical *Grihasha*, practising all virtues including *Gosamrakshanam* (bringing up cows in the house). Another characteristic of Mrs. Iyer should here be noted. She was literally 'his praying half', and every *Krittika* day she made a point of going to Lord Swaminatha sitting on the height in Swamimalai and worshipping Him there.

How can one adequately describe their generous hospitality? A cheery welcome awaited all friends and relations at all times, and wonderful was the kindness which they showed. Who can forget their highly

flavoured coffee or their excellent tea served in bronze tumblers, the brilliant polish of which one never saw elsewhere? Or, was it a *go-puja* day, succeeding *Makara Sankranti*? Only Mrs. Iyer knew how to make such delicious coffee without milk.

PROFESSOR RANGACHARYA

From his early College days, the Professor had showered on Mr. Iyer the love and affection of a parent. This only deepened as he married. The husband and the wife then became literally his son and daughter and only they knew the joy of it. Together they came to Madras as to a place of pilgrimage and spent days in his house. This happened often, and it was a marvellous revelation to those who were accustomed to look upon the Professor as a little distant and forbidding.

AFTER RETIREMENT

Even while in service as Headmaster, he was a member of the School Committee of Management. He continues to hold that membership now. As a member of the Trust Board of the Veeraraghava Secondary School, Tanjore, he worked hard to raise it to the status of a High School, and succeeded. He is now the President of that Trust Board. As elected President of the Non-Mission Aided Elementary School Teachers' Managers' Associations, Tanjore District, as President of the Native High School Old Boys' Association, as a member of the Kumbakonam College Hostel Committee and of its Old Boys' Association, he has done good work.

As Managing Trustee of the Kalyanaraman Charities for 10 years he did excellent service. Under his care its finances improved considerably, and he was instrumental in getting a *Veda* and *Kanya* Patsala started under a Government Scheme. As an Honorary Magistrate of the Kumbhakonam Bench Court for 5 years, he has also established a claim to high regard.

But the three other public institutions which still take up a large portion of his time and energies are the Native High

School, Kumbhakonam, the Gopal Rau Library and the Sadhu Seshayya Library. As Secretary of the Native High School Managing Committee, he has done most useful work. There was a time, when the Government threatened it even with withdrawal of recognition. But by wise management he has been able not only to wipe off its debts, but also to put by a reserve of Rs. 25,000. A good site also has been acquired for additional accommodation.

At the time when 20 years ago he took charge of the two libraries, their condition could not be said to have been satisfactory.

Membership was small, subscriptions were largely in arrears, books were missing and general apathy prevailed. Thanks, however, to the indomitable courage and persistence of Mr. Swaminatha Iyer, their present condition is such as to evoke warm praise all round. Thus

His virtues walk their fullest round,
Nor make a pause, nor leave a void;
And sure the Eternal Master sees
All his talents well employed.

'May he continue to live this life of a true *Karmayogin* for more and more long years' pray I fervently again.

MUNICIPALITIES AND ELEMENTARY EDUCATION

By SRI. P. R. KRISHNASWAMI, Principal, Government Brennen College, Tellicherry.

WHEN the First Citizen of Tellicherry, Mr. Mamoo Sahib, Chairman of the Municipality, called on me and requested me to preside over this function, I readily agreed. This meeting gives the finishing touch to a week's celebrations. I rejoice to think of the vast machinery of the municipality having been at work in behalf of this educational celebration. The municipal machinery is second only to the Revenue in the capacity for efficient organisation.

It has been evident to us this evening that the schools in Tellicherry have not neglected the aesthetic side of education. Years ago, the poet Rabindranath Tagore felt that education in this country was too severe and joyless, and so he created an institution at Bholpur, paying attention to song and dance as necessary features of daily life. We need not however fear that education has become too much of song and dance in our country. As yet the balance has been kept up quite well; there is perhaps still scope for more song and more dance. Physical education has also not been neglected in the municipality. We saw several hefty lads come up to receive prizes in sports competitions. I am glad also that emphasis has been laid on elocution. In the future democracy the man

who can speak well and purposefully, will count for much. Of course, no one can speak well who has not thought well.

Discipline is the greatest responsibility for our teachers. If once they encourage or lead school children to make rebellious demonstration, it will prove suicidal. The respect which was once the due right of the teacher becomes forfeited by the foolish behaviour of the teacher himself. We are now in the throes of a general election, and teachers will have to be on their best behaviour.

