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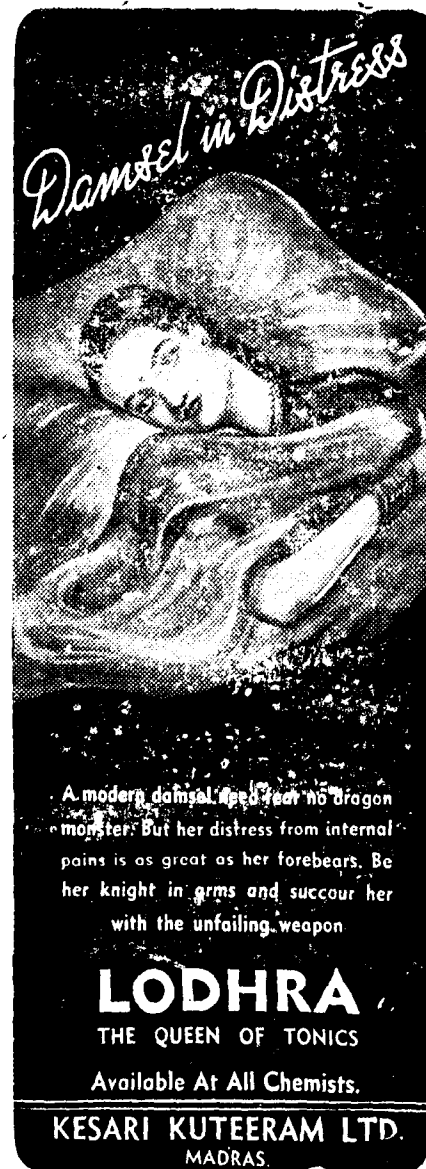
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VOL. LII

JUNE 1946

No. 6

SRINIVASA SASTRI AS EDUCATIONIST

BY SRI R. SRINIVASA IYENGAR, *Headmaster, Sarvajana High School, Peelamedu.*

A QUONDAM editor of this journal, an eminent educationist and a statesman of international repute, the Rt. Hon. V. S. Srinivasa Sastri is no more; and it is in the fitness of things that this journal at least should publish sketches of this distinguished personage from as many pens as possible. I am sure of my disqualifications for attempting this task; for I have not had opportunities of observing him at his educational work either in Triplicane or Annamalai-nagar; but as one who has studied a good many speeches of his, and who had moved with him for the past 14 years and more rather intimately, let me pay my debt of gratitude to him by bringing to the notice of the educational world at last a few aspects of Sastri's educational work.

Till the very end of this life, the Rt. Hon. V.S. Srinivasa Sastriar felt a reasoned, passionate and sustained longing to be attached to two professions. Once when asked at the Basin Bridge junction as to the profession he belonged to, he told the ticket-clerk examining the passports that his profession was that of a "servant of India". The clerk thought that Sastri was jesting, and demanded that he should speak the truth. Sastri repeated the answer. He wanted to be a member of the Servants of India Society so long as there was a last breath in him, and to draw a nominal pittance as allowance, though he was exempted from rendering active service.

Scores of eminent public men there have been who started life as schoolmasters; but few ever were anxious to call themselves schoolmasters all through the rest of their lives. During Gandhiji's visit to him in Madras, the doctor felt worried that he was talking over-much; and Sastri said to Gandhiji, "Once a schoolmaster, always a schoolmaster. So I have gone on." Gandhiji replied, "We shall bear witness to that." Even after his retirement as Vice-Chancellor, at the age of 72, he gathered a band of young teachers, and taught them English pronunciation and Gray's 'Elegy' with thoroughness of preparation and B.B. work in his beautiful hand, giving his spirited model reading, standing, and moving to the B.B. smartly for noting the words. The classes were held regularly and punctually to the minute. In big social or public gatherings, he would make big lawyers and politicians gape with wonder at the respect that his teacher-friends would receive at his hands. The profession became honoured, dignified and elevated by his association with us and as one of us, and never, in a patronising way. It behoves us, therefore, to make an earnest study of his great work in the sphere of education.

AS HEADMASTER.

At a memorable gathering of teachers in Coimbatore in 1933, Mr. Sastri observed that teachers would be effectively, though indirectly, furthering the interests of their

profession if they paid a little more posthumous respect to those that graced their ranks in days gone by, that the ranks of our headmasters had not been so entirely barren of real worth, and that no profession could get its due from society until it had learnt to honour those in the profession that deserved honour. He graphically portrayed the classes handled by Rao Bahadur Appu Sastriar, Sri Krishna Iyer of Town High School fame, and others and urged the audience to ponder over the big figures and personalities in the profession. What made them known in their day? How did they achieve their reputation? What was their service to their schools? Did they teach geography or arithmetic or English well? Were they known for their work in their classes or were they famous for the attention they paid to their scholars outside the school? Were they known for their character, were they known for the way they kept discipline in their classes? Were they severe taskmasters? Did their assistants dread them or love them? Did they fight the management for the rights and privileges of the profession or did they succumb meekly to the management, giving up right after right, allowing promotions to be interfered with, frequent changes in the staff for which there was no justification, and considerations of a non-scholastic character brought into the arrangements inside the school where, if anything, the headmaster's voice ought to be supreme and uncontested? These questions that he arrayed before the audience easily show the high ideals and principles he followed as headmaster of the Hindu High School. He held this office for but a period of seven years. He had to face clashes with the management, and even resigned once to assert the dignity and self-respect of his office. He always stood out for the teacher, and never adopted a compliant attitude towards the management. Though he was headmastering in a school of over 1000 pupils, he did regular class-work of 21 hours a week, one hour, as he used to remark in a jocular vein, in his days being 60 minutes, and not 40 or 45, as now. He often used to say that though his work was marked by

strenuous labour, by hard and tiring task, he received ample reward not only in the love and gratitude of his pupils, but in the entire devotion of the whole of the teaching staff to the work which had fallen to his lot. His regret, which he used to express often, was that the fundamental problems of the teaching profession remained unsolved still, and that the demarcations between the management's functions and the headmasters' continued to be as vague as in his day.

AS VICE-CHANCELLOR.

As Vice-Chancellor of the Annamalai University, Mr. Sastri had a trying time. His regime was, of course, one of great expansion and development, and witnessed, besides a tremendous increase in the number of pupils enrolled, the development of the departments of natural science, the institute of music, Tamil Research Institute, the stabilisation of the department of philosophy, and the enrichment of the University Library and the Hostel Reading Rooms. By his courtesy, easy affability, patience and forbearance, his bungalow was, as stated by the staff in their farewell address, a 'school of liberal education' to them. The weekend talks adumbrated by him established personal contact with the students of the University and unmistakably proved that he gave every ounce of energy to safeguard with jealous interest and promote with zeal the sacred trust reposed in him by the Founder-Rajah. The professors enjoyed 'academic freedom' the value of which he stressed in the motion on the Dacca University Bill.

One would wish not to dwell on the unpleasant incidents that took place during his Vice-Chancellorship. But the manner and the spirit in which he bore the trial are ennobling, and an inspiring reminder of the lofty principles he stood for, and practised. Addressing the first meeting of the University Union, Mr. Sastri, said: "I hope I shall do or say nothing which will diminish the affection in which you seem to hold me. But when I find that in those matters of yours which your inexperience precludes you from judging properly, I must take my

line and become unpopular for the moment, I will not hesitate to do so. I am trained to do so all my life, and I now give you fair warning that you will perhaps find that I am not made of very soft stuff." During the strike, his appeal to the students was moving, and yet he did not abdicate firmness and justness. "I wish the time came when force could be banished from the relations of man and Love, God's Love, perfect and flawless, should reign undisputed. That time is far, far yet. The Goddess of Peace is of the divinest essence. She cannot brook in the young the spirit of defiance, insubordination and hate. You are here to learn, and we are here to teach. We are here to love you and forgive you, and treat you as our beloved children. Direct action has no place in this University between teacher and taught, as between parent and child. That is the beginning of evil. He who yields to it, knowing that he does so, is an enemy to education and of all that is good in this world. Come back again, dear students, with your love. We love you. We want nothing but to be loved in return." As he said in an autobiographical note, he would not act differently if he had to act in a similar situation again.

CONSERVATIVE OR PROGRESSIVE.

Let us now proceed to study his views on educational problems; and I shall summarize his views in his own words. Erroneous notions prevail that Sastriar was a conservative in education as in politics, and held no progressive views. Nothing is farther from truth. I had occasion to write once before that he was a 'progressive Liberal'. As regards education, he recognises the forces operating for change. "There is no sphere of man's labour in which it is necessary to freshen up things and renew conditions so frequently as education. From the time I was at school, I have known people saying that the whole of education is rotten, that it must be completely overhauled, that the present race of teachers must be swept away altogether and be replaced by an younger and newer race who have got glimpses of a new heaven and a new earth. There has never been a day since I was at

school, when this slighting doctrine has not been preached. All the time education is changing, and still people are continually discontented. As generation succeeds generation, this work of reforming education goes on all the time, and each one of us who has many years to look back upon as teacher can testify that things are by no means the same when we finished as in the days when we began. I am not against change. I know that the world changes so rapidly that all fundamentals have been either abandoned or radically altered. We must change our educational system, too. I am for change, based upon sound thought, and after sifting enquiry." For example, as regards vocational education, he would not agree to the interlacing of the two different kinds of education, but would support vocational and technical schools outside the ordinary schools, where young people are taken as apprentices and trained to follow some profession. As regards vernacularisation, he would counsel patience and circumspection. He would carry the reform into the university stage only after the preliminary task of evolving and prescribing a uniform technology for universal adoption in each language area was fully accomplished. The change is necessary, but may not be effected without long preparation. Then again as regards specialisation in education, he has said: "Specialisation is a necessary development in education. It is the inevitable result of reaction of the changing times, like the removal of untouchability. Let not the past stand in the way of our achieving greatness."

TEACHER-TRAINING.

