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BHAVABHUTI AND KARUNARASA

BY SRI M. B. NARASIMHA IYENGAR, M.Sc., Bangalore

THE delineation of characters is not important in Sanskrit plays. The rules of dramaturgy are very rigid and the course of conduct of the various dramatis personae is fixed. These rules may be studied in 'Dasarupakam', 'Rasarnava Sudhakara' and other allied works. A critical study of the plays includes the question how far the various characters satisfy the rules of dramaturgy. But the playwrights can exhibit their talents and enjoy freedom in presenting the 'rasas' and their various phases in a very appealing way.

Kalidasa stands foremost among our playwrights. But it is said that Bhavabhuti excels him in the presentation of the 'rasas'. There is this saying that Bhavabhuti excels in the 'Uttara-Rama-charita'. Kalidasa in his plays has presented to us the 'Sringararasa' and its various phases. Read 'Malavikagnimitram', 'Vikramorvasiyam' and 'Abhijnana-Sakuntalam'. There you find the presentation of both the 'Sambhoga' and 'Vipralamba' varieties of 'Sringara'. But not so in the case of Bhavabhuti. In 'Mahavira-charitam', the predominant 'rasa' is 'vira'. Bhavabhuti himself prescribes some conditions for this 'rasa'. He says:

अप्राकृतेषु पात्रेषु यत्र वीरः स्थितो रसः ।

भेदैस्सुखैरभिव्यक्तैः प्रत्याधारं विभज्यते ॥

The rider that he attaches herein is that the 'vira-rasa' requires that the characters

should belong to the higher classes and speak only Sanskrit.

In 'Malati-Madhava Prakarana', the predominant 'rasa' is 'sringara'. Bhavabhuti's very words are:—

भूमना रसानां गहनाः प्रयोगाः

सौहार्दहृद्यानि विचेष्टितानि ।

औदत्यमायोजितकामसूत्रं

चित्राः कथा वचि विदग्धताच ॥

In this work there is no scope for 'Vipralamba Sringara'. Yet Bhavabhuti creates an opportunity by introducing the two 'Kapalikas', Aghoraganta and Kapalakundala. His talent in representing 'vipralamba sringara' is revealed in the ninth act. Madhava then is prepared even to die on account of his unfulfilled love. Mark these words:—

‘सौदामनीस्फुरणचंचलनेत्र सौख्यं’

(Happiness is as fleeting as the flash of lightning).

These lines give a glimpse of the Indian view of life. Who has forgotten the first line of Indian philosophy, namely: "Life is an evil. The 'samsara' is an evil. Get away from its trammels."

Next consider 'Uttara-Rama-charita', the best of Bhavabhuti's plays. There are no 'slokas' indicating the prominent 'rasa' in it.

But the rules of dramaturgy clearly point out that the 'Nandi-sloka' must give in a nutshell the plot of the play and also the predominant 'rasa' in it. The 'Nandi-sloka' is this:—

इदं कवीभ्यः पूर्वभ्यो नमोवाकं प्रशस्महे ।

वेदेमहि च तां वाणीममृतामृतमनः कलां ॥

Here Bhavabhuti says that he makes his obeisance unto ancient poets. He is evidently referring to Valmiki, the sage, who composed the 'Ramayana'. He also hints indirectly therein that the predominant 'rasa' in 'Uttara-Rama-charitra' is the same as that of the 'Ramayana'. What then is that predominant 'rasa'?

The prominent 'rasa' in the 'Ramayana' is 'karuna'. This is evident from the following 'sloka' on which the whole story of the 'Ramayana' hinges:—

मानिपाद प्रतिशं त्वमगमः शाश्वती समाः ।

यत्क्रौञ्चमिथुनादेकमवधीः काममोहितं ॥

This 'sloka' is a very good example of the 'karunarasa'. To understand its true import, one has to know the circumstances under which this 'sloka' was composed. The well-known story runs thus.

Valmiki one day went to the river Tamasa to take the morning bath. He was searching for a suitable spot to get down into the river. Not far from him, a pair of curlews, cock and hen, were disporting themselves merrily, in the best of health and spirits, singing sweetly the while when, all at once, a hunter sent his arrow right into the heart of the cock. Down fell the fated bird, with a crest of golden hue and wings outspread. It was taken all unawares, mad with love and in the very act of enjoying itself with its mate. And at the sight of her lord and love, now in the agonies of death, the wretched hen shrieked long and bitterly. The flames of her love were as yet unquenched. Valmiki, the soul of boundless compassion and justice, was filled with indescribable pity towards the poor hen, now hopelessly disconsolate. 'A cruel act this and unnatural' cried he 'even

for a hardened hunter.' How could one have the heart to strike to death a poor bird, and that in the sweet embraces of love, with the fervent kisses of its mate warm on the lips? The poor victim before his eyes roused the self-contained sage to ungovernable wrath, and from his unconscious lips shot forth a mighty curse. This is in the Sanskrit verse quoted above. Its English translation is this:—'Haples wretch! may'st thou for long years to come, never find a spot in this wide world to rest thy weary head. Didst thou not slay a lovely harmless curlew, that was blind with passion and in the very arms of his love?'

Simha Bhupala defines the 'Karuna-rasa' thus:—

विभावैरनुभावैश्च स्वोचितैर्व्यभिचारिभिः ।

शोकस्तदस्य रस्यत्वं नीतः करुण उच्यते ॥

Thus the 'Karuna-rasa' is, according to him, the expression of grief on the stage in a way that is pleasing to the audience.

On the other hand Bhavabhuti says that the 'Karunarasa' is the expression of grief on the separation of the beloved. His very words are

'इष्टजनकष्टविनिपातजन्मना दीर्घशोकसंतानेन'

According to him, it is the only 'rasa' and the other 'rasas' are its modifications.

एको रसः करुण एव निमित्तभेदात्

भिन्नः पृथक् पृथग्विवाश्रयते विवर्तान् ।

आवर्तबुद्बुदतरंगमयान्विकारान्

अंभो यथा सलिलमेव हि तत्समस्तं ॥

'Karuna', it should be noted, is a variety of 'vipralamba sringara' also. But there is this difference that in the 'sringara rasa' the lovers unite after a long separation. But in 'Karuna rasa' this is not necessary. The separation may be everlasting. In 'Uttara-Ramacharitra' Sita unites with Rama only after long years of separation. Mark these words of Atreyi in the second act:—

'त्वं नाम शेषामपि दृश्यमानः प्रत्यक्षदृष्टमिव न करोति'

The first separation of Rama from Sita takes place at Panchavati, a place very near Janasthana. This was the residence of Khara, Dhushana, and Trisiras and their vast army of fourteen thousand. Rama slays them all in battle. The very remembrance of those places will cause intense grief in the heart of any man and the painter, whose picture is described in the first act of Bhavabhuti's play has brought out this feeling.

अयेदं रक्षोभिः कनकहरिणच्छन्नविधिना

तथावत्तं पापैर्व्यतयति यथा क्षालितमपिः ।

जगस्थाने शून्ये विकलकरणैरार्यचरितै

रपि प्राक् रोदित्वपि दलति वज्रस्य हृदयं ॥

Here note the words used in the fourth 'pada.' Bhavabhuti says that even stones weep bitterly and the diamonds break into pieces at the very thought of the first separation of Rama and Sita at Panchavati. The beauty of these lines can be appreciated, only if one knows the kind of love subsisting between Rama and Sita. Bhavabhuti quotes a few lines of Valmiki in the sixth act in the following passage:

प्रिया तु सीता रामस्य दाराः पितृकृता इति ।

गुणैरुपगुणैरेव प्रीतिर्भूयोप्यवर्धत ॥

तथैव रामसीतायाः प्राणभ्योऽपि प्रियो भवेत् ।

हृदयं त्वेव जानाति प्रीतियोगं परस्परं ॥

Valmiki says clearly here that her character and conduct are responsible for the deep attachment of Rama to Sita.

The second separation takes place after Rama's coronation. Rama goes to 'Janasthana' to slay Sambhuka some years later. There he comes in contact with things once familiar. He takes to heart his separation from Sita, and his state is described by Bhavabhuti in this 'sloka':—

धनिर्भिन्नो गभीरत्वात् अंतर्दूदगुस्वयः ।

पुटपाकप्रतीकाशो रामस्य करुणो रसः ॥

In this stanza it is stated that Rama pines in secret for the loss of his consort, Sita.

The whole of the third act describes in detail Rama's state of mind, consequent upon his separation from Sita. Rama is actually in Janasthana in the presence of Sita. But she is not perceivable by sense-organs. Yet she can see with her own eyes the condition to which Rama is reduced on that occasion. Once he becomes unconscious; but through the kind treatment and touch of Sita, he recovers his senses. He then gives a graphic description of the touch of Sita in these words:—

प्रसाद इवमूर्तस्ते स्पर्शस्नेहार्द्रशीतलः ।

अथापि आनन्दयति मां त्वं पुनः कासि नन्दिनी ॥

The same idea is developed in the following 'sloka':—

गृहीतो यः पूर्वं परिणयविधौ कंकणधरः

सुधासूतेः पादैरमृतशिशिरैर्यः परिचितः ।

स एवायं तस्यास्तदि तरकरोपम्यमुभयो

मया लब्धः पाणिः ललितलवलीकंदलनिभः ॥

In this act Bhavabhuti gives a graphic description of 'Karunarasa', and no other playwright has excelled him in this respect. Rama himself gives expression to the following 'sloka':—

हाहा देवि स्कटति हृदयं ध्वंसते देहबंध

इक्षुमं मन्ये जगद्विरलज्वाल संतर्ज्वलामि ।

सीदन्धे तमसि विधुरो मज्जतीवांतरात्मा

विष्वक्त्रोदस्थगयति कथं संदभाग्यः करोमि ॥

Certain critics have held that 'vira' is the predominant 'rasa' in this work. They have relied upon the following 'sloka' occurring in the sixth act:—

कौमारकेऽपि गिरिवद्गुह्यं दधानो

वीरो रसः किमप्येत्युत दर्प एवः ।

But they have not noticed that this refers to the extraordinary prowess exhibited by Lava in his fight with Chandraketu. They have also not noticed certain important statements in the work. In the first act, Rama skips over his fight with Jamadagni, Viradha etc. This shows Rama's modesty. But it also indicates that the poet thinks

that there is no place for them here in this work. Rama's fight with Sambhuka is not described in detail. Even there, it ends in 'Karunayasa.' Says Rama (in the sixth act):

चिरं ध्यात्वा ध्यात्वा निहित इव निर्माय पुरतः

प्रवासे चाश्वासं न खलु करोति प्रियजनः ।

जगज्जीर्णारण्यं भवति च कलत्रेऽप्युपरते

कुसूलानां शाश्वी तदनु हृदयं पच्यत इव ॥

In the seventh act a play within a play is staged by certain actors, wherein it is shown to Rama that Sita enters a cavity in the earth, as she was not wanted by Rama. This increases the grief of Rama and points out clearly that the play that started in the 'Karuna rasa' ends in a graphic description of the same 'Karuna rasa'.