Compulsory education has been on the whole a great success in Tellicherry, but it is pathetic to hear of the poor families who could not spare their children to go to school. We know of educational philanthropy in other countries. An Andrew Carnegie makes up his mind that no youth in Scotland should go without university education on account of poverty. How much easier should it be for some one in Tellicherry to state that no child should go without elementary education on account of poverty? Is it not a great calamity that we should have among us poverty such as makes even elementary education inaccessible, side by side with enormous wealth accumulating in some individuals?

* From the Presidential speech at the Elementary Schools week celebration on 11-3-1946.

What exactly can a municipality do in the matter of education? Education is necessarily not a favourite department with administrations, because it is a spending department. Revenue and excise generally seem more dear than education. But if we think of it far enough, education should be dearer to administrations than any other department. Speaking today under municipal auspices, it is good to emphasise preparation for citizenship as the great aim of education. Now that we are in the throes of the birth of a democracy, we should look to education to make it safe and successful. No municipality is a success, if the average citizen in it does not rise to a high standard of realising his duties and obligations. Ignorance in the citizen has directly an economic effect, he means more expense to the municipality. The dust cart in great European cities goes round only twice in the week. But in our Indian towns, it goes round twice a day and it is needed perhaps a third time also. Citizens who are ignorant of hygienic laws are a menace to the community. It is a great asset to have citizens, who can conform to civic laws and to health rules.

How is a municipality to meet the expense of education? As long as it goes on begging the provincial government to come to its rescue with gifts of money, it does not

justify its existence. Municipalities have to be more enterprising than they are at present. They should be able to develop profitable concerns which will help to pay for education. The first act of the Labour Government in England was to nationalise the mines. In our own country, the State has taken over the railways putting a stop to private exploitation. Municipalities should take over all electric plants and concerns intended for public utility, they should run their own theatres and cinema houses and maintain hotels. Municipalities will then become co-operative concerns in which the citizens get the maximum return for their taxes and no private individual is permitted to accumulate wealth at the expense of the citizen. The excessive profits of the middle man will get eliminated.

It is an obsolete conception that the municipality can look after only lighting and sanitation. The collective power of citizens should grow and make itself evidenced spheres of activity. The civic and co-operative strength of the citizen is tested by the growing concerns of the municipality.

Education builds up the citizen, and the welfare and strength of a municipality depend directly on the advance of education in its citizens. A municipality can never spend too much on education.

HIS MAJESTY'S SCHOOL INSPECTOR

By MR. A. D. ADAMS, *Divisional Inspector of Schools.*

THE English Educational System, in common with other British institutions, is the result of growth rather than planning. Its present shape was given to it by the Education Act of 1902 and to meet the requirements of that Act, the Inspectorate took substantially its present form. The Act of 1902 vested responsibility for English education in County Councils, County Boroughs and for certain purposes, in other smaller Urban Authorities. It also crystallized the sub-division of the educational system into its three main branches of Elementary, Secondary, and Technical education.

To meet this position the work of the Inspectorate was divided between three branches (E.S. and T.), each of which had a Chief Inspector attached to Headquarters. The Country was divided into nine Divisions, to each of the three branches. Each Division was sub-divided into a number of districts, each covering an area of one or more Local Education Authorities, and in charge of it was a District Inspector for each branch.

The Elementary District Inspectors, in view of the nature of their work, had in most cases a subordinate staff of Assistant Inspectors. There must be added to this

establishment a small number of Specialist Inspectors of Schools of Art and of Physical Training, a Chief Inspector for the training of teachers stationed at Headquarters and (a noteworthy innovation) a Chief Woman Inspector stationed at Headquarters, who was responsible for the co-ordination of the work and the general welfare of the small but increasing number of women in the ranks of the Inspectorate.

Between World Wars I-II, it was modified by the promotion of one of the Chief Inspectors at Headquarters to be Senior Chief Inspector, with responsibility for the co-ordination of the service as a whole, and by the creation of a new class of Staff Inspectors. Finally the Act of 1944 has made it necessary to adapt the organisation of the Inspectorate to the far-reaching changes which it has introduced in the English System of Education.

CHANGED CONCEPTION.

The main change introduced by the 1944 Act is the general conception of all education from the age of eleven as Secondary in character. The two separate branches of the Inspectorate dealing with the Elementary and Secondary Education, therefore, have been merged, and His Majesty's Inspector is now more concerned with the child as such than with the type of school in which he or she happens to be educated.

