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THE ETHICAL PHILOSOPHY OF BUDDHISM

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

THE *Bhagavadgita* has been rightly called the philosophy of conduct. Various are the means suggested in it for the realisation of the *atman* and the attainment of God. But the simplest of them all is to live a virtuous life, that leads to final salvation. *Sri Krishna* says thus:—'He, who does my work, holds Me to be supreme, is devoted to Me, is free from all selfish attachments, and is devoid of hatred in relation to all beings—he comes to me, O *Arjuna*'. (XI. 55). He says in another context thus:—'I am the same in relation to all beings. There is none who is hateworthy to Me, none who is love-worthy. Those that resort unto Me with loving devotion—they are in Me, and I also am in them.' (IX. 29) From these statements, it is clear that the moral order envisaged therein had the sanction of the Lord Himself.

The Buddha has preached a high moral code and he has enjoined on his disciples to adhere to it strictly. In the Pali canons it is stated that the Buddha remained silent, when a direct question concerning God was put to him. The validity of knowledge has been established by the proofs of perception and inference. Perception apprehends through the sense-organs something positive that could be differentiated from all things other than itself. These sense-organs on which great reliance is placed must not be

afflicted with any diseases. Inference is an offshoot of perception and is helpful only to finally determine the truth or falsity of a statement proved by perception. Hence these two proofs only determine the material world and they do not go behind it. They have failed to establish the existence of God. As God does not exist, who is to enforce the moral order in the world? Neither the Buddha, nor his followers have tried to answer this question.

Kshemendra has summarised the ethical side of Buddhism thus:—

To those, who keep their passions under control and whose favourite objects are impartiality, liberality, polite language, and beneficial conduct; to those righteous ones, whose four *Brahma-viharas* (meditations) are compassion, joy (on seeing the happy), indifference to pain and pleasure, and charity: to those lofty-souled ones in whose hearts are the three springs of happiness, viz. freedom from avarice, from envy, and from ignorance; to those, whose minds possess charity character, forgiveness, energy, contemplation, wisdom, ingenuity, resolution, knowledge, and force; to those, who are passing brave in works of salvation, who always maintain non-duality, who shine with the possession of knowledge in its three varieties and who are blessed with four kinds of purity; to those, who are free

from five *skandas*, who can pierce through the sixfold veil, who possess the seven kinds of perfect enlightenment, who can instruct in the eight principal truths; to those, who are free from nine *sanyogas*, who have attained the ten kinds of power,— what human action in the world can be unknown (or unintelligible) to such *Jivas*? (*Avadaanakaupalataa* VI. 18-24).

Knowledge in its three varieties refers to the three qualities of all existing things, namely *anitya*, *duhkha* and *anaatma*. The six-fold veil is the body consisting of the five sense-organs and the *manas*. The seven kinds of perfection are enlightenment, recollection, investigation, energy, joy, calm, contemplation and equanimity.

The eight principal truths are proper sight, proper resolution, proper speech, proper business, proper profession, proper exercise, proper memory and proper concentration.

The *sanyogas* are ten in number and not nine as alleged by *Kshemendra*. They are: (1) *Satkaaya Drishti*, *Vichikitsaa*, *Seelavrata paraamarsa*, *Kaammaraaga*, *pratigha* (anger); *Ruupa Raaga*, *Aruupraaga*, *Maaraudhatya* and *avidya*. The ten kinds of power (i.e., mental strength) are charity, character, forgiveness, energy, contemplation, wisdom, ingenuity, resolution, knowledge and force.

What high and noble truths are expressed in these *slokas*! A person, who acts upto them, works wonders in the world and after death he is sure to attain *Nirvana*. As an illustrative example, *Kshemendra* has narrated the following story of *Supriya*.

Once upon a time, the *Buddha*, bound on a journey, left *Maghada* on foot. He was followed by a company of merchants, who carried much wealth with them. On the way, certain thieves wanted to attack the party and loot the wealth; but they did not want to harm the Lord. They said: "Let the Lord pass! We shall then loot the caravan of merchants!" The *Buddha* came to know of

their intentions. He asked them, 'What is this?' Then they narrated to him their evil intentions. The *Buddha* in order to save the caravan from the impending harm, gave them wealth that was equal in extent to that possessed by the caravan and this was created in one second. With all this, the thieves were not pleased. They wanted again to attack the caravan. The *Buddha* came to their rescue again and satiated their greed by giving them wealth equal to that possessed by his followers. This was repeated six times, and the *Buddha* helped them each time. Then their vision was clarified, and they began to realise how a virtuous life would work wonders in the world. Then they invited the *Buddha* and his followers to dinner. The *Buddha* immediately consented and he and his followers partook of the food offered by them. Then after leading a life of asceticism, they attained a worshipful position in the world. The *Buddha* was asked the reason for this and he replied thus:—

"In my former birth, the town of *Vaaraanasi* was ruled by *Brahmadatta*. At that time there lived in that city a wealthy merchant *Priyasena* by name. I was born as his son, *Supriya*. I possessed all the virtuous qualities enumerated above. After the death of my father, the burden of business fell on my shoulders. Then I found that the immense wealth I had was not sufficient to meet the demand of my suitors. Then I thought of earning money by carrying on trade. I went into the island of *Ratnadwipa* along with a caravan of merchants, and there earned considerable wealth. Then I returned to my country. On the way certain robbers tried to attack us. Then in order to save the caravan from the impending loot, I gave away all I possessed. Yet the thieves were not satisfied. Again they tried to attack us. Again I gave them considerable wealth. This happened six times. Then I thought thus: 'I gave them considerable wealth. Yet they were not satisfied. I thought of satisfying

all my suitors by earning considerable wealth. I have failed miserably in my attempt. What may be the cause of my failure?' With these thoughts I spent the whole night. In my sleep the goddess, *Mahesa*, spoke to me thus:—'Grieve not over what has transpired to you just now. In *Badaradwipa* inhabited by the gods, there are gems. The glory of each of them is competent to satisfy the wants of the three words. But the journey to that land is a long and tedious one, and it could be undertaken only by the virtuous, who have followed strictly the ethical code stated above. You have got the necessary qualifications, and you can undertake the trip successfully. I can describe to you the road as far as the town of *Rohitaka*. There you will find a merchant of the name of *Magha* who will lead you to the *Badaradwipa*. Beyond the seven seas and the seven islands, you have to pass the sea of *Anuloma-Pratiloma* and then a mountain of the same name. This could be crossed by a person who has anointed his eyes with the herb known as *amogha*. Beyond this, there is the sea of *aavarta* and a mountain of the same name, where the demon *Samkha*, lives. Here there is a medicinal herb, called *Samkhanaabhi*, that is always being guarded by a terrible cobra. Only a person, who has applied this herb to the eyes, can cross this mountain. Then he has to cross the sea, called *Niloda* and a mountain of the same name, where a *Rakshasa*, *Raktaaksha* by name, resides. There is a medicinal herb, always guarded by a cobra, and it could be got only by a person, who has performed the *uposhada vrata* mentioned in the scriptures. This herb one has to apply to one's eyes if one wants to cross the mountain known as *Rakshya cakata*. Beyond there is the mountain of *varaamba*, and after that there is a forest of sandal trees. Here a demon, *Taamraaksha* by name, lives, whose breath is enough to kill a person. This could be crossed by a person, who has

applied to his body the herb known as *Medini*, that could be got only by the performance of *avaira-vrata*. Then you have to cross seven other mountains by attaching copper plates to your feet. Then you have to cross in order the mountain called *Trisanku*, the river known as *Trisankava* and again the mountain named *Ayasanku*. Then you have to cross the river, *upaskila*. Then you have to cross the mountain and the river of the name of *Ashtaadvachakra*, then the mountain called *Slakshma* and then another mountain called *Dhumaetraaksha*. Here there is the herb called *Jivanii* and a gem called *Jyotirasa*. One should anoint one's body with the herb and then cross seven hills inhabited by wild beasts and birds. Then he should climb the *Sudha* hill. On the other side of the hill there is the town of *Rohitaka*. With these words the goddess disappeared.

I immediately started on my journey to *Rohitaka*. As I was a virtuous man, I succeeded in reaching *Rohitaka* in a period of twelve years. Then I learnt that *Magha* had fallen ill of a disease hard to treat. Then I went straight to *Magha's* house; but I was not allowed to enter. Then I posed myself as an *ayurvedic* physician and introduced myself to the well-wishers of *Magha*, and through their grace, I went near the sick man. Then I learned by astrology that *Magha's* life extended only to six months. Then I applied certain medicines to the sick man, and the disease gradually abated. Then I stated the purpose of my visit to the sick man. Then *Magha* told me that he did not know the route to *Badaradwipa*; but to oblige a friend, he would undertake the journey. Then against the advice of his well-wishers, he started on his journey with me. We had to cross a sea, and we sat in a boat. The colour of the sea changed every moment, and when asked, *Magha* said that the colour that was seen was the colour of the mountains, that were

submerged in the sea. On the way *Magha* died and I performed his obsequies. Then I crossed the sea and came to a forest in the neighbourhood of *Ratnaparvata*. Then I came across a high mountain and was not able to cross the same. Then a *yaksha*, *Nila* by name, came to me and directed me to a flight of cave steps. With its help I climbed the mountain. Again I was not able to cross the same. Then a *yaksha*, *Chandraprabha* by name came to me and told me that there was a medicinal herb in a sandal forest near by. He also told me the way of getting it. If a person anointed the body with the same, he would easily cross the mountain and stand before the gates of city. I did not know what to do next. Then in my sleep the goddess, *Mahesa*, appeared and said to me thus:—'There are four cities of the same kind, one after another. Their gates will open of their own accord if you knock at them. On your opening the gates successively, hence will come out four, eight, sixteen, and thirty two *Kinnariis*. They try

to find out whether you lead a high and virtuous life. On your not yielding to their temptation, they will each of you give you a gem that is sufficient to satisfy all the desires of the world'. Encouraged by this warning, I opened the gates of the first city. I was accosted by the four *Kinnariis*. As I did not yield to their temptations, I was presented with a gem. Then I was allowed to go to the next city. In the same way I crossed all the four cities. Then I was led to the city of *Badara*, the brother of the *Kinnariis*, and I was presented with an excellent gem. Then possessed of these gems I returned to my country. After the death of *Brahmadatta* I was crowned king. Then I placed this gem on the top of the standard of righteousness after performing *uposhada vrata*. With the help of this gem, I was able to satisfy all the wants of my suitors.

Know that these are the same thieves that I came across in my former birth".

PROVINCIALISATION OF HEADMASTERS

BY SRI T. V. L. NARASIMHA RAO, B.A., L.T., *Chicacole*.