SCHOOL REFORM EFFORTS IN BELGIUM

(Information Service of the International Bureau of Education)

THE various reports and official or private publications which have reached the International Bureau of Education during the past few months prove that educational reform is more than ever to the fore in Belgium. As Mr. Julien Kuypers, general secretary of the Ministry of Public Instruction, stated in a report presented to the IXth International Conference on Public Education, no legislation has yet been passed on this subject, but public opinion is aroused, ministerial directives have been issued and, in practice, the reform is being widely canvassed by the Administration itself which is proceeding progressively and rationally, preparing the way by various educational and kindred experiments, avoiding hasty generalisations, but procuring the active collaboration of the teachers.

A clarion call has moreover been sounded by Mr. Marion Coulon, one of the educational advisers at the Ministry of Public Instruction, who in a series of volumes devoted to "Youth Adrift" (*Jeunesse a la derive*) has appealed to administrators and teachers to collaborate in a true revival of education and of the spirit underlying it.

Among the educational experiments worthy of mention, which are being tried out by the Ministry, are those involving a new 'education' marking system and self-government, as defined in the ministerial circular of 29th November 1945, addressed to the head teachers and inspectors of intermediate schools (junior high schools or

modern schools). According to this circular, the education mark will replace the former points given for good conduct, good manners and good citizenship. While conduct, manners and civism will still be taken into account, the new marking system will apply not only to discipline in the strict meaning of the word, to the correction and manifestation of civic attitudes, but to the pupil's whole demeanour, both in school and beyond its precincts. It will permit a much truer picture of the child's character to be drawn, showing his social and patriotic sense, his formation and moral progress. The information collected on each child will cover a very wide field of investigation necessitating much wisdom on the part of the teachers and also of the study supervisors whose ingenuity will be taxed to the full to discover acts truly and correctly revealing the character of their pupils.

The headteachers will take care to centralise the evidence collected as correctly as possible, either entrusting the work to the class teacher or to a specially qualified master of studies. The collaboration of the pupils themselves will be solicited in the experiment on self-government, for example, by convoking a disciplinary council or a court of honour.

The experiments in self-government or the progressive autonomy on pupils' aim to suppress the system of school discipline based on mistrust and constraint. They must be carried out very prudently. Accord-

ing to the circular mentioned above, the essential factor is the appointment of class monitors in the first place. The Regulation on the internal management of the school, modified in consequence, makes provision for the pupils, under the supervision of the recognised class teacher or form master, to elect a class monitor and one or more deputy class monitors. Only those pupils are eligible for election who, during the previous term, have not had any outstanding punishment and who have obtained at least 8/10 of the 'education marks.'

The election is only valid after ratification by the head-teacher who can, at any time, withdraw his approval of a monitor and demand a new election.

In the absence of the teachers or study masters, the class monitor is responsible for maintaining order and respect for rules. He will act as the intermediary between his classmates and the class teachers.

The study master, in charge of a study period, may momentarily entrust the supervision to a class monitor, when he only has a few pupils all from the same class. But in no case may the study master spend less time at the school in consequence.

With regard to the curriculum reform, the Ministry of Public Instruction, in his circular of 5th February 1946, has shown his complete faith in the spirit of the 1936 Study Plan (*Plan d'Etudes*). Thus he recommends that the following principles

shall be observed: (1) contact between school and life; (2) relationships between school and neighbourhood; (3) mutual confidence between teachers and pupils; (4) outstanding importance of education in the full meaning of the word.

Apart from these official initiatives, mention should be made of the Committee known as C.I.R.E.B. (*Comite d'Initiative pour la Renovation de l'Enseignement en Belgique*), constituted in January 1945. On 26th May, 1945, this Committee presented a plan to the Ministry of Public Instruction for the compulsory schooling of all children between the ages of 6 and 16 years. This plan draws its inspiration from the principles of Dr. Decroly and is based on centres of interest: from 6 to 8 years, immediate centres of interest; from 8 to 12 years, the child's needs; from 12 to 16 years, the needs of men and society. During the year 1945-46, teachers, head teachers, and inspectors of various districts have taken the initiative of applying the C.I.R.E.B. programme within the limits allowed by the law. A number of training courses preparing teachers for this, are organised each term in Brussels, and a small periodical entitled *L'Ecole* regularly publishes information on the syllabus.

Lastly, it is well to recall that the Conference of the Free University in Brussels, held from 27th to 30th December 1945, was also devoted to the reform of national education.

LIGHT THE LAMP OF LOVE

BY SRI D. KRISHNAYYA, Hindupur.

A LITTLE light is enough to cast away darkness is an old proverb, and perhaps to cast away the present darkness, a number of lamps are wanted, as the darkness is absolutely great. To kill the demon of darkness, Narakasura, we have to illuminate a number of lamps: this is the allegorical representation of the Deepavali.

At the present day, the ignorance of the country is appalling. Therefore, it is our duty to educate our brothers and sisters and give them the Torch of Learning, to serve as the guide in life.

The darker the night, the brighter the star, is the way of Nature. Now that our country is over-cast with very dark clouds,

our lights must be all the more bright. We must infuse hope and joy into mankind and keep the Lamp of Love, ever bright. What joy can we hope to have if our country is upset, beset and downset with the illiterate who can never hope to march towards Victory—the Smile of God, as per an old

poet, and this smile we can only have when we are ready to enjoy the smile.

Let us therefore be up and doing and keep the Lights of Learning and Love ever bright and demolish the Demon of Darkness—the appalling illiteracy of the country. Let us note the lines of Milton, "Awake, arise! or be for ever fallen."

REFORM OF THE EXAMINATION SYSTEM

BY SIR CYRIL NORWOOD, M.A., HON.D. LITT., *President of St. John College, Oxford, Headmaster of Harrow School 1926-1934, Chairman of Britain's Secondary Schools Examination Council. His (joint) publications include "English Educational System" and "The English Tradition in Education"*

AS the educational system of any one country is bound to be obscure to the citizens of any other, it may be as well to begin by stating a few facts about the position of secondary education in England as it was in 1939 when World War II began. It is roughly true to say that of every hundred children in the primary schools at that time not more than five were fated to enjoy a full secondary course, and only one would proceed to a University.

This would seem to be a startling state of affairs, but education was thought of in England as a highly selective weeding process. The business of secondary education was to pick the really bright boys and girls out from the mass by tests and scholarship examinations, and again through similar tests to choose the few fit to go on to a University: it can be fairly claimed that few of those, who by academic standards were really able, missed their chance.

School Certificate.

But in the 20 years between World Wars I and II two unintended but unfortunately results of this system became increasingly manifest. It was decided that secondary education, conceived of as a five-year course extending to 16 or 17, should be tested by an external examination called the School Certificate, and it was thought to be a great educational advance when it

was ruled that the possession of this Certificate should exempt its holder from all matriculation examinations and other tests of that type if a higher standard than a mere pass was attained.

The result was that all children in secondary schools were set to the tasks of reaching this standard, since employers in business and industry naturally asked for a certificate of this level in selecting candidates for their offices. It became painfully obvious to those who could take an objective view from outside the machine that the examination was cramping the free development of secondary education through its inevitable domination of the curriculum, and also that it was imposing a type of education which was not suited to a considerable number even of the selected pupils to be found in the schools. A third of the number who began the course never got so far as the examination room, and a third of those who did, failed to pass.

Steadily Raised.

At the same time to the children who were really gifted academically, the standard was not high but low. The average child was expected to pass at 16½, but the clever child would pass at 14½ or 15½, and was then qualified to enter any University. But his date for competing for the Scholarship

which would carry him to the University did not come till he was 18, so that there was a period of three or even four years during which a student might, and frequently did, specialise between very narrow limits; particularly, perhaps, was this the case in the natural sciences.

Standards were steadily raised; the pressure of cramming became more and more severe: the schools in their Sixth Forms began as a regular thing to tackle a part of the Honours Courses of the University. Regularly on platforms and public occasions lip service was paid to the great value of a broad education and the dangers of early specialisation; as regularly in the classroom boys and girls were driven on to the attainment of very high competitive standards within very restricted limits. Such a result was bound to follow inevitably from the system.

Butler Act.

Upon secondary education in this condition broke the Butler Act, passed in a spirit of high faith and idealism during the war, which laid down that not one in 10 of the nation's children, but in future 10 in 10 should enjoy a school course which should eventually extend up to the age of 16. It was surely unthinkable that all these children should be set working along academic grooves, or be thought of as future candidates for University matriculation, although it has to be admitted that there are to be found teachers of both sexes in existing secondary schools who are so set in their ways that they think such a course to be both reasonable and practicable.

But the great majority realise that the secondary education of the future must be a system of very great variety, and that the curriculum and type of school must more and more be fitted to the individual child. Hence the division of secondary education into three broad types, to which the names of grammar (or academic), technical, and modern, have been given. The same need for variety is realised by those who write in praise of the multilateral school, and tend to defeat their own cause by not

recognising that, if every school is to offer every course, schools must become undesirably large.

