

69921

THE INDIAN JOURNAL
OF
EDUCATION

VOL XLII

JAN - 1902

JL
Tm2 No2
N02
69921

The Indian Journal
OF
Education
(FORMERLY THE MADRAS JOURNAL OF EDUCATION.)

VOL. XLII. { **MADRAS JOURNAL**
OF EDUCATION.

INDIAN JOURNAL
OF EDUCATION. **VOL. 42**

INDIAN JOURNAL
OF EDUCATION.

EDITORIAL NOTES.

At Allahabad there was a desire that, in view of the dangers of plague, it would be better for all candidates for forthcoming University Examinations to be examined in the districts rather than that they should swarm into Allahabad. At a meeting of the Syndicate, however, it has been decided that the regulations of the University do not allow any other centre than Allahabad for the degree examinations, it being clearly laid down in these regulations that the examinations for B.A., B.Sc., and higher degrees must be held in Allahabad, wherefore it is out of the power of the Syndicate to allow the examinations to be held at other centres. The Syndicate, however, have decided to institute a large sanitary camp for

2
examinees, which will be directly under the superintendence of the plague doctor in Allahabad.

THE Bombay Presidency should be well off in high wranglers. Mr. Paranjpye, Senior Wrangler of his year, was not the only addition in 1901, for Mr. A. C. L. Wilkinson, 2nd Wrangler, also arrived in India last year as Professor of Mathematics at the Elphinstone College.

BUT there is a Bombay wrangler lost. How unhappy a matter is the death of Mr. Byramji Naoroji Cama, one of the Parsee twins who appeared in last year's list of wranglers, and who died on the 10th January at Cambridge, from the effects of injuries in a riding accident.

IT is a sad break-up of the marvellous twinship. A plunge of a restless horse, and a young man of much promise, is flung out of the world. It's a pity; but even geniuses can't live under glass cases. The world is a world of action as well as of thought; and the man who aspires to be a civilian in India must learn to ride as well as to think.

I NOTE, by way of a peculiar comparison, that the conditions of female education in Bengal are deplored by the Director of Public Instruction of Bengal in his last report, whereas the conditions of female education in Bombay are, on the contrary, accounted a matter of gratification in the report of the Director of Public Instruction in the Western Presidency.

THE Bombay Director writes, optimistically, that, in the remarkable advance that female education has made, "it is possible to see an indication that the prejudices against the education of women are yielding to the progress of the age, and this is in strict observance with the opinion held by expert observers." The Bengal Director, accounting for the non-progressiveness of female education in his province, writes, mournfully, that "the causes of this want of progress are, not only the indifference of the people, and opposing social customs, but want of earnestness in the efforts made to spread female education."

3
THE figures on which the optimism of Bombay and the pessimism of Bengal are, respectively, based, are sufficiently contrary for such contrary sentiments. In Bengal last year the number of girls attending school fell off by 2.5 per cent, whereas in Bombay the number increased by 1.1 per cent.

IT is not altogether easy to see why the falling-off in Bengal should have occurred; for, although the Director's reasons—indifference, social customs, want of earnestness—might very well account for non-progressiveness, they could scarcely, we fancy, account for a large falling-off.

THE Director writes as follows about the Presidency College at Calcutta: "Even now, after forty-six years since its foundation, the Presidency College is still growing in popularity, as evidenced by the yearly-increasing number of its students, and this in spite of its high fee-rate and the up-growth of many unaided Colleges charging lower fees. This could never have been the case if the Colleges did not supply a distinct want felt by a definite section of the native community."

THERE is a sort of aristocratic odour about Presidency Colleges, such as is unknown to other institutions; and, what with the high qualifications of their teachers, the excellence of their equipment, and the hall-mark of respectability for their pupils, it is no wonder that they are popular.

THE following note is an interesting extract from a contemporary:—The Royal Asiatic Society has been enabled, through the generosity of three Indian Princes, to set in motion a scheme which promises to be of considerable value in educating the boys of the Public schools in England in the literature, arts, science, and history of India. It is proposed to grant prizes for essays on a subject relating to India, chosen by the Council of the Society, to be written by the boys. Already the plan has received warm support from the Headmasters of Eton and Harrow. In addition, a medal, to be called "The King's Medal," is to be awarded to the best essayist of the year. The scheme has been made practicable by the donations of the Raja of Cochin, the Maharaja Gajapati Rao, and the Raja of

Parlakimedi, who contributed the greater part of the £1,225 which Mr. H. A. Sim, C.I.E., of Madras, has forwarded to the Society, in addition to the sum required for the provision of the triennial Jubilee Medal, which was founded in 1897, in celebration of the Diamond Jubilee of Her Majesty Queen Victoria.

THE system of compulsory education has been at work now in Great Britain for a good many years—so many that every Britisher nowadays, who is under middle-age, should be a literate creature; but, if what we are told by a certain military dignitary in India is correct, it must be rather easy to avoid the compulsion. He tells us that out of a recent batch of recruits arrived in India from London itself, about half could be described as uneducated, and some fifteen per cent. as absolutely illiterate—unable to do so much as write their names!

MADRAS is not the only province in India in which University examination papers get abroad before their time. The same thing happened this year in connection with the matriculation examination of the Allahabad University. Fortunately, however, the fact of the leakage was discovered before the examination came off; and all that the University had to do was to adjourn the examination and quash all the papers that had been set. The adjourned examination, with an entirely fresh set of papers, was appointed to begin on February 17th.

ATHLETICS are progressing in the Bombay Presidency, even in the villages. But a boy can't be expected to be keen on cricket or football when he's hungry; and it's a sad story that's told in the last Administration Report, namely, that, owing to famine, "in some villages masters and boys were on half-rations, and so could not display much vigour."

It is strange in this twentieth century that even religious Mahomedans—and religion is an excellent thing—should be willing to encourage those illiterate institutions that go by the name of "Koran schools." The Director of Public Instruction in Bengal writes in his recent Administration Report: "Elementary schools teaching the Koran hardly deserve the name of schools,

3
5
"as their chief object is to teach their pupils the chanting of the Koran, the words recited being sometimes unintelligible to the teachers themselves. No attempt is made to give instruction in reading and writing." Such education is scarcely a preparation for the world that is, whatever it may be for the world to come!

THE following is an official report on two schools at Karachi:—
"Both these schools should limit their numbers and cease their somewhat unseemly rivalry, and they will then do even better work than they do at present, and the parents and boys of the town will be less disturbed."

THE two schools are the Navalrai Hiranand Academy and the Nava Vidyalaya High School. Each school gets a good report; but the uncomfortable rivalry spoils the good work. That's the worst of a private school, dependent upon fees; the master of a private school has to make his living, and, like a man in any other profession, he wants to be rich; and it may happen that when there are two private schools hard by, the shopkeeping element comes too much into play. The parents of boys are customers; and education is an article that is to be sold at a price, and the shopkeeping schoolmaster resorts to all sorts of devices to get the better of the rival shop—undersells his rival's wares, and tries to belittle their value in the estimation of his own customers.

Who is the "dull boy"? An American daily paper describes him briefly but cleverly: "To the Greek professor he is the boy who cannot learn Greek. To the professor of mathematics he is the boy who cannot learn calculus. To the whole literary or classical faculty he is the poor fool whose brains will only absorb facts of physics or chemistry. To the witty man he is that awful creature who sits solemn over the latest joke or epigram. To the serious man he is the laughing ninny who persists in treating life as a comedy. In brief, the 'dull boy' is the square peg whom somebody is trying to fit into a round hole."

THIS is cleverly expressed; for it is indeed the case that the schoolmaster is too often liable to hall-mark a boy as "being dull" merely because the lad fails to rise to the particular subject

which the schoolmaster lays to heart. One of our greatest naturalists was regarded by his schoolmaster as a half-witted scapegrace, because the lad used to show no taste for his school-books and used to hang about horse-pouls and ditches instead of grinding at his books for examinations. The schoolmaster needs to be on his guard, of course, against the idle malingeringer, and must get the due amount of study out of everybody; but he should certainly beware about stamping a boy too readily as a dullard.

 THE *Fort St. George Gazette* notifies a change in the by-laws relating to the Matriculation Examination of the Madras University. Hitherto the examination comprised five divisions:— (1) English Language; (2) Second Language; (3) Mathematics; (4) Physical Science; (5) History and Geography. Henceforth, divisions 4 and 5 are to form one group.

 This means that whereas a student had hitherto to pass in Physical Science alone, and also in History and Geography alone, it will be sufficient in future to get pass-marks in these three subjects grouped together.

 We are not convinced that there is absolute "reason" in the change. Physical Science and History are such utterly different subjects that the success of a student in such a group will be no criterion as to what he knows of one subject or another. We could have seen the reason of classing Physical Science, including Physical Geography, as one division, and History and Political Geography as another. Anyway, the new grouping will make things easier, though the new fourth division may seem somewhat heterogeneous.

 THE Guzerat College at Ahmedabad is once more in want of a Principal. The Rev. E. T. Davies died only about a year ago, and now his successor, Mr. Goodrich, is apparently going to leave; for a new Principal is wanted from June next. He is to be a Public School man, with at least 2nd class honours at Oxford or Cambridge in Classics or in Moral Sciences; and Athletic capabilities—cricket by preference—are a *desideratum*. His age is to be between 25 and 30, and his salary will be Rs. 600 to Rs. 800, with a free house.

4
 PURBHURAM DOWLUTRAM is a schoolmaster at Bombay, who has acquired a deserved reputation for courage and humanity. There was a fierce fire in January in a boarding school in the city, such that the staircase was destroyed before the pupils could escape; whereupon Purbhuram Dowlutram handed eight-thrē children out of an upper window to the crowd below, and only made his own escape at the moment the floor collapsed, burying eleven children in the ruins. When Lord Northcote heard of his bravery, he sent him privately a sum of Rs. 50. From other private sources he received further gifts amounting to about Rs. 210, and a fund raised in his behalf by the *Times of India* brought him a further Rs. 608.

 THE Trustees of that old institution, the Doveton College, Madras, held their annual business meeting on the 29th January. After a succession of financially dolorous reports, it is gratifying to get good cheer. A debit balance of Rs. 4,994, with which the year opened, was reduced to Rs. 920. The circumstances of the reduction include a most regrettable reduction of the salaries of the hard-working staff. Another circumstance is the transfer of certain funds from Government securities to securities bringing in 4 per cent. The third circumstance is an excellent one, an increase in the fee income, resulting from an increased number of students. The number in the college classes more than doubled itself during the year. This is good, and it is well deserved; for, under the able educational administration the institution does good work, as is testified by the most satisfactory reports of both the Inspector of Schools and the Inspectress.

 A RECENT number of the *Calcutta Gazette* contains particulars of three post-graduate Research Scholarships of the monthly value of Rs. 100 each, and tenable for a maximum period of three years, but in the first instance for one year only, to be awarded during the current year. Two of the scholarships will be awarded to candidates who propose to carry on original researches in scientific subjects, such as Natural and Physical Science, Chemistry, Mathematical Science, etc., and one will be awarded to a candidate who undertakes research in literary subjects, such as Languages, Comparative Philology, Palaeography, Epigraphy, Philosophy,

History, Archaeology, Anthropology, etc. Candidates must have passed the M.A., the M.D., the D.L., or the M.E. Examination of the Calcutta University not previous to 1899, must be possessed of high and special qualifications, and be likely to conduct original research with success.

In order to assist the educational advancement of Indian Christians in the Punjab, the Hon'ble Kanwar Sir Harnam Singh Ahluvalia, K.C.I.E., has given Rs. 50,000, the interest of which will be used to create a number of scholarships to be tenable by poor Indian Christian students. The trust will be managed by a Committee, and rules and conditions relating to the scholarships are now being framed.

EDUCATIONAL TALES.

BY GAFFER BEY.

No. IX.

THE GREAT PREPARATION.

"WE can get through just one more chapter to-night."

It was Mr. Muthuswamy Iyer, B.A., that spoke; and he spoke with enthusiasm; but it was with anything but corresponding enthusiasm that the two boys in front of him turned over the leaf, and made ready for Chapter X.

"It won't take more than half-an-hour or so," said Mr. Muthuswamy, cheerily. "What with all this work after hours, you two boys are sure to get a first class, or I'll know the reason why you don't. Go on, Krishna Kurup. You read the first paragraph." And the boy read accordingly:

"Chlorine (from the Greek *chloros*, green) is a yellowish-green gas, discovered by Scheele in 1774. It is a chemical element, and may be obtained by warming a mixture of muriatic acid and black oxide of manganese, or a mixture of common salt, black oxide of manganese, and dilute sulphuric acid. It is a heavy gas, being, etc., etc."

It was in a very spiritless tone that the lad waded through the paragraph; and meanwhile Govinda Nair, the other boy, though he had no great love for sport, listened with something like a sigh to the "dum" of the football rising to the kicks of a party of examinationless lads playing merrily in the afterglow of the sunset outside.

"Very good!" said Mr. Muthuswamy Iyer, when the paragraph had been read through. "Now, remember all about chlorine gas. It's very likely to be a question this year, as there hasn't been anything about it for two years past. Now, remember how you make it. Underline the words, 'muriatic acid and black oxide of manganese,' and then underline from 'common salt to sulphuric acid.' Yes, that's right; you'll remember that, won't you?"

"I think so, sir," answered Krishna Kurup. "Will you be doing any experiments?"

"No! no time for experiments! Get the stuff into your head; that's all you want. Now, then! without looking at your book, how do you make chlorine?"

Krishna Kurup looked tired enough to be better fitted for a good supper of curry and rice rather than for a mnemonic fare of chlorine gas; but he pulled himself together, and raked an answer out of his memory—"Heat a mixture of black oxide of manganese and chlorate of potassium in the proportion of—"

"Rubbish!" exclaimed Mr. Muthuswamy Iyer, B.A.; sharply. "You're always mixing things up. That's for oxygen. See what you've underlined: 'muriatic acid and black oxide of manganese.' Don't get stupid. Now, Govinda Nair, you read the next paragraph."

Govinda Nair was short-sighted, and the shadows were deepening in the room; but he brought his eyes within an inch or two of his book, and read in jerky fashion:

"The most remarkable property of chlorine is its power of bleaching; it is also employed as a disinfectant. Chloride of Lime, or Bleaching Powder owes its bleaching and disinfecting power to the, etc., etc."

And thus the lesson went on, and the half-hour or so had developed into a solid hour before the chapter had come to an end.