Even today, there are persons who decry the necessity and value of training for teachers. Sastri's views on this question should be educative to them. "A good teacher is better for passing through the portals of a training institution, and a bad teacher is decidedly less bad for the same experience. The best part of the instruction that we receive within the walls of these normal institutions is not the capacity to teach so much as the spirit in which we should teach. There is a technique to the

work of a teacher. It does not come to everybody readily. Apart from this technical knowledge, there is a certain ideal for the teaching profession which, early communicated, fixes itself in the mind and heart of a beginner in the profession. A teacher has a precise place in the economy of a community. The destiny of a pupil, that for which he is being prepared, the high ideals which we should implant in his mind, all form a pabulum of the teacher's training in a training institution. In a teachers' college we find out whether we are fit or not. Many people who find their unfitness do not quit it. I am afraid they go on with their conscience fighting them every day. Without teachers' colleges, these misfits would be a source of disaster to the country. Society knows how to extract some benefit for the coming generation with the existence of training institutions." Giving his personal experience, he was one of those who drifted into the teaching profession. He did not choose it. He had many mouths to feed and had to earn as quickly and as much as possible. Within a few weeks of his becoming a teacher, he discovered he could fit himself for it without much effort, for the reason that he was anxious to learn from his mistakes. He had some ideals to strive towards. Within the walls of the Teachers' College he learnt really to give body and form to those ideals. He says that it was there he learnt the dignity and the worth of the teaching profession. It is within the knowledge of all that he dared to teach in the open class correct pronunciation to the European Principal of the College.

FREEDOM OF THE TEACHER.

Mr. Sastri was one of those responsible for the introduction of the S.S.L.C. He regretted very often that the Principals and Headmasters did not work the system properly, and rejected the freedom that had been given them. They seemed to say, according to him, "Do not give us this freedom; we do not appreciate it; bind us down; let the Syndicate make rules; let us become once more parts of a wooden system where no individuality will help, where no person can make his own mark,

where good, bad, and indifferent, all Principals and all Headmasters, will have to do the same duty on the same day of the year at the same time". We complain of being ridden by rules. But if a little freedom is given to us, we are aghast at the confusion that we ourselves create, not remembering that in this variety, in this lack of uniformity, in this failure to conform to prescribed rules lies the very essence of the change for which we were once contending. In Mr. Sastri's opinion, the S.S.L.C. would never be what it was intended to be, until we ask for the freedom that we have surrendered. If things do not go well in the educational world, he would not acquit the teaching profession altogether of some share of the responsibility.

WOMEN'S EDUCATION.

Sastri's deep conviction is that we have lost great many precious centuries trying to improve the lot of mankind by attending to only half of them. So, if there is one part that demands more expenditure than the other, it is rather the women's than the men's. In the work of pedagogy, the women's part is more valuable than men's; teachers, examiners and others should see that lower standards do not obtain in women's institutions than in men's. Secondly, Sastri thought that those who talk of women's education as having to be different from men's are on the wrong track. He fully believed that the two streams of education must flow together and make one broad river. A wife cannot be a helpmate and guide to her husband unless she is trained in the same way as he. "For such a vital purpose of education, preparation for the tasks of life which are common to both sexes and which must be faced by both in the same spirit and with a cordial spirit of mutual undertaking and cooperation, to start a system of education for woman, as though she had different tasks, a totally different mentality and totally different destinies, there, I think, is the mistake lying at the very bottom of the whole idea. Whether woman likes it or not, she has been dragged into the centre of the world's life, and she must be participant for weal or for woe in

the general life all around her. She cannot remain isolated; she cannot revive the past entirely. If that be clear that woman must develop in India as she has developed elsewhere, the question is whether it is to be an identity or an approximation with necessary variations; and they are unwise who try to erect barriers along this line." Then as regards co education, Sastri's opinion runs thus: "Co-education is looked upon as attended with various risks. To me, however, it is plain that the attempt to keep women in one sphere and men in another sphere and then expect them to mingle with one another for the tasks of life is an absurdity. I am not blind to the fact that there are risks in co-education, but we must wisely provide against them." Judged by his views, at any rate, in regard to this question, Sastri cannot be called a conservative educationist.

LINGUA FRANCA.

"I have often wished, friend and champion of democracy though I am, that it were in my power, for a brief spell of time to act as dictator for all-India. Among the great many ideal schemes I would put through, a prominent place is assigned to the edict to go all over the country and to be enforced with all the authority that I can command that in all schools and colleges, in all offices of Government and courts of justice, Hindustani should be recognised as the medium of communication." Another convincing proof of his progressive views!

RELIGIOUS EDUCATION.

"We want children to be brought up in a religious atmosphere; and many argue this exotic system of western education has done the deepest wrong to the character of the children. I am no unfriend of religious education. I would like to see it done efficiently and honestly and in a religious spirit. Are there good text-books produced which we would all acknowledge as of authority and as of authentic import? Are the teachers fitted to teach children by practice, and what do they do? We all talk eloquently of the absolute necessity of teaching religion and

of bringing up children in godliness. Truths of the most abstract kind, nobody would question: doctrines, the validity of which would not be questioned even by exponents of rival religions, of conduct, precepts and morality of the most commanding order are enunciated. But do children learn all these? The children actually learn practices, rituals that have long lost their significance. I would implore the modern race of Pandits to show a greater sense of values, to judge character above mere ceremony, worship above mere conformity and a high ideal above mere enunciation, to live up to the eternal doctrines of their religion, and not live down to its unmeaning ritual." My views on this momentous problem have been published in the January issue of this journal.

EDUCATION AND CITIZENSHIP.

By his famous Kamala lectures, the Rt. Hon. Srinivasa Sastri made a notable contribution to the study of Indian civics. Civics is neither a light nor a mean study; it is not an occupation for the amateur or mere dilettante; but it has the stuff which ennobles our lives and at the same time raises the moral stature of mankind. A citizen's highest development is possible only where the State, rather society, has been raised to the highest level of enlightened efficiency. It is easy to construct a good constitution; but it is very hard to live up to it, unless we have developed in the individual citizen a highly trained civic faculty. It is the duty of the teaching profession to contribute their quota for the growth of a healthy public life and a sound public conscience, by impressing on the mind of the student the noble ideals of public life and a higher tone of administration of public funds and public duties. A teacher who is not a direct employee of Government must be, in his own person, an example of what a citizen should be. In fact, the exemplification of 'honourable citizenship' is to be considered not as a right so much as a duty. Hence Sastri strongly condemned the disablement of the profession whose business is the bringing up of the young in the ways of 'upright and

fearless citizenship'. Teachers are citizens of democracy and are expected in their lives to manifest a high and rounded type of citizenship. The function of education is, therefore, dynamic, efficient citizenship which is another name for 'unofficial public life'; and the principal function of a teacher is to regulate thought which would lead to action and help in the formation of character and cultivation of the virtues of right citizenship. This is, in brief, the message of the life and educational career of the Rt. Hon. V. S. Srinivasa Sastriar whose loss to the teaching profession is irreparable, and whose inspiring ideals we should follow for the betterment of our profession and our Motherland.

SASTRI'S EXHORTATIONS TO TEACHERS.

Let me fittingly close this sketch with brief extracts from his soul uplifting exhortations to teachers.

"Now if you want to teach our boys, it takes all the life; and really what is education, if it does not take all your life? That is the problem I want to leave in your mind."

"The class-room is a sacred temple into which teachers must come with clean mind and clean minds and clean hearts feet."

"Our duty is always to the children."

"A class room is a temple pervaded by the invisible presence of the goddess of learning. A teacher must never enter it with dissatisfaction or grievance in his heart."

"A discontented man, whether in education or in other fields of work is an unhappy man; an unhappy man is at war with the world. He cannot be at peace with himself. Such a person, meeting the boys at school, can never give his best to them. And what right has a teacher to give them only his second best?"

"The smallest distemper, the slightest passion is enough to mar the tone; and where the tone is at fault, no real, no efficient and no helpful work can be done."

"I shudder to think how many lives that may have been of brilliant use have been stifled altogether in the primary and secondary stages under teachers who bring a rod of iron where they ought to have brought the silken bonds of love to bear upon their work."

"Children's lives should be lives of freedom, of spontaneity and of self-growth, and not merely of imposition and constraint. The child is a growing organism in which it has pleased God to implant the germs of love and of happiness."

"If you have not touched the hearts and souls of your pupils, you have not done the best part of your work."

"Try and put a little love into your work; call out the best that there is in you. Go forward and meet the day's work with good cheer, knowing that if you sow on a rich soil, your harvest will be meritorious and plentiful. That is the secret of the teacher's calling; that is the key to his art."

"If there is one amongst you who feels that when he goes to his class, he has a rich harvest before him and he knows how to reap it and how to scatter its blessings upon all, if there is such a teacher, then I take my hat off to him. I welcome him as a member of a noble band and I congratulate him upon belonging to an ennobling band."

"In this country where learning has subsisted through the ages, where its torch has shone with effulgence, where the first teacher was Lord Krishna himself, in this country it ought not to be difficult for any man to overcome the annoyance that poverty brings, it ought not to be difficult for him with the great traditions behind him always to remember that he belongs to the 'elect' of society."

THREE MEN OF DESTINY*

BY DR. R. N. DANDEKAR, *Editor, Annals of the Bhandarkar Oriental Research Institute, Poona*

I AM taking you to-day, in our Time-Machine, to a royal banquet—a banquet given by the Nanda king of Magadha, nearly 2300 years ago. Here we are in the capital of the Nandas! Don't you think that this capital, the city of Pataliputra, is much more magnificent and well-planned than Hastinapur? Look at the splendour and the beauty of the royal palace. The Nanda princes—they are nine in number—are great masters of political intrigue. By hook or by crook, they have vanquished the far-famed Kshatriya families of the Pauravas, the Pradyotas and the Ikshvakus, of whom you have already heard. They have thus become the rulers of a vast kingdom in Northern India. But the Nandas have been grossly abusing their authority. The people of Magadha do not love them. If we move about in the city of Pataliputra—of course, secretly—we shall notice a distinct undercurrent of discontent among the citizens—and even among the officers of the state! But let us not talk about it—at least at this time. The guests have begun to arrive. This is a banquet arranged by the Nandas in honour of all learned men of the realm. But remember, we are here to-day only as spectators—spectators who can see everything but who are themselves unseen! Let us follow the guests into the banquet-hall.