THE problem of education in India (especially secondary and primary) has been tackled for decades, but it has not shown the improvement that it deserves. In our own province of Madras, especially in the Andhradesa, the progress has been very slow. The primary reason that I trace as being responsible for this sorry state of affairs is that education is left mostly under private managements, municipalities and District Boards. Management of these educational institutions by the government would certainly be salutary, as most of the undermentioned defects could be rectified thereby.

(i) The need for the supply of sufficient apparatus and aids to teaching is not properly understood by the managements. It

is a well-known fact that the recommendations of the District Educational Officers too are often brushed away by managements!

(ii) The appointments of teachers are made neither on the recommendation of the Headmaster nor on that of the District Educational Officer. Most of them are made only on the recommendation of individual members of the managements. In this connection, mention may be made of how B.A.'s are preferred to M.A.'s and how S.S.L.C. and Inter-trained teachers are appointed in preference to graduate-trained masters. Generally, the invitation for applications has very often been a farce—merely intended to deceive the innocent public that things are being done as per rules.

ii) Interferences from the managements, whether private, municipal or District Board, are too many in the matter of annual promotion and selections of pupils to be presented for the S.S.L.C. public examination.

After the advent of the commissioners in municipalities, it cannot be denied, that the situation there has been bettered a little, but I am sorry to say, that some of the commissioners too, under the influence of powerful councillors or chairmen, have been found to recommend pupils for promotion or selection. In such cases, undue influences have been sought to be exercised not only upon the Headmaster in making up the promotion-lists but also on the individual teachers to get the marks of their favourites inflated unduly.

One may easily conjecture the dilemma in which the staffs of High Schools are placed under such circumstances. Being the least influential in society, they (most of them) are terribly afraid of the influential members of the management, who can do them any sort of harm. Will the teacher then satisfy the influential member, or go against him and face the odium? The appointment of the commissioner in municipalities has not bettered the situation completely, since he too, having no local influence, is terribly afraid of a censure motion against him that can be brought up by the members of the council. Such then is the sorry state of affairs obtaining in the High Schools of Madras, especially the Andhra area. Will the government come forward to remove some of these difficulties of the teaching staffs of the High Schools and thereby advance the cause of education?

The best solution for all these ills, it seems to me, is for the government to take up the complete management of the High Schools. But this is a vast problem, especially when the size of the Madras Presidency is taken into consideration.

The next best solution, then, is to try the effect of provincialisation. The difficulties of the members of the teaching staffs are enhanced by the managements continually threatening them with dismissal, whenever and wherever the idiosyncracies of the members are not satisfied by them, or whenever their recommendations in matters of promotion and selection are left unheeded by some of the members of the profession who dare to be independent in exercising their discretion. The creation of a district cadre for the teachers who can be transferred by the District Educational Officer, once in 5 years or so, and a divisional cadre for Headmasters, who can be transferred by the Divisional Inspector once in 5 years will certainly go a long way to minimise the undue influence exercised by influential members of managements on the teaching staffs.

In this connection, it may be interesting to note that a headmaster in a municipality failed to be confirmed for four long years after he commenced probation, because he failed to satisfy their (management's) unreasonable wishes regarding promotions. Another curious fact may also be made mention of. Almost all the councillors of a municipality, including its chairman, once sent in a petition to a headmaster recommending that the latter should send up all the VI Form pupils for the S.S.L.C. public examination. This was a headmaster who had not yet completed his probation. The chairman and the members of the Appointments' Committee who were to confirm him were among the signatories. What then will be the precarious state of the headmaster under such circumstances? Will he care for his personal interests, or will he sacrifice himself for the cause of education, which requires only deserving pupils to be sent up? There have been actually cases of headmasters who have been removed for disoblighing the members of the management in the matter of promotions. Sometimes,

the Director of Public Instruction, too, had to issue circulars to managements not to interfere with the discretion of the headmaster in sending up pupils for the S.S.L.C. public examination.

These then are the primary difficulties of the staffs of secondary schools, which require to be remedied at the earliest possible date, for without this secondary education cannot be expected to take its natural course to advancement.

If district cadres of all the masters are thought to take up sometime, at least the headmasters' posts of all kinds of High Schools, District Board, Municipal and committee, may be created into divisional cadres, providing for their transfers, once in five years at least by the Divisional Inspector of Schools. The administration of High Schools will then be independent, because even the teachers will not then fall under the undue influences, as they can see an independent headmaster over them, who can defend them against the caprices of the managements.

Headmasters under this scheme will be appointed by the Divisional Inspector of

Schools and also punished by him in case of necessity. At present the punishment of municipal headmasters by Commissioners, who very often draw lower salaries than the headmasters themselves is rather out of place. It is also detrimental to the interests of the headmasters. The salaries of the headmasters, and the travelling allowances on transfer will continue to be paid by the managements, as is done in the case of municipal commissioners.

The benign government has seen the need for provincialisation of Civil Assistant Surgeons in municipalities and also Assistant Engineers in District Boards. They may likewise be pleased to see the necessity for the provincialisation of the headmasters of all kinds of High Schools. This will not only better the service conditions of the headmasters, but it will give them scope also for greater independence and devotion of greater time to their duties, as they would then lose much of their unnecessary anxiety as to how best to ward off the Damocles' sword that continually hangs over their heads.

HAMPI: SRI VIRUPAKSHA

BY SRI R. B. PINGLAY, B.A., *Bangalore.*

AT HAMPI, the capital of ancient Vijayanagara, on the banks of river Tungabhadra, also known as Pampa, stands aloft the large and magnificent temple of Sri Virupaksha, also known as Pampapati. While on one side of this temple flows the winding river lined with huge bouldered rocks, the other side is an eminence of rocks and massive boulders forming fantastic shapes, with Jain temples and mantaps resting thereon. The place where existed the Empire of Vijayanagara was originally the Kishkindha. In front of the temple is a wide street with stone mantaps on either

side which presumably were once the rows of bazaars and resting places. This is also the temple car street.

An ancient inscription records that the guardian of the Empire was the world protector Virupaksha, the family God of the rulers. Poet Harihara refers to this temple in his works dated 1150 to 1250 A.D. That this temple was in existence even prior to the establishment of Vijayanagara is undoubted. The outer wall of this temple has a magnificent and imposing gopura, whose height is remarkable and over which is crowned a single kalasa. This mighty gopura besides

making the grand entrance to the temple, has nine storeys. The archaeological beauty of this turret is that the nine storeys are not in the form of nine flats one above the other, as is common in temple gopuras, but from the top of the first floor to the last, the gopura is entirely hollow tapering to that wonderful height. The side walls give access to a stairway to reach the storeys which lie along side the walls. A panoramic view from that dizzy height is marvellous. There are inscriptions and records showing that this gopura was in existence in 1199 A.D.

Within the temple walls is a large courtyard with mantaps on either side which serve as resting places for pilgrims during festivals. Then there is the temple and within the sanctorum Sri Virupaksha in the form of a Linga. On the right stands the shrine of Sri Bhuvaneshwari and in this is enshrined the idol of Sri Vidyaranya who, tradition attributes, is the founder of the Empire of Vijayanagara. The architecture of this shrine being Chalukyan, suggests that it should have been built prior to the temple of Sri Virupaksha. It is strange that admission to the temple shrine is by payment of one anna and visitors and pilgrims who travel to such far off places would not go away without seeing the object they sought.

Sri Madhavacharya surnamed Vidyaranya was born of poor parents. At his time he saw the chaotic condition of the country, the woeful plight of the Hindus, the Muslim raids, and this degeneracy appealed to his divine conscience so greatly that he sat in penance at the feet of Sri Bhuvaneshwari for twelve long years and secured the grace of the goddess, and through Her discovered fabulous wealth and with that he established the sovereignty of Vijayanagara in two

brothers, in whom he found the special genius to establish the Hindu Empire on solid foundations. The Samadhi of this great saint stands in a quiet corner behind the temple of Sri Virupaksha on the rocky eminence. In the words of Sewell, "If we stand on that rock and imagine all the great ruins of the city visible from thence, the palaces and temples, the statues and towers and walls, to be swept out of existence, we have around us nothing but nature in one of her wildest moods—lofty hills near and far, formed almost entirely on the farther side, where dwelt the Chiefs of Anegondi, and was just as would have been chosen for their abode by the ascetics of former days who loved to dwell in solitude and isolation amid scenes of grandeur and beauty".

In the corner of this temple a winding passage leads one to an underground shrine where stands an image of Madhava (Sri Vishnu) with scales denoting that in esteem and value the worship of Sri Virupaksha Linga at Hampi is greater than that of worship at Kasi (Benares) in the north, and hence the place is also renowned as Dakshina Kasi. This deity is known as Gulaganji Madhava. (Gulaganji: red seeds used by goldsmiths for small weighments).

While concluding it may be said that the entire area is filled with ashrams of saints resting between bouldered caves and winding dark caverns. They are far off and within, and one is sure to recognise the littleness of man in the universe. At close quarters to this temple is another temple dedicated to Sri Kodandarama which also stands on the bank of the river. This temple is worth a visit, for the large carved images of Sri Rama, Lakshmana and Sita on a huge boulder present an inspiring and beautiful sight.

CHILDREN'S CLUBS*

BY SRI S. R. VENKATARAMAN B.A., B.L., *Member, Servants of India Society, and
He adquarters Commissioner, Hindustan Scout Association, Madras Presidency.*

INTRODUCTION

THE child is more valuable to the nation than either coal or iron, or all its wealth put together. "The gift of a child to manhood is a divine paradox and its gift is a challenge". The recognition of this great truth has resulted in progressive children's movements and glorification of childhood in Russia and America. The training of children in their formative years along right lines in accordance with the latest educational methods is of great significance for the future well-being of the nation. Among the various methods employed for training children along right lines, the Children's Club movement is one. The Club movement, in other words, can be regarded as the Children's Club movement.

WHY A CHILDREN'S CLUB?

It is wrong to limit the child's leisure time activities, to games alone, as they by themselves do not provide an adequate interest for a child's life. In our homes it is not possible to foster and promote every conceivable interest of the child. Parents cannot afford the expense and equipment needed for promoting children's interests. Through the children's clubs, we may bridge the gulf that exists between the house and the school. They are valuable from an educational point of view. They purvey information, train in skill and motivate idealism.

THE CLUB 'AGE'

When we speak of a children's club, we are thinking of children of the 9—11 age group. This is a period of mastery, fighting competition, and keen rivalry. From the educational point of view, this period is considered to be the most important for the formation of basic habits. The co-ordination of the eye and the hand, of muscles and the senses lays the foundation for future

skill and ability. The capacity of a child to learn music, dance, and language, as well as the desire to make things and collect things is pronounced in this age group. Children of this age group are clever at miming, acting, puzzles, shows, etc. In the case of an individualistic child it is said that the influence of companions who are more or less of its own age, probably is more effective than that of the adults. Children of this age group also like to bear responsibility. We have thus all the elements in this age group for the development of a social personality, through a life of harmonious, joyful activity resulting in some concrete achievement for the child. "So long as something is achieved we do not often inquire if that thing is the best that might have been done. Children are natural artists, they have an instinctive appreciation of beauty to make glad the heart of man".