"There," exclaimed Mr. Muthuswamy Iyer, when it was over, "that's what I call a good evening's work. Now to-night you two

boys must get those three chapters thoroughly up, and bring them known to, morrow morning. That, of course, is in addition to the ordinary lessons. But, bless me, it's quite dark. You two fellows had best be off home as soon as you can. Why, Govinda Nair! are you blind, or what, knocking against the desk like that? Well, good night, boys! Keep it up! A little extra work now, and you'll bless yourselves when the list comes out.

They kept it up! harder and harder, as the great day grew nearer and more near. On the vigil of the great day itself Mr. Muthuswamy Iyer held a sort of general revision. The two lads on whom he had built his hopes were well primed indeed; but Krishna Kurup now and then returned most confused answers—one of them being so silly that Mr. Muthuswamy Iyer lost his temper and struck the lad a blow on the head.

However, the day came to an end at last; and Mr. Muthuswamy Iyer dismissed his two hopefuls with the advice that they should spend as much time as they could manage in looking through the English that they were to be examined in on the following day.

The great morning dawned; and Mr. Muthuswamy Iyer couldn't help calling round at his pupils' houses to give them any necessary hints, and to remind them to be sure and be in good time. He went to the native hotel where Govinda Nair lodged; and there the lodging-house keeper met the schoolmaster at the door.

"Just look at the poor boy's eyes!" exclaimed the lodging-house keeper in the vernacular. "He's been using them too much of late; and last night, I believe, he sat up pretty well the whole night through. I wanted him to go to bed, but he said that you had advised him to work."

"Good heavens!" exclaimed Mr. Muthuswamy Iyer, as he looked at the boy's red eyes and swollen lids. "Govinda, bathe them in cold water; and then come over in good time."

"The boy can't see," said the lodging-house keeper. "He can no more write to-day than fly; he'd go blind if he attempted it—that's to say, if he isn't blind already. He can't see his way across the room."

This was a fact. It was a hopeless case; and, with something like a groan, Mr. Muthuswamy Iyer went on to Krishna Kurup's, where the boy's mother was crying bitterly over her son.

The lad was seated at a table, and there was a queer look in his eyes, and he was talking wildly to himself.

"Hark at him!" exclaimed the poor mother between her sobs. "He was going on like that when I woke this morning, and he never stops for a moment."

It was a wildly mixed lesson, indeed, that the poor lad was incoherently repeating:

"Heat muriatic acid and black oxide of manganese, and you get dramatic irony."

"An isosceles triangle is a regular intransitive verb, agreeing with a syntactical compound of chlorine and sodium called common salt."

"There were seven kings of Rome, namely, violet, indigo, blue, green, yellow, orange, and red."

The lesson was an absurd one indeed; but it was no laughing matter; and there was no knowing how long it would be before the poor lad would come back to himself.

Anyway, Mr. Muthuswamy Iyer's two boys did not get a first class.

THE UNIVERSITY COMMISSION.

THE following Resolution was issued by the Government of India on January 26th:—

"The Governor-General in Council has decided, with the concurrence of His Majesty's Secretary of State for India, to appoint a Commission to inquire into the condition and prospects of the Universities established in British India; to consider and report upon any proposals which have been, or may be, made for improving their constitution and working, and to recommend to the Governor-General in Council such measures as may tend to elevate the standard of University teaching, and to promote the advancement of learning."

"The President of the Commission will be the Hon'ble Mr. T. Raleigh, Member of the Executive Council of the Governor-General. The members of the Commission will be the Hon'ble Syed Hossain Bilgrami, Nawab Imad-ul-Mulk, Bahadur, B.A.; Mr. J. P. Hewett, C.S.I., C.I.E., Secretary to the Government of India in the Home Department; Mr. A. Pedler, C.I.E., F.R.S., Director of Public Instruction, Bengal; Mr. A. G. Bourne, D. Sc., F.R.S., Indian Educational Service, Acting Principal of the Presidency

College, Madras; and the Rev. D. Mackichan, M.A., D.D., LL.D., Principal of the Wilson College, Bombay. During the visit of the Commission to each University centre, a local member will be temporarily attached for the purpose of the inquiry regarding the University in which he is interested. The local members of the Commission will be the Hon'ble Dr. Agastosh Mukhopadhyay, M.A., D.L., for the Calcutta University; Mr. C. Sankaran Nayar, B.A., B.L., for the Madras University; the Hon'ble Mr. Justice N. G. Chandavarkar, B.A., LL.B., for the Bombay University; Mr. P. C. Lewis, M.A., Director of Public Instruction, North-West Provinces and Oudh, for the Allahabad University; and Mr. W. Bell, M.A., Director of Public Instruction, Punjab, for the Punjab University. Mr. R. Nathan, of the Indian Civil Service, will be Secretary to the Commission.

"The Commission will assemble at such time and in such place as the President may appoint. They will, in the first place, gather information and consult local opinion at the seat of each University and at any Colleges which they may elect to visit. On the completion of these local inquiries, they will proceed to Simla to consider their recommendations and prepare their report. The general conduct of the inquiry, and the regulation of the course of business, is entrusted to the President in communication with the members. The Governor-General in Council leaves it to the President to determine the procedure to be adopted in obtaining and recording evidence. The Commission, through their Secretary, acting under instructions from the President, will correspond direct with the Universities, with Local Governments, and with any Educational officers and local authorities with whom direct communication may be authorized by Local Governments as a matter of convenience and in order to save time. The Governor-General in Council desires that all communications or requisitions for information emanating from the Commission may be treated as urgent and complied with promptly, and that, in the event of the Commission visiting a Province, they may be afforded every facility for their inquiries."

It is understood that the following suggestions have been put forward as lines along which University reform might perhaps run:—

• That it is desirable to enlarge the powers of the University so as to render the same capable of being a teaching and not merely an examining body.

That suitable regulations should be made for the election of Fellows.

That the constitution and powers of the Syndicate should be placed on a statutory basis.

That the University should be empowered and encouraged to exercise a closer supervision than is at present possible over affiliated Colleges, with a view to the maintenance of the standard of teaching and discipline in such Colleges.

That there is a tendency of University examinations to lower the aims and pervert the methods of education in Colleges, and that the courses of study now prescribed should therefore be passed under review.

There are those who are disposed to ridicule the idea of an Educational "Commission." There have been so many resultless commissions—so many lakhs of rupees expended on bad bargains in the way of commissions—that there are those who would decry commissions altogether. A commission is to such people a sort of Nazareth; and, in the hardness of their hearts, they ask: "Can any good come out of Nazareth?" Undoubtedly, some of the commissions of the past have been a waste of public money. Certain gentlemen have had a comfortable tour—railway free, hotels free, and everything found; certain officials have been withdrawn from the public service, and posted to 'special duty' on the commission; clerks have been advertised for and equipped with commissary pens, and red-coated peons have been supplied with commissary badges; witnesses have answered all sorts of questions—sensible and silly—and shorthand-writers have taken down their outpourings at verbatim length. Long months have flown by; and then, when everybody has pretty well forgotten the subject, a voluminous report is evolved; the newspapers find dry material within it for a dry leading article; and then—buss!—the matter is as dead as the monogamy of the Vicar of Wakefield's tracts.

We fancy, however, that the present Educational Commission is likely to be of a different sort. The subject is not the whimsical fluttering of a coterie of faddists, but is of vital interest to the whole of educated India; the programme is not a vague outline of a generality, but is clear and concise; and, thirdly, the man who is working it—we mean the Viceroy—is not the sort of man to call for a report that he doesn't mean to use. Lord Curzon is an enemy of useless reports; and the fact that he is responsible for the Commission is a sufficient guarantee that work is going to be done. Let us hope that the Commission will be guided by true wisdom, and that Lord Curzon will be Viceroy long enough to see the matter thoroughly through.

COMMERCIAL DEGREES.

It is interesting to note that while in the Madras University the question of degrees in Science is being only mooted, the University of London is so far ahead as to be discussing the advisability of introducing degrees in Commerce. The idea of a degree in Commerce is a somewhat startling reminder of what some would call the degeneration of the university ideal. It is a good many years now since the British nation was contemptuously dubbed a nation of 'shopkeepers'; and, as a matter of fact, the nation has borne the epithet with equanimity, realising that the instincts of the average Englishman — not to mention the Scotchman — are decidedly of a commercial tendency. The average Britisher, less excitable than his Gallic neighbour, has an eye to the main chance even in most exciting times; and, while the Gaul is shouting about *la belle patrie*, the Britisher is counting up pounds, shillings and pence. Yes, with his commercial instincts, the Britisher may readily accept—minus the contempt—his shopkeeping nickname; but the idea of commercial degrees is none the less startling. The older English universities, at any rate, have been unimpeachably aristocratic; the atmosphere was redolent of antiquity. They were institutions in which the ideal was

To walk the studious cloysters pale,
And love the high embowed roof,
With antick pillars massy proof,
And storied windows richly dight
Casting a dim religious light;

and nothing that defiled, nothing that worked abomination, nothing that was commercial, was in any way allowed to enter in.

The ideal has passed away; the older universities remain, but a younger generation of universities has sprung up; and nowadays a university dares to propose clothing a man in an academic hood as a sign that he knows book-keeping by double entry, that he can grapple with the conundrums of a joint-stock company's balance-sheet, that he knows the intricacies of finance and the philosophy of economics, and that he would make an ideal stock-broker, and

15 8
could possibly give tips to Mr. Pierpont-Morgan. Yes, it is a new university ideal; but it is possible that it may work for good! International competition will lie even more surely in commerce in the future than has been the case in the past; and wars with Germany and America will be waged, not by plumed generals on battlefields as the outcome of learned speeches by academically trained statesmen; but they will be waged by heads of business firms, with commercial travellers for soldiers. And so "Business" has come to be regarded as worthy of academic attention.

Out here in India we have our Government examinations in commercial subjects; and in England there are the examinations that are held under the auspices of the Chamber of Commerce. One might have thought that these would be enough; and that the Board of Trade would be the best body to look after the trade education of a nation; but there are those who think otherwise; and it is not unlikely that in England the proposed degree will sooner or later be available for the commercial student. The idea of degrees in Science was scouted at first as a sorry descent from the ideal to the material; but they have worked round; and it is not unlikely that before many years Mr. James Robinson, B.C. (Bachelor of Commerce), will secure the "vacant post of clerk advertised in yesterday's *Times*" on the strength of his "B.C.," and poor Mr. Horatio Brown, who has no such academic distinction, will have applied in vain.

INDIAN STUDENTS IN JAPAN.

A CERTAIN number of Indian students have found their way within recent years to Japan, for the purpose of acquiring technical education. The journey from India to Japan is much cheaper than the journey from India to London; an Indian student can live far more cheaply in Japan than in London, and life in the Far East is much more home-like to an Indian lad than life in Great Britain. Technical industries in Japan are so highly developed that an excellent apprenticeship can be served; and, altogether, it is by no means unlikely that the number of Indian students in Japan will multiply. The multiplication of foreign students has already been such that the Government of India recently received intimation from the British Legation at Tokyo that orders have been issued by the Education Department of the Japanese Government to the effect that applications on the part of foreign students for admission to schools in Japan must be made through the Diplomatic or Consular Representatives of their country in Japan. It has been suggested to the Government of India that it would be a great convenience to the British Legation at Tokyo if Indian students who desire to prosecute their studies in Japan were provided with recommendations from a recognised authority in India, as it is undesirable that applications should be made to the Japanese Education Department without some guarantee as to the character and antecedents of the persons on whose behalf such applications are made. An Indian Government Order has accordingly been passed notifying that Indian students proceeding to Japan for their education should, before their departure from India, provide themselves with an authoritative certificate of identity signed by the head of the district (in a presidency town, the Commissioner of Police) in the case of residents of British India, and by the Political Officer in the case of residents of Native States. The District or Political Officer will endorse on the certificate of identity his opinion whether the person is a British subject "by birth" or "by naturalization" (or a subject of a Native State) or not. Quarterly returns of the certificates granted will be submitted to the local Governments and

Administrations, who will forward them to the Government of India for transmission to His Majesty's Legation at Tokyo. But as it is necessary that no delay should occur, the District or Political Officer, when granting or countersigning a certificate, will at the same time send a copy of the certificate to His Majesty's Legation direct. Local Governments and Administrations have been requested to take steps to secure that all reasonable facilities are given for obtaining certificates of identity, and that wide publicity is given to these orders. The form of the certificate is as follows:—

FORM OF CERTIFICATE OF IDENTITY.

1. Name of applicant _____
2. Father's name and caste _____
3. Residence _____
4. Age of applicant _____
5. Nationality of applicant _____
6. Social and pecuniary status of father (or guardian) _____
7. Date of probable departure of applicant from India _____
8. Object of applicant's visit to Japan _____

Signature of District Officer
(in a Presidency town, the Commissioner of Police), or
Political Officer.

INDIAN LAW STUDENTS IN ENGLAND.

THAT the Indian student finds a particular attraction in the Law as a profession is a truism. The colossal fees that a select few of the successful gownsmen in India are able to induce from a continual clientèle are gilded appetisers for the young man in search of a profession; the comfortable, even though less colossal, income that the litigiousness of India yields to a large crowd of legal mediocrities suggests to the same young man that even if he falls short of being a Cicero of the Indian forum, he will at any rate be well-to-do in Indian society; and the woes of the submerged hundreds who have to tout for clients, and who readily accept as a merciful subsistence allowance any the smallest fee that is offered

them, are of too far-away a sort for any sanguine student to look upon such conditions as personal possibilities.

The pass list of the recent law examinations in London are instructive, as showing what a large number of students from India are studying law at home; and, as a matter of interest, we pick out herewith the names of successful students from India at the Hilary Examination held in the Middle Temple Hall on the 17th, 18th, 19th, and 29th of January:—

[L. I. means Lincoln's Inn; I. T., Inner Temple; M. T., Middle Temple; G. I., Gray's Inn.]

FINAL EXAMINATION.—Class II.—Moh. R. Saiyut, I. T. Class III.—Surendra N. Chandra, G. I.; Syed S. Hasan, M. T.; Matilal C. Kamodia, G. I.; Abdul M. Khan, L. I.; Syed A. A. Raza, M. T.; Syed M. Salih, L. I.; Surendra N. Sen, G. I.; L. Narain Sharma, G. I.; Monurwer-ood-Deen Sheikh, M. T.; Kanwar H. Singh, L. I.; Khazan Singh, L. I.

The number examined was 92, of whom 65 passed.

ROMAN LAW.—Class I.—Brajendra Lal Mitter, L. I. Class II.—N. G. Chrysafinis, M. T.; Mirza Hussein Khan, I. T.; Surendra N. Sen, G. I. Class III.—Amin C. Bahree, L. I.; Sudhansu M. Bose, G. I.; M. Mehdi Khan, I. T.; L. Chand Sharma, G. I.; Syed M. Sheriff, M. T.; T. S. Stephens, L. I.; Tehmuras D. Zal, M. T.