How gorgeously is the banquet hall decorated! A large number of silver plates are arranged for the guests. But look here! There are ten gold plates also. Nine of them are obviously reserved for the royal brothers. For whom is the tenth place of honour intended?—you will ask. I shall tell you. It was officially made known all over the dominion of the Nandas that, on this occasion, the most learned Brahmin of the day will be entitled to the tenth gold plate. Guests have already taken their respective seats and are awaiting the arrival of the royal hosts. Here come the Nanda

princes followed by their ministers and other high officials. Curiosity is expressed on the face of every guest in the hall. They all ask themselves: Who is going to claim the tenth gold plate? Suddenly from among the crowd outside, there enters into the hall a bright but poverty-stricken Brahmin. With great confidence, he goes straight to the tenth gold plate and takes his seat before it. Ah, I see! He is Chanakya, known all over the country as the most eminent alumnus of the great University of Takshashila. Can you guess what the original intention of the Nandas was? The wanted to confer the honour of the gold plate on their own favourite chaplain Subandhu. Although everyone in Pataliputra knew that Subandhu was by no means worthy of that honour, no one dare go against the wishes of the mighty Nandas. All the same, now, this poor but bright-looking stranger—Chanakya—has completely foiled the royal plan. There is a general stir in the assembly. What will be the consequence of this? All are curious to know! The Nandas would not stand this. They are intoxicated with the sense of authority. They began to make fun of the rustic appearance and the tattered clothes of Chanakya—Chanakya, who was acknowledged by the Pandits of Benares and Takshashila as the greatest living votary of learning. The insolent Nandas, even went so far as to insult the spirited Brahmin by asking him to vacate the place of honour, which, by right, belonged to him. In great fury, Chanakya got up! He untied the knot of the tuft of his hair—so dear to a Brahmin—and solemnly vowed, in presence of the whole assembly, that he would see the royal family of the Nandas completely exterminated before he tied that knot again!!

About this time, in another part of the country, the stage was being set for a mighty drama. You know that Sudas the ambitious leader of the Bharatas, had united,

* The third of a Series of talks on 'India through the ages' in the School Broadcast programme at the Bombay A. I. R. Station and published by kind permission of All India Radio.

under his overlordship, all the Aryan kingdoms of the Punjab and its outlying tracts, many many years ago. But ever since the Bharatas had shifted from that region, which was then called Sapta-Sindhu, to Hastinapur and to the fertile valley of the Ganges, the once famous province of the Punjab had been losing its political prestige and power. Several small but independent principalities were established there—principalities, which were not infrequently at war with one another. Particularly in the Punjab, this unhappy state of things was bound to prove fatal. The passes of the North-West Frontiers were the only gates of India accessible to the foreigner—gates through which a foreign invader could force an unwelcome entrance into this country. On the valiant province of the Punjab, therefore, rested the responsible duty of the frontier-guards. But that province then presented a sorry spectacle of internal disruption. Can you imagine a better opportunity than this for a foreigner to invade the country? And already towards the close of the sixth century B.C., Darius, the famous king of Persia, had conquered its western portion. This was but the beginning of a series of foreign invasions, of which the Punjab was an unfortunate victim!

But the days of the Persian ascendancy were soon over. Alexander, the ambitious king of Macedonia, had all along been entertaining lofty dreams of a world-empire for himself! With a huge army under his command he set out on a march of victory, conquering country after country and establishing the Macedonian power everywhere. In course of time, proud Persia suffered the same fate. Intoxicated with power, Alexander was determined to emulate the achievements of Darius, whom he had succeeded as the Emperor of Persia. Darius had conquered only a part of the Punjab. The ambitious Macedonian wanted to conquer the whole sub-continent of India. Therefore, after the capture of the Persian capital, he reduced, one by one, the smaller principalities which lay between him and the tantalizing Land of the Five Rivers. Soon he came to the region of the Indus!

But for over a year before that, he had been in communication with Ambhi, the crown-prince of the state of Takshashila. The result was that Ambhi turned a traitor to his country! He was mortally afraid of his neighbours. Therefore he sought protection from Alexander—protection from a foreigner against his own country-men! What a pity!! Such people are surely the bane of a nation. The mighty army of Alexander accordingly received a cordial welcome at Takshashila. Ambhi, who had now become king, was confirmed in his authority, and Alexander assured him of his friendship. The first contact between the Greeks and the Indians was thus made and organised.

On the other side of the river, Jhelum, reigned the rival of Ambhi—a king who belonged to the family of the Pauravas. The Pauravas as you know, had formerly played a decisive role in driving out earlier foreign intruders, the Asuras and the Turushkas. The Paurava king of the Jhelum valley decided to live up to that noble tradition of his illustrious ancestors. He mobilised a huge army against the Macedonian invader—an army, which consisted, we are told, of 30,000 infantry, 4,000 cavalry, 300 chariots and 200 elephants. In 326 B.C. a great battle was fought on the bank of the Jhelum river. To his great dismay the Paurava king found himself faced not only by the Greek soldiers, but by his own countrymen led by his hereditary foe, Ambhi of Takshashila. Wounded nine times in the grim struggle, the Paurava was finally made a prisoner. But with admirable courage and dignity, he claimed the treatment due to a king. A true hero alone recognises the worth of his like! Alexander restored the Paurava to his throne. But the spirit of resistance to the foreigner, which was enkindled by the Paurava king in the hearts of Indian patriots, soon spread everywhere. It compelled Alexander to retrace his steps and withdraw from the country. Thus, what was to be an epic invasion of India ultimately proved to a mere tale of a temporary frontier encroachment and hurried withdrawal. But Alexander's raid on the Punjab, unsuc-

cessful as it was, had its own lesson to teach, at least one man learnt it well!

That man was Chandragupta! He was an obscure—but an ambitious—youth connected with the court of the Nandas in Magadha. He soon realised that the only way to guard the country against further invasions by foreigners was to build up a central political and military power. A fortunate chance once brought Chanakya and Chandragupta together. And this meeting between a Brahmin and a Kshatriya paved the way for an alliance between a statesman and a military genius. Soon there was a revolution in Magadha. Chanakya's vow was fulfilled. The vile Nandas were completely exterminated and Chandragupta assumed power at Pataliputra. With Magadha as their base, Chanakya and Chandragupta started their campaign of building up a strong central power. One by one all the states from Afganistan to Bengal were brought together under a single sceptre! Chandragupta's empire was a real homogeneous unit—a unit not forged by the king's

authority, but inspired by a genuine sense of national unity. Truly an Indian nation was then born! Alexander, Chanakya and Chandragupta—these three were mainly responsible for this happy event. They were the Three Men of Destiny!

Ashoka extended his grandfather Chandragupta's empire far into the south. But further beyond his own vast dominions, he tried to establish the Kingdom of God on earth, as preached by the great Gautama Buddha. On the four corners of India stood rocks or stone pillars, engraved with Prakrit inscriptions, which convey for all time to come the message which this sovereign issued to his subjects. He was the sovereign who was justly called "Devanam Priya"—dear to the gods. "Dharma aims at the happiness of all creatures"—says this royal monk at one place. Elsewhere he proclaims: "To foster one's sect, depreciating the others, out of affection for one's own, to exalt its merit, is to do the worst harm to one's own sect." Don't you think that this message has a moral for us even to day?

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A STUDY IN INTERNATIONAL LAW

THE WAR AND THE PRIVATE CITIZEN*

DEWAN BAHADUR PROFESSOR C. S. SRINIVASACHARI, M.A., L.T., *Annamalai University*

THE subject of the rights of the private citizen in time of war can be studied under two heads. First, let us take up the question of the citizen's right in relation to his own state in time of war—War is an abnormal state of life and is the very reverse of normal civil life. In times of peace, every citizen is entitled to enjoy freedom of speech and action, and the associated rights of freedom of association and public meeting. In times of war with foreign states, when all the activity of government is directed to the successful prosecution of war aims and operations or during periods of civil war and internal strife when armed forces are engaged against each other, these civil rights are automatically suspended. Some argue that even in war time no government has the right to restrict the right of free speech of the individual; they hold that whatever might be the degree of danger or the seriousness of the war situation, the rights and duties of the citizen should not be trenched into. Professor Laski says that the rights and duties of an English citizen in a period of war between Great Britain and a minor nation like the Boers of South Africa will be the same as his rights and duties in a struggle with a first class power like Germany. To penalise men's free opinions at a time of war when, above all, it is most essential that the citizen should be enabled to perform the tasks of citizenship and express his opinion, is according to him, fatal to the moral foundations of the state. On the other hand, the liberty claimed for the individual citizen to express himself as he likes would hinder the successful prosecution of war operations, because such expressions of opinion will be productive of injury to the interests of the nation. Similarly, the State can obviously feel justified in confiscation or in forcibly acquiring the property rights of the citizens

in an emergency caused by war. But the following question may be pertinently asked: "Should not a citizen be free to criticise the methods of prosecution of the war? Can he not urge, for example, that peace by negotiation is preferable to victory in the field, because of the great cost and suffering that the victory would entail?" It should be self-evident that to limit opinion in periods of war to opinion which does not hinder its prosecution, is to give Government a completely free hand and to show that, while armies are in the field, there should be an absolute moral moratorium imposed upon all the people. This is however what has been regularly happening. Government in England had practically suspended in war time the guarantees of the constitution, under the Defence of the Realm Act; and in all countries, combatant as well as neutral, many restrictions on the ordinary rights of private citizens have been put. These restrictions of war time are, however, in their essence, character and scope, civil restrictions imposed by the authority of the state concerned on its own nationals.

The other side of the question concerns the limitations imposed on the citizen's freedom of expression and action, when he comes under enemy control and his territory passes under enemy jurisdiction by belligerent action. The usage of international law imposes limitations and restraints on personal freedom, property and other rights of the citizens of a state, which is affected or occupied wholly or in part by the enemy. An enemy power which occupies any portion of the territory of a state at war with it acquires certain rights over the citizens living in the occupied portion. Military occupation by an enemy power is a phase and part of military operations. The enemy who occupies such territory substitutes his

will for the previously existing law and replaces the existing civil and judicial administration by his own military jurisdiction. But international law requires that the occupying power should have only a right to such control as may be necessary for its safety and the success of its operations; and it should use its power within the limits of this concept. The occupying enemy is therefore forbidden, according to international law, as a general rule, to change or even suspend laws affecting property and private personal relations as well as those rules which regulate the moral order of the community. The occupying power has no right to interfere with the public exercise of religion, unless the fanaticism of the people which may be roused into manifestation of fresh hostilities against itself by public gatherings and ceremonies should require a suppression of such ceremonies and meetings; nor has it a right to restrict expression of opinion upon matters not directly touching its rule or tending to embarrass it in its essential operations. The invading or occupying enemy however suspends in practice the operations of these laws under which the citizens owe obedience to their own state; and he may also declare, for the sake of his own safety, that certain acts would be punishable which have not been forbidden by the ordinary laws of the country. All acts of disobedience or hostility to declared and established laws are punishable. Death penalty can be inflicted on persons for giving information to their previous government, for guiding the troops of their own state or for misleading the troops of the invader, or for destroying telegraphs, roads, canals or bridges or any form of property belonging to the occupier. If the inhabitants of the occupied territory should rise in insurrection, whether in small bodies or large numbers, they cannot claim the privileges of combatants, unless they are able to displace the occupying army effectively, and all persons found with arms in their hands or possession, can, in strict law, be killed or if captured, be executed by sentence of court martial. Hostages are sometimes seized by the enemy by way of

precaution and for guaranteeing the maintenance of order in occupied territory. Such hostages are in actual practice, less used as a guarantee against any insurrection of the people under occupation than as temporary expedients or as a protection against special dangers.