Administratively, the number of statutory Local Education Authorities has been considerably reduced by the Act, but a number of smaller bodies with limited powers and responsible to the main Local Authority for the exercise of such powers have been brought into existence. The Inspectorate is at present organised on the following lines:—

The Country is now divided into ten Divisions, each with a Divisional Inspector responsible for the co-ordination of the inspection of every type of Educational Institution in his area. The Division is sub-divided into a number of Districts, some quite small, all with a District Inspector responsible for both Primary and Secondary Education. The rank of Assistant Inspector has been abolished. It is also sub-divided into several much larger

Districts with a District Inspector responsible for all forms of Technical Education including Schools of Art.

Attached to each Division is a number of Inspectors who may or may not also be in charge of Districts, responsible either for the inspection of particular schools, or of particular aspects of education (including the Schools Meals Service). Responsibility for the inspection of Adult Education, as distinct from Technical Education, and for the Service of Youth, is also assigned to particular Inspectors in each Division. The number of Staff Inspectors who will ultimately be free from District Inspection, has been largely increased, and there are now at Headquarters working under the general supervision of a Senior Chief Inspector, Chief Inspectors for Technical, Adult and Youth, Secondary and Primary Education, for the training of teachers, and for general duties.

The post of Chief Woman Inspector has now been abolished and the women Inspectors have now been fully assimilated into the service and take their full share with their men colleagues in District and Divisional responsibilities. Two of the present six Chief Inspectors are women. The total establishment of the Inspectorate has grown from the modest two, one hundred years ago, to 371.

His Majesty's Inspector is the eyes and the ears of the Ministry of Education. It is his responsibility to keep the Ministry informed of facts which are not covered by statistical returns, to give the necessary local colour to statistical facts and to advise the Ministry from his local knowledge of the desirability of proposals put forward by Local Education Authorities. He is also in a sense the Ambassador of the Ministry in the field, can discuss proposals on the spot with the Local Authorities, and keep the Ministry informed as to the Local Authorities' probable reactions to pending proposals. He is the recognised Adviser of the Ministry on purely educational issues, and that advice can only be worth giving, if based on first-hand knowledge acquired in the schools and colleges for which he is responsible.

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BOOK REVIEWS

OXFORD PAMPHLETS ON INDIAN AFFAIRS.
NO. 26 (1) SIAM BY SIR JOSIAH CROSBY
(2) NO. 33 THE CHINESE BY CHEN HAN-SENG (3) NO. 32 INDUSTRIAL LOCATION
BY BIMAL C. GHOSE.

THIS account of Siam by Sir Josiah Crosby, who has spent over a quarter of century in that country is very interesting and clear regarding the history and the race origins of the people. He describes the bloodless revolution of 1932 and the essence of the last constitution, which made Siam a fairly prosperous and reasonably well-governed country. Compulsory military service has been in force from the beginning of the century. The nominal independence of the State has been in reality restricted by various treaties with foreign powers. The failure of the democratic experiment led to the centering of power in a military clique, which dreamt of uniting all the people of the race, whether in Siam, or in Indo-China or in the Shan States. The close cultural contact of Siam with India from time immemorial is stressed, though the memory of this contact is very slight in the minds of the Siamese.

The study of the Chinese peasant by Mr. Chan Han-Seng, who was in India and made a special study of the Indian agrarian situation, is instructive and fairly clear. It points out the differences between the north and the south (which are striking, in several respects) concerning the peasant, the landlord, the rent and nature of the farm. The peasants of the western border-land belong to a different category; and unlike the others, they have got to render forced labour. Opium cultivation is most prominent in the west. The north-eastern provinces have always been short of man-power and have been marked in recent decades by immigration on a large scale. The war time agonies resulted in, among other things, the accelerated concentration of land ownership, caused by heavy taxation and inflation. In the areas now liberated from Japanese occupation, a policy

favourable to the peasants is being pursued, and the peasants have been organised into labour exchange groups. In these areas, there has come about a visible increase of middle and rich class peasants. There are many problems confronting the Chinese peasant, but the most important ones are the extension of a national democratic administration and of cooperative organization, and an improvement in the technique of production.

The problems of industrial location, particularly with reference to their social and economic context, are studied in the third pamphlet, first with respect to the factors affecting location and producing heavy concentration of industry in certain regions and localities. The disadvantages of such concentration are then studied under three heads-economic, social and strategic. Strategic considerations were emphasized by the war. The need for a dispersal of existing industrial concentrations and the factors favouring dispersal are studied, along with the problem of regional development and its repercussions on the national interests. The writer urges that Government should continuously study locational problems and make the results available to businessmen. A planned development for the whole country is a responsibility of the national government which is to function shortly.

THE NEW MALAYA AND YOU BY H. B. EGMONT HAKE. LINDSAY DRUMMOND LTD., LONDON 107 pages price 6 sh.