The number examined was 118, of whom 83 passed.

CONSTITUTIONAL LAW AND LEGAL HISTORY.—Class II.—Sadhansu M. Bose, G. I.; Amiya Nath Chaudhuri, L. I.; Kaikohad B. Dastur, G. I. Class III.—Ahsan-ul-Haq, J. I.; Murtaza Ali, L. I.; Hem C. Ghose, G. I.; Shamrao S. Patker, M. T.; Kanwar M. Singh, M. T.

Ninety-five were examined, of whom 60 passed.

EVIDENCE, PROCEDURE, AND CRIMINAL LAW.—Class II.—Jehangir C. Bili-moria, L. I.; Syed Abid Hasan, M. T.; Brajendra L. Mitter, L. I. Class III.—Abdul Aziz, I. T.; Harnam Das, L. I.; Mohamed J. Deen, I. T.; Hem C. Ghose, G. I.; Abdul Hakim, G. I.; Gullam Hussein B. Khairaz, L. I.; Eltesham A. Khan, M. T.; Moreswar V. Navalkar, I. T.; L. Narain Sharma, G. I.; Syed M. Sheriff, M. T.; Autar Singh, L. I.

Ninety-five candidates were examined, of whom 70 passed.

It will be seen from this list that, out of 65 students who passed the final examination, as many as 12 were Indians. These figures, occurring in respect of a central law examination in London itself, suggest that India does indeed have its fulness of numbers in the way of students at law. Another feature of interest in the list lies in the large number of Mahomedan names. Brahmans are generally supposed to swamp the learned professions in India, and

Mahomedan students in particular are supposed to be submerged but, in the matter of the study of law in London, Mahomedan students seem to be in the majority.

INDIAN NOTES.

AN annual prize, to be called the Griffith Prize, is to be awarded by the Calcutta University for the encouragement of advanced study in Science and Letters. All persons who have taken the Degree of Bachelor in the Faculty of Arts, or the corresponding Degree in any other Faculty in the Calcutta University, will be allowed to compete. The prize will be awarded to Science and Letters in alternate years.

THE Premchand Roychand Studentship of Rs. 1,400 annually at the Calcutta University has been awarded to Krishnachandra Bhattacharyya, of the Presidency College, Calcutta.

THE death is reported, at Kodaikanal, from acute dysentery, of Miss Constance Dennett, Head Mistress of the Madras School of Music. Miss Dennett had been very seriously ill for some months, but it was hoped that a change to a cool climate might prove beneficial. The deceased lady was only forty-two years of age. She had spent several years in India, and had many friends in different parts of the country, where she had held appointments. Her engagement with the Madras School of Music was to have terminated next May.

THE schools situated in the districts transferred from the Punjab to the new North-West Frontier Province have been constituted into a separate circle under the charge of an Assistant Inspector of Schools, who will be under the orders also of the Punjab Educational authorities.

SPEAKING on the 27th January at a Mahomedan school at Amritsar, Sir Mackworth Young, Lieutenant-Governor of the Punjab, said:—"It is not the desire of Government that religion should be excluded from the training of the young. In regard to pupils in its own schools, it is obliged to leave religious instruction to the parents and guardians, but it freely makes grants, as you are aware, to institutions in which

religious teaching is afforded, and it views, without jealousy, the substitution of private for State agency in every grade of educational instructions. And it is my belief that the people of this country are increasingly desirous of combining religious with secular instruction, and that they will not be content till they secure it generally for the rising generation. Such a result will not be regretted by Government, even if it empties all the Government schools in the country. Government schools are but stop-gaps until the country awakes to a sense of its responsibilities in the cause of education. They can set a standard of teaching and discipline, but they can never meet the inner life of the people. Development of that inner life, with all its momentous consequences, must rest with the people themselves. It is my prayer that they may be rightly guided in working out their own regeneration."

THE Sub-Committee appointed by the General Committee of the Calcutta Corporation to report on the best means of distributing the educational grant of Rs. 10,000 for the promotion of primary and technical education have, after much inquiry into the merits of the schools, recommended the distribution of the grant to about 232 schools, the schools in the town of Calcutta proper sharing in the grant with the suburban schools. The Sub-Committee have also made the following recommendation, which has been accepted by the General Committee: "That the Corporation make these grants subject to the condition that the institutions receiving the grant should be open to inspection of the Chairman, the Commissioners, the Secretary to the Corporation, or such other officer as the Corporation may appoint."

REVIEWS OF BOOKS.

A FAIR TRANSLATION IN TELUGU OF EUCLID'S ELEMENTS OF GEOMETRY (BOOK I)—ఇది ప్రస్తుతం Mr. S. Rajagopala Chariar, B.A., Assistant, Pachaiyappa's College.

This is specially prepared for the use of students preparing for the Lower Secondary and Pandits' examinations. A similar translation in Tamil was also published by the above gentleman in March, 1900. The translation, as far as we can judge, is faithful. The equivalents in Telugu and Tamil of the terms used in Euclid

are not, in some instances, terse enough as they ought to be. An attempt may be made to find better equivalents with the help of Sanskrit treatises on the subject. In some instances the English terms may be retained, if better ones cannot be found in Sanskrit. In a pioneer attempt of this kind, exercises and riders are premature. The book, as it stands, will enable English-knowing teachers to teach classes taught through the medium of pure vernaculars. It is hoped that Kanarese and Malayalam versions will also peep out ere long. Half the difficulty in the Middle Schools may be overcome by teaching Mathematics through the medium of vernaculars. The introduction of such books in Middle Schools will be a move in the right direction.

THE TEACHING OF ENGLISH LITERATURE.

By S. J. GILL.

THE average schoolboy is woefully ignorant of the beauties of his national literature; and his ignorance is, in many cases, only equalled by his supreme indifference. I believe that, to a very large extent, this ignorance and indifference result from faulty methods of teaching; or, even in some instances, from the frank absence of any teaching on the subject at all. A boy's introduction to English literature is not always happy. Milton's verse is hard to "analyse," and there are passages of Shakespeare which baffle the most ingenious attempts at paraphrase. English literature served up in cold slices as a grammar lesson, or learned by rote strictly in accordance with line measurement, is not attractive fare. Nor are the scraps of philological and antiquarian lore, which pass as "notes" in some edited editions of the English classics, by any means alluring. There is much sacrilegious, petal, and pedantic handling of English literature in schools. But English literature can be taught and can be made attractive even to the human boy; so the master be human too.

And, first, what is the aim of a lesson in English literature? If we make sure of our goal, we may, after some wandering, reach it. The aim of a lesson in English literature is, I boldly answer, to awaken a measure of interest in the subject. If, therefore, the lesson, from whatever cause, fails to interest the boys, it has failed completely. For once, attractiveness is the test of success. We wish to give boys such a taste

for what is best in English literature that they will anon be able to choose wisely for themselves. We desire to bring them to such a standard of taste that they can read—shall we say a play of Shakspeare?—without the stimulus of a “penny dreadful” concealed in some convenient place. We teach English literature that they may learn to like it.

To realise that is to realise much. For, if that be so, we shall strenuously avoid connecting with the masterpieces of English literature any unpleasing associations. The penal and pedantic uses of Shakspeare will vanish. “To what base uses we may return Horatio!” remarked Hamlet; but one doubts if Hamlet’s creator ever dreamed that his immortal lines would be counted for “impots,” or used to point a grammar rule. It is expedient to look elsewhere for such grim necessities of scholastic life. And, again, the realisation of our aim will have much to do with our choice of books. We may be tempted to say, “This is a great work, and the boys ought to grow familiar with it, and learn to love it.” That is well; but what if the boys at the present stage of their development refuse to love it? The lesson becomes a drudgery; and that is just what the argument requires it not to be. It may be a novel conception for the master to realise that in this case it is his business to please. The great work must perforce wait. It is unwise to throw pearls before swine. It is a waste of pearls; and the swine prefer more homely fare. Some day an enchanter may transform the swine, and then they will value the pearls. In fact, the need of graduation in a lesson in English literature is at least as important as in other subjects; in some ways perhaps more so. But at least what is read may be, and should be, good of the class to which it belongs, and should have about it that subtle something which transforms printed matter into literature. A boy, by breathing the atmosphere of a pure style, may become weaned unconsciously to what is good. It is hard to trace the stages through which taste passes in its growth, and not easy to give a prescription for its formation.

Methods of teaching, again, will be guided by the realisation of what the class aims at. Let us take a typical instance. How shall we teach young boys Shakspeare? Can we do it at all, or is this one of the pearls, or a string of them, which, by introducing into the schoolroom, we wantonly cast before swine to be trodden unceremoniously beneath their feet? I answer: By no means, unless we string the pearls together in some ingenious fashion of our own which shall present to the boy’s eye the setting, and not the gems. A boy loves stories, and Shakspeare is our greatest story-teller. But there comes an initial difficulty. Shakspeare tells his story in an unfamiliar way. What is the meaning

of this dialogue—this dialogue in blank verse, with numbered lines, these changing scenes, these stage directions? To the boy this is a new literary form; he cannot understand it. The story in this shape is no story; but, save the mark! a “poetry lesson.” Therefore, at any rate with young boys, the story must be reduced first to story form. Let the boy, then, take a ticket to Shakspeare-land via Lamb! Ah! now he can see some sense in the thing. This Shakspeare is not such “rot,” after all. But is he to abide in the awful literary heresy of thinking Lamb a greater than Shakspeare? Perish the thought! The wayside station is not his destination; it lies on his road there, and, if he admires the scenery as he passes through, no great harm will result. But “the play’s the thing,” and now the play has for him a significance. He has found the secret of the maze. This is a new way of telling a good story.

We have his interest, you see, because we have his understanding. And then, I think (though this is a point difficult to decide), I would not read the whole play through to the boys—not at first. I would select scenes most likely to appeal to them; and the scenes most likely to appeal to them are the scenes of comedy. Sweet Bully Bottom and his friends, rehearsing in the midsummer fairies’ grove, is more likely to find appreciation than Hamlet meditating in the churchyard. The wise master will save himself and his pupils the inexpressible mortification of finding a joke in the sleep-walking scene in *Macbeth* or in the madness of Ophelia. Be careful of the pearls. Wilful waste, in this as in other things, brings woeful want and much searching of heart. Thus much of what one may call an introduction to Shakspeare, the aim being to overrule schoolboy prejudice, to attract—to form, it may be, a sort of counter-irritant—to usher into those spacious and genial courts where he of Stratford reigns. But how if there is a special play to be read, a special play to be “got up”? Alas! the shadows of the prison-house begin to fall around us as we speak of “getting Shakspeare up;” or, leaving the “getting up,” how if we mean to read a play right through with understanding?

The same broad conception of the aim of the lessons throws its protecting *egis* around us, and suggests, at least, the first step. Is there any valid reason why, even if we “get a play up,” the process should not be made as full of interest as may be? Nay, psychologically, shall we not be successful in proportion to the interest we arouse; for the stimulus of imagination and sympathy is stronger than the stimulus of the rod and more enduring? Therefore let the play to be “got up” be treated in the same way. Interest the boys in the story, and so lead them on

to the play; then, as they follow, let the play be read through as dramatically as may be, and with as few pauses for comment as conscience, which makes cowards of us all in this matter, permits. The boys are now interested in the whole; they have the work in due perspective. Yes; but notes, interpretation, glossary, "purple patches"! So I hear many voices ring. Yes; for we are to "get it up." And we know by this time how to get books up. Only my point is, let the interest and sympathy in the whole come first, and it may be that there may even be a measure of interest and sympathy in the "getting up." Who knows? Stranger things, indeed, have happened.

Let me close with a single plea. We have wrought sad havoc among the immortals of the ancient world by making them into grammar school text-books. Shall we spare our own immortals? Can we not spare even Shakespeare? Can we not let him at least walk with our boys untrammelled along the fair open places where their feet are set when tasks are laid aside and they roam at large where their taste directs them? Leave them this kind-eyed companion. The aim of a lesson in English literature is to arouse pleasure. Let us have done with the sacrilegious, penal, and pedantic handling of English literature in schools. — *Educational Times.*

EUROPEAN EDUCATION IN INDIA.

THE Council of the Imperial Anglo-Indian Association have recently addressed to the Secretary to the Government of Bengal a paper of their views on European education in India, for the consideration of the Government of Bengal, with a request that it may also be submitted to the Government of India in view of the Conference now investigating the subject of education in this country, as well as to the President of the said Conference and to the Calcutta University authorities.

This representation relates to three points: (1) The course of study for the M.A. degree; (2) the education most suitable for domiciled Englishmen and Anglo-Indians; and (3) the representation of the domiciled community in the educational counsels of the Government.

The Council have found on enquiry into the statement sometimes made that their community do not avail themselves of the educational facilities open to them, that the type of higher education given in public institutions and tested in University examinations for degrees is not, and has never been, suitable for persons of British extraction. This is evidenced by a rule

in the examination for the M.A. degree in the Calcutta University, that no candidate whose vernacular is English may take the M.A. degree in English. In every other University in India, English counts in the examination for this degree, but it is excluded in Calcutta, on the ground that it is the vernacular language of Anglo-Indian candidates, as though the language inherited colloquially formed the main subject of the higher tests, and that hard and continuous study was not needed to satisfy these tests. The Council submit that the restriction referred to is uncalled for and unreasonable, as the entire omission of any similar restriction in any other University proves. This restriction has necessarily, as might be expected, operated against the pursuit of higher education by those who would otherwise have studied for the degree.

The Council respectfully urge that the work of the University as an examining body is to test the qualifications actually possessed by candidates presented for examination, rather than to adjust inequalities differentiating such candidates before examination; and that, if this simple and intelligible rule be departed from, endless claims for other readjustments may as reasonably be advanced as that based on the fact that English is the mother-tongue of Englishmen and Anglo-Indians, and that consequently they are excluded from proceeding to the M.A. degree in English.

The Council also respectfully repeat their long-standing conviction that the higher education given in public institutions is unsuitable to persons of British descent. This view, originally put forth for the community by Archdeacon Baly in 1879, was submitted to the Government in the Association's letter, No. 69, dated May 19th, 1880, and has since been justified by Bishop Welldon's recent recommendation of a more distinctly English type of instruction.