The Problem.

It is quite clear that many children, and indeed probably the majority learn through the use of their hands, eyes, and ears, more surely and quickly than through reading the printed page, and it is very hard indeed to devise any form of external examination which can test the acquisition of such skills, certainly no written test like that which has been hitherto known as the School Certificate. It is equally clear that there is a danger, when this flood of new entrants pours into the secondary schools, that old standards, which in English schools have been high, may be inevitably lowered, and the grammar school be sacrificed to the modern.

That is the problem which has been set to Britain's Ministry of Education—how to preserve the old achievement and at the same time to meet the vast and varied new needs of the fresh types of boys and girls now staying on at school. It has to do this, when standards are shaken by the war conditions through which the schools have passed, when large numbers of additional teachers have to be trained, when many new schools have to be built, and old ones repaired. Critics are unreasonable who expect immediate and obvious progress.

Proposed Tests.

The decision which has been taken is that the grammar school, or academic, course shall be thought of as extending from 11 to 18, when national service will begin, and shall culminate in two examinations designed to satisfy two separate needs. One will be a test of general education through papers set on four subjects suitable to candidates not younger than 16½. It will be a qualifying test, and will, it is hoped, admit those who pass to all Universities and all learned and semi-learned professions.

The other will be a competitive test by which scholarships will be awarded in various subjects, much as they are now, but it will only be taken by those who have

passed the previous test, and are thereby debarred from devoting more than one year to close specialisation. One of the blunders in English education has been to try to make one examination serve a double purpose, with the result too frequently of making a double failure, and this blunder is not to be repeated.

More Informative.

The fate of the School Certificate, hitherto taken at 16, hangs in the balance. It will be of no use to those who take the full academic course, and it is thought that businessmen and employers will be much more satisfied by a competent and objective school record, such as it is proposed to keep for each pupil, since such a record will be much more informative than any examination certificate. Freedom from external examination will render variety and adaptation to individual needs much more practicable, and such experiment is needed in technical, and above all in modern curricula. Many hold, not without good reason, that there are subjects which will never be properly taught so long as they are

under the shadow of the conventional examination room; some even think that the use of the English language is one such subject.

New System.

But there are others who have grown up with the School Certificate and are unwilling to part with what they know so well. The Ministry of Education is doubtless showing wisdom in letting it continue for the present, though the official opinion is hardly concealed that this examination of the 16 year old has done its work and is ripe for supersession.

The new system is not fully worked out, but these are its ideals, the maintenance of all that is good from the past, setting and keeping of a high intellectual standard, and the provision of courses in great variety to meet new needs, even though these courses may seem unconventional and unprecedented. In a spirit of hope and of freedom Britain is moving on to its great endeavour to create in the next quarter-of-a-century something worthy to be called an educated democracy.

BOOKS AND INTELLECT

By SRI S. R. RANGANATHAN, M.A., L.T., F.L.A. *President, Indian Library Association, Secretary, Madras Library Association, and Librarian, Benares Hindu University Library*

READING maketh a full man, said Lord Bacon. This observation is worthy of the fullest consideration by our educationists, by all workers in the service of youth and by the statesmen who are now planning to make India draw the fullest benefit possible from the freedom which is to be here shortly. We have ample testimony of the value of reading. In his *Autobiography*, Benjamin Franklin tells of his indebtedness to books and of his efforts to form libraries for the benefit of his countrymen. In *David Copperfield* Charles Dickens describes the benefits derived from access to his father's private library. In *A writer's recollections*, Mrs. Humphrey Ward relates the help she received from browsing in a

large library. It is now well known how our own mathematical genius, S. Ramanujan, got stimulated by his access to the books of the Library at the College at Kumbakonam while he was still at school. Recently a member of the present British Cabinet, who left school at thirteen, testified to the help he received from his local public library and librarian and the part this help played in the unfoldment of his personality to its present stature.

Let us trace the growing recognition and implementing of Bacon's dictum in Great Britain. Early in the nineteenth century, Birkbeck and Brougham traced the inefficiency of the workmen and their inability to keep themselves abreast of times to lack

information and the lack of information itself to lack of books tuned to their capacity. The result of this realisation was the founding of the "Society for the Diffusion of Knowledge" and its main method of diffusion was the production of books on every conceivable subject written down to the level of comprehension by the man in the street.

Edward Edwards, an indefatigable librarian of the period, made a survey of the library facilities on his own initiative and at his own cost, and as a result of the survey he was convinced that books must be freely given to the people as a public project. Ewart, a member of parliament, took up the suggestion and succeeded in putting the first Public Library Act on the statute book in 1850.

Andrew Carnegie appeared on the scene. He remembered what part books had played in his own case in transforming him from an errand boy to a business prince, and he was burning with a desire that every citizen should be given an equal chance for the cultivation of his intellect. He, therefore, commissioned Prof. Adams to make a survey of library provision for the people of England thirty years ago. The inadequacy disclosed by his report was traced to the hampering statutory limit on library rate

and the inefficient provision made by the Library Act for the rural folk. The result was the Library Act of 1919 without any limit to library rate and with the empowering of county councils to establish library service.

The next step was the establishment of the National Central Library to supplement the resources of public libraries with books too costly or in too infrequent demand for local ownership. This move is reducing the handicap of exceptional leaders stationed in different localities. Books are now readily available for the cultivation of their intellect and the enrichment of their memory.

Moreover, the Ministry of Education soon found that the mere provision of free service of books was not sufficient though necessary. They traced the poor use of the service by the citizens to the absence of the formation of a reading habit in childhood. This turned their attention to the improvement of school libraries and the promotion of the production of children's books designed to develop their intellect, cater to their interest and thereby form the reading habit in them.

Free India must do all this; but she should not take a century as England did. She must accelerate the process and cover the field in a single generation.

THE CHURCH AND THE STATE IN EDUCATION

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

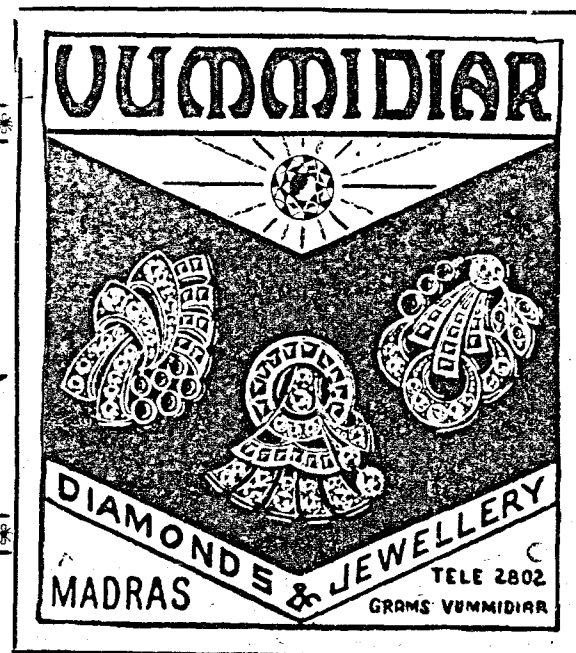
THE attitude of the Catholic Church in the educational sphere seems to me to be analogous to that of the Muslim League in the political sphere. It claims as its fundamental right the privilege of running its own schools for the Catholic children, and protests against the State's performing its primary duty to run the nation's schools as an encroachment upon its inviolable rights. In October 1946, the Catholic Educational Council of South India at a meeting in Madras declared that the "suppression" of private agencies by the State would be "not

only a serious interference with individual liberty, but harmful in the free and fruitful development of educational activity". Again, the Archbishop of the Catholic Church in a memorandum submitted to the Education Minister in December last states that "all Youth movements, including scouting and guiding, which cater for the training of youth are essentially educational", and as such cannot be monopolised by the State, and claims autonomy for the Catholic Scout Association so that it may preserve its identity and make its character-

istic contribution for the better efficiency of the scout movement. So His Grace the Most Rev. Mathias is against the amalgamation of the different scout associations, and establishment of unity in Scouting, too. One fails to recognise the distinctive features of the Catholic Scouting. The Malabar Catholic Congress at its Trichur session has demanded 'the right to education in one's own religion and culture' to be incorporated in the new Indian Constitution. The Catholic Church presents a baffling problem to the educational administrators.

In Great Britain, the Church has long held the monopoly in education; and the State assumed stewardship only recently after periods of struggle. The verdict of a typical British educationist on the Church's hold on schools may be given in the words of Kenneth Richmond:—"However good the intentions, there is no denying the fact that the bickering and bigotries of denominationalism have acted as a brake on all

forward progress. What is more, they have constituted a serious infringement of cultural rights. Today *the Church's participation in educational affairs, other than those which concern pure religion, is more than an anachronism.*" "Their cultural activities must now be considered as recessive. If the educational service is to be sponsored by the State, they must ultimately secede from their erstwhile position in it. The fact that the Churches were among the first agents in education does not carry with it a *divine right of perpetual intervention.* Denominationalism has its proper place, but that place is not in the school." While the Church in Christian England has had to yield to the State, there is no justification for the Catholic Church claiming privileges which are likely to serve as handicaps to the State exercising its sovereignty in providing universal free education for all her children in India, where we have to make the State realise her full responsibility.



It is argued that the nationalisation of schools would result in their becoming stereotyped and losing the essential freedoms. To quote Richmond again, "the whole history of voluntarism only shows how it stifled experiment, dragged down the schools to a level of dull uniformity, deprived both teacher and taught of opportunities which would have been theirs under public control. What freedom was there under a rabid denominationalism? Only freedom for hole-and-corner policies. 'Freedom in education' has, in the past, meant only the license of self-interest; the less England has of that sort of freedom in future the better."