Usually the occupying power is drawn into committing acts which are clearly in excess of its rights. The legal and moral relations of the inhabitants of the occupied country towards their legitimate government are not changed by the fact of enemy occupation. The enemy has gained certain rights. But, side by side with those rights, the rights of the legitimate sovereign remain intact. The latter may forbid his officials to serve the invader and may order his subjects to refuse obedience or may excite insurrection. The inhabitants of the occupied territory preserve full liberty of action. Apart from any express orders issuing from their own government, they are not called upon to resist the invader or to neglect such commands as he might make. But, on the other hand, they may rise against him at any opportune moment, but only on the full understanding that they do so at their own peril.

The occupying enemy gets no privileges from occupation apart from those mentioned above. But the belligerent states which have succeeded in occupying enemy territory claim and have been claiming, for long, that in spite of the unchanged national character of the people of the occupied territory, the fact of occupation temporarily gives the invading state the rights of sovereignty and dispossesses the original state, so far as to set up a duty of obedience to the occupant and of disregard to the commands of the previous sovereign.

Thus, when the Japanese occupied Burma, their argument ran something like this. The power to protect is the foundation of the duty of allegiance; and when a state ceases to be able to protect a portion of its subjects, it loses, *ipso facto*, its claim upon their allegiance and as a consequence they pass under a temporary or qualified allegiance to the conqueror. Further it has been pleaded

* By courtesy of the All India Radio, Trichinopoly

that the people of the occupied territory tacitly agree to acknowledge his sovereignty in consideration of the relinquishment by him of the extreme rights of war, which he holds over their lives and property. Count Bismarck Bohlen, Military Governor-General of Alsace, which was occupied by the Germans in the Franco-Prussian War of 1870-71, issued a proclamation claiming this extreme right for the occupying power. But this extreme claim is not generally accepted. All that can be argued is that the invaded territory and its inhabitants merely lie open to the alternatives of either the acceptance or the imposition of a new sovereignty. To attribute this new sovereignty directly to the occupying state, merely on ground of its occupation, is to revive the doctrine of a *res nullius*, which is consistent only with a complete and permanent transference of title.

It is not usual for the occupier to take the whole administration into his own hands. He continues native functionaries such as are willing to serve under him, merely subjecting them to supervision by his military authorities or by his superior civil authorities. But he may compel such officials to take an oath that they should obey his orders and not do any kind of act to his prejudice. He cannot, however, demand that they shall exercise their functions in his name, as such a demand would imply a claim to the possession of sovereignty and is not consistent with the position that he legally holds within the occupied territory. He has also the right to prevent his enemy from using the resources of the occupied territory. He therefore intercepts taxes and duties paid by the citizens of the occupied part, and forbids them from joining the armies of their previous sovereign. Foreigners in the occupied region who thus pay duties to the occupying invader, are not liable to pay them a second time when he is expelled or withdrawn.

The occupier may compel the inhabitants to supply him with food, demand the use of their horses and boats, rolling stock on railways and other means of transport and to give their personal services in all matters

which do not involve direct military action against their sovereign. But his right to take things is not the right to take them without payment. All neutral persons in the occupied part are in a more favourable position as they are in theory subjects of a friendly state. As such, though happening to live under a belligerent government, they are entitled to his protection and to all the justice that he administers to his own natural subjects. He is not justified in subjecting them to penalties on grounds of mere suspicion, which may be sufficient for him in punishing enemy subjects. He may capture all persons who are distinct from the mass of the civil population on account of their importance in the enemy's state or by their usefulness to him in the war, like the sovereign and the members of the ruling family even when they are noncombatants, ministers and high officers of the government, diplomatic agents and other persons who are important for special reasons.

The right possessed by a belligerent over his prisoners is limited by the rule that he ought not to use more violence on them than he is entitled to use in relation to the civil population. A prisoner may be subjected only to such rigour and regulations as may be necessary for his safe custody; and no further severity is permissible. The theory of the law is that a prisoner of war is an enemy who has been captured while performing a legal act and his imprisonment cannot consequently be made a penal act. The terms upon which prisoners may be *paroled* depend upon the character of the rights which their captors possess over them. A prisoner who violates the conditions upon which he has been *paroled* is punishable with death, if he falls into the hands of the enemy before the termination of the war. But recently the practice has been developed that a violation of *parole* makes the prisoner merely lose the right to be treated as a prisoner of war. When hostages are seized or collective security is demanded, it is usual not to take the lives of the hostages except when an escape or some act of sabotage is attempted, and they must be treated in all respects as prisoners of war.

As regards the rights of a state to compel its citizens to fight for its cause as soldiers in its army during war, the idea has not commended itself to states of what has been called the liberal or the individualistic type. Conscription, i.e., compulsory recruitment of citizens in the army after a period of compulsory military training for all male adults, has been the ideal of the type of the state known as the *Kriegstaat* i.e., war-state, e.g., Prussia and Modern Germany. Conscription has been coming into favourable acceptance in recent times on account of

the pressure of totalitarian war. The famous resignation of Lord Morley from the cabinet and his retirement into private life in 1914 on the outbreak of the first Great War illustrates the right of the individual to abstain from any participation in the war activity of his government, but it is now generally discredited as a basis of the liberty of the individual to be a pacifist when his state is at war. Morley's *Memorandum on My Resignation*, is well worth study as the exposition of a concept that is passing into oblivion.

THE ASSISTANT TEACHER

BY SRI P. RAMA RAU, Government High School, Nirmal.

A NOBLE name is an indication of noble quality. The profession of teaching is unlike all other vocations, which are not burdened with the responsibility of awakening and metamorphosing a confused present to a peaceful future. This nobility of the purpose of teaching is pregnant with fragrant meaning even in the most radiant embryo of name. That is why, a teacher, irrespective of his qualifications, salary or post held, is called an assistant and not a subordinate as in other callings of life, which nomenclature is prone to infuse inferiority in its holder, however responsible, however authoritative, or however paying the post may be. It is a name that creates a feeling of equality; a name that nurtures common brotherhood in the fraternity of profession; a name through which the purpose of education is glimpsed in the holder; and a name that reminds and goads a member of the profession to girdle his loins, open his eyes and tread through the marble-laid road of pedagogy to his destination of serving the nation, the humanity, nay, the very Almighty Himself who as the scriptures say—manifests Himself through the same nation and humanity. So an assistant teacher can be defined as that member of the teaching profession, who with all his soul, heart, and mind assists the headmaster in every way possible; to supply the world with a body

of well trained, physically fit and morally upright citizens, unmindful of his short earnings and heavy responsibilities, although he is practically belittled and theoretically dignified and his life is shortened, on account of the strain of the teaching art.

Having thus defined the position of an assistant teacher, it is unnecessary for me to say anything about the necessity of a whole-hearted cooperation with his headmaster; under whose expert and masterly guidance he is expected to practise and master the art of teaching. An assistant can only then become successful, when he understands and feels that his headmaster is superior to him, not exactly in position, but by experience, diligence, ingenuity and intelligence, for a headmaster is that fine sort of acclaimed precious stone that he had been cut and tested by eminent scientists in the factory of time. Downright criticism of a headmaster, however experienceless, and tactless he may be, is not expected of an assistant, as it is the headmaster only, that is wholly and solely responsible both officially to the inspecting authorities and morally to the society at large. Of course, when unluckily for an assistant, he has to serve under a headmaster, who is experienceless and tactless, it would be better if he catches the headmaster in his more agreeable moods and explains to him his short-comings, or avoids

such points of controversy with him that may result in mutual misunderstanding, or else takes leave and tries for a transfer elsewhere—where there may be chances for his cooperation with the headmaster. Any-way cooperation in every possible direction should be the polestar of an assistant's professional voyage. The headmaster is not an isolated being, like a lighthouse on an insular rock with none to light, but a lighthouse, from the convex lens of which the well-behaving of his assistants, is refracted and diffused.

The good, or bad name of an institution depends, not upon its teaching alone, but also upon its extra-curricular activities. These extra-curricular activities are like the limbs of a body, and teaching is its soul. So, as long as these limbs of education be not properly looked after, the soul would be compelled to remain in an unhealthy atmosphere and chaotic surroundings, resulting in chronic irritability and a general nervous debility. This, in short, being the aim of extra-curricular activities, a teacher, when he has taken up to the profession, has no grounds to say that he cannot run a particular activity, or that he had been dragged to it, or evade participating while unnecessarily blaming the headmaster on the pretext of his being avariciously forward or something like that; but pool all his energies, resources, and time to run these successfully in the interests of the student population and the school in which he works. Mutual misunderstanding between comrades, should be buried deep in the interests of the aim; and any kind of activity that the headmaster designs should be carefully taken up with zeal and worked with zest. An assistant, therefore, should not wait for his nomination, but should volunteer himself, and work through it irrespective of all the major or minor shortcomings which he may come across. Spontaneity of action should follow from endless enthusiasm.

Knowledge of the technique of one's profession not only enhances the good name, but ennoble the profession. It profits in giving a sound, clear and translucent perspective of the goal. A teacher's little study

in a training school or college, which is just an eye-opener to the subject, is not an end in itself, but a means to the end; and so unless and until an assistant keeps his study habit awake, he would prove a burden to the fair finances of teaching. Hence an assistant teacher should not waste his precious leisure hours, but should direct and divert his attention to study his art, the progress attained, demerits disclosed and merits endorsed. To gain this end, he should go through not only the standard books on different educational branches of study, but go through the latest periodicals. He should not limit his study to one or two of the subjects that he teaches, but cover the whole field of education; from the theory of cales-thenics to applied palmistry in education. Such an assistant, who understands the theory of his profession need not fear about cooperation from the headmaster. Sweetness in sugar need not be doubted.