This is the period when instruction, direct and indirect, can be imparted to children through the play way. A child who makes a model of an aeroplane will learn many things in the process of making the model. It learns how to combine wood, glue, cloth and other materials to make an aeroplane. It learns the use of tools and how to take care of them. It acquires a definite attitude towards life which is very valuable. It will cultivate habits of cleanliness and careful execution, concentration and economic use of the material.

ORGANISATION

Though elders have to take the initiative in the formation of Children's Clubs, it is best that they should be run by office-bearers elected by children from among themselves. This creates in children a sense of responsibility. A small fee may be charged to meet some incidental charges from each

* A paper read at the Children's Section of the 21st All India Educational Conference at Madras on the 29th Dec, '45.

child. Each Club should have a council of adults, who would help and guide them without forcing themselves too much on the Club life of the children. The Club activity should be so organised as to aid the home and the school. It should never be opposed to the interests of the home and the school.

ADULT LEADER

The adult leader of a Children's Club should possess qualities of a special kind. He must have first, love and sympathy, a thorough knowledge of child psychology, a capacity to guide children's activity by keeping himself as much as possible in the background, leading them, guiding them without obtruding himself too much on the children's mind. He must be able to find the wherewithal to run the Club, provide equipment, instructional facility, etc., for the children. He must be able to sense the differences of the children and aid them suitably.

A Children's Club must encourage singing, dancing, drawing and theatricals, besides providing facilities for learning handicrafts, such as toy-making, tape-making, basket-making, gardening, carpentry, spinning, weaving, knitting etc. Sewing and embroidery classes, handwork clubs, cooking clubs, song and kolattam clubs, kolam and decoration clubs may also be encouraged both for boys and girls.

THE CLUB SITE

A garden or open space attached to a school or bungalow should be secured free of any rent if possible. A small room to keep the equipments, sanitary conveniences, and facility for water supply are necessary.

A Club should not have more than 21 children. For each group of six, there must be an adult leader.

These groups may meet at least thrice a week to carry on their Club activities under the eye of the leader. Attendance at these meetings would be voluntary. If the facilities

offered are attractive, children will come of their own accord.

CHILDREN'S THEATRE

A children's theatre for children to enact plays with clothes and costumes got from home and improvised by them, will enable children to shake off shyness and stage-fright. They will gain confidence in acting, and reciting and thus display their real talents. The theatre should also be improvised by children in the open.

CINEMA

Cinema shows of geographical, historical, biographical, scientific and sociological interest will greatly interest children. Special shows should be arranged to which all children may be admitted on a nominal fee. Such shows should not last for more than half an hour.

RADIO

Special radio programmes, such as funny, humorous, or moral stories, songs, puzzles, folk-dances and songs, and talks on health, and hygiene, interspersed with songs, may be arranged.

LIBRARY

We have yet to produce suitable children's books. Attractively get up, profusely illustrated books, journals, and albums should be kept in a library for children to come freely and make use of them.

ART SECTION

Facility for learning music, materials such as colours, chalks, papers, paint, brush etc., for learning painting and drawing; plenty of waste-paper for cutting flowers; card-boards for making models; and cotton, saw-dust, seeds, beads, twine, etc., for making toys, may be provided.

GARDENING

A group of children would be allotted plots in which they should be encouraged to grow flowers and vegetables.

Picnics, occasional camps, camp-fires and excursions may also be included in the activities of the Club.

It is not necessary to enumerate the various other items of activity which can be included under a Children's Club Act. What to include and what to omit will depend on the aptitudes and needs of children.

Besides all these, the activities of Children's Club should promote right conduct and behaviour, speech and form.

The members of the Club as a body should know cooking, washing, sweeping and cleaning and all about personnel and communal hygiene. They must also be proficient in

some handicrafts, like carpentry, weaving, etc.

The one object of the Children's Club is to aid the efforts of the home and the school, to help the children to develop their natural talents to the fullest possible extent and enable them to grow to their full stature.

NEED FOR A COMMITTEE

The question of running a Children's Club is not a simple affair. The question has to be studied from the point of child psychology and modern educational theory and methods in the light of Indian needs. A committee of persons interested in Children's Clubs will be helpful.

RELIGIOUS EDUCATION IN SCHOOLS*

By SRI R. SRINIVASA IYENGAR, B.A., L.T., *Headmaster, Sarvajana High School, Peelamedu, Coimbatore.*

THE Cawnpore session of the All India Educational Conference passed a resolution last year that "moral and religious instruction be included in the school curricula of studies as an essential part of a course of instruction to be provided in the school time table." It is worthwhile that this year's Conference takes note of the forces hostile to the introduction of religious education in schools and answers the challenge.

1. No words could be more poignant than those of Rt. Hon. V. S. Srinivasa Sastri in his comment on the Travancore Educational policy: "What was my surprise, and indeed, my sorrow, when I read the following proposition enunciated solemnly in the recent report of the Travancore Educational Re-organisation Committee: 'The Committee fully realises that religious teaching is an essential and integral part of education, and that the absence of properly organised religious education as part of everyone's schooling leads to deficiency in personality and

character which cannot afterwards be made good'. A medieval narrow conception like this is certain to destroy the faint glimmer that there may be at the horizon of a prosperous and consolidated state. For the future of India as for the future of Travancore, let us hope that this doctrine will rest infructuous in the pages of the report". Mr. Sastri, though a profound Sanskrit scholar, has ever been a secularist, and opines that great virtues are better taught by the influence of example and earnest exhortation that springs spontaneously and makes its way straight to the pupil's heart. Again he seriously apprehends that national integrity and national efficiency would be jeopardised by the imparting of religious instruction in schools. These are the reasons behind his stout opposition.

2. It is queer that Mahatma Gandhi, who is nothing if he is not a man of God the holds the very same view. According to the Mahatma, "religious instruction, in the sense of deno-

* A paper read at the moral and religious education section of the All India Educational Conference.

minational religion, has been deliberately omitted in the Wardha scheme. Unless there is a State religion, it is very difficult, if not impossible, to provide religious instruction, as it would mean providing for every denomination. Such instruction is best given at home. Fundamental principles of ethics are common to all religions. These should certainly be taught to the children, and that should be regarded as adequate religious instruction so far as the schools under the Wardha scheme are concerned". A non-sectarian programme of social education laying stress on the religious ideals of love, truth, justice, equality and brotherhood of man was chalked out in the Wardha plan of religious education.

3. It is almost a certainty that the following clauses now incorporated in the fundamental rights of Indian citizenship drawn up by the Indian National Congress will find a place in the future Indian constitution viz., "The State shall observe neutrality in regard to all religions. Every citizen shall enjoy freedom of conscience and the right to profess and practise his religion, subject to public order and morality". Conditions in India seem to be similar to those in U.S.A. where also there is a large variety of religious beliefs. According to the American constitution, the State is separate from the Church; and no religious education can, according to law, be included in the curricula of public schools. A law-suit recently instituted by one Mrs. McCullum against a Board of Education in Illinois that the release for one hour per week of children to attend religious instruction in their particular faiths is an infringement of the principle of religious freedom, will have an important bearing on the future of religious education in the public schools of America; and the decision may be awaited with interest in India, too. It is argued that the minorities, (of which there are not a few in America,) who do not attend the religious classes are denied the right to receive maximum secular ins-

truction during public school-hours. It is also claimed that those who disbelieve should also be given the privilege to conduct classes in their particular beliefs. Similar crises may occur in India too. Those who are enthusiastic on imparting religious instruction in schools cannot ignore these hostilities that will arise in our country also. Hence Sir C. P. Ramaswamy Iyer, in his wisdom, has ruled that "religious education, if imparted at all, should be imparted outside school-hours by teachers of a particular faith to persons of that faith".

4. A valuable experiment conducted by Margaret Barr in the field of religious education in the Gokhale Memorial Girls' School, Calcutta (Vide her book "The great unity") is worth recapitulating. It is an experiment in non-sectarian religious education. Concrete religious instruction in the form of stories and parables taken from the various scriptures of the world, the lives and teachings of the founders of the world's religions for the lower classes and forms, and the fundamental teachings of the various religions for the adults form the subject matter of the book. But one cannot but feel that though in the religious teaching of a child equal emphasis should be laid on all the religions of the world, each child should be deeply-rooted in his own religion, reverencing the faiths of other religions. The harmony of the world-religions can be intellectually appreciated and experienced only in the adult stages of a man's life, though the foundation may be laid in the earlier stages. This experiment has not been widely copied. So, the wisdom of importing a so-called secular, non-sectarian, non-religious morality is questionable. As Tolstoy wisely observes, "Without religious roots there can be no real, sincere morality, just as without roots there can be no real flower". Sir C. P. admirably puts the same idea thus: "I am an advocate of religious education. Religious education could not be given in an empirical manner by the enun-"

ation of abstract ethical or moral principles, without the background of sacred lore". This statement of a practical statesman and erudite scholar of our ancient scriptures should be pondered over, side by side with the statements of the Rt. Hon. Sastri and Gandhiji.

5. Certain events that have taken place in our country have now to be considered. The Hartog Committee in 1929 recommended that where the educational progress of the Mahomedan community is impeded by the reason of the absence of religious instruction, arrangements should be made for religious instruction so that there will be both economy in public expenditure and efficiency. The Committee urged the Government to make "a determined effort to devise practical plans". In 1935, the Government of Madras permitted religious instruction to be given within school hours in institutions, under departmental management, intended for Mahomedans. Again, the Madras Government gave liberty to such local bodies as wished to do so, to incur expenditure from their funds on the provision of religious instruction for Muhammedans in schools under their managements. Though it is a cardinal principle of religious neutrality that the funds of local bodies should be spent on objects benefitting all communities and that no portion of public funds should go to the encouragement of any particular religion, the Government have encouraged the imparting of religious education to children of one religion at the expense of public funds. Again, by not introducing the "Conscience Clause" in the educational code, the Government have permitted the protagonists of one religion to impose it upon children of other faiths. Hence, in these two respects, the Government have violated the principle of religious neutrality.