Para. 11 of the Association's letter referred to was as follows:—

"There is one subject which the Board approach with great diffidence, but on which they conceive it to be their duty to speak plainly. The standard of education decided on by the University seems to have been fixed almost exclusively with regard to the necessities of native students; and it is a painful fact that Anglo-Indian boys may obtain honours in the Indian Universities without having had a liberal education, as the words are understood by Englishmen. If the necessity of educating English boys according to English ideas of culture, which is happily insisted on in the Ven'ble Archdeacon Baly's report, affords sufficient grounds for establishing separate Christian schools, the Board respectfully submit that the same reasons may be said to demand the maintenance of English standards of culture. If it is considered right that native wants should regulate the course of studies in Universities, there can be no reason why Anglo-Indian education should be in bondage to the University. The matter is of so much importance that the Board earnestly solicit the Government not to neutralise the boon about to be conferred on our young men by neglecting to provide a standard of education suited to the wants and natural hopes of Englishmen in India."

These remarks show the construction put by the community on the

views of Archdeacon Baly in 1879, and the promises of the Government in 1880-81, and, as it was not contested by the Government at the time, and its reasonableness has since been established by the recommendation of the Committee appointed at a public meeting last year and presided over by Bishop Welldon, it may be hoped that something may, after all, be done in the direction of the higher education so long wanted and waited for by the community.

In regard to the absence of all representation of the community in the educational counsels of the Government, the Council would here reproduce paras. 3, 4, and 5 of their letter of the 23rd November, 1881, to the Private Secretary to the Viceroy of the time, which was acknowledged by the Home Department letter, No. 404, dated December 9th of the same year:—

"3. There are matters connected with Eurasian education in respect of which it involves no slight to these gentlemen (Ven'ble Archdeacon J. Baly, the Rev. E. Lafont, and the Rev. J. Robertson) to say that it is impossible for any one who is not himself a Eurasian to represent the prevailing convictions of educated Eurasians in regard to them; and therefore it will of course rest with the Government finally to determine what course should be adopted on the evidence submitted in the report of the new Committee. The Board respectfully submit that it would prove a subject of great regret if any evidence of importance should be excluded from the report. That such will be the inevitable, if unintended, result of the omission to nominate a single representative of the community most largely interested in the maintenance of Christian education, hardly admits of any discussion."

"4. In dealing with a somewhat similar question in 1868, the Bengal Government, in their letter No. 3836, dated August 4th, 1868, to the Secretary to the Government of India in the Home Department, remarked, in reference to a Committee of Management for a Eurasian school for girls: 'It will be desirable to have a very carefully selected Committee embracing representatives of the general Protestant community, and certainly including two or more leading members of the East Indian community in Calcutta'; and the Board think that the expression of Eurasian convictions is even more important in the early stage of the formation of a code than later on in the administration of schools."

"5. There is a strong feeling in the Eurasian community in Calcutta that there is risk of miscarriage in respect of some of the generous intentions of the Government; and as the feeling arises from no distrust of the gentlemen already appointed to the Committee, but solely from the unfortunate exclusion of any representative of the best convictions of the class most largely interested in the scheme now being considered by the Government, the Board respectfully entertain the hope that the practice ordinarily pursued with natives of this country, of giving them a share by representation in the discussion, as well as a fair hearing, before finally arranging matters in which they are deeply interested, may not unnecessarily be departed from in the case of the domiciled Christian community."

In the correspondence which ensued, it was stated that only a small General Committee had been appointed, which would give every consideration to the representations of the community, and that the Government

thought a large Committee undesirable. What the Association, however, as it pointed out, pleaded for, was not a large Committee, but a single representative chosen by the community on a Committee, appointed to provide an Education Code for their benefit. They urged that the invariable precedent of allowing a representative on their Special Committees should not be departed from in this case alone. The request was refused, as the somewhat similar and more recent request to be represented on the Conference held in Simla was also set aside.

The Council feel that they can only respectfully and earnestly renew their request to be allowed some responsible representation in public consultations the results of which must seriously affect the future welfare of their community, and in which they are therefore deeply concerned, as well as their protest against being again excluded from such consultations.

Under these circumstances the Council feel justified in asking that, in conformity with the invariable practice of allowing some representation to sections of the public affected by State enquiries, the Association may be permitted to nominate at least one representative on the existing Education Conference, or any Committee connected with that body, that may make any investigations into public education from the scope of which European education cannot, it is submitted, be rightly excluded.

RELIGIOUS EDUCATION IN STATE SCHOOLS.

A HINDU PROPOSAL.

THE *Tatva-Bodhini Patrika*, which is the oldest religious monthly paper in existence in the vernacular of Bengal, having been started sixty-three years ago, makes the following observations on religious education in Government schools:—

"The fact that the prevailing system of education has led to the religious degeneration of the educated classes has made our English rulers uneasy, and they have been bestowing their thought on the ways that can be adopted to stem the tide of religious retrogression. But the British Government are pledged to religious neutrality, and it is their fidelity to this pledge that has chiefly won for them the loyalty and gratitude of the people. Therefore, the Government have not a free hand in teaching religion in the schools. The Government have, accordingly, recently announced that they will be pleased to sanction grants to such private schools as will introduce into their curriculum any unobjectionable system of religious training. The number of private educational institutions are on the increase in this country. We can, therefore, expect much good from the introduction of religious

education even only into the private schools. But it is our belief that the Government can introduce religious education into all State schools, and yet be true to their pledge of neutrality in religious matters.

We shall first deal with the question of the religious education of the Hindu boys in Government schools. It is a well-known fact that of the State schools the largest number have only Hindus as their pupils; while in those which include Mahomedan boys and boys professing other religious creeds, the majority are Hindu boys. The parents and guardians of all Hindu boys in the State schools will welcome any arrangement that can be made to impart instruction to them in their own religion. But the question is how can such an arrangement be made, since there are many sects among the Hindus, and it is not practicable to arrange for the imparting of instruction in the tenets of the various sects? But although the Hindus are divided into many sects, is not there an unsectarian Hindu religion? And is there no Hindu religious book which can teach that unsectarian religion? We have no doubt that those who are acquainted with that unique religious book of the Hindus, the *Bhagavat Gita*, will have no difficulty in answering the two above questions. The *Bhagavat Gita* teaches the unsectarian and undenominational Hindu religion, and it is a book which commands the absolute veneration of all Hindu sects. It is the special merit of the *Bhagavat Gita* that it does not teach any particular religious creed, but teaches religion, or the spirit of religion. God is made to declare in the *Gita*:—"I extend My grace to all, whatever may be the way they adopt to worship Me. All men are following the path leading to Me." This *sloka*, or verse, in the *Gita* lays bare one of its chief objects, and that object is to dissuade men from fruitless controversy and discussion on religious matters, and persuade them to cultivate the religious feeling, and thus to make them really religious. The first counsel of the *Gita* is, "Whatever may be your creed, do not neglect the culture of faith in, and reverence for, God." This is the unsectarian Hindu religion which all Hindus recognise. The *Gita* grants freedom of thought in religion; it admits within its embrace polytheists, monotheists and pantheists, in all their various distinctions, but counsels all to be pious and holy. It is our firm conviction that the introduction into State schools of the *Bhagavat Gita* as a religious text-book for Hindu boys would be instrumental in sowing seeds of true religious sentiment in their hearts, and yet would not compel them to put their faith in any particular religious creed. When all the principal sects or denominations into which the Hindus are divided accept the *Gita* as one of their great *Shastras*, it will not be proper for any Hindu to object to the recognition of the book as a religious text-book for Hindu boys in Government schools. If the Government make this arrangement for the religious education of Hindu boys with the consent of the Hindus, they will not make themselves guilty of violating the principle of religious neutrality which they are pledged to respect. Thus, the Government can make similar arrangements for the religious education of Mahomedan and Christian boys in State schools, with the consent of those

communities. There is an easy way to solve the question whether the teaching of the *Gita* in the schools will be approved by the Hindus. Let the Government require the parents or guardians of all Hindu boys in the Government schools in the Empire to send to them their opinion on the matter, and if it is found that a large majority support the proposal, let the Government then give effect to it."

A CENTURY OF EDUCATIONAL DEVELOPMENT IN ENGLAND.

(From a lecture delivered by Dr. Aronstein before the seventh meeting of
Neophilologists at Hambury.)

At the opening of the nineteenth century, immediately after the end of the great war against Napoleon, a lively reform movement began in all departments of public life in England. This new spirit was specially active in matters of education. The appointment of the charities commission in 1818, for the purpose of examining the administration of endowed schools, the founding of a non-sectarian university at London in 1828, and the grant of the first government aid to elementary schools in 1833, were the first indications of the newly-awakened interest in popular education. Secondary schools were not taken up until much later. But the intervention of the State marks, in a characteristic English fashion, only the conclusion of a long series of reforms which owed their origin to the initiative of individuals or corporations.

The labours of Dr. Arnold, who was headmaster of Rugby from 1828 to 1842, were of paramount importance to all the great "public schools." Arnold was a reformer in the noblest sense of the word, a creative reformer, not a merely negative subverter. His activity as such was exerted in many directions, but particularly as a religious and historical writer. He was a champion of the more liberal—the so-called broad Church—movement in the English Church, and a historian who introduced the German researches of Niebuhr into England. His success in education was due to his knowing how to modify the traditional system in accordance with modern requirements and inspire old forms with new life through his own religious and moral spirit. His character was fundamentally conservative. A deep, but not superstitious, reverence for the past and for historical growth guided him in all his measures. He was unwilling to introduce anything absolutely new, but chose to develop the old. "Another system," he said, "may be better in itself, but I

have been appointed to this one, and must see what I can make of it." He therefore retained the monitorial and fagging system. "He decided to make use of the existing machinery of the sixth class and of fagging, and to improve it as far as possible." Nor would he abolish the right of punishment of the smaller boys by the praepositors, since he regarded it as essential for the maintenance of good order.

Rugby and the old schools, however, soon showed that they were no longer sufficient for the demands of modern life. By the peaceful revolution of 1832, the so-called first Reform Bill, the autocracy of the aristocracy was broken, and the industrial and commercial classes became emancipated politically. There was now a pressure upon the public offices which it had previously always been the privilege of the aristocracy by birth to fill. The old public schools were no longer sufficient, either in number or character, to meet the new demands, and the need was felt of new institutions which, while not dispensing with the advantages of the old, should manifest a less sovereign contempt for practical and useful knowledge, and should adapt themselves, in the plan of studies and subjects taught, more to the requirements of the new period.

Thus there began a movement in the thirties and forties for the founding of new great schools, which should be cheaper, and therefore less exclusive, than the older ones. The first of this kind was the King's College School (1829) and the University College School (1833) in London, and they were followed by the City of London School (1837), which was established on an old endowment. In the following decades a great number of schools were opened in all parts of England, some by stock companies and some upon a system whereby anyone could purchase the right, for a certain sum, to send a boy to the school at a reduced rate. These proprietary schools, as they were called, soon overtook the older schools. The most important among them are Cheltenham College (1841); Marlborough College, for the sons of clergymen (1843); Wellington College (1853), intended especially for the sons of dead officers; Lancing College (1848), a specifically Anglican institution, the creation of the corporation of Sts. Mary and Nicholas; Rossall School (1844); Haileybury College (1862); and Clifton College (1862).

Practical considerations first led the English Government to interest itself in secondary education. The great industries which sprang up during the early part of the nineteenth century needed technically skilful men and draughtsmen, and such were wanting in England because, as all inquiries showed, there were no schools for training them. Therefore Parliament in 1836 granted an annual appropriation of £1,500 for a drawing school to be held in Somerset House, and from this small

beginning the Science and Art Department gradually grew, a department for science and art in relation to industry, which now has a budget of nearly a million pounds. The object of this Board, which had its seat at South Kensington and maintained the great museum there, was to promote the study of practical science and art in the widest sense. This included geometry, physics, mechanics, chemistry, geology, mineralogy, zoology, botany, design, etc. This Board usually proceeds in an indirect way by subventioning schools and classes in which these subjects are taught. The pupils must be children of the "industrial" classes, i.e., sons or daughters of parents whose income does not exceed £400. There are regular inspections and examinations, and according to the results of these £2 to £3 per head grants are paid; the Board also pays for regular attendance. There are prizes for scholarships, as well as contributions for buildings, physical apparatus, and museums.

As Huxley once remarked, the work of the Science and Art Department has brought the means of instruction to the doors of factories and workshops. But this great energy has its dark side. The Department was the first (viz., in 1859) to introduce the system of paying according to the results obtained, which soon afterwards was introduced into elementary schools. This system, which has been characterised as "free trade in instruction," may stimulate the schools, but not in the proper way. It leads to narrowness, mechanical finish, and spiritless "cramming." Many such schools lived entirely upon the Government grants earned, and regulated themselves accordingly, only dealing with subjects which paid well. These schools, in fact, did not profess to teach: they merely prepared pupils for examination, but fortunately this stigma has, to a large extent, been removed by recent innovations of the Board of Education.

As the regulation of the elementary schools operated from below, so did the sudden growth of University studies exert its influence from above. After Oxford and Cambridge had gradually opened their doors to all the sciences, and after all religious distinctions had become matters of indifference (in 1871) the spirit of reform seized powerfully upon these time-honoured seats of learning. As they did formerly, in the thirteenth century, in Roger Bacon's time, and again in the sixteenth century, the age of Erasmus, Colet, and Thomas More, so they now became the champions of culture, and especially the promoters of secondary education.

Of the very highest importance was the university extension movement (1873), which, by means of courses of lectures in connection with Correspondence Classes and examinations, extended education to those

who could not obtain it otherwise. Its significance for secondary schools consisted partly in the fact that it awakened a need of education and aroused English philistinism from its intellectual sleep of two centuries, and partly in the fact that the lectures, from a want of preparation on the part of the "students," could not follow a university standard, but were compelled to do the work of the secondary schools. This same remark holds good, at least in part and provisionally; of the numerous University Colleges which have sprung up since the middle of the past century, particularly in the industrial centres of the Middle and North of England. The first of these was Owen's College, Manchester (1851), which was incorporated as Victoria University in 1880, and has since been united with Liverpool University College and Yorkshire College, Leeds.

About the end of the seventies and the beginning of the eighties a fear of foreign, and especially German, competition suddenly seized English merchants and manufacturers. It was recognised that a new and powerful rival of England in the markets of the world had appeared, and fears were felt for the continuance of English supremacy. Even in England itself the competition of young German merchants and skilled labourers, who, in consequence of their better training and low salaries, excluded their English colleagues, was severely felt. The German clerk, who works for £1 a week, corresponds in six languages, and, after he has learned the English business, goes home to set up a dangerous competition with it, became a favourite character in novels—I need only refer to Walter Besant's stories—and the newspapers and the music-halls all pointed out with a thousand variations the dangers of a "German invasion." The cause of this state of things, it was thought, could only lie in the defective expert training of the English. A commission was therefore appointed in 1880 to examine into the condition of technical instruction and its influence upon the economic situation of the country. The report of the commission in 1884 did, in fact, show that England was behind the continental nations in technical matters, and that this was a consequence of inadequate general education, also a want of acquaintance with modern languages, economic geography, and industrial technology. The consequence of this report and of the agitation which preceded and followed it showed itself first in a great enthusiasm for the enlargement of the existing and the founding of new day and evening schools for "technical education." This education, according to the definition of one of its most distinguished advocates, Professor Huxley, was to be simply a good education with greater attention to natural sciences, drawing,

and modern languages than is usually given. It was not the intention to make the school a substitute for practical teaching, but only to give the mechanic a better preparation for his business than he had had before. In short, the ideal of this education corresponds closely to the German "realschulen" and "gewerbeschulen."