It is an admitted fact that a teacher is the least paid in return for services rendered; and in these present days of inflated markets, when the ratio of expenditure has highly gone up, his needs are left unthought of, while more addition to his responsibilities is become an every day talk. Being unable to cope up with the situation of seeing his both ends meet, a teacher clings to private tuitions which would tell most upon his teaching in school and upon his general health. (I do not think any other reason could possibly be cited except this for the teacher's premature death, which could be well attested from the pension returns of any treasury office). Any way the evil of giving private tuitions has become an unavoidable evil.

Well, this evil does not stop even here. As the contagion of an epidemic which goes off unchecked after its breaking out giving private tuitions, has been seen in almost all the cases, resulting in common misunderstandings amongst the teachers. To make himself fat out of this unwholesome earning, a teacher stoops to criticise the work of his co-teachers. The germ of criticising will grow to such an extent as to retain no brotherhood at all amongst the teachers.

and thus where friendship has to breed, enmity breeds; where cooperation has to grow, non-cooperation grows; where interest has to pervade disinterest pervades; and where the idea of the nation has to be supreme, that of sectarianism reigns. So, to keep these bad results abated, a teacher has to stop giving private tuitions or if forced to give them should give only a few to such an extent as to keep a well-balanced budget. It would also be advisable, if the high-paid teachers help the low-paid by handing them over one or two good tuitions. So, in the interests of the nation, if a teacher cannot try to be a saint in a materialistic age, there is no meaning why he should not try, at least, to become a phantom of a saint. Something is better than nothing. Such a type of contented assistant is in himself happy and keeps his headmaster also happy by not making his brains crack by the reports from teachers against one another.

If an assistant is to prove a good assistant, he must also take care in the setting of examination papers, and of the examinations as whole. Setting up of an ill-conceived examination paper and also correction in the same way, would cut a bad figure of his amongst the students. They would think him to be a harsh fellow, and begin to dislike him. Thus he cannot be popular amongst his students, and all his efforts to set them right would go in vain, as he would be disbelieved. Therefore, a teacher when setting an examination paper should put himself in the place of the pupils and give such questions which could be answered by an average student. He should not try to examine what the student has not learnt, or what the student forgets, but try to examine what the pupil has learnt and retained. In this way, he can keep both students and headmaster happy.

A teacher should also be very careful in his dealings with the head office. Incessant flow of applications for higher grades or

similar purposes through the headmaster, would put the headmaster in a very awkward position, for it would be the headmaster that would receive taunts from the head office for his unnecessary correspondence. When an assistant knows that his case had been overlooked, and when the headmaster also sympathises with his case, then he may submit his application for revision, giving full details of the case. In no case should he unnecessarily trouble the peaceful working of the head office, lest his intrusion might reflect upon the person of headmaster.

More than all these, an assistant's behaviour towards the public needs attention. He should gain good faith in them by his person, education and activities. He should strive at making himself felt as a model to be copied, not a model to be abhorred. Courteous greetings when met, fair advice when sought, bodily help when required and flowery speech when spoken are the qualities of an assistant teacher desired by the public. He must make them feel that he is for them, and not they for him.

Rules and regulations pertaining to the duties and behaviour of an assistant teacher might well be given in a grand series; but the success of the enumerated depends mostly upon a teacher's adherence to them. As such, it is up to an assistant to think and behave in the light of the circumstances confronted with. He is the best judge of his circumstances. Summing up in a nut-shell, this much can be said, that he would be a successful assistant who would always ache his brains to find means to do his work properly, to please his headmaster, to please his pupils and to please the public. He ought to remember that he is charged with the responsibility of the upbringing of the fair pledges of the nation's fruitful tree, and so he should not be lazy, unmindful of the withering of its leaves before the mellowing year.

THOUGHTS FROM AN EXAMINATION HALL

BY SRI MANTHAPRAGADA RAMA RAO, M.A., B. Ed., *Parlakimedy, Orissa*

It is a mid-April evening with its hot breeze and dust. There is a surprise shower following. The small splashes of rain and cool wind bring relief to everything in Nature, as they do to the worried examinees and the weary examiners. Sitting in a room at a high level at the foot of a hill, I wished to feast my eyes on the beauties of Nature. I just wanted to have the freedom of the wind which bloweth where it listeth. And most certainly, the boys too wished it. But could we get out? Then those exquisite lines of W. H. Davies flashed into my memory:—

"What is this life, if full of care

We have no time to stand and stare?

No time to turn at Beauty's glance,

And watch her feet, how they can dance.

———A poor life this———"

What a severe indictment of a system made for us to fit in! The cool breeze had a lulling effect on me, and I wished to lounge in my chair. This is the only consolation for a poor teacher. But, alas! That unruly chair, stiff and hard, grudges the little relief most passionately yearned for. That chair is not meant for lounging in. We have to adjust our body into a posture, which the frame would allow. Yes. We have to fit the system. Why should any system be shaped to fit us? That is the way of the world. Will not man be wise enough to learn soon to cease to be a slave to a system, however useful or glorious?

The trail of that thought led me on to reflect on the system of examinations, which held me and so many playful boys imprisoned that lovely evening. By the way, are these examinations going to eat into our souls so that as generations of men are reared by this system, they lose all finer values and refuse to believe that there can be books in running brooks and sermons in stones? Well, there is the naked fact! We

cannot get rid of the examinations, whatever the murky nature of the stamp they imprint on us, poor mortals. What a slippery humbugging ground we stand on, when we depend on these accursed examinations as the hall-mark and pass-port for the real abilities of any individual! More often than not, they are deceitful and ruinous. They play hell with the fortunes of unwary and simple human beings. Once they besmire the real abilities of a man, what can redeem him? But we very consciously fall into this Slough of Deceit, these examinations. Perhaps Man feels he is too small and humble to rise against or ignore the verdict given by these examinations. May God grant us wisdom ere it is too late!

Now to return to the system as it works under our very nose. How many small boys are there racking their brains over a tough question! Do they know what all this farce of examination is? Perhaps their pure and unalloyed thinking does not unravel to them the mysteries. Those very young boys of IV and V classes, on whose lips the milk is not quite dry, have to go through this ordeal without knowing what terrors it has in store for them. Is it not so much waste of human energy and brainpower for a young boy to go through these examinations? If examinations are indispensable, can we not make them less exacting and more reliable standards of human abilities?

What a downright cynicism do these examinations drive us to display, when they make us sentries and watchdogs! Perhaps the examination system is a little too sinful. Some fastidious protagonists of these accursed examinations make the business of watching smack like the military guard. No, pardon me, even the military guard is at times more relaxing and less suspicious. And why after all, are we so very suspicious? Do we mean to cultivate it as an art of suspicion and also strive to make it perfect? I hope most of you, if not all, agree with me

when I say that we are excessively and unnecessarily suspicious. Why on earth should we presume that boys always copy? And if they copy, whose fault is it? Is not the system of examinations largely responsible, since too much premium is set on it? Can we not so devise things that the baser motives fail to evoke any enthusiasm? How I wish Providence makes us less suspicious and the boys more honest! For, is not suspicion a canker which eats up all that is good and gives birth to all that is evil? In passing, may I be permitted to say that it is this suspicion which is at the root of many

an international conflagration and personal unhappiness? Does not Gandhiji record the truth that to be able to practise *ahimsa* this canker of suspicion has to be rooted out?

Perhaps someone will get up and slap me in the face for advocating the anarchist idea of doing away with the system of examinations. Well, I do not try to make a case for the absolute extinction of examinations. Only lessen their vigour and implement them with such other devices as to make them less dreadful and more dependable standards of the real abilities of boys.

EDUCATION FOR A NEW SOCIAL ORDER

BY SRI K. R. GANAPATHI, B.A., *Bombay.*

Now that a new constitution for India is on the anvil, the people in general and the leaders in particular, have to think out and forge a new educational policy that will prepare the people for their cherished object of a free and self governing India. People must realize that politicians and leaders of the different communities cannot do anything to the people, even if they are conceded all their demands by any authority vested with powers, striving for or effecting any political settlement in the country, unless the people who are supposed to be benefitted are educated on lines fitting them for the proposed scheme. In order that the new reforms and the reformed constitution may have far-reaching effects, the immediate need is for the provincial ministers and the central government to place before the country a new educational policy that will unify and vitalize the nation.

Without entering into the vexed question of the political parties and their ideologies, out of the confusion and bitterness created by the present political atmosphere, the thing that strikes every one is the lack of an educational policy that will bring together

all the students of the country and make them tread a path of brotherhood, toleration and unity. Whatever the nationality or creed of a person, whether he is a person west of Suez or east of it, at this juncture, our country needs persons of talent, persons who are imbued with a spirit of serving India to make her take her proper place in the comity of nations.

With the back-ground of Indian history it is not impossible to put one's finger at the weak spot in Indian life today. Unless students are taught to appreciate and strive for a new order, there will be no use of the new political developments. Students in common with their leaders have not shed their crude notions of religion or community. People must realize that where there is no vision, people will perish. Nothing can further India's goal better than a common understanding among the students of the Hindu, Muslim, Sikh and scheduled class communities. Will our educationists and legislators do something in the matter so that lasting peace and better understanding may be brought about in the country?

TIME SENSE AND DRAMATIZATION IN HISTORY IN EARLY STAGES

BY SRI K. KRISHNAMURTHI M.A., L.T., *Senior Deputy Inspector of Schools Pattukkottai*

THE history lesson in early stages must be more a source of proper appeal to emotion and imagination than the collection of a few facts of historical importance. It may be that after some time pupils may forget the many facts learnt in a history lesson. But the *impression* will remain. Alexander or Asoka will mean something; "a feeling for relations and sequences will be there." The teacher thus must present the theme in a living manner. Dramatization is also one of the essential parts of the various stages of a history lesson. It may even be said that, in elementary classes a lesson is incomplete without the appropriate dramatization stage. It will make the pupils understand in proper perspective the main facts of the lesson and primarily give them scope to experience (a little) the feelings and aspirations of the great historical personages.