The Rev. T. N. Siqueira, in an article in 'The New Review', argues:—"The parents who have been entrusted by God with children have the unsunderable right and duty to educate them according to their lights and means. The State should look on as a sympathetic patron. Even the unanimous vote of a legislature, however secured, cannot justify a State's usurpation of any of these fundamental, natural, inalienable rights of the individual human person, the right to live, to pray, to marry and have children and bring them up according to one's plan for their future welfare." Equality of opportunity for every child in a State is claimed as a fundamental right; and the term "National Education" is used even in free countries today to mean education according to every child's ability and needs. Is it proper on the part of any organisation to reduce or lessen the primary responsibilities of the State? Again, as MacIver in his "The Modern State", observes: "The family is unqualified to give its members the continuous training requisite for life in a civilised community. The State could do so because, unlike the Church, it has no particular interest, because it can call on everyone to assist in a service and undertake obligations whose universal character is

clear—because also it alone can command the resources which return their 'dividend' invisibly and to the whole community." It is preposterous that in the twentieth century the family should be expected to discharge a function baffling the organised State's resources.

The Rev. Siqueira quotes from Mill's "On Liberty" objections against State education. We may quote Aristotle: "That education should be regulated by law and should be an affair of State is not to be denied." Only after the fall of the Roman Empire, the idea of the State's responsibility came to be forgotten; and as there was for a long time nothing to take its place, the Church stepped in. The time has now come all over the world to force the State to take up its legitimate responsibility.

Reprints of the Rev. Siqueira's article have been widely circulated, notice of which has to be taken, because the pamphlet scornfully refers to the upholders of State responsibility in education as "enlightened State-idolators," "having a childlike faith and hope in and love for the State", who "refer themselves with pathetic meekness to be educated, fed, loved, killed and buried by the Government," and who suffer from "mental slavery". While in India we have to inculcate in our masses respect for the State, the pamphlet says that "the State is not the mighty Father it appears to tiny children or weak slaves." This writer's views are typical of the attitude of the Churches of recent years advocating the idea that there should be no complete national sovereignty. It is well to remember that this was a leading doctrine in the Dark Ages. At that time the rulers of Europe were supposed to have received their right to rule from the Papacy, and their sovereignty extended only as far as the Papacy allowed. Now we are progressing to true, progressive and dynamic democracy; and the time has not come for us to weaken the national sovereignty of the

State in discharging its primary obligations to provide food, clothing, shelter and decent education. There are fortunately people in the Christian world who emphasise that the Church's assertion of its new rights so as to detract from the complete national sovereignty "destroys personal freedom and weakens individual duties and rights, and is indeed a Nazi doctrine."

The writer of this article has profound admiration for the splendid work that the Catholic Church has done for India in the field of education, and for their not enforcing study of Scriptures on non-Catholics in their schools and hopes that she would continue her work in the departments of secondary and collegiate education. He is

only anxious that the present attitude of the Catholic Church should not be a handicap to the State exercising its fullest freedom to enforce universal, free and compulsory education for all the children in this vast country. To him, the right that the Catholic Church demands seems to savour of Pakistan for Catholic children in the field of education, and Scouting. The history of the struggle between the Church and the State in England need not be repeated in India, where the other religionists expect the State to hold the sovereignty in this matter, and do not claim the privilege demanded by the Catholic Church. The enlightened Church of Christ can never be isolationist; in this present age.

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THEORY OF DHWANI IN SANSKRIT POETRY

By SRI GUNDE RAO VAOHASPATI, *Shironmani and District Judge, Gadwal State.*

MAN is both a poet and a musician by nature. Under the influence of strong passions and emotions he does not naturally perceive the objects such as they really exist in space-time, but he interprets them in his own light. A poet compares a small and insignificant thing to a great planet in the universe and in this way lays open the special sentiment by which he is moved. He clothes and glitters his idea in choicest expression and manifests his feeling of pleasure and pain and other emotions: altruistic, rational and aesthetic. Thus in consonance with various moods and conditions of his mind, subjective or objective, are evolved various methods of expression, the figures of speech, poetical embellishments and diction. At the same time the impulsive and imaginative power of the mind prompts him to adopt a special style, melody and rhyme to express the principal mood or sentiment. The spontaneous expression of the sound echoing the sense is the real poetry, whether it may be in the form of a regular metrical arrangement or without such. These are for a poet, what melody, melting voice, and strains are for a musician. By the help of these a poet or a musician drowns the audience in the sea of ecstatic joy, and other sentiments and moods.

The poet is for all climes and times. Differences in manners of living, climate and other circumstances occasion the diversity in the method of expression. The poet's spirit runs the same in the midst of changing, external circumstances in the world. This diversity is what is called poetic convention, कविस्मय. These poetical conventions differ from

each other according to the taste and grades in civilization of respective nations. Indian, Iranian, Chinese, Gothic, Greek, Roman, Celtic, Hebrew and Arabic schools of poetry differ from each other on the same principle. One wonders to see the one and the same thing viewed at from quite different and opposite angles of vision. In classical Sanskrit, the moon is considered as an enhancing agent (उद्दीपनविभाव) in Love Sentiment. Contrary to this, Shakespeare takes the moon as having the power of suppressing erotic passion.

That very time I saw,—but thou couldst not—

Flying between the cold moon and the earth,

Cupid all arm'd: a certain aim he took

At a fair vestal, throned by the west,

And loos'd his love-shaft smartly from his bow,

As it should pierce a hundred thousand hearts;

But I might see young Cupid's fiery shaft

Quench'd in the chaste beams of the watery moon;

And the imperial votaress passed on In maiden meditation, fancy-free.

So also the southern wind (मलयमाहृत) is attributed to be a slow runner, whereas Goldsmith takes that wind as a fleeting one.

Till more unsteady than the southern gale,

Commerce on other shores displayed her sail.

Yet both the schools of poetry, Sanskrit and English, display an excellent fascination. The poetical excellences of the rishis of the Rig-Veda, Valmiki, Vyasa, Homer, Virgil, Kalidasa, authors of the Sabi-a-Moallaqa, Firdosi, Shakespeare and Dante and other poets of this rank attract the mind of connoisseur alike.

Now what is it in poetry that attracts the attention of the reader? It is an established fact that in no civilized country in the world has this question been discussed on strong logical bases as in India, even though the real flavour of poetry, has been tasted from time immemorial, in every civilized nation till now. The ancient Greeks have speculated to a great extent on the science of poetry, but their estimates are not so acute and their views not so conclusive as those of Sanskrit classical writers of India on Poetics.

In India we see three main stages of Evolution:

I.—The Alankara Theory, expounded by Bhamaha and others, asserts that the Figure of Speech is the real essence of poetry.

II.—The Theory of Riti, though not quite new, is prominently established by Dandin and Vamana as the real spirit of poetry.

III.—The Doctrine of Rasa as applied to poetry.

Rasa was not quite unknown to the founders of the Alankara and Riti Schools. Hitherto it was used as a subservient element (as an Alankara or Gunibhoota-vyangya) to the thought expressed by the sentence. The real aesthetic importance of Rasa was experienced only after the advent of Rasa. In the meanwhile many intellectual controversies arose about the real conception of the word Rasa. The definition of Rasa

in Bharata's Sutra was interpreted in different ways, specially the word संयोग and निमित्त comprising the Sutra. The ambiguity became more extended when personages of profound erudition began to apply their own principles and interpret the sutra in their own way. Bhatta Lollata, the great adherent of the Mimamsa School of Philosophy, applied his own principles, while Shri Shankuka the logician his own. Then came Bhatta Nayaka, the follower of the Sankhya Philosophy. He applied his tenets and refuted both Lollata and Shankuka and delineated the Sutra in a more fascinating manner.

By this time the power of "word" was fully felt and after great discussions different functions of the word were conceived finally. The primary object of language was nothing more than communication of ideas and clothing of one's desires and necessities in words in order to fruition. Yet it served as a record or a register of past intellectual acquisitions. A word was considered a mechanical aid to thinking. This aspect of the word had been ignored which was brought to light. A supra-sensuous power of abstraction and reflection of language was conceived by the pioneer thinkers of poetics, and a third faculty of व्यञ्जना or suggestion was attributed to word in addition to अभिप्राय Denotation and लक्षणा, Indication. The Theory of Dhvani which was based on the analogy of स्फोट grammarians, was supported by this third function of the word, or its demonstration. Other philosophers as Vedantins, Mimamsakas and Logicians did not recognize this व्यञ्जना. Abhinava Gupta applied this theory to Bharata's Sutra and explained the meaning of it in the most comprehensive manner. He took this third function as the means of manifestation and refuted fully Lollata and

Shankuka. Thus Dhvani became the real spirit of Poetry (काव्यस्यात्म ध्वनिः) Dhvani as the main fountain of aesthetic pleasure was accepted irrevocably. The real greatness of a Poet depends upon nothing else, but skilful using of this important element in his composition. A man endowed with acute observation and power of subtle discrimination may enjoy the real flavour of poetry. He may penetrate into the secret of the poet and reach the depth of fathoms of his heart. But he is not able to analyse the ecstatic pleasure in which he is fully immersed and so cannot realise the nature and causes of his mood. He may try to gather something in darkness of his undetermined state, because no system of poetical science has been developed and no investigation has been made to join the links of cause and effect about the full enjoyment of sentiments and moods.

Sanskrit poetry does not leave the man of taste and poetical instinct who has really the flavour of poetry in such an unconscious and unexpressed condition. The system of Dhvani is established on a grand scale. It comprises (1) Rasa (Sentiment) (2) Vastu (A thing) and (3) Alankara (a figure of speech of thought, expressed in a suggestive manner). Of all these three, the Sentiment is the most important. The word Rasa is a technical term and involves in it nine sub-divisions of Rasa and thirty-three Bhavas. The accessories of Rasa when expressed in a suggestive manner are called Bhavas (व्यभिचार्यातलो भावः). The manifestation of Bhava is analogical either to Rasa or Sthayee or a suggested thing. So the Rasas and Bhavas are the principal sources of poetical relish and are called technically Dhvani.