Thus there sprang up in London—thanks to the generosity and public spirit of the old city guilds—such up-to-date institutions as the Cowper Street School, the City and Guilds of London Institute (1880), and the various Polytechnics, Technical schools, etc.; and similar schools soon arose in Birmingham, Manchester, Bradford, Huddersfield, etc., upon the ruins of the old Mechanics' Institutes, which had previously done noble pioneering work in the cause of popular education.—*Educational Review*.

A JUVENILE REPUBLIC.

THE "George Junior Republic," in the United States, was opened by Mr. George (no relation to Henry George) in 1895, and consists of children from seven to eighteen years of age, who were drifting into crime, some sent by magistrates, some by parents, some coming by their own accord. They elect their own president and manage their own affairs, subject to the law of the land, and perform their duties very seriously; they are most strict and severe with regard to any breaking of the law, and go through all the procedure of the law courts with judge and jury. The Court of Appeal is formed of grown-up people, who are interested in the Republic, and they usually have to mitigate their sentences; there are prison cells and police, and the roughest labour is allotted to the prisoners, who are sufficiently fed with plain food, and who, though always grumbling, are the healthiest of the number. Farming, carpentry, printing, and domestic management are carried on, and there is a strict law that unless a child works it shall not eat. All work is paid for, and everything the child wants he has to buy with that money; there are banks, and every child has to keep accounts. The officers are elected by equal suffrage, i.e., by male and female voters, and the judge is appointed by the President; at present the Vice-President is a girl, but Women Suffrage has had a curious history; it was granted after agitation; the girls voted vigorously at first, then grew tired of it, and it was finally repealed with their consent; then some heavy taxation ensued, and they

grumbled that they had no voice in ordering it, so a restricted Suffrage was introduced; but at the last Presidential election, a candidate wanting their votes, promised them the full Suffrage again, and was elected. Why should there be this indifference to power in an American girl? The members of the Republic have all sorts of games and an infirmary; the motto is "Nothing without labour," and though the enforcement of it appears harsh, it works beneficially, and turns loafers into good practical citizens. The dignity of work, the value of law (for if they break the laws they have helped to make, they suffer), and citizenship are the three lessons learnt, and their value is shown by the fact that during the six years this Republic has existed, many have gone through the Universities, and are now in good positions, who had been really in prison before coming to the Republic. Seventy boys and thirty girls are now inmates. The scheme originated when Mr. George had some slum children away on a country holiday. He found stealing and other faults abounded, and first tried punishment, then sentiment: both were in vain; then he evolved this scheme of the children being their own judge and jury, and pronouncing their own sentences. This worked so well that the George Junior Republic was the result. It is to be hoped that these notes may lead to further inquiry into this scheme for forming good citizens of our children. It is based on the truth, self-government is the Key of Life.—*The Paidologist*.

SCHOOLS AND SCHOOLMASTERS IN DICKENS.

THERE is an article on "Dickens's Schools and Schoolmasters" in the *Education Journal*, abridged from a paper read by Mr. J. E. Jones before the East Moreton Teachers' Association.

After dealing with Squeers and other well-known scholastic characters in Dickens, the author turns to *Dombey and Son*, in which we have a type of school conducted by Dr. Blimber. "The school was a great hot-house, in which there was a forcing apparatus incessantly at work. All the boys blew before their time. Mental green peas were produced at Christmas, and intellectual asparagus all the year round. This system of forcing was all very pleasant and ingenious; but it was attended with its usual disadvantages. There was not the right taste about the premature productions, and they didn't keep well. Moreover, one young gentleman, who had gone through everything,

suddenly left off blowing, and people said that the doctor had rather overdone it with young Tootes, and that, when he began to have whiskers, he left off having brains. Under this forcing system the young gentlemen usually took leave of their spirits in three weeks, and at the end of the first twelve months had arrived at the conclusion, from which they never afterwards departed, that all the fancies of the poets and lessons of the sages were a mere collection of words and grammar, and had no other meaning in the world. But they went on blowing in the doctor's hot-house all the time, and the doctor's glory and reputation were great, when he took his wintry growth to their relations and friends. To this school young Paul Dombey was brought 'to be stuffed like a curious bird,' and with words as dead and dry as the stuffing itself. The lessons he had to prepare before breakfast comprised 'a little English and a deal of Latin, names of things, declension of articles and substantives, exercises thereon and preliminary rules, a trifle of orthography, a glance at ancient history, a wink or two at modern ditto, a few tables, two or three weights and measures, and a little general information.' Is it any wonder that little Paul gets confused, and can't quite make out 'whether a verb always agreed with an Ancient Briton, or three times four was Taurus, a bull.' Neither is it surprising that his young mind craved for the natural talk of old Glubb, who used to draw near his couch and tell him 'all about the deep sea, and the fish that are in it, and the great monsters that come and lie on the rocks in the sun, and dive into the water again when they are startled, blowing and splashing so, that they can be heard for miles.'"

In Mr. Gradgrind's school, taught by Mr. McChoakumchild (described in *Hard Times*), Dickens deals with another mistake in education. Whereas Dr. Blimber taught nothing but words, Mr. Gradgrind will have nothing but facts. "Teach these boys and girls nothing but facts," he says. "Facts alone are wanted in life. Plant nothing else, and root out everything else. Stick to facts, sir." The young Gradgrinds were models. There was no sentiment in them. It had been crushed out of them from their infancy. "No little Gradgrind had ever seen a face in the moon, or learnt the silly jingle, 'Twinkle, twinkle little star, how I wonder what you are.' No little Gradgrind had ever associated a cow in the field with that famous cow with the crumpled horn, that tossed the dog that worried the cat, etc. To them it was only a graminivorous ruminating quadruped with several stomachs."

Mr. Creakle, the master of Salem House School, to which David Copperfield is first sent, is the embodiment of brutal severity. "He

had a real delight at cutting at the boys, which was the satisfaction of a craving appetite." After the holidays he thus addresses the school:

"Now, boys, this is a new half. Take care what you're about. Come fresh up to the lessons, I advise you, for I come fresh up to the punishment. I won't flinch. It will be of no use your rubbing yourselves; you won't rub the marks out that I shall give you. Now get to work, every boy."

A GOVERNOR'S WIFE ON FEMALE EDUCATION.

LADY MACKWORTH YOUNG, on visiting Jullundur the other day, was presented with a joint address by eleven schools, and, replying to it in Urdu, she said:

"Female education is, as we all recognise, a most important work and one which is difficult to carry on in this land, mainly because of the purdah system and the custom of early marriage. However, here, at all events, every effort is being made to give a good education to those who will take it, and you, pupils of this school, are much to be congratulated on the advantages you enjoy. Some of you will, I hope, pursue your studies beyond the ordinary course, and, perhaps, become teachers, and so pass on to others the benefit you have received yourselves. I don't quite know why there should be so much difficulty in obtaining qualified teachers, for the work of instructing others is an honourable and interesting one. For the average woman who has a family a good education is most important. Every woman should be able to read her own language and to write it easily. She should also have a knowledge of arithmetic, and, at all events, of elementary hygiene. How can one keep one's house in order and comfort and bring up one's children if one is ignorant of the first rules of health? To a knowledge of the rules of cleanliness and ventilation, I would add an understanding, not merely in theory but in practice, of the rules of diet and of sick-room cookery. This, to my mind, is so important that I have had thoughts of compiling a handbook of sick-room and domestic wholesome cookery for use in zenanas. There is one more thing I want to say. Among all the things you learn you must give the first place to religion. A woman is nothing without religion, be she Hindu or Mahomedan, Sikh or Christian, and her religion will make her a docile daughter, a pure wife, and a patient and loving mother."

A GREAT COLLECTION OF COPY-BOOKS.

MR. GEORGE E. PLIMPTON, of Ginn & Company, Chicago, has a great collection of text-books, probably the most complete in the world, in the shape of a unique gathering of copy-books formerly owned by Mr. Alfred S. Manson, of Arlington, Mass. More than 1,200 titles are included.

This collection grew out of a lawsuit in which Mr. Manson, then a Boston school book publisher, was the plaintiff. In 1870 his firm got out a series of writing-books which were remarkably successful. Their success invited imitation, and a rival firm put on the market a series which so closely resembled Mr. Manson's that a suit for piracy was instituted. A legal battle lasting five years was started, and as a point of his evidence Mr. Manson began to collect copy-books. He won his suit, but the collecting mania, once started, did not die away, and he continued to gather examples of handwriting books up to the time of his retirement from business three years ago. Everything that has ever been published in America was gathered in the early days of his collecting. More recently he turned his attention to Europe where he gathered books from every clime and in every tongue. Every system of teaching handwriting devised since 1500 is certainly included in the collection. Many of the books contain elaborate educational treatises designed to guide the learner. Some are beautifully adorned with initials and scrolls of the medieval sort. It is needless to say that every kind of slant and semislant is shown in these specimens, and that the student of them will discover the antagonism between vertical and slant to be no new thing.

THE DEVELOPMENT OF "GOODNESS."

A KINDERGARTNER'S VIEWS ON CHILDREN.

When we consider our use of the term "good" as applied to a young child, we see that there is little idea of morality connected with it, but that when we speak of "a good child" we usually mean a normal, healthy child, who is growing and developing naturally, and is active and happy, and not much trouble. But I am sure we all feel that we cannot stop here. The healthy baby is "good" without effort; but this kind of goodness cannot last always, and, even if it could, there would be no morality in it, for morality implies will and choice. What

we must strive for, then, is to so train and develop our children that when they are able to make choices, and to direct their own lives, they will choose to live in *right* relations, and to exercise *right* activities.

What is implied in this aim?

First—the child's individual development—physical, mental, and spiritual. The consciousness that each individual is but a part of the great whole of humanity, and cannot even exist in isolation—that his life is made up of relations of every kind—does not lessen the value of the individual, but increases it; for only through the perfection of each individual can the great whole of life be made perfect.

I. Physical development comes first in order, and is very important, for we know how much the body affects the mind, and also how much our power to lead a useful life depends upon our health and strength; but this is now so generally acknowledged, and so much has been written on the subject by specialists, that it does not seem necessary to dwell on it here. There is one point, however, that I think is sometimes overlooked, and that is the need of *quiet*—the danger of over-stimulation. The baby is so attractive, especially when he begins to talk, that it is a great temptation to talk to him too much, and to give him so many new impressions and new sensations that his brain gets tired out trying to assimilate them; and the child becomes nervous and fretful, or restless and discontented—not satisfied with anything for more than a few moments, and continually demanding fresh excitements that only increase the trouble. When there is a large circle of admiring friends and relatives the baby is almost certain to have too much attention: and, unless the mother and nurse are very watchful and careful, he may get into a nervous condition which will be very hard to overcome. Every little child should have a good deal of quiet time each day—several hours if possible—and during this time should be left to himself as much as is consistent with safety, and should be allowed to investigate things for himself and to quietly experiment and meditate, in his baby fashion, on all the wonders that he sees about him. I remember taking a twenty-month old baby (a child who had suffered a good deal nervously from just this over-stimulation) to a huckleberry pasture where he amused himself with great success for half-an-hour or more. He found a piece of an old fence rail, with a nail imbedded in it, and with this he began to hammer the stones in which the pasture abounded. He found that when he struck the iron against a stone there was a peculiar sound, and this interested him greatly. He trotted about from one stone to another to find out whether the sound was always the same. Then he handed the stick to me, saying, "Knock," and

then took it back and renewed his experiments. This same baby, when only nine months old, amused himself for half-an-hour rolling a heavy glass tumbler back and forth on the piazza where he was sitting. Another child, two years old, with whom I have been lately, though extremely active and restless, will amuse himself a long time on the beach by taking wet sand in his little shovel, carrying it some distance to a pail, and there mixing it with dry sand. These things may seem very trifling, but they simply show that children will employ themselves quietly, if encouraged to do so; and there can be no doubt that it is very much better for their brains and nerves than constant conversation and stimulus.

II. This thought of the child's free experimenting connects naturally with the next point of mental development and growth in knowledge. Physical development includes the senses, as well as the limbs and other organs of the body, and the mind and senses must develop together. Though we must be careful not to over-stimulate a child, or to force development, yet we must not repress natural instincts when they arise, and we must remember that the instinct of *curiosity*, and the instincts which lead us to *compare* and *classify* our experiences, have an important part to play in the preparation for life. To live in the world we must know the world: but to the little child the world is all unknown, and it is stranger to him than the strangest foreign country could be to us; for some objects and qualities in foreign countries would be familiar to us, while to the baby all is new. He does not know himself, nor does he know *what to expect* of things around him. Now it is very evident that to live in the world at all we must know *what to expect*. If fire sometimes burned and water sometimes wet us, and at other times did not; if corn were sometimes nourishing, and sometimes poisonous; if a ball, when thrown, would sometimes fall to the earth and sometimes keep on rising in the air, we can see that knowledge and rational life would be unattainable. But there is order in the external world, and there is in our minds a corresponding tendency towards order that leads us to compare and classify objects and to generalize about them. This rational knowledge must come through the senses, and must be, to a large extent, the result of the child's own experience. Words are absolutely unintelligible until they are connected with some experience. What use is there in telling a baby that things are "hot" or "cold" unless he has had the experience of feeling heat and cold? If he is to be kept from burning his fingers, he must touch things that are hot, but not hot enough to be dangerous. So we can see that the more freedom a child has (of course, without real

danger), and the more he can experiment upon objects around him, the better fitted he will be to live in the world; for he will know what to expect and how to act.