History should train the pupils to realize that the present is a natural development out of the past and that society has undergone various changes in the course of its development. Time is one of the most important factors in effecting such changes. Any historical event should have taken place in a particular year or period. Students of history in High School and College classes can easily fix the time of a particular event and bring before their mind's eye the other events leading to and from it. This capacity is the result of repeated acquaintance with matters of chronological details. In the elementary and middle school stages, pupils could not have gained the vision to fix a particular event in its proper period. So, in these stages it may not be useful, but even misleading to a certain extent, to enact historical playlets centering round particular events or historical figures. Various important events in history should be arranged in order of chronology and presented in different senses, one succeeding another. Here the pupils will see and feel in proper relation the various changes society had undergone in the course of its development.

Such a series of historical scenes was pre-

pared and enacted with success by the pupils of a Modal Elementary Section attached to a Government Training School. There were 10 main scenes in the series beginning from the Vedic age and ending with Shivaji. The duration of the play was about an hour and a half only. An imaginary character representing *time* was created to acquaint the audience with the time of the events relating to the scenes. During the interval between the scenes "*Time*" will appear on the stage and announce the time and importance of the events relating to the succeeding scene.

"*Time*" will introduce himself thus at the start of the play (appearing in the dress of the Vedic age).

"Oh, you know me by my name, Time. You will easily recognize me by my wings. I will ever be fleeting and never wait for anybody or anything in the world. I am now in the Vedic age.

(Background music)

Look! It is just daybreak. I will join them in singing the glories of the Sun-god". (goes).

Time will appear in Mogul dress before the opening of the *ninth* scene and speak thus:

"Are we not in Delhi in 1648 A.D.? Come, let us meet the great Mogul Emperor Sha Jahan, who built the famous Taj Mahal in India."

The ten main scenes included in this series related to (1) the Vedic age (2) the *Ramayana* (3) the *Mahabharata* (4) Buddha (5) Asoka (6) Chandragupta Vikramaditya (7) Harsha (8) Akbar (9) Sha Jahan and (10) Shivaji. The matter, dialogues and songs were all based on the lessons prescribed for the elementary classes.

Such series of scenes may be prepared by teachers for the various periods of history (e.g., Hindu period, Delhi Sultans, Moghul period, British period, South Indian history, District and local histories etc) and enacted by the pupils with much benefit. This method will help to inculcate the fundamentals of the historical sense in the minds of the pupils, even in the elementary stages.

NEWS AND NOTES

PROF. C. S. SRINIVASACHARIAR

Rao Bahadur C. S. Srinivasachariar M.A., Professor of History and Politics, Annamalai University and Hon. Editor, *The Educational Review*, has been conferred the title of Dewan Bahadur in the recent Birth Day Honours list.

22nd ALL INDIA EDUCATIONAL CONFERENCE

THE Acting Honorary Secretary, All India Federation of Educational Associations, Post Box 52, Cawnyore, writes:

The 22nd All India Educational Conference will be held at Travancore during Christmas holidays in December 1946; and in order that its work may not be delayed, the Constitution provides that suggestions should be invited from Constituent Associations, Individual and Life Members of the Federation and its Council, the Reception Committee as well as from educationists in general, on the following:

(a) Topics of discussion for General Sessions and Sectional Conferences.

(b) Subjects on which papers should be invited for General Sessions and Sectional Conferences together with names and addresses of educationists who specialise in those subjects.

(c) Resolutions for consideration at General Sessions, Sectional Conferences and Annual Council Meeting.

(d) Changes in the Constitution of the Federation, if considered desirable.

The following Sectional Conferences have been decided upon: (1) Childhood & Home Education; (2) Primary & Rural Education; (3) Secondary Education; (4) University Education; (5) Vocational Education; (6) Military studies, Research, Health and Physical Education; (7) Moral & Religious Education; (8) Teacher Training, Educational Survey, Investigation, Experiment and Research; (9) Examinations; (10) Internationalism, Peace & Geopolitics Education; (11) Women's Education; (12) Aborigines Education;

(13) Oriental Section, Persian & Arabic; (14) Oriental Section, Sanskrit.

The Acting Honorary Secretary will be obliged, if constituent associations, individual members, members of the Federation Council, the Reception Committee and educationists in general would kindly send suggestions to him regarding each of these matters for the General Session and for each of the Sectional Conferences separately. All such suggestions should reach the Headquarters by the 15th of August, 1946.

REORGANISATION OF EDUCATION IN ENGLAND

The Ministry of Education announced recently a scheme for the complete reorganisation of further education to meet post-war needs. England and Wales are to be covered by ten regional councils for further education in which local authorities and universities will co-operate in each region and the Academic Board will co-ordinate work in the higher technical education of universities and technical colleges.

The new councils will be similar to the councils already existing in certain areas on which local authorities, universities, technical colleges, industry and commerce are represented. The main purpose is to provide a machinery for close contact between industry and education. Local authorities are asked to give the matter immediate attention, so that the proposed councils and boards may help in the period of national reconstruction.

The scheme is based on last November's report of the Percy Committee on higher technical education, which stressed the necessity for increasing the output of qualified men from universities and technical

colleges to enable Britain to keep her leading place as an industrial nation. The report stated that the prevalent practice of qualification by attendance at evening courses is inappropriate to the high standards now required of a modern engineer.

One of the objects of the scheme is to facilitate the institution of a national college of technology which would provide substantial full-time study.

New teachers' training regulations have been made by the Ministry of Education in order to open up the best possible field for the recruitment of teachers and to secure a further expansion and improvement of the permanent training facilities.

Students in training colleges will receive free tuition and will pay no boarding fees, if the income of their parents is under £300 a year. Above that limit, they will contribute towards the boarding fees in proportion to the size of the parent's income. Full charge is payable only by parents in the higher range of incomes, and it will not usually exceed £100 a year and may be less. The difference between the student's contribution and the approved boarding fees will be met from public funds.

It is intended that no suitable student should be debarred from training, because his parents are unable to pay the necessary fees, and that training colleges should be able to expand facilities for students. These changes are urgently needed both in order to provide training for all suitable candidates now coming forward and to keep the flow of new recruitment which will be required to maintain the body of teachers, once it has been expanded by the emergency training scheme and other special post-war recruitment.

Much new building will not be possible in the next few years; but it is proposed to meet the needs by renting houses as hostels or adding accommodation to colleges by temporary or light construction.

The new arrangements are primarily for students going straight from the school

to take the training courses. They are separate from and do not affect the further education and training scheme or the emergency training scheme for teachers, both of which are for older men and women who had been in some form of national service during the war.

Broadly similar arrangements have been made for students of University training departments. Their contributions will be assessed in the same way as those of students at training colleges, and the national exchequer will meet the cost of boarding up to £100 a year and also the fees, but tuition will not necessarily be free for all recognised students as at the ordinary training colleges.

Special maintenance grants are to be given to recognised day students at training colleges and University training departments. Hitherto substantial charges had to be met by all parents, unless they could get grants or loans from the local authority or other special funds. It will no longer be necessary for the local authorities to aid students by grants or loans to pay college fees, but they may give additional assistance. Expenditure by the local education authorities on maintaining training colleges will be pooled and divided amongst all such authorities so as to equalise the expense throughout the whole country.

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BOOK REVIEWS

HISTORY OF ORISSA BY L. N. SAHU, M.A.,
MEMBER, SERVANTS OF INDIA SOCIETY,
CALCUTTA—POONA, 1946.

THIS pamphlet of 32 pages is a gathering together of data pertaining to the wealth of the culture of Orissa and brings to the reader's notice many points and facts concerning ancient Utkal and Kalinga. The claim is made here among other things, that the Sinhalese were the descendants of ancient Oriyas and that Yajnavalkya, Gautama and Bharadwaja hailed from localities in Orissa, as also Parasara and Vyasa. Oriyas also shone as good writers in Bengali; and the land was an important seat of Jaina and Buddhist influence from the 3rd century B.C. to the 8th or 9th century A.D. Orissan architecture is claimed to be unfettered by the conventional formulae of other styles. "Such is Orissa" is the ever-laudatory encomium of Mr. Sahu on his native province.

DIALOGUES FROM SOCRATES IN AN INDIAN VILLAGE. (1) THE ASCENT OF MAN AND OTHER DIALOGUES (2) A RIDDLE AND OTHER DIALOGUES. (3) HONOUR YOUR WOMAN AND OTHER DIALOGUES. (4) B.A., LL.B., AND OTHER DIALOGUES. (5) FATALISM OR "MALIK KI MARZI" AND OTHER DIALOGUES.—EACH 4 AS.—32 pp. EACH. (OXFORD UNIVERSITY PRESS).

The object of "Socrates" is to improve the villages he visits and awaken the villagers to experiment and to think. The advice is to root out all bad customs; and though hard words often accompany the advice given, there is abundant good humour. The first pamphlet deals with the improvement of the life of the villager, better sanitary conditions, sensible farming, treatment of fever and preservation of manure. The next book urges the necessity of avoiding costly jewellery, child marriage, and every kind of waste in breeding bad cattle and pursuing unthrifty and unproductive culti-

vation, including rusty methods of sowing, reaping, winnowing etc., and avoiding the *purdah* life of women.

The third book urges better habits that may be inculcated through the school-master and enjoins on government servants to conduct themselves properly and not be ticks feeding at others' expense. Good men have got to be elected to public offices and imbue the public and growing children with a spirit of service. Women are to be honoured and not burdened with all the drudgery of work of a wearisome nature. The fourth book contains an impressive warning against indulgence in litigation, and against the maintenance of meaningless caste distinctions and advocates girls' education and would desire in every household an educated mother teaching her own children. Cattle-dung should be reserved for manure and trees for fuel should be planted in every available spot. Leaders in a village must really lead the people. The last book enjoins self-hope and courage to do one's best and not to take refuge in fatalism, and the will of Providence, but fight out obstacles like pestilence, disease, and blight with one's own effort and with communal cooperation. Women should keep in, making clothes, and the fields ought to be made rat-proof. The use of the bhoosa-box for saving cattle-dung for manure is the refrain at the end of every book.

OXFORD PAMPHLET ON INDIAN AFFAIRS
No. 35 — ARCHITECTURE BY CLAUDE
BATLEY—PP. 32.