Now an objection is raised to this classification and sub-division of Rasa

and Bhava. The pleasure enjoyed and the relish tasted by reading a piece of the best kind of poetry is nothing else than the flavour of aesthetic emotion. According to the Science of Psychology the aesthetic emotions comprise the feelings of Beautiful, Sublime, Ludicrous and the like. Other remaining moods i.e. Bhavas and Sentiments i.e. Rasas do not fall under the heading of aesthetic emotion. On the other hand, गर्व Pride, शर्म Shame, क्रोध Anger and निन्द Self-disparagement are recorded under Bhavas but they come psychologically under egoistic emotions and not under aesthetic emotions. While there are other kinds of emotions which are most important, but they are not counted under thirtythree Bhavas. These are altruistic emotions and feelings attached to intellectual activities as Surprise, Wonder, Emulation and the like. These emotions and some moral sentiments also such as Responsibility and Approbation deserve to be counted under Bhavas. There are no reasons for the restriction of the Bhavas to be thirty-three in number. Fear which comes under Egoistic Feelings is not reckoned as a Bhava, but unnecessarily it is taken under the title of Rasa. Therefore this classification of Sanskrit poetics is illogical.

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Now according to psychology, emotion, passion, affection and sentiment are employed to denote the act of the third mental power, namely feeling, but some psychologists deny the necessity of assuming the existence of another ultimate faculty, generically distinct from those of Cognition and Appetency. Jungmann, the greatest authority on Aesthetics, refutes the modern psychologists who are accustomed to treat of several species of feelings, in his theory of the third faculty and refuses to recognize Feeling Power besides the faculties of Cognition and Conation.

There seems some difference of opinion about the proximate cause of Emotion also. James says: "The natural way of thinking about emotion is that the mental perception of some fact excites the mental affection called the emotion and that this latter state of mind gives rise to the bodily expression." Maher takes a different view. He says: "The bodily changes follow directly the perception of the exciting fact and our feeling of the same changes as they occur is *emotion*".

This much is undisputed that imagination is a faculty of forming mental images of material objects. The fancy of the poet is employed in grouping and combining his materials so as to awaken special relish. In order to delight by the skill with which a poet may reproduce the experience recalled by his memory, he holds the mirror up to the nature. And also he seeks to give expression to some thought embodying an ideal type of beauty, which is never met with in the commonplace world of real life, but is dimly shadowed forth in rare moments by our own imagination.

Sanskrit poetry does not leave the work of a poet here at this stage only. It leads to the highest point of perfection. It has been stated that Rasas and

Bhavas are the real fountain-sources of poetic charm. The enjoyment of Rasa is supposed to be an extra-ordinary bliss. (अलौकिकानन्द). The audience while enjoying this is quite dissociated from ordinary personal pleasures and pains. The reader's mind is fully engaged in the meditation and contemplation of Rasa. He actually feels the highest disinterested bliss equal to that of final emancipation (ब्रह्मानन्द सन्नद्धाचारी). The curtain of Illusion is removed (भगनावरणचित्) at least for a short time. He is not moved a bit by the opposite and diverse impulses. The real causes of pain in the outer world assume an impersonalised form when consigned to Poetry and do not produce anything but pleasure. This is the idealised artistic creation of the Poet, and while experiencing such a bliss an impulse of uneasiness created by the objection of unsatisfactory classification of emotional feelings is immaterial.

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AUSTRALIA IS EDUCATION CENTRE IN THE PACIFIC

By DR. IRMA SCHNIERER, *Canberra, Australia*

"Australia has demonstrated her far-sightedness and vision, and her recognition of the truth that international understanding is the only basis for peace"—Mr. Kees Boeke, Dutch delegate to the New Education Fellowship World Conference in Australia

GREAT confidence in Australia's educational mission, not only in the Pacific area, but in the world, was expressed by some of the most distinguished representatives of modern thought in education at the New Education Fellowship world conference held in Australia recently.

Convened by the Australian branch of the Fellowship, the conference lasted for more than a month, with sessions in all capitals of the six states of the Australian Commonwealth. For the first time after the war, educationists from Great Britain, America, India, China, France, Holland, Poland, Czechoslovakia, New Zealand and Australia met in the antipodes, and exchanged their views on the topic to which the conference was dedicated—"Education for International Understanding".

The delegates paid unanimous tribute to Australia's initiative. The President of the Dutch Section of the New Education Fellowship, Mr. Kees Boeke, put into words what all his colleagues felt when he said: "I am delighted with my visit here, and struck by the hospitality, keenness and interest in education I have encountered everywhere. I do not hesitate to call it an historic event, that so soon after the end of the war the most remote section of our New Education Fellowship, Australia, has made such tremendous efforts to convene this international conference. By her action Australia has demonstrated her far-sightedness and vision, and her recognition of the truth that international understanding is the only basis for peace. I was overwhelmed

by some of the institutions I saw here, and was also impressed by the fact that the same enthusiasm for progressive education was shown in Australia in all places from top to bottom by the highest educational authorities as well as by teachers and the public."

KEEN NATIONAL INTEREST.

The tremendous interest the whole Australian nation took in the progress of the International Conference augurs well for the future and the fulfilment of the hopes expressed by the delegates. When the last conference of the New Education Fellowship was held in Australia in 1937, mainly teachers participated, and the attendances in the different States remained below the thousand mark.

In 1946, however, in Melbourne alone more than 4,000 people enrolled, and this number consisted not only of pre-school, primary and secondary school teachers, but of men and women from all walks of life. The lecture halls were overflowing, "emergency" rooms of the University had to be opened; delegates were besieged by people who wanted to discuss special problems arising from debates during the lectures with them, and some were even stopped in the streets to answer queries on educational matters. For weeks the conference meetings made headlines in the newspapers, and educationists were interviewed like filmstars by radio commentators.

Public luncheon and night lectures were arranged for those who could not attend the regular sessions, and on all occasions city and suburban town halls were crowded to capacity. Thus the whole nation was able to profit from the stimulating addresses, and views proffered by the delegates.

In a world where competition, both between nations and individuals, seems the

mainspring of society, understanding and co-operation are the most desirable goals for future developments, and education is the most promising starting point. Education is the battlefield of democracy, and only real democracy can bring about those cherished international relations in education which the New Education Fellowship promotes. That these ideas were driven home to the people and met with such great enthusiasm, was a very happy feature of the conference, because the ideas can never again be completely lost.

IMMEDIATE RESULTS.

But there were also some immediate satisfactory results. To give just one example or two—the Dutch delegate, Mr. Kees Boeke, awakened so much interest by his reports on the "Werkplaats Children's Community" in Bilthoven, Holland, of which he is the founder and director that New South Wales' educationists banded together to establish a similar institution in or near the capital, Sydney.

If such a "Children's Community" which is based on the principles of freedom of expression and movement, equality of rights of all human beings, irrespective of creed, nationality or colour, comes into existence on Australian soil, it would mean a big stride towards the ultimate aim of the movement to found International Children's Communities all over the Globe.

Another comparatively minor, but symptomatic direct result of the "Get together" at the conference was the invitation tendered by the Dutch representative to the director of the Tasmanian "Haglay Farm School" to come to Holland and exhibit a film showing the achievements of the Tasmanian type of modern schooling there.

The Tasmanian "area schools" have long been the pride of their country, and the envy of many educators in the other Australian states, for they rank high above the ordinary schools. They have proved that self-government of pupils, variety of interests, a combination of accumulating book knowledge with practical work in a carpenter's shed and on the land, produce enthusiastic scholars, and prepare for good citizenship.

The frame of the unique Tasmanian School system had not extended beyond the

boundaries of the Australian Commonwealth, however, until it was inspected by the delegates of the New Education Fellowship Conference.

There is still much misconception as to Australia's ability to play her part in the concert of nations, and international visitors are the best missionaries of good will to disperse false opinions. The conference delegates saw for themselves, and back in their home countries they may well be able to tell about Australia's efforts to catch up with progressive educational movements of elder and more advanced nations, and of her endeavours to take a lead in her immediate sphere of interest and influence, her mandates in the Pacific isles.

On the other hand, Australia learned, during the conference, many lessons which will be very beneficial for the future of her education. For much still remains to be done at home, as well as in those forward areas of her mandates, before the ideals of progressive education are fulfilled.

NEW EDUCATION FELLOWSHIP'S 31 YEARS.

The programme of the New Education Fellowship, to which the Australian educational authorities subscribed so wholeheartedly, are very far-reaching. Founded in 1915 as a rallying point for people everywhere who believed in radical reform of education, with sections and groups in 51 different countries in pre-war time, publishing twenty-one magazines in 17 languages, and with an executive board of twenty-one persons from twelve countries, the fellowship's general aim is: "To further educational improvement and reform so that every individual, whatever his nationality, race, status and religion, shall be educated under conditions which allow the full and harmonious development of his whole personality, and lead to his realizing and fulfilling his responsibilities to the community."

The Australian branch of the New Education Fellowship exercised a considerable influence on teachers and enlightened parents in recent years, but did not reach the public at large. Progressive education has been fettered in the past. Now these fetters are being loosened, and many good experiments and advances are coming to light.

As Dr. G. S. Browne, Professor of Education at the Melbourne University, one of the most outstanding Victorian educationists, put it: "It is going to be an exciting thing to be engaged in education in the next few years. There is an atmosphere of expectation and hopefulness."

Great efforts are being made at present to extend pre-school child education, to abolish old school buildings with congested classes, to enlarge visual education, and to link up school life with the utter world. The excellent scheme of school broadcasts, which cover all aspects of the social structure of the community, and introduce the growing child up to school-leaving age to the international spheres of literature, music and the arts, have already proved an important agent in establishing understanding of other peoples on a wide basis.

However, the whole problem of successful education hinges on the teacher, and it is another healthy sign of Australia's increasing awareness of the responsibilities towards the 'young' and through them towards the post-war world that more recognition is being taken of the spiritual and economic needs of teachers, of whom the late President Roosevelt once said: "Teachers are important in any country. In a democracy they are the first line of defence. The democratic state that neglects the progressive education of its teachers does so at the risk of its very existence."

Only if the teacher is free from want, and can devote all his thoughts to the moulding of the child's character; only if he is free from prejudice and from beliefs in strict authority and corporal punishment—if he is himself an advocate of international understanding and world-wide fellowship—can he produce the kind of pupil who, as man or woman, will be able to handle wisely the new powers he or she will inherit from the present generation on the threshold of the atomic age.