Besides this, we must know ourselves—our own powers—if we are to know how to live, and the knowledge of our powers, as well as their development, comes only through their use. Activity is natural to us, and the sense of power, and of growth in power, is a very real pleasure. We all know how delighted a child is when he finds he can do some new thing; and what Professor Groos calls "joy in being a cause" is a very important factor in life. If we help a child too much, and if we tell him many things which he might find out for himself, or which his present experience does not enable him to understand, we run a risk of stunting his powers and of making his knowledge vague and unreal. I am reminded here of the two-year-old boy, of whom I have already spoken. I was showing him pictures one day, and we came upon a picture of a bird perched near her nest, in which were little white eggs. Now Otis associated eggs only with breakfast, and immediately remarked, "Birdie eat eggs." I tried to explain that eating eggs was not Birdie's purpose; that little birds would come out of the eggs. But Otis was not convinced, and repeated emphatically, "No, no, Birdie eat eggs for bekfass." Evidently he will have to wait for experience to teach him that eggs have another use before he will understand the picture. This child has lived chiefly in the city, and I suppose he has not seen much of birds' nests or little chickens; for my little nephew, who has always lived in the country, early associated eggs with little birds and chickens, though he, too, had them for breakfast. Another child whom I met this summer, a little girl four years old, thought that the wooden piers at the seashore were rivers, because (as her cousin explained) "she has heard that rivers run into the sea, and these things run out into the sea."

• Shall we then leave children to learn from their experience alone? Evidently this is impossible; for then each child would have to start at the very beginning of things, and no progress of the race would be possible. Besides, we must guard the baby from danger. We may let him find out that the fire will burn his fingers, in order that he may keep away from it; but we are careful not to let him hurt himself seriously in getting his experience. We can, also, govern and arrange the children's experiences, to some extent, so that they shall learn more quickly and easily. This is quite a different thing from telling them experiences which they cannot understand. If we left children quite to themselves we should not even teach them to talk, but just let them

pick up language for themselves. No doubt they do that to a considerable extent, and would learn to talk in time if no attention were paid to them; but they would be much slower, and much time would be wasted. As it is, we all do teach them, by talking about the things they see and calling them by name. We say, "Cow, horse, ball," etc., pointing out the objects; but instinctively we associate word and object or action, so that the words may have a meaning for the child. There is another point to be considered, also, namely, that we all see things constantly without noticing them until something happens to call our attention to them, and this is certainly true of children, who must see so many new and strange things every day. Therefore we pick out certain things which we try to make distinct, saying, "See the pretty bird!" "See the pussy!" "See the ball roll!" We can also, I think, help the children to fix their knowledge and to make it definite. The child finds that the ball rolls; then he associates the word *roll* with the movement; and finally, when we ask him what the ball does, he says, "It rolls"; and by saying this he fixes the fact in his mind and makes it definite. We must be careful, however, not to question until the experience has been often repeated, and to give the children plenty of chances to experiment for themselves. I remember that when my nephew was nearly three years old, he was, like other children, fond of throwing sticks and stones into the water; and as he lived near a lake, he often had this amusement. One day his grandfather asked him, "What happened to the stones when you threw them into the water?" "They went way down," he replied. "And what happened to the sticks?" "Oh, they whimmed [swimmed] about." Here, the questions made him recall his experiences, and putting them into words made his knowledge definite and impressed it on his mind. This little incident illustrates also the tendency to *compare* and *classify*, of which we have spoken; and the same thing was shown by the fact that when only eighteen months old he called all round things "ball," and called an apple tree a "ball-tee." In the kindergarten these aims are always kept in view—to associate words with experiences, to let the children learn through their own activities, to awaken and train their powers of observation and reflection, and to help them to be strong and self-reliant. But we cannot forget that the end in view in all knowledge and development should be power to *live rightly* in the world.

III. Without right principles, knowledge and power only make a man or woman more dangerous to society; and this thought brings us to our third point—the child's *spiritual development*. A child's physical

and mental development, may be "good," but moral goodness is not attained until we have the will and power to make *right choices*, and without this the rest is of little value. Now the little child has not the knowledge or will-power to direct his life; he must be under control and guidance, but the aim of this control is to fit him for self-control. How shall this be accomplished? "To live aright we need right affections and also a steadfast sense of duty, which will enable us to overcome temptation and "to hold fast that which is good." Every human being has both good and bad impulses and emotions; but if the good impulses are encouraged and the bad are repressed, good habits are formed, and the good habits, in their turn, react on the feelings. Colonel Parker, in the last chapter of *Talks on Teaching*, speaks of the need of "carefully leading the child's heart to the right emotions," and then of giving many opportunities for expressing these emotions. And Froebel, in the motto to the Flower-Basket song, says: "Seek to give outward form to the feelings (that is, the *good feelings*) that stir the child's heart; for even the child's love may fade and die if it be not cherished." Emotion that does not express itself in action is only weakening; but each good and generous deed helps to establish good habits both of feeling and of action. Although much may be done by the school and the church to help children towards goodness, yet no influence can equal that of the home; for the impressions made there are the most lasting as well as the earliest. The family is the natural starting point of life, and the child who has not known it has missed something that can never be replaced. This is now so generally acknowledged that it is considered better for a child to grow up in the poorest home, not actually bad, than in the best institution. The family is a *whole* composed of different members; and so it is the fitting introduction to that larger whole of society, with its duties of mutual love and helpfulness, and to the knowledge of the fatherhood of God and the brotherhood of men. But there must be law and justice in the family, as well as love, if the child is to get the right training for life. He must realize that each member of the family has duties, and that the special duty of a child is obedience to the parents, who are stronger and wiser than he is, and who are doing all they can for his good. The only real remedy for the spirit of anarchy, which has brought so great a calamity now upon our nation, is to train the children of the nation to *respect law* and rightful authority. At the same time, I think we should be careful not to worry children by unnecessary interference in little things, and to allow them opportunity to express their own individuality. It is better sometimes

to let them learn for themselves morally, as well as mentally; to let them make unwise choices, when the issues are not too serious, so that they may have experience of the results. And when the results are painful or unpleasant, it is not often best to interfere and prevent these consequences from being felt, but rather to help the child to make the best of them, letting him feel always that whatever his mistakes and troubles, he can rely upon the love and help of his father and mother.

Just a word of suggestion in regard to some methods of "leading the child's heart towards the right emotion," and arousing a sense of gratitude and of duty. This can be done far better indirectly than by direct preaching or moralizing. Often pictures and stories of children or of animals will suggest the ideas that we wish to inculcate. Perhaps, I can illustrate by the story of our kindergarten in New York. It was in a very poor district, and the children knew little of the world outside their homes, or of nature, as they were far from any parks. But although the homes here were poor, the children loved them, and we had the family life to begin with. The children were very ready to tell about their homes, and to tell how father and mother worked for them. They were interested in picture and stories of the mother pussy and her kittens, and of birds and their little ones. After a while, we began to ask the children what they could do to help father and mother, and they were eager to suggest various things—washing dishes, dusting, "minding the baby," etc. Some of the children already helped their mothers at home, but in other cases it had not occurred to the children to do anything, for, of course, they were very little; but they were glad to try when it was suggested, and the mothers told us that they became much more helpful. Of course, in many homes, just this kind of help is not needed from the children; but some ways of helping can always be found—perhaps, going on errands, looking after the younger children, weeding garden-beds, or picking flowers or berries. *Giving* to those whom they love is a pleasure to children as well as to "grown-up" people; and sometimes we don't let them have enough of this pleasure, but stunt the generous impulse by giving too much to them, and failing to encourage effort and self-denial on their part. A friend tells me of a scene she witnessed between a father and a little child. The father asked the baby for a piece of her candy; but when, after a little struggle with herself, she broke off a piece and handed it to him, he refused it, saying, "Oh, no! Father doesn't really want it. Baby can have it all!" I think we ought never to refuse the gifts that children offer, however crude or unattractive they may appear, if we wish to encourage in them the spirit of giving. A child can understand, too,

that he truly helps by cheerful obedience, and by gentle manners. I remember one very poor mother's saying to me, "Little Mary speaks so nice to me that it makes me feel good."

But we want to realize our mutual dependence and duties, not only in the family, but also in society; and for this we must learn how much we owe to others in our daily life. In the kindergarten we tried to show the children how many people had worked before they could even have bread and milk for supper. They were familiar with the baker, but they had no idea where the flour, milk, and butter came from. Nor did they know anything of the processes of growth. By means of stories, pictures, songs, and games, and some excursions to the country and the parks, we succeeded in giving them some idea of all that had been done by the farmer and miller, as well as by the baker, and of the growth and gathering in of the harvest. Then came Thanksgiving; and it seemed natural and fitting to give thanks because we realized a little of our dependence upon others, and, above all, upon God, who alone sends rain and sunshine and makes all things live and grow. But we felt that it would be well for the children to do something; and so we suggested that they should try to help a poor old woman, whom we knew, to keep Thanksgiving. Both the children and their parents responded gladly, and almost every child brought a penny or an apple, or a little food of some kind, and the poor old lady had a very unexpected Thanksgiving. The children took great interest in "the poor old grandmother," as they called her, and we used to visit her occasionally through the winter and take her little presents. Something like this may surely be done by children whose circumstances are better, and thus the foundation may be laid for those habits of sympathy and helpfulness that are to bring about a new and better society on the earth.—*Kindergarten Review*.

THE NATURE OF MATTER.

Those who are inclined to scoff at the Hindu belief in the potential divinity of man and his immense capabilities, would do well to read the following remarks of Nikola Tesla, the famous Austro-Hungarian electrician and inventor, now settled in America. A Hindu cannot but rejoice that the teachings of his religion are being confirmed by modern scientific researches. Tesla says:

"According to the adopted theory, just clearly formulated by Lord Kelvin, all matter is composed of a primary substance of inconceivable tenuity, vaguely designated by the word 'ether.' The atom of an elementary body is differentiated from the rest of this substance, which fills all space, merely by movement, as a small whirl of water would be in a small lake. All matter, then, is merely whirling ether. By being set in movement, ether becomes matter perceptible to our senses; the movement arrested, the primary substance reverts to its normal state and becomes imperceptible. If this theory of the constitution of matter is not merely a beautiful conception, which in its essence is contained in the old philosophy of the Vedas, but a physical truth, then if the ether whirl, or atom, be shattered by impact or slowed down or arrested by cold, any material, whatever it be, would vanish into seeming nothingness, and, conversely, if the ether be set in movement by some force, matter would again form. Thus by the help of a refrigerating machine or other means for arresting ether movement, and an electrical or other force of great intensity for forming ether whirls, it appears possible for man to annihilate or create at his will all we are able to perceive by our tactile sense. This conclusion, though startling, is not contradictory to the adopted doctrine of the indestructibility of matter, and in the light of modern views it may be considered as a scientific possibility. It does not require the exercise of great powers of imagination to conceive that, by harnessing the sun's energy and making his machines self-acting, these processes of creation and annihilation might be made to go on without human intervention other than control. Could he do this, man would then have godlike power, for he could create any kind of material substance, of any size and shape, seemingly out of nothing, and he could make all perceptible substance revert to its primary form, lose itself for ever in the universe. At his command, almost without an effort on his part, worlds would disappear, and new worlds would be born. This, according to my ideas, would be the grandest feat which might be performed by man, the most consequential, his greatest achievement."—*O. H. C. Magazine*.

SCIENCE NOTES.

The great scientist, Lord Kelvin, has had to come to the conclusion that in this 20th century we are only beginning to recognise that we are not yet acquainted with the whole truth about the Universe, any more than were the ancient authors, Democritus, Epicurus, and Lucretius! We are now obliged to accept views very closely assembling theirs as to the atomic origin of all things.

* *

On October 19th M. Santos Dumont, with his seventh balloon, successfully rounded the noted Eifel Tower, in Paris, amidst great excitement among the populace, and returned to the shed at St. Cloud, a suburb of the city, within thirty minutes. At the time of the aerial voyage the wind was said to be blowing at the rate of about twelve miles an hour. The balloon, at one period travelling as fast as thirty miles an hour, appeared as though it would collide with the Tower; but M. Dumont, the Aeronaut, was able to control and direct its movements without any difficulty. This great obstacle of steering having been once overcome, no doubt rapid progress will be made in aerial voyaging, and air-ships will perhaps once more become a cheap and popular mode of travelling, as they are said to have been in the days of Atlantis. M. Dumont received from M. Drutsch a prize of £1,000, which he immediately gave to the Perfect of Police, for distribution amongst the poor of Paris.

* *

Most people are of opinion that Petroleum is a mineral oil. On the contrary, it is found to be of mixed animal and vegetable origin, but is largely derived from the submarine decomposition of fish. The dangers of its use are exaggerated, and may be controlled by the use of safe lamps. Accidents are not caused, as a rule, by explosions, but by the overheating of the wick-tube, or by breaking the lamp, in which case no other oil, flashing under 150° Fahrenheit, would be any safer. Nobody would think of restricting all houses to one story because there are about 5,500 deaths yearly from falling down stairs. The yearly average of fatal accidents from lamps is only 129.

* *

SCIENCE is learning to outwit the elements in somewhat a novel

fashion. Kites are attached to meteorological instruments. An instrument in connection with the kite was fixed on the upper deck of a tug, in Massachusetts Bay, the tug being rapidly propelled against the wind, when the instrument recorded the temperature, pressure and wind velocity, and also the degree of moisture of the atmosphere. The greatest height reached was 26,670 feet, and with more wire greater heights could be attained. In this way, by means of kites flown from a rapidly moving steamer, observers can obtain much knowledge uninterruptedly under almost all conditions of wind and weather.

* *

Two of the giant timber-trees of Western Australia, "jarrah" (*Eucalyptus marginata*) and "karri" (*Eucalyptus diversicolor*) are largely used all over the world, especially for wood paving. The enormous natural wealth of the timber resources of the colony is beginning to be recognised and appreciated. Something over one million acres of forest have now been leased from the Government, for the purpose of acquiring the timber upon them, of which there are other varieties even more valuable for their own special purposes; but for general constructive works, necessitating contact with soil and water, the jarrah wood stands foremost.

The site of a very large buried ancient city has been discovered in the Tinnevely district, which promises to be of much interest and importance.

Every excavation brings to light something not heretofore found, and it would take several years of steady work to completely explore the place. The discoverer is Mr. Rao, Superintendent of the Archaeological Survey of Madras and Coorg. Over 114 acres are now reserved, but the remains extend even beyond that area.

Some 1,800 various objects in bronze, iron, and pottery have been unearthed, as well as seven pure gold oval-shaped ornaments.

These discoveries are the best "plea" possible for the establishment of a genuine prehistoric survey of Southern India, as urgently advocated by Mr. R. Bruce Foote; as he says, it might result in the finding of evidence as to the quarter from which the Dravidian tribes entered India, a question of every great interest.

* *

Mr. R. Bruce Foote has just published an excellent catalogue of the Prehistoric Antiquities in the Government Museum of Madras. It appears that there is in India a decided break between the Paleolithic and Neolithic ages, but in Southern India there is no gap in time.

between the Neolithic and Iron ages, the people of the latter age being no doubt direct descendants of the former; a few bronze, brass, and copper implements and ornaments have been found, but apparently none preceding the Iron age. Belonging to this period is a beautiful bronze vase of classical form, decorated with flutings and lotus designs.