The author is a well known professor of architecture and a partner in a firm of architects, in Bombay. He describes the natural elements that have been interwoven into the people's architecture from time immemorial and has given its essential characteristics to Indian traditional architecture. The *jali*, the internal court, the *chajja* and roof-terraces are outlined as well as the different kinds of buildings, domestic, reli-

gious, defensive etc. Residential areas in our cities should be replanned, and they should be spring-cleaned. We are urged to learn from the faults of New Delhi, the Bombay Reclamation Scheme and Development Directorate Chamber.

NO. 7. TRANSITION IN INDIA FROM WAR TO PEACE BY GYAN CHAND — PP. 31. PUBLISHED BY THE OXFORD UNIVERSITY PRESS FOR THE INDIAN COUNCIL OF WORLD AFFAIRS (1945)—0-8-0.

This booklet touches a multitude of problems confronting us, like demobilisation and reabsorption of about two million Indian soldiers for whom the return to the old way of life is impossible. Government's plans for their resettlement are not perfect and cannot become so, under any circumstances. Their absorption in productive and useful works should be carefully examined. Inflation which has already gone far enough, should be controlled. Agricultural prosperity should always remain a decisive factor in our entire economy. In the immediate present, increase of investment rather than of consumption would be the more important factor in determining employment and production. Industrial employment on a proportionate scale will always continue to be a serious problem. The questions of currency and exchange policy and of the scale of prices, problems arising from maladjustment and speculation mania, internal trade distribution—these have all been touched. The transition problems are hard, but the problems which will follow will be harder still.

SHUJA-UD-DLAULAH BY DR. A. L. SRIVASTAVA, M.A., PH.D., D. LITT. VOL. I. 1754—1765—CALCUTTA, 1939 PP. VII + 313. VOL. II. 1765—1775—LAHORE, 1945, PP. XV + 424. THE MINERVA BOOK SHOP, ANARKALI, LAHORE—RS. 7-8 AND RS. 12/.

Dr. Srivastava, a well-known scholar and professor of Upper India, has given very useful and authoritative accounts of the Nawabs of Oudh, in three books, the first of which deals with the first two Nawabs; and the two books under notice constitute a full-dress biography and history of the well-known Nawab Shuja-ud-Daulah. The Nawabi of Oudh was the pivot of Delhi politics in the mid-eighteenth century, and a shaping factor of English foreign policy from 1760 onwards. We have an abundance of literature on the later stages of the state, particularly after it came under British influence and protection. The early decades of the history of the Nawabi have now received due attention; and Dr. Srivastava has fully utilised all the main categories of contemporary authorities and sources, including Marathi, Persian and French materials, besides the available English records. As has been pointed out elsewhere, "a vein of justifiable vindication" of the Nawab's character and activity and of protest against undue condemnation of his acts, marks the work. Thus his early career as deputy-wazir and his thwarting of Imad-ul Mulk and his schemes; the plan that he formed with Prince Shah Alam by which the latter was to be helped to carve out a new kingdom for himself in Bengal; the part played by the Nawab in the fateful Maratha—Afghan contest of 1759—61; his desire to avoid battle, even at the zero hour and his humane attitude towards the scattered enemy; his motives for interfering in Bengal affairs in 1763-64—these are well explained in the first volume. The debacle of Buxar and the political settlement with the English connect the first and second volumes. Naturally we feel that Clive's attitude towards the Nawab was not based on justice or generosity, but dictated by shrewd policy that was abundantly justified by results. After his restoration to Oudh, the Nawab turned his attention to a number of useful projects, including the Europeanisation of his troops. Our author devotes detailed attention to the supposed anti-English conduct of the Nawab in 1768 and refutes all charges against him, holding that the

revised treaty imposed upon him in that year was politically inexpedient and morally indefensible.

Shuja's complicated attitude towards the Emperor Shah Alam, in particular towards the latter's march to Delhi, his revision of policy towards the Marathas, the happenings that served as a prelude to the Rohilla War of 1774—these constitute topics of importance for the detailed study of the period; and we read that a close examination of the conduct of the Rohilla campaign compels the author to agree with the conclusions of Strachey and Davies that the charge of cruelty levelled against the Nawab is baseless.

An exhaustive analysis of the Nawab's character and his place as ruler makes the author hold that the Nawab was the most notable Indian ruler of his time—"not inferior to any of the English Governors of Bengal, Clive and Hastings not excepting, in natural gifts and talent, political sense and sagacity, diplomatic skill and organising ability." (p. 310, Vol. II). The account of his administration and army and the picture of society and culture under him are pleasing as constituting a healthy exception to the prevailing abnormal degeneration.

SEX EDUCATION BY CYRIL BIBBY. MACMILLAN & CO., LTD., 291 PP. 7s. 6d.

The sub-title of the book is "A guide to parents, teachers and youth leaders." The author is the Education Officer to the Central Council for Health Education (in England). As the author points out in the preface there can be no doubt about the need for a book of this nature. The body of the book is divided into eight chapters, the titles of some of which are 'The social setting', 'The parents' part', 'The School Curriculum', 'Sex problem in the school', "In the service of youth" and "Educating the educators." The author rightly pleads for the need for sympathy in dealing with children and helping them to understand difficult sex problems in the adoles-

cent stage. The three agencies—the parents, the teachers and the youth leaders—must co-operate to achieve the final healthy result of youths, who behave with understanding and discretion in the crucial years of life. The emotional adjustment and a knowledge of the reproductory system must be made available in easy stages. The subject matter is very clearly and fully dealt with. The six appendices to the book are as useful as the text of the book itself. They are: (1) Tentative scheme for sex education; (2) Suggestions for practical activities; (3) Sources of material and advice; (4) Specimen circulars to parents; (5) Specimen lectures to adolescents and adults; and (6) A guide to further reading—containing short annotated references arranged under eleven sub-headings. From a mere indication of the contents, it will be noted that the book treats of this vital subject in a comprehensive manner. It is cheap at this price, and it is hoped the book will be added to all school libraries. Any teacher who wants to keep himself up to date will do well to study this book.

UPAYUKTA VIDYA: A BROCHURE ON EDUCATION AND ITS PROPER AIMS IN TELUGU. BY SRI YELLAPANTULA JAGANNATHAM, B.A., UPADESAKA, BHAKTITILAKA. WITH A FOREWORD BY DR. SIR S. RADHAKRISHNAN. VENKATRAMA & CO., BEZWADA, PAGES 42, PLUS VIII PRICE ANNAS EIGHT ONLY.

Sri Jagannadham here considers the difficulties raised by the divorce of our present educational system from the life-giving springs of national culture. He particularly deplores the absence of organised and systematic religious instruction. He traces most of the evils of the present system to Lord Macaulay's purely limited secular objectives for education in India. He suggests a number of practical measures for inculcating the spirit of love and reverence for our ancient traditions in young boys and girls, which deserve the serious attention of

cur educationists. It is as a result of his practical experience of this system, as seen in its effects on young men, that the author has written out this book. Many points dealt with in the book are undoubtedly controversial. But most people will agree that there is a need to harmonise our education with our traditional culture, which had for its aim self-realisation and God-realisation. The author makes some valuable practical suggestions towards this end. For carrying them into effect, what is required is only a new approach on the part of the teacher to his task and a new spirit in the community towards the work of educating the young ones. Organisation and state direction may help and reinforce the work of the zealous servant of national culture, but are not necessary. We trust that Sri Jagannatham's booklet will be widely read and pondered over.

SCIENTIFIC LIVING FOR INDIA BY
R. R. KUMRIA. PUBLISHED BY THE INSTITUTE OF CURRENT AFFAIRS, 1, LYTTON ROAD, LAHORE. PAGES 56, RE 1.

In this small book, Mr. Kumria seeks to demolish what he considers to be the basis of traditional Hindu culture and to construct a new philosophy to take its place. This new philosophy appears to be nothing other than our old friend, the mid-Victorian agnostic liberalism, though it is here offered

as the outlook of modern enlightenment. Though the case for modernisation in thought and ideal is vigorously argued, one feels that it has led the author into many paradoxes and confusions of thought. Here, for instance, is a description of the enemies of India. "Who are the enemies of India? The followers of the ideal of personal salvation. The followers of the philosophy of non-violence. Believers in caste. Communalists." He deprecates the rigidity of the traditional ideal of chastity, though he apparently values moral life. God is relegated to a nice little private niche, where the individual may have his dealings with the Deity. But disinterested service is insisted on. The traditional ideal of Hinduism, partially misunderstood by the author, is dismissed as wrong and impossible for the masses, "It is also undesirable in the present day world." It is therefore rejected in favour of a feasible and desirable ideal. This is full acceptance of life, whatever that may mean. "We accept life and desire to live it fully, peacefully and happily. We have therefore a new way of Living, the core of which is Creativeness, Love and Service." Mr. Kumria writes vigorously and lucidly. Even though we do not find it possible to agree with him, he has the gift which Socrates most valued—he provokes thought. Those interested in education in particular will find much food for thought and reflection in what he has to say of the policy and organisation of education in India.

EDITORIAL NOTES

IN the first decade of this century, more than forty years ago, it was announced by a famous shilling library that "for £5 a man can be intellectually rich for life" and get one hundred well printed and well bound volumes of the best books current. Even in these difficult and costly times "intellectual wealth abundant for the lifetime of any is still available at that small cost or will again become available when the war-time depletion of publishers' stocks has at length been overcome." It has been claimed for *The World's Classics*, that even now at 3/- per volume, a sum of £5 would secure masterpieces by—enumerating only the published catalogue order—Lamb, Keats, Emily Bronte, Bunyan, Homer, Swift, Bacon, Burns, Virgil, Marcus Aurelius, George Eliot, Mrs. Gaskell, Sophocles, Aeschylus, Dickens, Cervantes, Palgrave (The Golden Treasury), Aristophanes, Milton, Wordsworth, Tolstoy, Trollope, Benvenuto Cellini, Blake, Jane Austen, Dante and Plato—as the *Periodical* suggests, "a world's wealth of humanity, profundity, aspiration, imagination, beauty, humour and understanding."