Not only the improvement of the conditions of the school teaching staff is being achieved in Australia. On the highest plane, the Commonwealth Government is about to establish a national university in Canberra, the National Capital, and to attract back to Australia eminent research scientists who have gone overseas so that the Pacific Continent can develop into a real cultural and educational centre.

ADULT EDUCATION.

One of the fundamental principles of the New Education Fellowship is that it "does not consider education as confined to the years of instruction in home, school or University, but as a continuous process throughout the life of every individual".

Pursuing this ideal, Australia is going to expand her adult education. Her system has been praised by Professor Theodore Brameld of Minnesota University, one of the American conference delegates, who declared that workers' education in the United States had lagged behind the movements in Britain and the Antipodes (Australia and New Zealand).

Nevertheless, educational authorities in these two countries are alive to the necessity of still greater efforts in this important educational field. The establishment of People's Colleges on the lines already in existence in Great Britain cannot be visualised in the near future, but the services of the "Workers' Educational Association" which cover a wide range of activities in the Australian capitals, provincial towns and rural areas, are on the eve of considerable extension.

Australia has obligations not only to her own almost homogeneous white population, of which 93 per cent are of British stock, but also to her aborigines on the mainland, as well as to the inhabitants of New Guinea, Papua and some other Pacific isles.

The latter, who would have fallen a prey to the Japanese and their "Greater Asia" idea but for Japan's defeat, are naturally looking to Australia for guidance. The

education of both the aborigines, and the coloured people of the islands, has been neglected in the past, and almost completely left to missionaries. This is quite different from the system in the Pacific isles under U.S.A. administration, where education is mainly based on government-owned institutions. Many of these missionaries have done very good educational work, such as in some of the British-administered Gilbert Islands, where it was no mean achievement to reach one hundred per cent literacy despite all language difficulties. But missionary activities are generally not carried out in a co-ordinated way, and are based on charity, which is no sound foundation when human rights are involved.

All this is going to be changed, and the present Federal Minister for External Territories, Mr. Ward, has already shown a humane understanding of the social and cultural needs of the natives and favours plans for their progressive education.

PLACE OF COLOURED PEOPLES.

At the New Education Fellowship Conference, Professor Brameld gave the white peoples, who constitute only one third of the world's population, a strong warning. He emphasised that the great technological revolution of modern times which had brought forth the radio and the plane, had also meant that no region was now remote. Coloured people were beginning to organize. The white democracies must take an interest in them.

Although Professor Brameld was mainly concerned with the negro problem in America, his conclusions are valid for coloured people in general, and consequently he advocated inter-cultural education everywhere. He urged Australian teachers to seize every opportunity for spreading inter-cultural relationships through history, geography, social studies, political science, natural sciences and economics, to dissolve racial and religious superstition and to help children of different races to know and understand one another.

Teachers, imbued with this spirit of understanding and good fellowship, would then be the ideal educators of the coloured inhabitants of Australia's neighbourhood. But they may also have great possibilities of applying the principles of inter-cultural education within the Commonwealth, when the Federal Government's immigration scheme comes into operation. This will bring hundreds of thousands of settlers from Europe to Australia, representing various nationalities and speaking many tongues.

A test of enormous implications is thus ahead of Australia, but if she stands up to it, and reaches the adulthood of a great composite nation, she will become not only the leading power in the Pacific, but in the sense her recent international guests expected of her, an example of true democracy in a dangerously sick world.

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XXII ALL INDIA EDUCATIONAL CONFERENCE

INAUGURATION OF THE CONFERENCE

Inaugurating the twenty-second session of the All-India Educational Conference on 23rd December '46 at Trivandrum, His Highness the Maharaja of Travancore said:

During the last few years, organisations and foundations of All-India and of international out-look and aim have gathered at Trivandrum and carried to the far south a reminder and a message of the unity of the great subcontinent, which, from the Himalayas to Cape Comorin, we acclaim as our motherland.

Under the auspices of the All-India Federation and through continuous research, investigation, publication and propaganda and a Conference from year to year, the aims of this body are clarified and promoted and the programme set for action, and it gives me great pleasure to open this twenty-second session of the All-India Educational Conference at the capital of this state. Educationists of eminence have gathered here today from far and near. They have recognised that all through the past there has been here a constant endeavour to keep alive the torch of learning and to give to it, progressively and harmoniously, the modern bias which we see all around us. From a state of superior individual standard, the goal has been to raise the general level and in that endeavour the association of a body like yours is at once a stimulus and a corrective. In Travancore we have endeavoured through many years to promote primary, secondary and recently University education and have attempted a comprehensive effort suited to modern conditions but consistent with our ancient culture.

RECEPTION ADDRESS

In the course of two speeches made at the opening of the All-India Educational Conference, Sir C. P. Ramaswami Iyer, Chairman of the Reception Committee, explained the main features of Travancore Government's educational policy, with special reference to educational reforms now being implemented and the scheme of compulsory free primary education.

Sir John Hammerton had said about the position in New Zealand where the experiment of educational reform had been given the fullest scope: "The only wise solution in the religious difficulty in the state teaching of the young is to leave religion, whether denominational or approved, out of the curriculum and to let every church and sectarian body undertake in its own way the teachings of its particular beliefs, its creed, its doctrines through its own extra-mural organisations".

Speaking on behalf of the Government of Travancore and for himself, he said he greatly prized also religious and moral education. He made it clear that every religious body in the State which had until now conducted a school, primary, secondary or otherwise for the purpose of promoting its own tenets would be allowed to do so, provided that the general educational standards attained by that institution were such as could be approved by the State. If any of the denominational institutions wished to impart religious instruction to pupils of the same denomination, Government would give them suitable assistance, but it would be inexpedient and under present conditions perilous that a person professing one religion should teach the tenets of the religion to students belonging to another religion.

The programme the Government had set before themselves was a very big one and would but be partially fulfilled with the best will in the world. Even in progressive England, they had been postponing implementing the Butler Act of 1944.

The object of the Travancore University was to concentrate upon research which was indispensable for the future of the country as well as on statistical methods which must go hand in hand with research.

PRESIDENTIAL ADDRESS

After paying a tribute to the Royal House of Travancore for its great and abiding interest in the cultural and educational advancement of its subjects and in their emancipation from the thralldom of

illiteracy and ignorance, Sir A. Lakshmanaswamy Mudaliar said:

We realise that we are meeting at a time when both in the international and national spheres of activity great changes are inevitable. No longer is isolationism possible for any country, and safety lies in promoting goodwill, concord, understanding and mutual trust among nations and in establishing unity and friendship between all nations. It is with this objective that the United Nations Organisation has been established and it is to promote such cordiality and mutual respect and forbearance that its spiritual and cultural counterpart, the Unesco has been inaugurated.

THE NEW ERA FOR INDIA.

Nearer home in the national sphere we are meeting at a time when India is on the threshold of a new era of inexpressible radiant beauty, the sun is peeping through the eastern sky with a promise of a brightness and glory all its own, and those who look heavenwards instead of concentrating too much and too long on the earth nearby, can see the grandeur of the vision thus vouchsafed. Well may we exclaim:

Bliss was it to be born
at such a time,
But to be young was very
heaven.

From this educational and cultural Conference let us send forth a fervent prayer, that those unto whom the shaping of a future destiny of this great land has been entrusted for the time being, will be vouchsafed the divine guidance to rise above the limitations of environment and recent historical events, that they will forget and forgive and that they will by one more supreme effort, bring about a happy settlement of apparently divergent and conflicting ideologies, safe in the conviction that the ideal need never be dimmed by the realistic approach to a problems, that occasionally one may stoop to conquer and that life's success may after all, be through a series of adjustments and compromises to attain the ultimate goal.

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WORLD CITIZENSHIP, CENTRAL THEME OF EDUCATION.

If I have ventured to refer to the international and national situations, it is because we educationists should take note of modern trends in these spheres of activity and so shape our educational politics that the main purpose of all education is achieved. That purpose is to produce in the finished product at all stages of education, the good citizen who, while realising his rights and privileges, will more clearly appreciate and fulfil his duties and obligations.

The claims of nationalism and internationalism are not conflicting, and men of education and culture should prove to be worthy citizens of the world as well as of their own country. And this ideal of a world citizenship being in harmony with the noblest of patriotic impulses, should form the central theme through all education imparted from the nursery school to the highest stages of University education.

REPLY TO CRITICS.

From time to time the present system of education has been subjected to criticism, and in recent years there has been a considerable amount of dissatisfaction felt and expressed about the worth of education as imported at present. It is but right that we, as educationists, should take note of all such criticisms. But to accept the need for periodical review and change whenever necessary does not however imply acceptance of the proposed changes, nor does it signify a readiness to deviate from those strict standards and ideals which must be the guiding principles of all educationists for all time. The eternal verities of life which education should seek to implement and foster cannot and should not be jettisoned for a temporary advantage, or to suit the prevailing fashions and to seek chief popularity.

INDIAN UNIVERSITIES' NOTABLE PAST.

And here let me enter a caveat against the oft-repeated criticism that Indian Universities have failed in their purpose and that they no longer serve the needs of the country. Have our Universities failed so ignominiously as critics would have us believe?

I ask, Does a country that has, through its University portals, ushered into public life statesmen and savants like Gopalakrishna Gokhale or Ranade, Mehta or Tilak, a Surendranath Banerji or a Bepin Chandra Pal, a Sankaran Nayar or a Panagal, a Subramanya Iyer or a Sivaswami Iyer, a Srinivasa Sastri or Vijayaraghavachari, a Pandit Madan Mohan Malaviya or a Srinivasa Iyengar, a Swami Vivekananda or a Keshab Chandra Sen—to mention but a few of the immortals who are no longer with us—I ask, Is such a country to be ashamed of the part played by its Universities or to wear sack cloth and ashes, just because a critic here or there feels dissatisfied about the work and worth of those citadels of learning?