THIS book is a plea that Malaya's future must be based on a right understanding of the conditions in Malaya and of the needs and character of the people, and not on preconceived ideas of what might be good for any European nation. There are three Malaysias, viz. the British, the Japanese and the future. The real architect of the New Malaya will be the men and women of the towns and villages of that country. He argues that the Malays were afraid of being submerged in the increasing strength and

number of the Chinese; they did not mind British control; but on the other hand, they relied upon it to a large extent, to save them from the threatened submergence. Malaya was joined with Sumatra by the Japanese for administrative purposes. Under the Japanese there was a shrinkage in public services. The militant anti-Japanese organisation in the country was very likely inspired and led by the Communist Chinese. What the Malays now want is a new citizenship in which only birth and the requisite length of residence in the land would be qualifying factors for national citizenship. And this new Malaya should be able to stand as a little self-governing dominion in the

British Commonwealth. The primary need is for a free national society and for a simpler administration, which would involve less of bureaucratic interference and legislation. There should be the rule of justice, as well as a proper economic utilisation of the land's resources. The peasant proprietorship must be preserved as far as possible. The labourers' interests must be well protected. Such a new Malaya, formed under British guidance, could be left safely to govern herself, after a short period of transition. The book also deals with the problem of rubber and other industries, which however, it is urged should be made to fit in with the new ideals of growth.

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EDITORIAL NOTES

I

HANDBOOK for Foreign Students in the United States is a remarkable book as it claims to be, and tells the story of the experience of a young Chinese student, who spent ten years at the University of Michigan and afterwards became a successful newspaper editor. Subsequently he has been serving as a teacher in the University of Washington. The book has been written for the benefit of the thousands of Chinese students going to the U. S. A. for education. The English translation was approved by the staff of the Institute of International Education and of the Division of Cultural Cooperation of the Department of State and has been slightly revised by both these bodies so as to be of equal service to all foreign students going to the U. S. A. for purposes of study.

The book furnishes an analysed account of American civilisation and culture and describes the main phases of the life of the nation, political, economic, social, cultural and industrial, besides stressing specially vital features like the Church, the labour union, the chain store, racial discrimination, and of course all problems of higher education as they affect the foreign student.

The author of this book has well described the egocentricity of the American nation which has created an atmosphere in which all foreign elements get rapidly absorbed in the nation's main current and the immigrants are forced to abandon their own cultural background and to imitate the American mode of life with all possible speed. Rightly the value is attached to the forces engendered by the quarter of a million schools, supplemented by study gatherings, lecture meetings, night schools and training classes which "pour into the minds of the people of varied backgrounds a unified point of view on life and a common conception of political, social and economic matters."

II

Among the features of American educational activity should be first noted a love of lecture gatherings, study and discussion groups and other activities, marked by a great deal of public speaking. Thus lecturing has become a lucrative and specialised profession. The public square orators are particularly vocal in times of political and social upheaval. They are personally and individually of no importance. They will comprehend voices of every kind and political tone. As long as they do not advocate violence or incite rebellion, they are left to themselves. They include a large proportion of working men. Small store keepers, students, plain hobos; and most of them are just 'free lancing.' The lectures frequently become debates; and such public square full sessions are really a form of the people's social and political school, where some form their opinions on various public issues. This superficial diversity of opinion is an important stage in the procedure of American democracy as without it public opinion will not be able to develop. Order emerges after the vote is counted, and there is mutual tolerance of majority and minority. The tradition of tolerance of opposition is the keynote of the success of American democracy. This tolerance gives political stability also, preventing the confusion and multiplication of political parties as are found in France and in our own land. When a new idea or programme develops and gains a strong following, either of the two big parties,—Democrats and Republicans usually adopts it, leaving the third party without any ground to take root in.

The adoption of democratic and popular methods for choosing officials has developed the feature that the people do not fear the officials and that the law is above the official.

III

America is a land of universal and compulsory education which is the fruit

of a century of struggle and was only realised after 1920 in all the States of the Union by the operation of compulsory education laws. The result was that illiteracy was only 4.3 percent in 1930. The Americans believe that they should not merely wipe out illiteracy, but also teach the people to use their knowledge in meeting life's problems. But it is still all too obvious that the status of the Negro is unsatisfactory. Negro illiteracy was reduced in the entire country to 16% in 1930 and to 5% in the northern States. But Negro education in the South is still a great handicap; and his full status as a citizen is still to be attained in that region while serious discrimination in social and economic life confronts him everywhere.