6. Out of the welter of the controversy arising from the new educational policy in Travancore, two important statements have

been made by two important clergymen one a Catholic, and the other, a Protestant. The Rev. Fr. De. Souza in the *Hindu* of 22-9-15, writes, "If other communities come forward with similar arrangements, they should be given the same facilities. Government neutrality in this matter should be a benevolent neutrality, and not, a non-belligerency, or a neutrality based upon indifference or contempt for all alike". Again The Rev. R.T.M. Clews., London Mission, Erode, in the *Hindu* of 28-9-15 writes: "The education in religion which the grant-in-aid codes of India could countenance would be education in the tenets and practices of Hinduism, Islam, Sikhism and Christianity, and not of Christianity only. To my knowledge, this has been asserted in season and out of season by missions and missionaries, both officially and unofficially, for the last 30 years. Because few except the Christians have taken the trouble to develop a system of education in which their own tenets and practices receive due consideration, it is scarcely an argument for abolishing religion from education, and dubbing the idea of religion in education as medieval". It is incumbent upon Hindus to answer the challenge of the Christian missionaries, though I wonder if the Christian schools would allow the teaching of Hinduism and Mahomedanism in their schools and pay these religious instructors. Perhaps their challenge means that Hindu managements should arrange the teaching of Hinduism to the Hindu children. But it must not be forgotten that all institutions, mission or non-mission, are public schools under private managements, and should adopt fair and enlightened principles in providing for children of all religions in their institutions. If this principle is accepted by the Christian missionaries of the teaching of Hinduism, Mahomedanism and Christia-

nity in their institutions, a great step forward would have taken place in the annals of Indian education.

7. The Ceylon Education Report defines religious neutrality in a clear-cut way. Neutrality means that "the State shall not do anything that will have the effect of helping any particular denomination alone to further its objects, and that the State should hold the scales evenly as between different denominations. Religious instruction in Government schools is not inconsistent with State neutrality in matter of religion, so long as the State makes similar and equal provisions for all communities. It is the duty of the State to provide in its schools for the religious instruction of its pupils". The Ceylon Education Committee find nothing wrong in the State subsidizing the teaching of religion in schools, provided all denominations are equally treated in the matter of such subsidy.

8. The war recently ended has demonstrated the eclipse of all moral, religious and spiritual values, and the necessity of imparting religious education. The Spence Committee in 1939 pointed out, "No boy or girl can be counted as properly educated unless he or she has been made aware of the existence of a religious interpretation of life." The London "Times" observed, "Education with religion omitted is not really education at all". Statutory sanction has been obtained for imparting religious instruction to every child during school hours in the "agreed" syllabus if the parent agrees, and in the "denominational" syllabus if the parent so desires. Hence a great revolution has taken place in the matter of religious education being imparted in the schools in the religion of the child by the teacher belonging to that faith. In America, the late Mr. Roosevelt, in his message to the Religious Education Week, said, "The young must be taught truly if the spring waters of democracy are to be kept untainted. We

shall need all our spiritual resources to sustain us in the days to come". The recent trend of educational thought over this question is in consonance with the fundamental objectives of education laid down and practised by Dr. Besant, Dr. Rabindranath Tagore, the Ramakrishna Mission and other nationalist leaders who have bestowed attention on education. Dr. Rabindranath, in his inimitable fine language, said, "In the morning of our career, our nature needs the pure and perfect note of a spiritual ideal in order to fit us for the complications of our later years".

9. It is not beyond the ingenuity of Hindu scholars to devise a suitable "agreed syllabus" for adoption in our schools and colleges, but it is not the purpose of this paper to frame a syllabus for discussion here. The Tirumalai Devasthanam cannot have a better diversion of its funds than for training religious instructors for staffing the elementary and secondary schools of our province. Again the pandits and instructors of various types other than the regular class-teachers in a modern secondary school form a high percentage of the total staff; and the religious instructors of the different religions would not add overmuch to the burden of expense. Provided the religious instructors solemnly pledge not to wound the susceptibilities of the votaries of other religions, and to do their best to cultivate respect for other religions also, religious animosity will not be more acute than what it is today on account of the godless and soul-less education.

Hence I strongly believe that the time has come for imparting religious education to children of all religions in the religions of their parents in the schools by teachers belonging to the respective faiths; for as

Sir Mirza Ismail, used to say, in another connection: "If schools do not do this, it will not be done at all". The responsibility of the parent in India is a myth; if it be a reality, the percentage of literacy would not be 13. The educator has to realize his high sense of vocation and undertake the task of imparting religious education.

STRAY THOUGHTS ON PHYSICAL EDUCATION

By SRI C. D. PARTHASARATHY, *Madras.*

"IF our education, whether as part of a post-war reconstruction scheme or otherwise, is to serve its purpose, then it must proceed on these lines, stressing physical education first and foremost.....In Travancore we are trying to bring forward as one of the conditions essential for promotion of a pupil from one class to another that a doctor should certify that he is good enough to conduct further studies"—Such words from Sir C. P. Ramaswami Iyer in the presidential address of the All-India Educational Conference, XXI Session, at Madras, with their emphasis on physical education gratify all and more particularly one like me who has played a little and served the games a little more. In all countries, under all educational policies, physical education has come to occupy a proud place. The pre-requisite for education is health.

In spite of this, I wonder, by what standard the adequacy of one's health is to be determined to decide on one's entry or continuance in education at every stage. This will be very hard indeed. On reading perhaps, the least energy is spent. Any other act should be comparatively more strenuous and banning or curtailing education on health grounds is ununderstandable, unless it be for defects or ailments of a serious kind, in which case nothing will become permissible. But if we understand this as just an incentive for the development of a sound body with a sound education, all we have to do is to find out details for working out a scheme.

Pupils of primary education range from five to ten years of age. Children of five or six, have in the first instance the health of the parents, influenced by environments and upbringing in the next instance. Unless they are suffering from any chronic disease they should have passports to school. These children are reluctant to go to schools and timid; and if they choose to play, they do so themselves. Here now is an opportunity for the teachers to dispel fear from their minds, remove their shyness and make them run about freely and play. The play will invariably take the form of imitation of others. Will the teachers play the right type of games for these children to copy? Are not teachers expected to contribute to the growth of the children's health?

The next stage is entered into, when children are near about ten. Invariably they play in groups while on the ground, and individually while indoors. They attempt to play all games and play nothing. The early propensities indicate themselves and the strong influence of the teacher is needed more at this stage than at any other to develop natural instincts.

About fourteen is the discriminating age. Here if the boy is game-minded, he picks his game and chooses to learn it. His fancy catches a particular recreation in preference to others. His partiality tends to make him overdo it, prejudicing either his education or physical condition. The corrective

influence of the teacher is needed at this stage.

From then on to his 'varsity days, subject to the natural advantages or disadvantages afforded by his constitution, and by the influence of those that play with or against him or by seeing others and by reading even about his pet 'stars', he goes on struggling and struggling to emerge as a finished product, or an 'abortive', or just another that has played the game. His desires may get satiated in the early stage or his enthusiasm may rise up to absurd heights even and by the time his education is completed, he is on another board.

Be he just a player or an international, let it be any game, Indian, English or otherwise, indoor or outdoor, individual or team games' athletic field or track events or any recreation of any kind or physical culture proper, these are the broad outlines of the stages of the recreative aspect in an average student.

This physical education when dealt with separately assumes great proportion. This is an academy by itself. To expect even the champions of physical education in the teaching line to undertake training and specialisation besides the regular teaching of the students will be most uncharitable. There is a physical director for a college and an instructor for a school who is the departmental head. Considering the number of students in one institution, can this one specialist attend individually to all the students? So many boys playing so many grades of a game and with many such games introduced in an institution, an instructor in all sincerity, with so much of other administrative work, cannot attend to the individual development and growth of a student. The student grows by himself.

Thus physical education in any education scheme can be nothing more than our endeavour to encourage attaining a sound body, and for this a few simple rules of health and hygiene and a little exercise to take individually and play a game collectively appear to be more than enough to achieve the purpose in view.

This physical education in educational institutions is something like compulsory primary education and nothing more. Already there is such a lot of difference of opinion on the right kind of education all over and so much talk about the prevention of waste in education, and let not sport and games complicate matters as they have, outside the realm of college education, as well, an assured place!

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NATIONAL SCHOOLS

BY RAO SAHIB R. SWAMINATHA IYER, B.A., L.T., *Retired Headmaster, Kumbakonam*

TIME and again we hear people talking of national education and the need for there is to organise it. There are not wanting people either who belaud the system of education in vogue in the past and condemn what obtains at present in schools and colleges. Some condemn the present day education on the ground that it is divorced from religion and morality and engenders in the minds of the youngsters an aggressive irreverence for Indian culture, traditions and ideals and an unhealthy craving for exotic fashions; and others there are who condemn it on the score of the text books which are too many in number and too frequently changed and some of which are unduly foreign in spirit, calculated to belittle everything Indian. It is suggested at the same time that Indian culture and traditions being admittedly great, Indians can do nothing better than arrange to keep them up as a living force in their educational institutions.

National schools were once profusely projected in the country and a few were even started and run independently of the Government recognition and aid, as if there were a natural antagonism between them and the Government. As far as I see, there ought to be no antagonism whatever, if only the new schools are properly organised and their working effectively supervised: on the other hand the Government should look upon them as their auxiliaries in the spread of education and—render them all possible aid. The national schools that denied themselves Government aid naturally languished for lack of public support and wise direction and profitable teaching. The organisers do not seem to have quite made out what it is to make education national and how to compass that end. Some seem to think and say that provision for moral and religious instruction or for vocational or physical training or instruction in civics or vernacularisation of studies makes for national education. True, there is some

force in this. But the suggestion is far too vague, so that one intent upon doing something practical in the matter is at a loss to comprehend what it exactly means and how it can be effectively and profitably carried out.

In our midst there is yet another class of educational enthusiasts who propose as remedies for all fancied social ills, the closing down of temples and choultries and utilising the resources thus released for the spread of education. They little realise what high purposes these institutions have been intended to serve and what national calamity would result from the proposed closure. Neither do they say what kind of education they have in view, for whom it is intended and how it should be organised and extended. There has been no part of the world, where society does not consist of more than one community or grade of men, each having its own creed and culture, traditions and customs. No one community, if only it is wise and charitable, would consider itself socially superior to or higher-placed than any other. Of course intellectual and moral superiority, where it exists, will be duly acknowledged and respected. The ideal to be aimed at is that men should live in peace and happiness and there should be an atmosphere of harmony and love about them. The elements that make for such a peaceful life are faith in God, good-will to each other and a just recognition of each other's rights. Are not temples and charitable institutions calculated to develop these elements? Could education, whatever its kind, adequately serve their purpose or replace them?