There is one pitfall, however, against which we have to guard ourselves in our anxiety to implement new reforms and new approaches to education. Our zeal should not outrun our discretion, and nowhere is there greater need than in the sphere of education to proceed on the basis of *festina lente*. And let us realise that there will be always forces which seek to utilise education as a stepping stone to forge ideologies—political, social or economic. The best of educational reforms would be shattered on the rack of practicability and realism, if the pace of such reforms is forced; in no sphere of activity more than in the educational, is the truth of the maxim more evident that 'Haste makes Waste'.

UTILITARIAN IDEAL, INIMICAL TO PROGRESS.

But whatever the changes that may be felt desirable, let us realise that the true purpose of education should be creative and that it should free us from the thralldom of forced views and should tend to lead to independent thinking, frank expression, freedom from prejudice and bias, rancour and antagonism, and should promote mature judgement. Education does not consist in a mastery of many facts, in the mere acquisition of knowledge, for knowledge is but a means to an end, and not an end in itself, and unfortunately most of the present

day tests are essentially defective for they are designed to test knowledge only.

We realise that education would not have fulfilled its purpose if it did not enable its votary to carve a useful career for himself. Education should be purposive, but the present trend to place too much stress on the utilitarian ideal of education is inimical to true progress. Let us realise that ideas have wings, that great seers, great philosophers and thinkers, great reformers and saints should not have their worth tested by utilitarian standards as the world understands them. Kalidasa and Shakespeare, Aristotle and Spinoza, have contributed to the world's progress and enlightenment at least as much as James Watt or Faraday, Lavoisier or Lister.

TEACHER, THE PIVOT

In all plans for educational reconstruction and advance, the teacher occupies the pivotal position: yet this fact is not as well recognised as it should be at the present day. Time there was, 40 or 50 years ago, when the teacher in India was looked upon, as in ancient times, with the same respect and reverence with which Goldsmith's school-master was looked upon.

To-day the position is very different. Freedom from passion and prejudice, a serenity of temperament and urbanity of manners, devotion to duty and an urge to look to the welfare and progress of all the wards entrusted to our care—these should be the daily rule of conduct to the teacher. He alone sets about his task in the proper spirit, who believes that no child is born with a defect which is irremediable, and that the failure of any pupil is an indication of the failure of the teacher rather than of the pupil. As Frederick Buck has so beautifully put it. "There are misfit schools, misfit texts and studies, misfit pedants and pedantry. There are misfit homes, misfit occupations and diversions. In fact there are all kinds and conditions of misfit clothing for children, but in the nature of things there can be no misfit children."

The present tendency for the formation of groups and associations based on political,

communal or religious differences outside, and the encouragement of party loyalties in educational institutions by leaders of political parties spell danger and disaster of such magnitude, that we shall be failing in our duty if we do not sound a note of stern warning to all, and more particularly to political parties in this country.

Whatever their justification in other countries more homogeneously situated and with established traditions, India today cannot afford to allow anyone to sow the seeds of dissension in its educational institutions and to let the youth of the nation be divided into hostile camps at an age and a stage when the greatest amount of unity, harmony and goodwill should prevail. And if this catastrophe should be avoided, the teacher who is and should be the friend, philosopher and guide of the students should not only be above all political parties, but should like Caesar's wife be above all suspicion of partisan leanings.

We are glad that the subject of Adult Education will be considered at a special conference as befits its importance. Adult illiteracy is so widely prevalent that it is not surprising that great stress is laid on its liquidation. Adult education is something much bigger than adult literacy. The need further to educate the literate is as great as to eradicate adult illiteracy.

RELIGIOUS EDUCATION

Another subject of importance that will come up for serious consideration is religious education. The problem is not one of the value of religious education, but when, where and by whom and under what conditions such education should be imparted. We cannot shut our eyes to the perils with which we are surrounded, and if religious instruction opens the flood gates of passion and prejudice, encourages fissiparous tendencies and gives fillip to mischievous propaganda under present conditions, it is the path of wisdom to pause and consider where necessary and not to force the pace of any, even the most ideal of reforms.

But whether religious education forms a part and parcel of school and collegiate education, whatever be the zeal and earnest

ness with which such teaching be imparted, one can not ignore or belittle the part that the home should play and the share of the parents in such building up of character. I quote without comment the following paragraph which gives the result of an experimental investigation on moral influences on children:

"An experiment was recently carried out in America to discover the relative extent of moral influences on children. Somewhat startling results were obtained. The moral influence of the Sunday school teacher was found to be zero; that of the day school teacher, 8; of the Cub and Scout-master 20; of the father 10; of the mother, 60; and of the child's friend, 78.

"The mother plus the father evidently constitute a powerful moral force acting upon the child. The mother plus the child's friend constitute an even more powerful and perhaps happier union. This accords with the findings of psychological research that the parental patterns imprinted upon the plastic mind of the young child determine to a very large extent the character of the adult and his notions of morality and religion." The subject is one that evidently requires much careful thought and investigation, and there is no room for dogmas and fads.

A sound mind in a sound body is a fine maxim of old. One can hardly emphasise the care of the physique of the youth of the country not with any idea of aggression, but because a healthy body always implies a possibility of a healthy frame of mind, a healthy approach to all questions and healthy disposition to unity and concord. The steps recently adopted to encourage this aspect of education in the State of Travancore deserve careful study at the hands of educationists and may well be taken note of by all.

STUDY OF HUMANITIES

There is another problem that deserves our earnest attention. For some years past, there has been a violent swing of the pendulum in favour of the study of what are popularly known as scientific subjects to the almost complete neglect of humanities.

This is due to a mistaken impression of the comparative value of such studies and to an imperfect realisation of the fact that all subjects lend themselves to a scientific approach, and that the dividing line between Science and Humanities is thin and almost arbitrary. One method of countering this unhealthy trend would be to utilise and encourage students of the Humanities in spheres of activity where a knowledge of the pure Sciences is by no means essential.

The criticism is not infrequently levelled that in this country education like administration is top heavy and that a disproportionately large number of students take to University studies. The criticism, while to a certain extent justified, does not take note of the conditions that led to such a state of affairs. In a country where the State is looked up to for all facilities needed, it should not be a matter of surprise, if in the absence of alternative portals for educational advance, the school-leaving population had to seek entrance to the University. Nor could the system of recruitment to Government services in this country, which is unfortunately adopted by other agencies, where the age limit is fixed at 25, calculated to help in diverting the students at convenient stages to more fruitful avocations better prepared than at present for the duties expected of them.

The various Public Service Commissions set up in the country have not helped to bring about a scientific and rational method of recruitment in the country. The whole question needs careful study and a radical change is indicated.

UNIVERSAL BROTHERHOOD AND FRIENDSHIP

After years of frustration, strife and struggle, a dim hope is springing in the human breast, and there is an ardent desire on the part of all Indians that the dark clouds that seem to overhang the Indian sky will disperse ere long and there will be ushered in a constitution which will promote peace, prosperity and goodwill, forging the bonds of brotherhood between man and man and friendship with all peace-loving Nations of the world. That ideal is

not unworthy of the past heritage of this ancient land, and nothing will promote and preserve that noble vision so much as the spread of education. If undue optimism may not be justified, pessimism may be a folly. Let us then be up and doing, bearing in mind that excellent concept of duty: To work you have the right, but not to the fruits thereof.

EDUCATIONAL EXHIBITION.

Requesting His Highness the Elaya Raja to open the Educational Exhibition arranged in connection with the XXII All-India Educational Conference, Trivandrum, at 9.30 a.m. on Saturday the 28th December 1946, Lieut. Genl. Sachivottama Sir C. P. Ramaswami Aiyar, Dewan of Travancore, said:

The object of these exhibitions is well known. They represent the achievements and the possibilities of scholastic activity not only in schools but outside schools.

Four or five years ago, Dr. Gilbert Murray, one of the foremost of England's classical scholars delivered a broadcast talk on 'Leisure'. He pointed out in words that I have not forgotten that the Greek word 'Schola', the origin of our word 'School', meant leisure. He also pointed out in the same broadcast talk that one of the Latin words for 'school' was 'Ules' meaning play. In other words, the two great classical nations of Europe regarded the school as synonymous with play, leisure and scholastic training. It was not for nothing that they did so, because on the right use of leisure and on the methods by which that leisure is converted into things innate, depends the future of Education. It is therefore not inappropriate that an exhibition of scholastic activities, artistic, industrial and technical, should form an integral part of such conferences.

This right use of leisure is necessary from another point of view. Today there is no escaping from the fact that owing to causes, some of which might have been foreseen, others not foreseen, there is abroad the cult of violence and direct action; there is a going away from those old ideals and pre-

occupations which concentrated upon purely scholastic and academic activities. Perhaps some of the results or by-products of these movements are inevitable. But surely it is part of rightly directed education so to integrate social instincts and purposes as to make for beauty and activity during the short period when the young man and the young woman have the possibilities for the right use of intellect and emotion.

RESOLUTIONS.

Resolutions recording profound sorrow and conveying deep sympathies to the members of the bereaved families, were passed by the Conference on the deaths of Sir P. S. Sivaswami Aiyar, Pandit Madan Mohan Malaviya, the Rt. Hon'ble V. S. Srinivasa Sastri, Mr. D. P. Khattry, Sir Jogendra Singh and Mr. William Owens, Chairman of Jaipur session of the Conference.

In view of the admittedly low salaries paid to teachers in general, and to the teachers in schools under the local bodies and private managements in particular, and also in view of the necessity and desirability of attracting competent and qualified persons for the teaching profession and retaining them in service for efficient work, the Conference, by means of a resolution, demanded adequate and uniform scales of salaries for different grades of teachers, primary, secondary and collegiate. It also stressed the need for the institution of a Provident Fund scheme in every school, immediate relief by way of allowances to meet the high cost of living to be paid to teachers at Government rates and full fee concessions to the children of the teachers of elementary and secondary schools, so long as such children continued to make progress.

The Conference recommended to the Governments of India and Provinces and States that a declaration of rights of the teaching profession should be made by the enactment of a Teacher's Charter and a children's charter enacted in consultation with organised teaching opinion.