ONE of those brilliant fireballs which often appear suddenly in the early part of the night, and for a few seconds illumine the sky and landscape, was seen lately in England, and especially clearly from South Wales and North Devon. As seen from there the fireball was many times brighter than Venus, and it moved rather slowly, leaving a strong trail of sparks which, however, quickly died out. The head was bluish-white, and it seemed to plough its way through the atmosphere with an irregular motion and fluctuating light, as though strongly resisted. When last seen the height was about twenty-six miles over a point in the sea, three miles N.-W. of S. David's Head, in Pembrokeshire.

PROFESSOR PICKERING announces that a successful photograph of the spectrum of a lightning flash has recently been obtained at the Harvard College Observatory. The spectrum showed a complicated series of bright lines which have not as yet been individually recognised. Many attempts have been made during the past few years to record the lightning spectrum, but no success has hitherto been attained, so that further particulars are anxiously awaited from Professor Pickering.—*C. H. C. Magazine.*



The Indian Journal

OF

Education

(FORMERLY THE MADRAS JOURNAL OF EDUCATION.)

VOL. XLII.

{ MADRAS JOURNAL
OF EDUCATION.

INDIAN JOURNAL
OF EDUCATION. }

VOL. XL.

FEBRUARY 1902.

EDITORIAL NOTES.

UNIVERSITY students in India might wish that it were as easy to pass examinations here as it is to pass for the Military nowadays in England. According to home papers, it seems that, owing to the exigencies of the War, the educational test for commissions in the Army has been very considerably lowered of late. According to one paper, it is officially recorded that a candidate was recently passed into the cavalry on obtaining 168 marks out of a possible 20,000; and that six cavalry officers between them obtained less than 15,000 marks out of a possible 120,000.

**

THE consequences, apparently, are not of a desirable sort; for, in an official report on the subject, the General Commanding at Aldershot writes: "I wish to draw attention to the fact that the writing and spelling of many of the junior officers is very indifferent." The report on the subject of Mathematics is scathing.

**

SUCH conditions are not good for the Army. Writing and spelling are common acquirements nowadays, and an adjutant

would be in rather a false position if the spelling of his notices had to be revised by a sergeant.

HIS HIGHNESS THE MAHARAJA SINDHIA has opened a school for nobles' daughters at Gwalior in the hope of inducing the higher classes of his subjects to recognise the importance of education for the ladies of their families. The institution, under the charge of a European Lady Superintendent, was opened in the presence of several European and native ladies by the Maharani Sahiba in person, who delivered a speech in Mahratti, setting forth the uses and advantages of education for ladies of high rank.

**

THE Bengalee student is, apparently, no great tea-drinker. The Commissioners of the highly-worked association for the general introduction of tea-drinking to the natives of India report that they obtained the sanction of the Principals of the Presidency College and the General Assembly's Institution, Calcutta, to supply tea within the compounds of those institutions, and made a start, the result of which, however, "did not come up to expectations."

**

THE Indian University Commission was criticised as having no representative Indian on it, and it is agreeable, therefore, to note the appointment of Mr. Justice G. D. Banerjee. This is the graceful sort of way in which to meet fair criticism.

A PARSEE student at Bombay mixed love with his studies, and took the love very seriously. On the 7th February the Coroner conducted an inquest relative to the death of Temuljee Eduljee Mistri, a Parsee student, aged 18 years. The deceased had complained to his brother of burning sensations in his throat, and subsequently admitted having taken a quantity of sulphuric acid. He was put under treatment, but died. It was stated that he had recently met with disappointment in love affairs, and a verdict of suicide was recorded.

If only some of our millionaires in India could catch an educational aspiration from America! Mrs. Stanford, the widow of

the founder of Stanford University, in California, has just transferred to the University property valued at £6,000,000. Half the amount is in money, and half in land—an estate of over a million acres.

Good Words is offering £75 in cash prizes (the first prize being £50) for the best Coronation ode. If posted in the British Isles or any part of Europe, it must reach the editor by March 31st; if posted in any part of India or His Majesty's Asiatic possessions, by April 20th. A chance for one of our local laureates!

**

It is to be hoped that the progress of La Martinière College for Girls at Calcutta is a sign that education among Anglo-Indian girls is developing. At the prize distribution on the 27th February it was shown that within the last few years the number of paying pupils has more than doubled. The institution too, according to high authority, is at a pitch of very thorough efficiency.

**

PALMY Malabar is by no means inactive in educational interests, and a testimony to this is seen in the success that has attached to a new school at Ottapalam, on the main line to Calicut. According to a correspondent of a Madras paper, the school, within a month of its opening, has an attendance of more than 200 pupils.

**

At Negapatam, too, on the opposite side of India, they are keen; and the Governor of Madras, on the 26th February, replying to an address from the citizens, said that he would be glad to consider their request that a Government School of Commerce should be established at Negapatam, on the model of "the admirable institution" that His Excellency "had the pleasure of visiting at Calicut."

MR. T. T. LOGAN, Inspector of Schools, Madras Presidency, was married at Colombo on the 24th February. The wedding, which was a very quiet one, took place at St. Andrew's Church. The bride was Miss Marion T. Hartley, who had arrived from London, the same day, by the S.S. *Goorkha*.

THE Government of Burma, last year, disapproved of a scheme for a Burma University. Many however, including the Director of Public Instruction, are still keen on the project, and it is understood that a further representation will be made by the general body of the Educational Syndicate, who are "very strongly in favour of the proposal." The Director himself writes: "I feel more strongly than ever that a Burma University is essential."

* *

"LEAVE" is one of those things that act disastrously on education; and when the man on leave is the Principal of a College the disaster is sometimes disastrous indeed. At the Rangoon College, last year, the failures included 14 in Physics (against 4 the preceding year), 26 in Chemistry (against 10 the preceding year), and other disasters. According to the Director of Public Instruction, the absence of the Principal on leave "seems to have seriously affected the passes in these subjects."

* *

WE note the appearance of the first M.A. in Pali. The successful candidate is Professor Satis Chandra Acharyya Vidyabhushan, who has passed the Examination at the Calcutta University and been placed in the first division, with a gold medal. As it was difficult to get a competent Pali scholar in India to set the papers, the well-known Professor T. W. Rhys Davies, of London, said to be the greatest living authority in Pali, was selected for the work.

* *

It is inspiring to note the many-sided interest that Mrs. Besant manages to throw into the Hindu College at Benares. Not only does she busy herself with lecturing in behalf of its endowments, but she takes a deep interest in all that concerns the institution. Even the playground is not beneath her ken. Athletics are developing amongst the Hindu alumni, and it was only ill-health that prevented Mrs. Besant from coming into the playground the other day at an exhibition of sports. It seems that Mrs. Besant contracted fever about Christmas time, which has never left her, though it has not prevented her from attending with full zest to all her industrious undertakings. We note a report that the College

"promises to develop a powerful team capable of holding its own in the North-West Provinces."

* *

MR. C. A. PATERSON, who has assumed charge of the Office of Registrar of the Madras University, issued a notice, shortly after his appointment, offering a reward of Rs. 1,000 for such information as would lead to the detection of those concerned in the Matriculation Examination scandals.

* *

IN a case like this, in which money was probably the lever by which the paper-machine was worked, it is as well to try the same lever on the other side. A man who is bribed on the one side will generally be open to be bribed on the other, if the terms are better. We may doubt, however, whether in this particular case the lever will work; for in a matter of a detection of crime it is probably only the briber and the bribed that are in possession of the secret, and neither would be likely to confess. No harm, however, to try what a thousand rupees will do.

* *

MR. Goss, an Inspector of Schools in Burma, who is retiring after twenty-three years' service, gets a most gratifying testimonial from the Director in his educational report, in which, after a tribute to Mr. Goss's good work, Mr. Goss is described as "an officer of much experience, of intimate knowledge of the Burman, and of a charming manner in dealing with us all."

* *

HOME papers report that at a public meeting held in Liverpool on the 17th February it was resolved, on the motion of Lord Derby, seconded by the Bishop of Liverpool, to establish a University for the city. It was announced that £80,000 had already been promised in support of the scheme.

* *

IT is stated that the Mysore Government will soon be in a position to make an announcement about the Tata Institute of Research scheme of a nature very gratifying to its promoters. It is further stated that the finally chosen name will be "The Indian

Institute of Science," as being less pretentious than a title which claims "Research."

Two endowments have fallen this month to the Madras University. The Zemindar of Udipi has given Rs. 1,000 for a "Majee Budan Prize," the proceeds of which are to be awarded annually to the candidate who stands first in Urdu in the B.A. Examination. An endowment of Rs. 1,500 from Dr. S. Pulney Andy provides a gold medal annually to the graduate who takes the first place in either the Civil or the Mechanical Branch of the B.E. Examination.

At a meeting to come off at the Calcutta University on the 15th March, the Senate is to consider, at the request of the Syndicate, a letter from the Secretary to the Government of Bengal, enquiring whether the Calcutta University would be willing to take the necessary steps for the creation of a degree for licence in teaching and for arranging the necessary examination for such a degree.

As a result of the proceedings of the Simla Conference on Education, the Government of India (says the *Pioneer*) have had under consideration the question of improving the existing system of education of Europeans and Eurasians, and the Local Governments have been asked for an expression of their views upon the subject. Meanwhile a small Committee of Educational officers has been appointed to examine and revise the Bengal Code of Regulations for European Schools, in the hope that it may be found possible to render it suitable for adoption throughout India. The Committee, which meets in Calcutta, consists of Messrs. Marsden (Madras), Prior (Bombay), Bamford (Bengal), Budden (North-West Provinces), Pope (Burma), and Crosse (Punjab).

A LARGE number of witnesses have been examined by the Universities Commission, whose tour up to the date of writing has included Madras and Bombay. There seems to be a fairly general consensus of opinion that University Fellows should be made to do the duties of their Fellowships. There are a good many who doubt whether a teaching university is possible.

EDUCATIONAL TALES.

BY GAFFER BEY.

No. X.

MR. KESAVA CHANDRA'S VOCATION.

IT was midnight; and Mr. Kesava Chandra, B.A., was hard at work. Mr. Kesava Chandra was a schoolmaster, a teacher of English, etc., in the matriculation class of the Lingampore 2nd-grade College, and if it was in any way necessary that he should be using his eyes at midnight, it might be fancied that the necessity lay in the study of a "Scene from Henry VIII.," the portion of the matriculation text-book that Mr. Kesava Chandra was to discuss with his class the next day. But Mr. Kesava Chandra had no thought of Henry VIII. just at that moment, for it was on a study of the "Law of Torts" that he was expending the midnight oil.

Mr. Kesava Chandra was a schoolmaster by profession, but he was a lawyer at heart. Like so many of his kind, he was using the schoolmaster business as a stepping-stone to the Law—teaching in school by day and studying law by night. Such an arrangement was somewhat to the disadvantage of the school, for a man who fills his mind with civil and criminal procedure half the night is scarcely likely to do much in the way of school procedure by day. Occasionally, to be sure, when a quid legal phrase turned up in the matriculation text-book, Mr. Kesava Chandra's study of law may have come in handy; but even then the explanation, out of the fulness of Mr. Kesava Chandra's heart, was of such disproportionately learned length that the dazed matriculationists would have been the better for no explanation at all.

Mr. Kesava Chandra had something of a natural turn for sports; but, in the demands of his legal studies, he gave none of his sportive interests to the school; and, as for the various school societies, the only interest that he took in them lay in the fact that as an occasional chairman he could use his opportunity of a practice of public speaking, in mildly, if not magnificently, forensic style.

So Mr. Kesava Chandra was working up the Law of Torts at midnight; and was committing something of a tort towards

the school in doing so. Mr. Kesava Chandra slept late the next morning, and woke with a dulled head. After a hurried breakfast there was just time enough before school to take a cursory glance at somebody else's "notes" on the "Scene from Henry VIII.," and then Mr. Kesava strode dejectedly to his work.

The work that day was not enlivening. The class, however, failed to see that anything was amiss; for Mr. Kesava Chandra's teaching was always but half-hearted, and the confiding matriculationists had preconceived the notion that the "Scene from Henry VIII." would be as dry as the "Canto from Marmion" that had gone before. They were confirmed in their notion long before the first six lines of the "Scene" had been "done."

Matters continued thus from day to day and from night to night; and things were anything but well with Mr. Kesava Chandra. On the one hand, there was the consciousness that his teaching was a listless fraud, in which the students were at a disadvantage; and, on the other hand, there was the consciousness that, what with his long hours in school, his law-studies were likewise a listless fraud, in which he was not developing very promisingly into a "manne of lawe."

The matriculation examination came off; and the boys of the Lingampore College did very badly indeed, plucked for the most part in just those subjects that Mr. Kesava Chandra taught. Mr. Kesava Chandra, B.A., got a warning from the college authorities, a hint that his lack of diligence had been noticed, and that the bad results were presumably his fault, not his want of luck, and that he must do better next year if he would retain his post in the institution.

"Next term!" The law examination was to come off next week, and Mr. Kesava Chandra, if he passed, wouldn't want to do any more schoolmastering after the holidays. But Mr. Kesava Chandra didn't pass! The examination was too searching a test to be faced with his half-time cram; and he failed, and failed badly. It was an uncomfortable position to be in. Between two stools Mr. Kesava Menon had very nearly fallen to the ground; and he resolved that for the future he must depend upon a single one. Want of funds prevented him from giving up a salaried post; so he had to go back to the schoolmastering, and lay aside the law with the best possible grace.

Next term things went swimmingly. Mr. Kesava Chandra had time to work, time to play—not to speak of time to pray—and time to sleep; and he positively enjoyed life. He was much better cut out for a schoolmaster than for a lawyer; and, now that he had learned to throw his whole heart into his work and to give up outside aspirations, he began to find that the profession, if not quite Croesic in its emoluments, was a pleasant profession after all, and worthy to be, not merely a stepping-stone to another walk in life, but the walk itself. His class-teaching now was quite of another sort; and when the next examination came round his boys were well above the average.

Mr. Kesava Chandra is a schoolmaster still. Even his intimate friends have by now well-nigh forgotten his early hankering after the law, and people who know him and comment on his success, are wont to speak of him as a "born schoolmaster" who has followed his vocation.

THE DIRECTOR-GENERAL OF EDUCATION.