Education is out of question a good thing, but its connotation is not the same for all. Again the same kind of education cannot suit all; it must be varied to suit varying tastes and tendencies. Each community should have its education adapted to its past traditions, its present status and its future requirements. The same type of education cannot do in every particular for the entire

Indian nation, composed as it is of a variety of communities with varying degrees of culture and knowledge. It goes without saying that the Indian nation has a marvellously rich heritage of literature, religion and philosophy and its traditions and ideals are admittedly worthy of all praise. These should be most liberally laid under contribution in drawing up a scheme of education suited to meet the needs of the varying grades of men. Unless this is done, the scheme is bound to fail ultimately in its purpose. The present-day school system is indeed defective in so far as the national literature and religion has not been sufficiently drawn upon in devising it and the youngsters in schools having had no adequate taste of them are not all that one might wish them to be. They have been more or less fed upon the mental pabulum supplied by persons who have little knowledge of Indian literature and religion or who have very little faith in them.

It may be argued on the other hand that the Indian traditions and culture, as they have been handed down are at once too far out of date and too full of accretions to admit of suitable sifting and incorporation into a modern scheme of education. Where there is a will there is a way. If it is conceded that the Indian culture and religion are good and the youths of the country will be the better for having a glimpse of them steps must be taken at any cost to have the necessary sifting and incorporation done. With a little sympathy and support from the educational authorities matters could be easily set right. I have no faith in the so called national schools that have cut themselves away from the Government. I am for having the scheme of education adopted in the existing schools suitably modified in consultation with and with the aid of the Department of education. As much of our religion, culture and traditions as could be conveniently and profitably taken without prejudice to the culture value of the existing subjects of study should be added on to the school course. The syllabuses in the existing scheme of studies are much too

heavy and require to be appreciably cut down. It is quality and not quantity of instruction that really counts in education. The pruning hook has to be applied to the present scheme, of course, with the necessary circumspection.

The Government that is responsible for the proper upbringing of the youths of the country should appoint a committee of practical educationalists intimately acquainted with the conditions of work in schools and their limitations and get them to prepare a detailed scheme of school course incorporating into it the essentials of Indian religion and culture on a non-sectarian basis in a reasonable measure. It should be such as would enable the students in their impressionable period of life to realize and take a pride in the cultural greatness of their country in the past and develop a right attitude of mind towards men and things Indian and prove in the fulness of time Indians both in spirit and practice without getting denationalised. This is easier said than done, one might say; but I would say it must be done anyhow. Time are fast changing and something has to be done without further loss of time to prevent our youths losing sight of their glorious heritage of culture and traditions and to guide them aright in their conduct in life. Already they are drifting away from their old moorings under the force of circumstances by the glamour of so-called reason and civilization. In the field of politics we are fighting for Swaraj. What about our glorious religion and culture? Are they to be discarded? Would not the power that be arrange for our return to our national ideals as described and demonstrated in our scriptures? Would not teachers co-operate to make schools national by themselves imbibing the spirit of their scripture and create about them an atmosphere of health, purity and sanctity both by precept and example for their disciples to live, move and have their being in, as in the Gurukul of old? Would not school managers and the general public help to bring about this consummation so devoutly to be wished?

EDUCATIONAL REFORM IN FRANCE

IN a note presented on 19th March 1945 to the "Conseil du Gouvernement", Mr. Rene Capitant, Minister of National Education, summarised the tasks and the plans of the commission for the study of educational reform as follows:

A preliminary commission, in Algiers, began to study a plan for educational reform; it continued its work for six months. The rough draft constituting its general report was adopted as a working basis for the Langevin Commission, which has been meeting in Paris since the end of November 1944.

Three main tasks confront this Commission:

A. To define more supple methods, adapted to the psychology of children and adolescents, capable of responding to individual aptitudes and of encouraging personal effort, thus yielding better results; to define in what way this active pedagogy could be usefully exercised, having regard to the age of the pupils and the subjects taught; on this basis, to define a new system so as to guide each child towards the studies in which he is most likely to succeed and towards the function that he can best fulfil in the national life.

B. To indicate how the teachers shall be trained who, throughout the grades, will be the actuators and the real creators of this resuscitated French school, and without whom any reform would be impossible; to indicate also under what material and moral conditions their action will be effective on the life of the country and their prestige assured.

C. Finally and especially to repeat, as those who founded the national school at the dawn of the third republic did, that the whole education of all Frenchmen is an essential duty of the state; that the training

of character as well as of the brain and the body ought to be the care of the country and of its government; consequently to study how to retain the qualities of preciseness and thoroughness inherent to intellectual work, while giving boys and girls the civic, aesthetic and social education, and the physical, practical and moral training that the present generation fail to get at school, or hardly anywhere else, and without which they will be incapable of fulfilling their duties and of exercising their rights.

Before broaching this triple need, and designating in each field the end to be attained in several years' time, as well as the transitory stages to be overcome in the interval, the commission sought in the first place to determine the general framework, the structure of a national education. It has traced an ideal scheme which will enable education to be a methodical and continuous progression, without deadlocks, without loss of time and without duplication of work, in the course of which each one will be able to find the studies best suited to his aptitudes, his ambitions, and his previous knowledge. Only such a study plan can give each his chance and increase the number of elites, only such can bring about a democratic education. Without this plan, any reform of methods and of curricula, any change of staff, any revival even of the spirit of teaching will be inoperative.

(1) Infant school education should be amplified, along its present lines, but should only accept children from the mental age of 3 years and keep them until 7 years of age; after having introduced them to the techniques of knowledge (language, reading, writing, number, drawing).

(2) Primary education will cater for children from 7 to 11 years. Apart from the fundamental techniques, it will develop the qualities of observation, reasoning, expres-

sion and action by the active methods appropriate to this age and by procedures which will vary according to local conditions.

(3) Secondary education will be free and compulsory from 11 to 18 years. However, it may only be part-time from 15 to 18 years (second stage) for boys and girls engaged in practical studies. The orientation will be made during the first stage (11 to 15 years) by means of options in which the pupil will test his skill, having regard to his aptitudes and the advice of his teachers, following at the same time a nucleus of humanistic studies which will be common to all. The second stage will be that of determination, where the pupils, until the end of their secondary studies, will follow different sections grouped into three main branches: theoretic, professional and practical.

There will be no selection examination between the primary and the secondary school, nor between the first and second stages. The secondary school leaving diploma will pay great attention to the candidate's school career.

(4) Between the lycee and the university, two years of pre-university studies (18—20 years) will enable students to judge whether they are truly endowed for higher studies.

It is at this stage that the pedagogical studies of future teachers will take place.

(5) Entrance to the University will be by a selective examination. Two years of study (20—22) will lead to a licentiate's degree licentiate, if they wish to continue their studies further, will be directed towards research or professional specialisation (engineers, teachers, lawyers, doctors). The highly specialised advanced schools will then welcome them. The system of faculties will be made more supple by the development and multiplication of institutes. A regional grouping of Universities is contemplated, a grouping which will enable the resources of several Universities to be pooled for teaching purposes, for research and for examinations; a local radiation of Universities will also permit a wider diffusion of higher culture through lectures and public courses.

Higher studies will be entirely gratuitous.

(6) The supplementary measures will enable children of any French family whatsoever to follow or to undertake the studies of their choice; family allowances during the whole of the child's schooling; a system of recovery which will enable any adolescent, who is capable of so doing, to take up again studies previously abandoned or to engage in new studies.

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CHILDREN AND THE RAMAYANA

BY S. P.

The thought that "Man is the All-Conquering Power" is in the hearts of all youngsters and children now. They don't know how the power, which they think is everything, comes to them. They don't know that it is the Supreme God who created this power which lives in all men, women and children. Without God there can be no power. It won't function at all.

God has created and given us a lot of things to enjoy. Besides these, he has also given us some work, according to our ability. He wants us all to fulfil our work and thus do our duty. Just as a shepherd drives his flock of sheep carefully, so God leads us on the correct way. But if we stray into by-ways and stay there adamant, He cannot prevent us losing our way altogether. He has given us brains by which we ought to think and decide. You may think that I am silly in repeating what everybody knows. But as I want to say a few words about making children believe in God even from their early days, I have written the above lines.

In olden days elders used to tell lots of stories about God to children. Besides this, they used to say: "Don't speak an untruth as God will punish you," or "you must bathe daily or God will get angry with you," and so on. By doing so, children probably with fear and probably by constant hearing about God, would get to know even from their second year that there was a being or Power called God and that He was always watching us. They did not want to do wrong, as they thought that God would be displeased. The idea was instilled in their young minds and hence created the feeling of faith, and later on devotion.

But the children of to-day do not get to know about God at all because we do not

talk about Him to them. Instead we tell them stories about fairies and goblins, tales that are of no use at all. They are supposed to stimulate their imagination. We say, "You must not kick elders, as it is not respectful," "You must bathe daily or you will get itches and sores." In some Christian schools there used to be a scripture period when stories from the Bible were told to children. But on account of our numerous religions, that too is stopped now. So children don't know there is a Supreme Power called God and that He is kind and loving and that He is always watching us to guard us and protect us, and that we must do our duty whatever that may be.

To set us an example, God has made Himself a man and has been born in the world. I shall take up Rama Avatar. The *Ramayana* gives us the story of Rama. If this story is read and explained to children in the proper way, it would work wonders. Rama is the very essence of obedience to duty. He obeyed his father and in so doing went to the forest and suffered for fourteen years. He obeyed his guru Viswamitra, he obeyed his step-mother, and he obeyed his wife also. Obedience is first displayed in every way. Love, discipline, patience, bravery and truthfulness are also very well shown in the *Ramayana*. Whatever example we may want, we find in the *Ramayana*. Children who are usually very fond of listening to stories would relish this story and gradually would like to live like Rama and Lakshmana. Hence children will try to be good. They will think: "If God Rama is so good and loving, we shall also worship Him. He will take care of us as He did of Surgriva and Vibhishana." Thus we can not only get children to learn about God, but also to make them get

an interest in becoming good, by telling them the story of Rama. Every stanza is pregnant with advice. How a conversation should begin, how it should proceed, how a host should receive and greet a guest, how a guest should behave, how a teacher should treat his pupil and how a pupil should behave, how a king should rule his country, all these things are explained minutely in the *Ramayana*. Not only children, but all of us should read and digest it so that all of us can gain more knowledge. A greater

book than the *Ramayana* will not be found. It is the most important and ideal book. A few days back in a Radio talk, the Right Hon. V. S. S. Sastri said that he had a great admiration for the *Ramayana* and that he had taken this as his guide in his early days.

So if children were told Rama's story, emphasizing all the good points, they will try to work in earnest to be good and try to get good qualities.

BOOK REVIEWS

FRENCH STORIES FROM ALPHONSE DAUDET
TRANSLATED BY MISS INDIRA SARKAR.
CHUCKERVERTY CHATTERJEE & CO.,
15, COLLEGE SQUARE, CALCUTTA.
PP. XXVII PLUS 87. RS. 4.