It is interesting to trace the evolution of this noteworthy Series. Grant Richards began the Series in 1901 and soon saw that it met a growing need for a liberal choice of notable books well produced in pocket form, useful for both the general reader and the student. Many pioneer and previous efforts were handicapped by low and shabby standards of production and design. In the case of most of these, "cheap" was accompanied by "nasty" as "its apparently inseparable corollary." Cassell's *National Library* of the eighties of the last century and the *Scott Library* of the nineties ushered in a better tradition; while J. M. Dent who followed in a few years, laboured hard to improve technical standards and design

in book-making. As has been remarked in *The Periodical*, from which we get this most fascinating account, "the influence of William Morris tinged many of Dent's earlier publications with a Kelmscottishness inappropriate to small books; and at that time a too ardent pursuit of the Book Beautiful led sometimes only to the Book Pretty. Nevertheless, the name of J. M. Dent remains blessed in the memories of those who were poor students half a century ago."

Cheapness in price, goodness in literary and material quality and simplicity in type and format were the ideals which Grant Richards aimed at, when he started the Series of "The World's Classics." *Jane Eyre* was the first in the Series and was followed by Tennyson's *Poems*, *The Vicar of Wakefield*, Hazlitt's *Table Talk*, Keats's *Poems*, *Oliver Twist*, *The Essays of Elia* and *Wuthering Heights*. Soon this publisher's resources proved inadequate to the expanding needs; and Henry Frowde, Publisher to the University of Oxford, took up the business in 1905. In the very next year, the sales mounted to a million and a quarter of books. Specially commissioned Introductions by eminent critics and scholars accompanied many of the new publications, and were added to many of the earlier volumes.

The so called Frowde period in the evolution of the Series saw an expansion of the general scope, and also many fluctuations of interest and taste. Frowde called in as his advisers Clement K. Shorter, W. Robertson Nicholl, T. Watts-Dunton, Thomas Seacombe, Swinburne, Dowden, Austin Dobson and Quiller-Couch. When Humphrey Milford became the Publisher to the Oxford University Press in 1913, he included Trollope's novels, the novels and stories of Constance Holme, three books of English Short Stories, anthologies of detective stories and uncanny tales, speeches and documents books, Plato, Thucydides,

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Stevenson, and autobiographies and letters of eminent personages, besides collections of critical essays. The printing and binding designs were modernised and improved; and the new volumes were "as good typographically as any book could be at whatever price." Monotony was avoided; and wherever possible or necessary, a period style appropriate to the concerned book was adopted. The aim has always been kept in view of a proper balance between books necessary to a few and books that will be bought by many.

Attempts to produce in India a Series of Indian classics on these lines are to be greatly wished for.

II

In the new schools established soon after the Russian Revolution of 1917 the children were allowed to draw up their own rules, plan their own studies and direct their own 'circles.'

Soviet Schools and their aims. The main aim was to counteract the influence of teachers of the old regime. The pupils were to pick up reading, writing and arithmetic, by the way. They worked for stated hours in the fields and factories, and went on frequent excursions. The doors of the universities were flung open to peasants and workers without any previous examination. The result was that the post-Revolution youth became more social-minded, freer from the prejudices and narrowness of race and nationality, and better informed in civics, economics and politics than the pre-Revolution youth. They were well trained in the new economic and social creed, in the dialectics of Marxism and the evils of capitalism. But they were poor in general knowledge and inefficient in engineering and applied sciences.

The new planning required good engineers and technicians and highly disciplined brains and hands. Hence, in this second stage, a series of decrees drastically reformed the schools. The authority of teachers was restored. Definite syllabus

and courses were enforced. Regular periodical examinations and marks were brought back. Subjects like history, geography and mathematics were regularly taught. But still it was maintained that the state had abandoned "the old text book school, the school of drill and mechanical learning, the loading of the mind with a welter of facts—nineteenths useless and one tenth harmful."

In the present stage, the Soviet schools retain the best features of the first decade of the Revolution. The pupils sit alongside of teachers on the School Council and help to enforce discipline. The curriculum embodies the principle that the best way to learn about life is by participating in life. While pupils have to perform certain social duties and take part in the life of the community, group solidarity and the idea of each for all are still emphasized. Hard study is enjoined on all pupils and it is claimed that a larger proportion of the population than in any other country in the world, were enrolled in the Soviet Union's schools, colleges and institutes.

Thus, in 1940, there were 619,000 students studying in 750 institutions of university standing in the country. Two million students were enrolled in the high schools and technicums; and 30 million children were studying in the lower grades. Teaching was imparted in 75 languages; and the aim was to give every child instruction in its native tongue and culture.

Schooling, however, has not been regarded as a monopoly of youth. Alongside of state education, schools are conducted by the Labour Unions of the Communist Party and by the Red Army; while every big enterprise has its own educational activity. They range from simple 'circles' in drawing or physics to Scholastic Combines, like that of the Dynamic Electric Plant which has extensive courses in various techniques and thousands of employees and students in them. There are working schools for the illite-

III

Mr. K. G. Saiyidain, Educational Adviser to Rampur State, writing in *The New Era* on the meaning and significance of Basic Education, explains how the scheme is in consonance with the best trends of progressive educational thought. The fundamental underlying idea is that work done with integrity and intelligence is ultimately the only proper medium through which human beings can be truly educated and that schools must be active centres of 'doing' and 'learning by doing'—both organised in integral relationship with each other. Gandhiji's philosophy of life takes into reckoning the intrinsic relationship between doing, learning and living. All real value is created through honest work, and true culture is even more emphatically a product of the field, the farm and the workshop than of the library and the lecture room. The knowledge that youth would get, under this education, of the matrix of real life should be valuable and productive—more largely and usefully than can be had from books. The scheme keeps well in mind the wider objectives of education. The underlying idea is education through activity, which gifted teachers, in all ages, have really grasped and acted upon. The special significance of Gandhiji's contribution is that he has emphatically and unambiguously laid stress on the principle and sought to make it basic to the entire educational progress. He has demolished the prejudice against manual work and held that every child should whole-heartedly participate in actual manual work—which should be the door to the education of man. Productive work becomes not only a dominant part of the curriculum; but its spirit inspires the methods of teaching also.

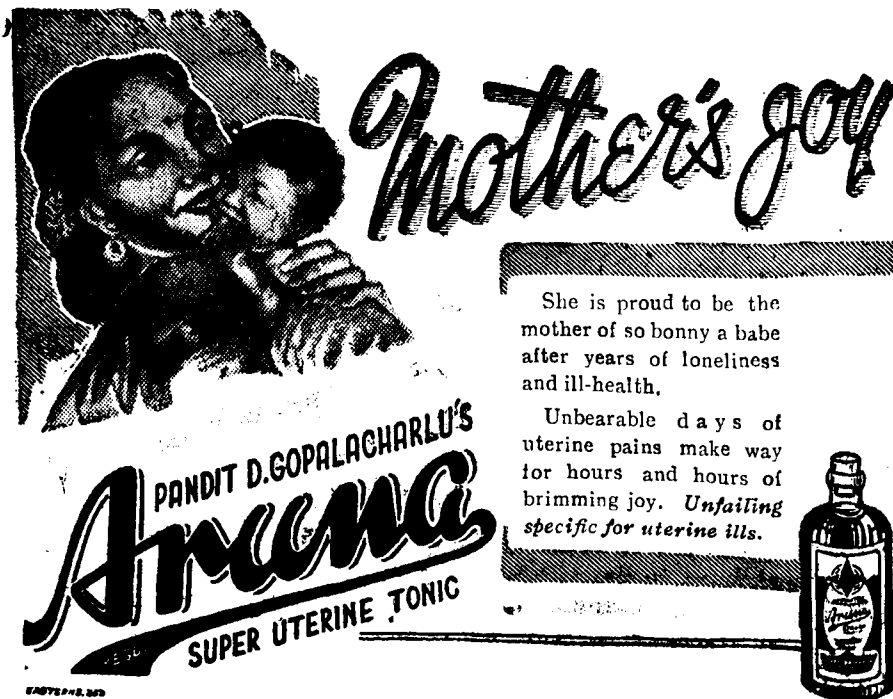
That this scheme should be made self-supporting has roused controversy; but Gandhiji apprehends that, unless some emergency financial measures are devised, it will not be possible, in our poor

rates, trying to tackle as many as 50 millions; and the great majority of their teachers are only those who have just learned to read and write themselves. There are several Seminars in Science grappling with very important scientific problems and issues, and worked by some of the most eminent academicians of the world.

From infancy to four years of age nursery schools, and from four to seven, kindergarten schools care for the child; and these supplement and do not supplant the home and help to give the children proper food, clothes and health. From eight to fourteen, education is compulsory for every child; and the training is given in the so-called Seven-Year Schools. The Ten Year Schools or High Schools add three further classes to the former. Besides these, there are the Labour Reserve Schools set up to create a large reserve of skilled labour for industry, transport and the building trades. All schools lay stress on training in the basic techniques of industry and agriculture, besides imparting the usual training in science, history and mathematics. The higher one goes up the educational ladder, the closer is one's association with industry. The various commissariats (Departments) like those of Health, Heavy Industry, Agriculture and Finance, undertake the training of those specialists whom they will later employ. The Commissariats of Agriculture, Timber and Finance train their own agronomists, foresters and bankers. Specialists are educated in colleges situated at the very places where the actual work is done. During the war the imbuing of fighting patriotism in children was most active; and even elementary school children were given some part of the country's defence, how to take care of themselves and others in air raids to serve as roof-watchers, to douse incendiary bombs and to be acquainted with hide-outs, secrets and signals. The upsurge of patriotism is one of the fruits of this movement.

country to make provision for Basic Education on a mass scale. As he does not favour an out-and-out industrialisation which alone could multiply the wealth of the country several-fold and thus meet the frankly prohibitive cost of mass education, there was no alternative for him but to propose that the school should become to some extent self-supporting. To apprehend that the scheme would turn schools into factories and revive child labour in an invidious form is due to an inability to appreciate the real spirit, method of approach and atmosphere of the scheme. The schools should be healthy and mentally stimulating, and the children's native interests should be properly enlisted; and

manual and skilled work should be appreciated as a powerful ally in general or liberal education. The whole idea is to envisage a social order in which every individual will be a productive member, proud of his contribution; and to realise a conception of culture which would reject the traditional dualism between learning and doing, between knowledge and action and bridge the gulf between the educated and the uneducated classes, which the existing system has created. It aims at exalting cooperation above competition, service above exploitation, non-violence above violence, and hopes to deepen every person's sense of humanity and kinship with the race.



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