America's higher education is almost as new as her factories and cities. Harvard (founded in 1636) and Yale (founded in 1701) were small concerns in the beginning; and all colleges and universities were mostly religious organisations in the epoch before the final War of 1761-66. College education began to be liberalised only in the second half of the 19th century. The number of college students in 1940 was 1½ millions. Graduate schools where "searching for knowledge comes first, and teaching knowledge second" were first started in Harvard in 1872 and by John Hopkins University with its foundation. These schools are now manned by famous masters of learning; and they are comparable to any European institution in academic standards and research achievements and even in general contributions to society.

The terms 'College' and 'University', are interchangeable in America, and they may be classified as state, municipal, private and denominational. Municipal government has recently begun to sustain college education. Private colleges and universities are mostly on the east coast, the best known being Harvard, Yale and Princeton. Religious bodies have a large number of colleges. Many of the universities use the credit or point system, usually requiring 123 credits for

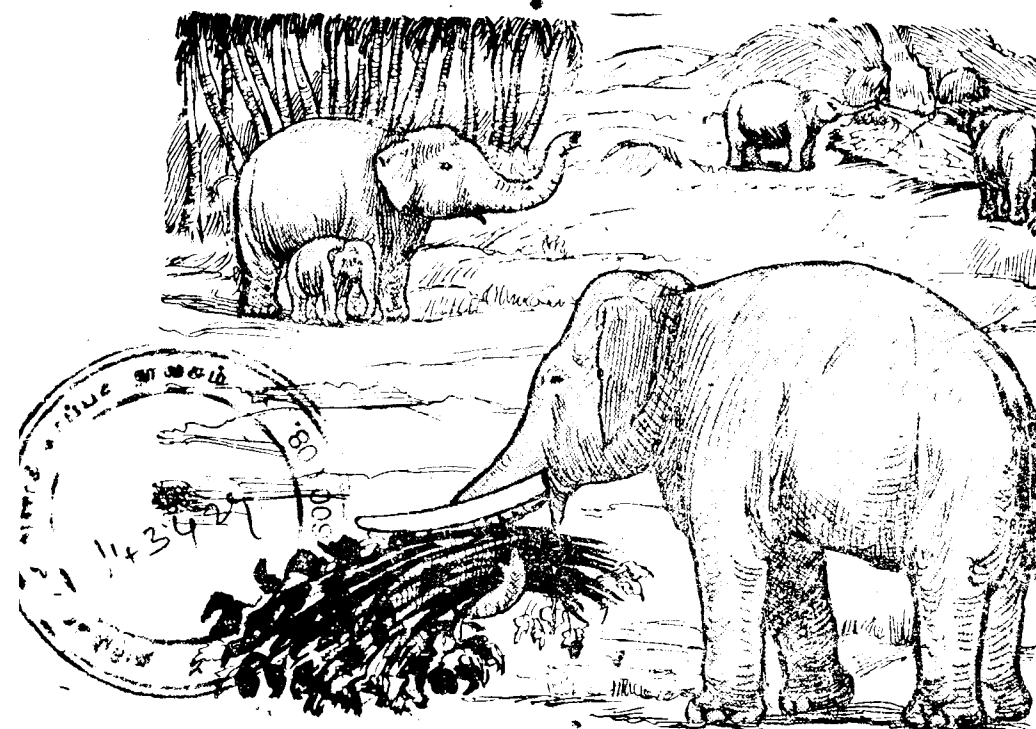
the B.A. degree, spread over several semesters. Four years are required for the Bachelor's degree, with at least one additional year for the Master's degree. Some schools or departments require a thesis. The Doctor's degree usually requires three years and a thesis of a creative nature with oral and written examinations.

Special attention is paid to training men and women for public life and for careers in politics, government administration and diplomacy, public utilities, transport, journalism and law. Special courses and advisory facilities encourage students to prepare for government service; and there are separate schools of public affairs at Syracuse, Harvard and Princeton. Students can combine their theoretical studies with a period of employment in municipal, state or federal government agencies for practical training.

IV

Many colleges have international centres devoted to the welfare of foreign students, marked by special courses in English, exchange language lessons, discussions on international problems and numerous forms of recreation and enjoyment. The Christian Churches, the Y.M.C.A., the Y.W.C.A. and the Rotary Clubs are most enthusiastic in helping foreign students to get acquainted with American life. They are all international in their outlook. Various psychological and other barriers against participation in American life are best removed by prompt and early mingling with Americans, and by observing and studying American life and literature. There are prevalent various degrees in racial discrimination against coloured students; and the prejudices which have become social attitudes should be mitigated by careful conduct on the part of the foreign students, who are advised against congregating and associating exclusively with their own fellows and to make contacts with Americans wherever possible and always observe American customs,

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