That Alphonse Daudet occupies a high place among the French writers is a fact that anybody having some knowledge of French literature will vouchsafe. One interested in good literature is bound to have come into contact with this writer's brilliant stories or dramas. *Le Petit Chose*, *Lettres de Mon Moulin*, *Tartarin de Tarascon* etc., would not have failed to impress anybody of the greatness of their author.

Alphonse Daudet is a Provençal through and through. He would not let slip a single opportunity without indulging in a description of the beautiful landscapes of his beloved motherland, La Provence, the southern part of France. Almost all his characters are deeply Provençal in temperament and behaviour. The pen-pictures of his society with all its virtues and vices show how overwhelmingly he was a man of his times. A true follower of Honore de Balzac, he closely follows his master in characterisation and description. He brings out the universal in the day-to-day incidents just as, for example, Rabindranath Tagore does. In fact, Daudet was greatly admired by Tagore and we find many parallel situations in their short stories.

The stories selected by Miss Indira Sarkar are very typical. They depict beautifully the craft and cunning of the adventurer, Tistet Vedine whose punishment though delayed was well deserved, the overflowing affection of the 'old people' towards the friend of their dear son Maurice who brought news about the young man, the unexpressed innocent love of the shepherd youth for his young mistress, the horror of a wholesale shipwreck in which 600 persons met their death on a lonely shore, and the monotonous life in a light-house, right in the open sea, of a couple of men on whom depended the fate of so many ships.

The last two stories of this collection are examined here in detail, as Miss Sirkar's analysis makes them somewhat topical. The story called, "The goat of Monsieur Segin" proves, according to Miss Sirkar, "the futility of wishing to be too independent and free." Alphonse Daudet is not quite so superficial. He looks deeper into human nature. He knows that man cannot be content to remain a slave of another simply because his food and lodging are assured by the latter. It is his birth-right to be free and he hankers after freedom. He seeks to achieve it at any risk, at any cost, even in the face of death. The little Blanquette with timid eyes (the goat) is no more afraid in the struggle for freedom. The moment she felt free, she jumped

out of the window and rushed to the forest, to the summit of the hill, to the bottom of the stream, "now up there, then down below, in short everywhere," as free as air.

Evening came, and with it the fear of the wolf. The trumpet of "our good Monsieur Seguin" was calling her back to a place of safety, "but on recalling to herself the pole, the rope, the hedge of the backyard (these instruments of slavery) she thought she could no longer get used to this life now," and she stayed on. The enemy was "huge in size.....and he passed his big red tongue over his tinder-coloured lips" just in front of her. But undaunted she stood there. She did not think of seeking a place of safety, but recalled to mind the warrior goat, Renaude, who had fought a wolf for one whole night. She wanted to equal this hero, if not excel him in prolonging the combat till dawn, so that others might know of her persistence in fighting a just cause. Daudet's lesson is clear. Even though "the goats never kill the wolf," the fight must go on and will go on, goat after goat succumbing in the attempt, despite all the attractions of a slavish life in ease and comfort. Men must go on fighting for liberty, even if the enemy is formidable. For liberty is worth fighting for, for its own sake, at the sacrifice not merely of the enslaving love for ease, but also of life itself.

In *The Secret of Maitre Cormille* we find "the struggle between the flour-mills run by wind and those by the steam", very vividly painted. Miss Sirkar points out that "the pathos will not fail to influence those soulful persons who in the twentieth century are exponents of the cult of *charka* as militating against the industrial revolution and mechanism." From the way Alphonse Daudet handles the situation, one can see that he is fully aware of the evil effects of the change in that particular instance. He describes in glowing terms the happiness of a number of middle class families. "The millers' wives were beautiful as queens with their lace handkerchiefs and crosses of gold.....They constituted the joy

and the prosperity of our country. Unfortunately, some Frenchman of Paris had the idea of establishing a steam flour mill" there. And what is the effect? Daudet says: "Our country has (become) a dull place and without tunes.....The beautiful millers' wives sold their gold crosses. No more of muscat, no more of farandoles!.....Next, one fine day the city caused all the ruined buildings to be demolished." Simply because a Paris grandee or entrepreneur took into his head the idea of becoming over-rich, a number of erstwhile happy families had to face ruination and enslavement in furnishing hands to his factory, to his office and to his personal comforts. Daudet is not satisfied by presenting these two pictures; he wants to put up a fight for a lost cause, hopeless as it may seem. He personifies in Maitre Cormille the ruined families. This sturdy character refused to be enslaved and persisted in sticking to his mill and in continuing to work it, even though he had not a grain of wheat to grind. This unyielding persistence had its effect. It awoke the conscience of his neighbours and touched them to the quick for having deserted him. They brought him their wheat. "This is a justice for us to do," said they to themselves, "since that day we have never left the old miller lacking in work."

After thus demonstrating that so long as there is sympathy and cooperation among the people, no outsider or foreigner can bring ruin and misery to them, Daudet, the philosopher that he is, complainingly exclaims: "After his death nobody followed in his foot-steps. What do you expect, gentleman!" He sorrowfully concludes "everything has an end in this world." One cannot say how the French author would have ended his story, if he fully understood the cult of *charka* as it obtains in present-day India. Miss Sirkar should also realise that the cult of *charka* in India does not stand on the same level as the century old wind-mill in France.

Now coming to the English rendering of the above stories, Miss Sirkar has done it well. She could nowhere be accused of

justifying the Italian proverb, *Traduttore Traditore*, i.e. translation is treason, even in this, her first attempt. One may even go so far as to say that she is too faithful to the French diction and too literal in some places sticking to French words, when more appropriate English expressions are available.

Since Miss Indira Sarkar is well aware of the great "importance of translations from foreign works in the life and evolution of a national culture," we earnestly hope that she will not fail to bring out in future versions of these and similar stories, both in Bengalee, her mother-tongue and in English.

SOME ASPECTS OF INDIAN CIVILIZATION IN PLANT PERSPECTIVE: BY GIRIJA PRASANNA MAJUMDAR, M.Sc, Ph.D. (Leeds). (Published by the author, 19, Ekdalia Place, Ballygunj, Calcutta).

PROF. Majumdar has already become well-known to students of ancient Indian culture by his works on ancient Indian botany and tree and plant culture as known to our forbears, entitled '*Yanaspati*' and a translation of the '*Upavana Vinodha*'. In this book, his main purpose is to show how far plants and plant products have served as the basis of certain material aspects of Indian civilization, like toilet and dress, food and drinks, conveyances, articles of trade and of health and hygiene. The contents of his previous work *Yanaspati* are summarised in the first chapter entitled 'knowledge of plants' and based upon an examination of Sanskrit and Pali literature and displaying some knowledge of the physiology, proper nomenclature and ecology and evolution of plants; and he concludes that the ancient Hindus had anticipated the moderns in some of the fundamental discoveries of botanical science. Most of the ingredients of ancient Indian toilet and much of the patterns of our ancient ornaments were derived from plants and plant figures. Furniture and means of conveyan-

ces are next described and, the *Yuktikalpataru*, as well as another work, is quoted as mentioning flying conveyances among the five kinds of vehicles.

The treatise extends itself to an elaborate notice of the different aspects of life, Indian trade and commerce, in the past, as based on an examination of religious texts, secular works and accounts of foreign writers and travellers. It also comprehends an account of medical knowledge and relief methods, of surgical instruments and surgery, and of the branch of knowledge concerning house-building and the planting of gardens for which Buddhist books have been largely utilised. Similarly domestic rites and rituals are elaborated from this point of view. And what is very interesting is the eleventh chapter dealing with an account of the odes to plants that have been embodied in Sanskrit poetry. A reference is made to the betel-vine about which some odes exist. The trees and plants of ancient India have justly called into being a type of *kāvya* poetry. Diagnosis and treatment of plants in diseases were also known, while the plant physicians even prescribed remedies for curing the barrenness of trees and for making plants bear fragrant flowers in the place of scentless ones. In all the varieties of liquor mentioned in Indian literature, plants and plant products are shown to have supplied the main ingredients. Most of the materials for dress were also taken from the plant kingdom, except wool which was an important ingredient in the making of cloth. Among the curious things that we learn from this work is the belief that it was not propitious to make bedsteads, seats etc., from trees blown down from thunderstorm or by wind or flood, or those that grow in cremation grounds or those in which bees and birds dwell, or those in which the upper parts have dried up. Strabo refers to the utilisation of pine, fir, cedar, oak, pitch pine and various other trees as timber employed by the Indians for ship-building.

A great deal of useful matter, though not entirely germane to the main object of the book, regarding coins, banking etc., is given. But among the articles of trade which are described a full note of explanation is given under each heading, with the authorities on which the information is based. The bibliography is very comprehensive and the matter-of-fact information given throughout the treatise is to be praised. Thus, on p.143 we read that the matter of fact description of flying machines in the *Yuktikalpataru* and the *Samarangana Sutradhara* is not to be confounded with the poetical description of the *Pushpakas* of the epics and the *Phussa Rathas* of the *Jatakas*. The book has been well got up, under the patronage of that discerning scholar-philanthropist, Dr. B.C. Law. Occasional printers' errors are to be discovered, e.g., 'Ratzel' is spelt 'Ratzen' in a footnote. The book is a valuable addition to the literature available for the student regarding some important aspects of ancient Indian life.

CHILDREN'S INDIA: PUBLISHED BY ILAMI MARKAZ; Y.M.C.A., LAHORE, 18 PAGES, PRICE Re. 1.

This is a book of pictures about the most beautiful and historic buildings of India. Photographs of such notable monuments as the Taj Mahal, the Madura temple, the 'great bath' at Mahenjadaro and the Victoria Memorial at Calcutta are given in art paper and brief descriptive and historical notes are given in simple language. Care has been taken to see that the choice of the buildings is so made that they represent different stages and aspects of India's historic past. Children going through this book will find their interest in their motherland stimulated and their curiosity about its history quickened.

TEST PAPERS IN INTELLIGENCE: BY JAMES M. CHARLTON M.A., MACMILLAN & CO., LTD., LONDON, PP. 26.

There are twentyfour test papers on

general intelligence in this book. Each of them contains on an average slightly over 60 questions, and is intended to be answered in an hour. The questions are of varied kinds and have been carefully devised to test the powers of observation and understanding, the ability to classify and detect similitudes, and commonsense. They are primarily intended for English children aged ten to twelve, but they are obviously of a wider application. Indian teachers are certain to find the book useful in a number of ways, though the technique of intelligence testing is still new to the country.

TEST PAPERS IN ENGLISH BY JAMES M. CHARLTON, M.A., MACMILLAN & CO., LTD., LONDON.