The Conference urged upon the Governments the need for establishing inter-provincial exchange relationships between the staff and students of training schools, colleges

and international exchange relationships between teachers and students of post-graduate classes in the universities.

The Conference placed on record its appreciation of the decision of the Government of Ceylon to make education free up to the highest university standard.

Recommendations were made for the observance of an All-India Education Week in 1947, the use of psychological tests for bifurcation at 11+ and for vocational education, for training girls in schools in the art of self-defence, for providing preparatory military training for boys and girls, and for the Central Advisory Board to appoint a special committee to draw up a scheme of physical education.

The Conference disagreed with the recommendation of the special committee appointed by the Central Advisory Board that religious instruction should not be included in the curriculum and urged that it should be made compulsory in all stages of education.

The Conference recommended that Sanskrit should be made a compulsory subject for all students at all public examinations and that Persian should be made a compulsory subject for all Muslim students.

The Conference accepted the invitation of Rewa state to hold the 23rd All India Education Conference at Rewa during the last week of December, 1947.

ADULT EDUCATION CONFERENCE. PRESIDENTIAL ADDRESS.

Mr. K. G. Saiyidain, Educational Adviser to Rampur State, in the course of his presidential address read at the Fourth All-India Adult Education Conference held along with the All-India Educational Conference, said that political and human reasons had brought the issue of adult education to the forefront. We were on the verge of great political changes which would determine perhaps for centuries, the shape of things to come in our country. People could not retain political liberty unless they were prepared to pay the price for it in terms of eternal vigilance which postulated proper civic and political education. Unless we could bring

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the total import of an enriched adult education to bear in the life of an illiterate adult and widen his horizon of knowledge and appreciation, we could not succeed even in our narrow objective of imparting literacy.

If it was agreed that no country could afford to remain predominantly unhealthy and ignorant and culturally impoverished, it was the business of the Government Finance Department and planners of national economy to find the requisite finance. After citing the achievements of Western countries in this regard, the President stressed that if things like people's colleges and cultural campaigns were necessary in the case of an advanced country like Britain, how much more urgent was the need to provide suitable cultural facilities for Indian villages, where people led lives which were often mentally and materially subhuman?

Outlining the task before the Indian Adult Education Association of Delhi, the President said that, firstly it should mobilise public opinion and political influence to ensure that immediate attack was made on the adult education front on a nation-wide scale and all provinces and States should launch carefully thought-out programmes. Secondly, it should provide technical leadership, offer sound advice on any issue that might be referred to it by official and non-official organisations engaged in this work and should conduct small-scale experiments in new ideas by way of demonstration. The President urged further that a careful study should be undertaken of the role of mass media of communication such as journals and newspapers, films, plays and radio programmes with the object of integrating them properly into our educational structure.

Concluding, he appealed for communal harmony and urged that one of our primary programmes was to rebuild the shattered and bleeding fabric of human values and instil into all our fellowmen genuine appreciation for decency, tolerance, freedom and respect for human life. He suggested for this purpose the formation in every village and city and town school, college and

university of Peace Brigades consisting of members of all local communities who would pledge themselves to resist with all their power—if necessary lay down their lives in the attempt—frenzy and communal madness whether and wherever it raised its head. What Pandit Nehru said courageously in Bihar, the President concluded, needed to be repeated on behalf of hundreds of thousands of individuals and groups. "If you want to kill a Muslim you will have to kill me first and then do so over my dead body". Those who taught and fought for a better life could not tolerate this communal strife and it was their duty to throw themselves on the side of decency in this unholy conflict.

RESOLUTIONS PASSED.

The Conference urged that universities and similar other organisations should consider the introduction of welfare education as a compulsory subject including a practical course in adult education for the first degree course in all universities. It recommended the enactment of legislation to make all regular employers of more than 10 persons provide facilities for adult education at or near the place of employment.

The Conference was of opinion that the importance, vastness and urgency of the problem of Adult Education in India demanded that any comprehensive scheme of Adult Education in all its aspects can be effectively worked only by a sufficient number of trained and devoted full-workers in the different linguistic areas under the direction and guidance of a Central Institute of Adult Education.

The Conference commended to the Provincial Government of Madras the suggestion made by the Andhradesa Library Association that the Government should give training in Adult Literacy and Library work to the staff actually employed in carrying on intensive rural reconstruction, khadi and cottage industries in the twenty-five firkas selected for the purpose and remove illiteracy in those firkas root and branch through organising work in that

behalf intensively along with other programmes.

The Conference requested the Govern-

ments of all Provinces and States in India to start and maintain rural library service in their areas.

EDITORIAL NOTES

Dr. Sri A. L. Mudaliar, in the course of his Presidential Address at the XXII All-

India Educational Conference at Trivandrum, laid stress on the essential compatibility between the claims of nationalism and internationalism and on the

duty of men of culture striving to be real good citizens of the world. He warns us against the danger of allowing our educational effort being turned into stepping stones for the realisation of political and economic ideologies. The teachers are exhorted to live up to the great ideals of the profession and never to succumb to the belief that there are "misfit" children; and to feel that the failure of any pupil is an indication of the failure of the teacher; and his quotation from F. Buck is very telling:—

"There are misfit schools, misfit texts and studies, misfit pedants and pedantry. There are misfit homes, misfit occupations and diversions. In fact there are all kinds and conditions of misfit clothing and conditions for children, but in the nature of things there can be no misfit children." The teacher should keep himself aloof from all controversial political issues; and both the professions of teaching and medicine should not be in any way influenced by entanglement in the active controversial politics of the day. But he admits that "a free and frank discussion of current problems, of political and social ideologies, of men and matters carried on in a spirit of mutual tolerance, in an atmosphere of academic freedom guided and encouraged by the teachers, is not only welcome, but is desirable and necessary". He also warns us against the formation of groups based on political, communal or religious differences and encouragement of party loyalties. Lastly, we endorse his championship

of the study of Humanities, and urge with him the employment of students of the Humanities in all spheres of activity where a knowledge of the pure Sciences is not absolutely essential.

We are glad to notice that the Conference resolved that bifurcation in the secondary course should be made, on the basis of psychological testing of the pupils at the age of 11+; and that from 11+ to 14+ there should be enough elasticity in the framework for transfer of the pupil from one to other division. Again the stress on the need for the study of World History by University students is a welcome gesture for the promotion of the international conscience among our *literati*. The Government of Ceylon have been rightly congratulated on their bold decision to make education free up to the highest university standard. Great importance should attach to the principle of interprovincial exchange relationship between teachers and students of training schools and colleges, and the corollary ideal of international exchange relationship between teachers and students of post-graduate classes in Universities. The study of Asiatic and European languages and literatures in the post-graduate courses of the Indian Universities has necessarily to be encouraged intensively. Restrictions imposed on admission of candidates to University courses of study are not to be applied without adequate reference to their physical and mental development. So also psychological tests adapted to Indian conditions should be utilised for organising vocational education, not to speak of selecting pupils for training in specific vocations.

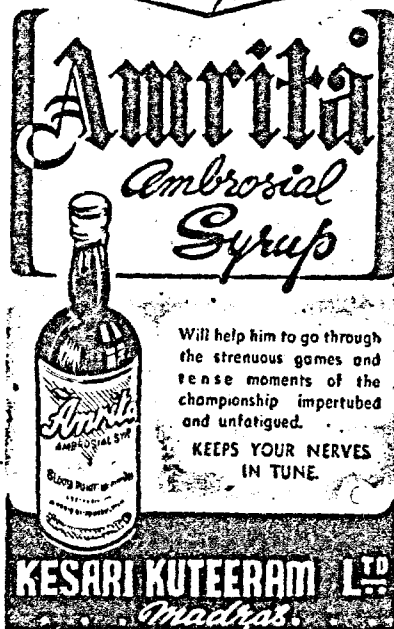
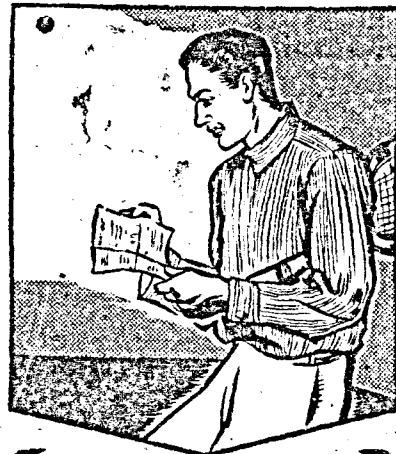
A noteworthy resolution urges the training of school girls in the art of self-defence, so as to enable them to protect themselves. This is obviously a crying need in these

troubled times. Rightly the action of the special committee of the Central Advisory Board of Education that religious instruction should not be included in the courses of studies, is condemned by the Conference as very disappointing and injurious to the cause of sound education.

Sri R. Srinivasa Iyengar, Headmaster, Sarvajana High School, Peelamedu and one of the veteran educationists of South India, has made a forceful plea for a reorientation in physical education in our schools in an interesting article, entitled 'Experiments in Indigenous

Activities' in the December 1946 issue of *Teaching*. In the school at Peelamedu, experiments were conducted in 'Scouting for all', 'Hobbies for all', 'Mass Drill' and games without apparatus. Some of these games were indigenous, like *chedigudu* or *kilithattu*, others were adapted for Indian conditions. Indigenous exercises like *surya-namaskars*, *bharkies* and *dandals* were also taught. An important experiment was tried when the pupils from the first to the sixth forms, numbering about 850, were divided into six houses named after Shivaji, Vivekananda, Nehru, Netaji, Bharati and Tilak, for games organisation. The girl pupils for the school numbering 150 were taught *nazeem* drill, skipping *kummi* and *kolattam*. Mr. Srinivasa Iyengar lays stress on the importance of rural games, indigenous activities of all kinds and the ideals of *brahmacharya* in any scheme for the physical education of Indian future. This does not mean that western games which have come to stay like cricket, hockey or football should be given up: but they should not be the be-all and end-all of physical education.

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