This book contains twentyfour test papers in English. Each paper is divided into two sections, A and B. Section A contains questions on grammar, idiom and composition. Section B is concerned with the comprehension of a passage of prose, poetry or drama. The test papers deal with "comprehension of passages in verse and prose, free composition, exercises in description and narration, letter-writing, the use and understanding of words and expressions formal grammar and punctuation." They can be used in conjunction with regular text-books. Even in the absence of set text books, they will form skeletons of lessons. The standard kept in view is that of the average English pupil of from ten to twelve years of age.

TEST PAPERS IN ARITHMETIC BY JAMES M. CHARLTON, M.A., MACMILLAN & CO., LTD., LONDON PP. 96.

Mr Charlton has given us in this book 24 model test papers in Arithmetic. Each paper is divided into two sections, A and B, and each section is intended to be answered in an hour. The papers are devised to meet the needs of English pupils of from ten to twelve years of age. The syllabus in

section A is confined to "simple computation, involving a knowledge of the four rules, tables, weights and measures and the monetary system." The field covered includes fractions, decimals, percentages, profit and loss, time and work and time and distance. Section B consists of simple problems based on all these.

ANSWERS TO TEST PAPERS IN ENGLISH, ARITHMETIC AND INTELLIGENCE. BY JAMES M. CHARLTON M.A., MACMILLAN & CO. LTD., LONDON PP. 76.

This book gives the answers to the Test Papers in English, Arithmetic and Intelligence, which have been reviewed above. The answers to the Arithmetic and Intelligence papers are of course definite and clear-cut. In English papers, alternative answers are possible for some questions and here Mr. Charlton has given answers that will be useful for guidance. He has also suggested here a marking scheme for each paper. The

three books of Test Papers with this book of answers are bound to prove useful to teachers in a variety of ways.

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NEWS AND NOTES

INDIAN COUNCIL OF CHILD EDUCATION

Dr. V. N. Sharma, General Secretary, Indian Council of Child Education, Mylapore, Madras, sends us the following:

Friends and workers in the field of child education will be glad to know that the Indian Council of Child Education (formerly notified in the press as the All India Kindergartens and Nursery Schools Association) was inaugurated by Prof. Anath Nath Basu, Calcutta University, on the occasion of the All India Educational Conference in Madras on December 29 in the presence of a representative gathering engaged in child education.

The objects of the Council are mainly to undertake and help others to undertake a scientific study of the Indian Child in all its aspects and to present the results of such study to all who may be interested in the subject. The Council will also work as a connecting link for interprovincial and inter-State cooperation and coordination. Further the Council will serve as a Central Bureau of Information and advice concerning child education.

Mrs. Saralaben Sarabai was elected President; Prof. Basu, Dr. Mohan Singh Mehta, Principal Trivedi, Principal G. V. Subba Rao, Mrs. Kitty Shiva Rao and Dr. Zakir Hussain, Vice-Presidents; Mr. B. M. Choudari, Treasurer; and Dr. V. N. Sharma, General Secretary. A Working Committee with Prof. A. N. Basu as Chairman was also formed to be in immediate charge of the administration of the Council's affairs. The headquarters of the Council will be in Madras.

All communications relating to the work of the Council should be addressed to the General Secretary, Mylapore, Madras.

LONDON EDUCATIONAL CONFERENCE

Problems arising from the operation of the new Education Act were discussed at a Conference of educational associations held in London last week, in which more than 40 different bodies were represented.

Lady Simon (wife of Sir Ernest Simon of Manchester) in the course of the presidential address urged for a closer association of parents with educational work by including them on governing bodies of educational

committees and by the formation of an association of parents and teachers for every school

The limitation of the size of classes—for juniors to 40 and for seniors to 30—is one of the provisions of the new Education Act, which is temporarily in abeyance due to the shortage of teachers and buildings through war conditions. Miss Strudwick, Headmistress of St. Paul's "Public" School, referring to this subject stressed the value of the human touch which can be achieved in independent schools relatively with small classes.

This was also the theme of an address by Mr. J. Howard Whitehouse, who spoke on the future of the boys' "public" schools. Independent public schools, he said, have contributed greatly to individual progress and have given a wealth of ideas to Britain. He also emphasised the importance of including creative activities in crafts in the regular school curriculum. They not only increase the pupil's mental power but provide a basis for profitable hobbies.

Mr. Cyril Winn of the Ministry of Education announced the establishment by the Ministry of a residential secondary school for boys and girls, who have a strong bias for music.

International contact in the sphere of art was described by a member of the Arts Council of Great Britain, who spoke of a proposal to invite theatre companies from Paris, Stockholm and possibly Moscow to perform in London during the forthcoming session.

A plea for the inclusion of Russian in the English school curriculum—it is already an experimental subject in several secondary schools in the country—was made at a meeting arranged by the Modern Languages Association under the auspices of the Conference.

THE INTERNATIONAL BUREAU OF EDUCATION

In his latest annual report for 1943-44, the Director of the International Bureau of Education, Professor Jean Piaget, while reviewing the activities of the past year, also explains the tasks and the responsibilities of the future. He opens with these words:

"After five years of war, during which the Bureau has succeeded not only in carrying on its activity with the support of all its members, but even in developing it by offering intellectual aid to a particular category of war victims, the International Bureau of Education is to-day thinking of the post-war period and of the imposing array of tasks, both permanent and of a temporary nature arising from present circumstances, which await it to-morrow.

"Permanent tasks, on the one hand: After the unparalleled catastrophe which has befallen humanity, it will be more than ever useful to stress the "constants" of education: the right of the child to receive an intellectual and moral training and the conditions necessary for this double training. From this point of view, the "Recommendations of the International Conferences on Public Education", recently collected together and re-published in their entirety by the Bureau, constitute a framework sufficiently precise to inspire an extensive plan of action. Moreover, there is reason to suppose that future International Conferences on Public Education, following in the wake of those to which a large majority of States sent representatives before the war, will wish to formulate a sort of Education Charter, embodying the main principles which will be endorsed without reservations by educational institutions in all civilised countries.

"Immediate tasks, on the other hand: An under-fed and nerve-shattered youth deprived of the education indispensable for life, a depleted teaching corps, the absence of text-books and scientific books, the shortage of school materials at all stages (to laboratories for higher education), the ruin of school buildings and an economic situation preventing the immediate remedying of these disasters, such is the balance sheet. In collaboration with other official and private institutions, the International Bureau of Education ought to consecrate the main part of its forces to the educational and spiritual reconstruction facing the world to-morrow.

"In approaching this double task, the International Bureau of Education, strengthened by the continual support of member countries during war years, is conscious of having learned much from its own expe-

rience. It is not in vain that, from 1925 to 1939, the Bureau acquired a technique of international collaboration in educational matters. The investigations undertaken, the Bulletin, the Year book of Public Instruction, the preparation of the annual conferences and all the obscure details of these manifold activities have enabled it to forge a working instrument capable of effective use to-day. At the same time, the setting up of the entire service of intellectual assistance to prisoners of war during hostilities, has given the Bureau experience of an activity for which it was in no wise prepared.

"This double experience, due both to permanent activities and to war-time services, makes the International Bureau of Education confident at the moment of undertaking a series of new tasks of which several will be immense. Not that the Bureau proposes to work miracles, or that it believes itself to be alone in this undertaking, but it will undoubtedly have a particular mission to fulfil wherever it is called upon to collaborate in the return to normal life."

The Bureau has steadily carried on its work of research and information. The following inquiries are either ready for the press or in course of preparation: the teaching of hygiene in primary and secondary schools; gratuity of school materials; equality of opportunity for secondary education; physical education in secondary schools. The four issues of the quarterly Bulletin have appeared as usual; its news items and its bibliographical service reflect the circumstances and the preoccupations of the pedagogical world at the present time.

The Bureau's own collection of publications has been enriched by several new works including *Reconstruction éducative en Angleterre* (a translation of the White Paper on Educational Reconstruction presented to the British Parliament with a view to the adoption of a new law on education), *The International Bureau and Post-War Educational Reconstruction*, and *Recommendations of the International Conferences on Public Education*.

The Director recalls all the hopes that were put in the Permanent Exhibition of Public Instruction, now temporarily closed

as a result of a fire. This will be reconstructed in larger premises permitting increased participation when international relations are re-established. "More than ever," states the Director, "will the utility of this exhibition become manifest. More than ever will each country need to see and to realize what others have accomplished in education. Placed under the sign of educational reconstruction, these exhibits will be consulted more profitably than ever before."

While thinking of the post-war period, the Bureau has not forgotten those whom the war still keeps in captivity. Its Service of Intellectual Assistance to Prisoners of War functions with as much zeal as ever. This year, it has broken the record for its parcels of books by bringing the rhythm up to 700 volumes per day.

The privilege of remaining intact in the midst of the storm is a privilege which imposes on the Bureau serious responsibilities for the future, states the Director in closing. "Remaining sound and vigorous, our Bureau has conserved all the elements necessary for positive work. It is in duty bound to participate in the safeguarding and in the restoration of that which should ensure world peace.

"We have recorded our various activities and we shown glimpses of several perspectives for the future. Above all we must remain ready to serve. Last year, we hoped that peace would not find us unprepared. Our ambition to-day is to co-operate in the vast tasks that will arise as soon as the war is ended without, however, encroaching on the fields where others would appear to be more useful than us. It is in this sense that we intend to preserve our work and to persevere in our efforts."

PERMANENT EXHIBITION OF PUBLIC INSTRUCTION

The Permanent Exhibition of Public Instruction reopened its doors at the International Bureau of Education on 16th October last. Its premises, now rebuilt and enlarged—the construction of a second floor practically doubles the exhibition space—lend themselves to a much better display of collections than in the past. Each exhibiting country has endeavoured to embellish its quarters with some new object or

method of presentation. Further, the reopening of the Exhibition coincided with the inauguration of the French stand. This stand, skilfully decorated and arranged in a very short space of time through the auspices of the Research and Pedagogical Studies Service of the Ministry of National Education, is remarkable for its elegance and its artistic, as well as its pedagogical, conception.

Pending the arrival of exhibits from countries unable at present to take their rightful place, the vacant stands have been decorated with collections of current educational and scholastic interest. The charm and the colours of the children's drawings and the colours of the children's drawings from different nationalities rival those of the children's books chosen from among the best and most attractive of some thirty countries. A series of photographs with explanatory notes illustrate the most modern conceptions of school buildings in Switzerland.

A reminder of the purpose of the Permanent Exhibition instituted by the International Bureau of Education in 1938 is here permissible. Wishing to offer its members the opportunity for a concrete presentation of their national school system and educational life, the Bureau invited them to occupy one or two stands for the purpose of exhibiting as follows:

1. a complete and up-to-date collection of the laws, decrees, ordinances, circulars and other instructions affecting all stages of education;
2. as complete as possible a collection of syllabuses and time tables for the various subjects;
3. a collection of the chief school text books;
4. albums of photographs of the most important and typical school buildings in the country, and of school activities (photographs of school excursions, laboratory work, school gardens and playing fields, lessons in the open air, etc.);
5. specimens of the pupils (characteristic work (various handicrafts, weaving, etc.);
6. graphs and diagrams showing the number of schools, teachers, scholars, etc.,

and charts representing in graphic form the organisation of education throughout the country.

The International Bureau of Education believes that its Permanent Exhibition of Public Instruction ought to become an increasingly important factor in stimulating pedagogical emulation. Although permanent, it is by no means static. It is capable of constant change and improvement in accordance with national or international points of view, and of occupying a more important place in the preoccupations of peoples. It is to be hoped that visitors, who are likely to be more numerous with the improvement of travel facilities, will not only be able to admire an ever-increasing number of national stands, but will take away ideas and inspirations and a desire to know and to understand what is being accomplished in other countries.

INDIAN STUDENTS IN ENGLAND

Dr. R. U. Hengorani, 128, Harley Street, London, W. 1., writes:

The question of Indian students who come to England to study, raises certain problems which have to be faced and disposed of, if fresh bitterness is not to be

added to Anglo-Indian relations. Unfortunately there is a tendency

(1) for some Colleges and Universities to limit the number of students from India, and

(2) for some Boarding-houses to refuse to receive those students from overseas.

These conditions place the student from India in a very unhappy position if he (or she) has not previously made definite arrangements. Often students desiring to come to England are not in a position to make such arrangements because of a lack of the right contacts in this country through which to make them.

Having studied medicine in England and lived and practised as a surgeon in London for 16 years, I have established many contacts with English people who are sympathetic to Anglo-Indian friendly relations. I am anxious to help intending students from India to avoid the difficulties I have mentioned, and if such students will write to me in the first instance, telling me what studies they desire to pursue here, I will put them into direct touch with a reliable source where every help will be given.

NOTICE

Contributions: The Editor solicits contributions on all subjects of educational interest. Articles generally need not be made longer than 2000 or 2500 words. They should be legibly written, preferably typewritten so as to permit the incorporation of editorial revisions and instructions to the press. Acceptance and publication of an article do not necessarily imply that the Editor endorses the views expressed therein. Stamps should accompany the manuscript, if the writer wishes it returned in case of non-acceptance. The Editor cannot in any case accept any responsibility for the return of any manuscript submitted.

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EDITORIAL NOTES

SIR C. R. REDDY, in a recent address at Bombay, has pointed out the importance

I. The Study of Social Sciences in India.

of social service rightly shaped. Historically and inductively the motives for the service of one's fellowmen have been mainly two, religious and racial. The Positivist School appealed to Ethics as a third motive. In India the secular motive of racial power and of national strength cannot operate beyond certain limits, as it would rouse the suspicion of the controlling foreign government. Two propositions are self-evident in a study of British Indian history—firstly, the policy of the British Government has been to promote efficiency in subordination, and not to bring us up to co-ordinate international strength and rank, our Universities, commerce, industry, shipping, army etc., being proofs of this culture of inferiority; secondly, the material and moral progress, which they (the British) of their initiative, promoted in India was dictated more by their needs than our requirements and ambitions. Race likewise has stood in the way of a Universal God, because it treats God as a tribal deity. Caste and its gradations and degradations are appropriately, deemed to be survivals in a society, in which inertia has overcome the capacity for dynamic change along with the times. Again, caste divides and dwarfs the range of sympathy and human contacts. The Gandhian spiritual dynamite has blasted the hard rock of conservatism in some respects. Thus Dr. Reddy would hold that the spiritual forces should proceed alongside of the scientific, but neither should supersede the other. Science should not uphold the retributive spirit.

The investigation of social problems in terms of Indian life and cultural and conduct values should be conditioned by a proper atmosphere. Dr. Reddy thus

concludes: "We, Indians, have failed to achieve enough power for conserving and promoting the good of our country and of the world. We seem now to have engulfed ourselves in sectional and communal quagmires, from which extrication, except by the very Government which we want to displace, is impossible, which, as dear old Euclid would say in his sententious manner, is *Reductio ad absurdum*, . . .

"The hindrances in India to organised social services are many and peculiar. Sporadic charity is widely felt to be a religious obligation—it is gratifying to simple souls. Organisation is mistaken for mechanisation. They forget that even the soul which they are so keen on saving has to have a physiological mechanism, highly automatic, before it can start its salvational activities.

"I can only hope that modernistic ideas would be adopted and primitivisms would not be mistaken for pristine purities and perfect peace. We cannot close our Universities; we cannot shut out science and its applications. Even if we use our power or influence to put out domestic lamps, it will not extinguish the sun by whom the world guides itself. Science and spirituality are not mutually antagonistic. May they be in perpetual conjunction and lead us from our present state of dependence, disabilities, and distress, to independence, and equal rank and prosperity, not as a state fighting with other states, but as one of the cooperating members and organs of an effective global order, which I trust will come into being, banishing war for ever and in its place giving mankind, irrespective of race, creed and colour, the supreme happiness of peace, the reign of global law, and well distributed and coordinated economic prosperity."

In the Oxford Pamphlets on Indian Affairs Series, No. 29, *Malaya* by G. S. Rawlings, it is heartening

II. Education in Malaya

for us to read that some 50% of all boys and 25% of all girls of school-going age received a school education before the Japanese invasion and that education in the Malay language was free and compulsory for Malaysians. Non-Malaysians such as the Chinese had their own schools for their children. The better-off Indian families sent their children to the English schools and took little interest in Indian vernacular education. But the bulk of the Indian population were illiterate and transient. The Indians placed the earnings of their children before their education; and most of the vernacular schools for them were maintained on the rubber estates for the benefit of the children of coolies. They were poorly housed and poorly aided. The Government ran a few Indian vernacular schools. Money was spent on special services only to a limited extent and was conditioned by economic necessities. There was a training college for Malay vernacular teachers. Each community, Malay, Indian and Chinese, had thus different and varying facilities for elementary education. Secondary education for all was practically confined to the English Secondary Schools. There was no organised higher education in the country with the exception of a few colleges. As in India, the main problem of primary education is the recruitment of satisfactory teachers. In a wealthy country like Malaya, more money ought to be devoted to educational effort which, in post-war reconstruction, should aim at producing a greater tendency to unity than was found in the past.

A small pamphlet published in Lahore by Diwan Ram Parkash, and entitled—

III. The Value of Home Study.

How a Matriculate Can Become a Graduate with Home Study—contains some very good points for cogitation by the thought-

idea that the study of the vernacular language mistrains the mind and inclines it towards an attitude of reaction and a conservation of the past. Our modern English education has made the minds of most of its votaries stunted and sterile, because it has not created a real and living contact between them and contemporary, intellectual and ideological forces. Instruction through the vernacular and the assimilation of ideas more than command of expression as a consequence, would be much more productive, because the imbibed culture would be absorbed in the inherited tastes and traditions. Self-instruction at home involves comments and explanations which should be made part of the printed lessons supplied, and in correspondence tuition it is really true that a group of teachers instruct each student and the training is made personal in nature and adaptable to the conditions of life of the student. Care however must be taken that degrees and diplomas to be gained through home study are not bought, nor secured by unfair means with precautions. The home method of instruction can spread successfully and usefully and, by promoting persevering effort on the part of its votaries, lead to the acquisition of success in courses for which such study is allowed. The plea is put forth that languages could be taught by correspondence as efficiently as other subjects. For adults and others who cannot afford to spend long hours every day at school or at college, the method of instruction taken at home by correspondence, may be recommended under proper guidance and in good hands.

Mr. D. P. Mukerji's "*Indian Music—An Introduction*" (The Qutb Publishers, Poona) emphasises the

IV. Creative Music in Present Day India.

fact that Indian music is not dead and that in reality, though the old masters are no more, new experiments are going on. The poet Tagore is the tallest of recent

are forgotten, Tagore's songs would continue to be sung by the people. His chief creative contribution has been on the side of release and progress, in the creation of new melodic forms which respond to the particular moods of the singer and the listener without injury to the basic temper. Mr. Mukerji thus estimates Tagore's value: "Tagore's strength is thus derived from (a) the folk-songs, and (b) the humanist compositions of devotees, orthodox or otherwise. That a number of new rhythms should have been sponsored by the greatest poet of modern India is nothing surprising. It is a pity that researches into Tagore's music have not yet been undertaken on a large scale, but if and when India comes to her own and works off her pre-occupation with politics and food and clothing, the fortunate blendings of his poetic, visual and audible images are likely to throw the musical world into ecstasy. A volume like Schweitzer's on Bach is the minimum offering that Tagore the composer deserves."

The stage, the gramophone and the film companies as well as the All India Radio, have been generally regarded as loosening the fetters of Indian music at present. The real charge against them, it is urged, should be not so much against their experimental temper as against their obvious and obtruding profit motive. A caveat is also entered in the book that public taste is not so low as has been assumed in the drawing-rooms of the educated and the new rich classes, and that the so-called vulgarity of publicly consumed music is a myth artificially created and deliberately fostered. The All India Radio can be rightly charged with indulging in vague progressivism and in a consequent liability to turn away from the regular channels of Indian musical cultural development. It has however, been indulging in a few interesting experiments in orchestration,

dramatic music and folk music, to the roots of which last item public appreciation should be made to incline for preservation of national culture.

The problem facing Indian music is more than a technical matter and is a question affecting Indian culture itself. A full flowering of Indian music is dependent upon the future course and content of Indian culture. The West can usefully help in the use of notation, the principles of orchestration and voice production and the exploitation of timbre and colour. But care should be taken against "the disproportionate substitution of Western vigour for Indian delicacy." Tracing the continuity and homogeneity of Indian music, the words of Mr. Mukerji that are quoted below are worth reproduction in the face of present day fissures. The unity of Indian music is limited by the existence of classical and folk types. "In Northern India, there has been only one basic change, when the old scale, was substituted about four hundred years ago by the Bilawal scale as the standard one, i.e., (*suddha*, pure). It means that the Northern Indian system is now based upon all the white keys in a piano beginning with C. In the South, it is still the old scale in which C sharp and D of the piano would be the second and the third respectively, while G sharp and A would be the 6th and 7th. Naturally, most of the melodic patterns of the North and the South are interchangeable. Nomenclature, however, is not always similar. Barring a few decorations (*alamkaras*), and they are not vital, the Hindustani music (of the North) is built on the same principles as those of the Karnatic music (of the South). Even then, it is not the whole of the South that is under the Karnatic system. Bombay belongs musically to the North. The essentials of this common Indian music have been traced to the pre-Muslim period."

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