THERE were many, including ourselves, who expressed doubts as to the advisability of appointing a single Director-General of Education over an empire so vast in its area and so heterogeneous in its humanity as India; but there are still more, we fancy, who have been surprised, at the selection for the office. Our own fear was lest the selected man should be over-experienced in educational affairs—some ex-headmaster, say, of an English Public School, like Bishop Welldon for example, who, in the convincing experience that the British system was excellent for the British schoolboy, should obstinately endeavour to impose a wooden imitation of that system, in all its details, on the diverse sections of schoolboyism in India. Our own fear was lest the selected Director should have had a prejudicing super-abundance of educational experience; but the cry of the newspapers now is that the selected man has had practically no experience at all.

The man whom the Secretary of State for India has chosen to honour is Mr. H. W. Orange, a man of 35 years of age, who, according to the *Pioneer*, has hitherto been "at work in the office

of the Board of Education at Whitehall, where on the salary of £150 a year he discharged the duties of Private Secretary to Sir George Kekewich, the Secretary to the Board." We understand that the Director-General's salary is to be Rs. 1,800 a month; so, if the *Pioneer's* version is strictly true, Mr. Orange has had the rare good fortune of seeing his monthly salary raised from Rs. 187-8-0 to Rs. 1,800. It is quite possible that Mr. Orange may prove to be an ideal Director; it is quite possible that he is just the sort of man for the post; but, all the same, the Indian public, on whose shoulders the payment will fall, naturally expected that public service should be the new Director's qualification rather than a Secretary of State's appreciation.

The *Pioneer* writes regarding the appointment:—

"It is absurd to say that there is nobody connected with educational works in India who is as well fitted to take charge of the new office as a young man whose experience is confined to Whitehall. But if there is such a person in India, then the Government ought not to have gone further afield. To do so is not only to deprive the Indian public of any sort of assurance on which they can estimate that the new official knows anything about the work he will be called upon to do, but also to damp the zeal of the men who have perhaps spent the best part of their lives in educational work in this country."

The *Statesman*, writes fiercely, styling the appointment as either an "egregious blunder" or a "palpable job," and various are the criticisms that have been poured forth from the phials of various newspapers.

It seems a strange proceeding, but let us hope for the best. A man in whom a lengthy experience in educational matters is lacking is at least less likely to do harm in the initial stages than a man who, on the strength of his one-sphere experience, is self-satisfied enough to go his own way in spite of everybody and to listen to none. This, to be sure, is poor consolation; but we can only suppose that the selected man possesses marked gifts, and shows great promise of developing into a really useful and far-seeing Director-General; for otherwise Lord George could scarcely have dared to appoint him. As a matter of fact, we are inclined to believe that the *Pioneer's* account is over-drawn. We note the fact that Mr. Orange was educated at Winchester and at New College, Oxford, and that at the University his career was not without

distinction; for he scored a first-class in classical "moderations" in 1887 and a first-class in classical "greats" in 1889; he was also a scholar of his college. He subsequently devoted his attention to educational work, and is said to be regarded as an authority on primary schools. It may be this last qualification that has been his special recommendation for India. As for the small salary at which the *Pioneer* scoffs, it is possible that Mr. Orange, in his interest in educational matters, and possessed of means of his own, accepted his post not for the salary but as an opening into a career which would be likely to satisfy him.

The very appointment, however, illustrates to our mind the difficulty of the office itself. An ideal Director-General is an impossibility. An unknown man from England is cried down as the outturn of "a palpable job." An experienced man from England would probably make havoc of Indian procedure. A man whose experience had been framed in Bengal would want the Madras University to level itself up—or down—to Calcutta; and vice versa.

An Educational Council, we fancy, would have worked well, and have been less expensive than a Director-General. Anyway, a Director-General is now a fact; perhaps he will call Councils to his aid; and what we must now do is to hope that good will come out of the appointment.

THE ROOT OF THE EVIL.

SPEAKING in February at a College celebration in Calcutta, the Lieutenant-Governor of Bengal said that he had gone a day or two previously, in the company of the Commissioner of Police, to inspect a few typical specimens of the "messes" in which so many Calcutta students are boarded and lodged. He had asked to be shown a few of the best and a few of the worst; and, as the result of his round, he could not but declare that his visit had been "a pleasant surprise" to himself. He had found that the worst were by no means so bad as he had been led to expect; they were, on the whole, airy and not insanitary residences.

So far so good; and it is a matter of much satisfaction to hear that the students' messes that the Lieutenant-Governor was

shown were not so insanitary as he had been led to imagine. But a lack of airiness and of sanitation is not by any means the all-in-all of the evil that may pervade a students' mess. The Director of Public Instruction in Bengal, in his last report, has a different tale to tell. Speaking of the rapid spread of education and the consequent influx of students into Calcutta, he refers to the "great number" of students' messes, and says that they are not properly organised as regards discipline and order. "The inmates of these messes," he adds, "are left quite to themselves, and the temptations of a crowded city have in many unhappy instances misled students to paths of immorality and vice."

It is here that the danger lies. A superficial look-in at a students' mess will, of course, reveal nothing; for, though the arrangements may be neat and clean, the neatness and cleanliness of chairs and tables is no guarantee of the neatness and cleanliness of students' lives. No; there will be no completion to the responsibilities of education till the hostel system has been extended and till no student in a great city lives free from control. A great deal has been done already, and is still being done. In all the Presidencies hostels are doing good work; and recent rules regarding the licensing of students' messes are also tending to an improvement of conditions.

The hostel system ought to work well; for it is an indigenous thing. It is commonly regarded as a sort of Western ideal transplanted into India; but, as a matter of fact, native Indian educationists have maintained students' hostels from time immemorial. The Director-General of Bengal tells us that in Bengal something akin to hostels existed from the early Hindu period in connection with the Sanskrit *tols*, the teachers of which had always to feed and lodge their pupils who came from distant places. This time-honoured custom, says the Director, is followed by the *tol* pandits even now, and at Navadwip, in Nadia, the Bengal Government supplements their efforts by granting a fixed number of small stipends to students as subsistence allowance, the pandits having only to provide lodgings for the stipend-holders. As for Burma, the way in which students are lodged in the monasteries is well known. The hostel system, therefore, being indigenous, should develop rapidly.

"COLOURS."

THE General Assembly's Institution at Calcutta has recently sought to rouse a spirit of *esprit-de-corps* amongst its past and present alumni by instituting "colours"; and on the occasion of the celebration of the collegiate "public day," at which the Lieutenant-Governor presided, the professors and students wore the "college colours."

To those who are not aware what this means it may be explained that most large schools and colleges in England, as well as regiments of the British Army, have a distinguishing combination of "colours," which, in the shape of, say, a hat-ribbon, or a necktie, or a cummerband, may serve to let two old students meeting in a distant part of the world know that they are members of the same institution. There is no reason why students of leading colleges in India should not seek to establish by way, say, of a cummerband, a means by which old students might recognise those who should be clannish; but care will have to be taken that the thing does not degenerate into an absurdity. Anything like a foolish display of "colours" would be absurd; and an empty-headed fellow, posing magnificently in collegiate hues, might rouse unregenerate scoffs at the institution to which he belonged.

The Rev. Mr. Morrison, the Principal of the Institution, in the course of his report, made a statement regarding the colours, in which he said that the colours chosen were white, red, and yellow, on a ribbon within black borders. The different colours had not yet received an authorised interpretation; but in talks about the project the College Council had associated the white with their aim as a missionary college, the red with their British connection and their English education, and the yellow, which is a sacred colour in India, with their Indian constituency. The black border was merely for the purpose of setting off the colours on the whiteness of the Bengalee dress. Their idea was that "every now and then, at least during the session," they "should have a colours day, when all would wear them."

It would be iniquitous to decry any reasonable idea that aims at the promotion of a brotherly spirit amongst Indian students; but, if the General Assembly's idea of wearing "colours" should

catch on, there must be care amongst the authorities that the intention of fraternity shall not degenerate into a mere love of "dressing up." Sir John Woodburn, the Lieutenant-Governor, in the course of his address, remarked, on the colours, that in "Old Scotland" every clan had its colours, every high school and college had its colours, every regiment had its uniform; and, although it was not easy to see the connection between the meaning of such colours and a proper pride for them, experience showed that pride in a body to which persons belonged and respect for themselves were deeply associated with the wearing of external badges. This, to be sure, is strong for "colours"; but it is our fear that in a country like India, where for schools the thing is a novelty, there may be a degeneration from the old ideal.

BOOKS BY HIRE PURCHASE.

IT strikes us as being a question whether the process by which some of the leading newspapers are unloading books upon the public is quite as moral as a bookselling process ought to be. A young man, looking through the advertisement columns of a newspaper, sees a representation of some couple of dozen or so handsome books, surrounded by columns of letterpress in which a glowing description of the contents of the handsome volumes is set forth. The advertisement is tricked out in all the allurements of catch-phrases and variegated type; the imagination of the young litterateur is excited; his desire is inflamed; and finally he reads that the whole of this literary magnificence can be his "for a single payment" of ten rupees. The small sum is within his command; he remits it with an order form duly filled up; his credentials are sufficiently respectable, and he receives his goods. The books may be excellent in their way, though it is not unlikely that they will fall considerably short of his expectations; and he is any way committed to a monthly payment of rupees, for many months to come. He is not a rich man, for if he had been rich he would have bought the volumes cash down: and in his poverty it is quite likely that he has hung a millstone round his neck.

To put it plainly, the young man has run heavily into debt, and the enterprising booksellers are his creditors. It would have been possible for him to apply to a sowcar for the cash to pay a lump sum for the books in question; but under the bookselling arrangement the booksellers do the equivalent of lending him the money; and, though their rate of interest may be lower than a sowcar's, their advertisement has tempted the young man into debt as alluringly as the advertisement of a loan agency, which, with a profession of philanthropy, offers to lend "money on easy terms."

There are cases, to be sure, in which the hire-purchase system is perfectly moral. It is perfectly moral when the article so purchased is a necessary of life. Two young people, for example, may be entering upon married life; furniture, according to their station, is a necessary, and it is quite legitimate that, with the husband's salary to depend upon, they should incur a hire-purchase debt for its possession. To most people, however, an encyclopædia, or a gigantic dictionary, or a library of literature is a literary luxury rather than a necessity, and it is altogether questionable whether anybody of limited means is justified in running into debt for a luxury. There are cases, no doubt, as in the case of a reading-room with a fixed monthly income, in which the hire-purchase of a set of books would be above reproach; but we believe that there is reason to deplore the rise of a system of luring persons of small means into buying books that they are unable to pay for at once. The least that we can do is to advise prospective buyers of such "bargains" to make sure beforehand that the books that they buy are really and truly books that they want. "Buy books in haste and repent at leisure"—this is an old proverb, except that the original refers to marriage instead of to the buying of books. When the glamour of possession has worn off, the books may become a burden; and, however excellent in themselves the books may be, we advise our readers to think well of it before they are led away by an advertisement to buy books on the up-to-date system.

INDIAN NOTES.

Mr. BELL, Director of Public Instruction for the Punjab, arrived at Chingleput on the 10th February, from Lahore, with a view to inspect the Reformatory School there for the purpose of taking notes and collecting information to enable the Punjab Government to establish a Reformatory School at Lahore.

THE results of the B. A. Degree Examination, Madras University, English Language Division, were published on the 12th February. Of the 964 candidates who appeared 488 were successful. Only two of these were placed in the first class, viz., R. Padmanabha Chari, whose second language was Sanskrit, and P. K. Anantanarayana Iyer, whose second language was Malayalam.

At the meeting of the Central Standing Committee of the Mahomedan Educational Conference held at Aligarh on the 9th February, it was resolved to accept the invitation of the Delhi local Committee and to hold the next Educational Conference at Delhi in January, immediately before the day fixed for the Coronation Durbar.

Rules are published setting forth the minimum educational qualifications in future to be required in candidates for the Provincial Service in the Punjab. When the pay is from Rs. 15 to Rs. 150 a month, the "Final Middle School" standard will be required; when the pay exceeds Rs. 150 a month, either the "University Entrance" or (for European Schools) the "High Final" standard or the "Clerical and Commercial" examination of the Punjab University, will be required. Even when the pay is less than Rs. 15 a month and no educational tests are therefore imposed, preference will be given to the best educated among the candidates, and, as regards the higher appointments for which minimum educational qualifications are required, a similar preference will still be shown as between two or more qualified candidates.

The next Vernacular Mastership Examination for Bengal will be held on the five days from the 8th to the 12th April. The examination will be held at the Training Schools at Calcutta, Hooghly, Dacca, Rangpur, and Chittagong, and at the C. M. S. Training School, Krishnagar.

A VICEREGAL SPEECH.

A CONVOCATION ADDRESS.

THE annual Convocation of the University of Calcutta for conferring degrees was held on the 15th February. Lord Curzon, Chancellor of the University, presided, and delivered the following address:—

I propose this afternoon to depart from the practice that is usually adopted by the Chancellor of your University, and that has hitherto been followed by myself at these annual Convocations. It is the custom to address the assembled Fellows, graduates, and students upon certain aspects of the problem of higher education in India. I refrain from doing so on the present occasion, partly because I have, during the past year, enjoyed more than one opportunity of making my views public on the matter, partly because we meet to-day in the interval immediately preceding an inquiry by a Commission into the system of University education in India, and partly, again, because my honourable colleague, the Vice-Chancellor, who is to be the President of that Commission—an appointment which I consider that we may congratulate ourselves on his having consented to make—will presently himself address a few words to you on the subject. In these circumstances, I think that I may fairly lay claim to the luxury of an academic holiday, and may seize the privilege of speaking to you on other topics. I see before me a number of young men who have just taken their degrees and who are about to go out into the world, some to serve Government, some to practice the law, some to be teachers, some to be journalists, some to follow other professional pursuits, some, perhaps, but I hope not many, to do nothing at all. Yearly from the different Indian Universities a similar stream of the youth of the country pours forth, and is directed in

THE GREAT WHIRLPOOL WHICH WE CALL LIFE.

How will they fare there, what fortune awaits them, will they rise to the surface by their character or their abilities, or will they get sucked under and submerged? Are the chances in their favour, or are there dangerous eddies and currents which are liable to draw them down? If the latter be the case, can the Chancellor of an Indian University, who, to a certain extent, is in the position of the master-navigator, under an obligation to study the chart and to be familiar with the movement of the winds and tides—can he offer them any friendly warning or counsel which may assist them in the ordeal with which they are confronted? If I assume this prerogative on the present occasion, pray believe that it is not from any confidence in my own power to act as a prophet or a guide, but rather from the intense interest that one who has just passed his second youth—for I think that youth may be said to consist of two parts of twenty years each—cannot fail to take

in those who are just passing the first. It is an Indian audience that I am addressing, and it is therefore of Indian character, surroundings, and temptations that I propose to speak. Just as there are different storm-charts for different seas, so are there features inherent in physical and climatic surroundings, and characteristics associated with nationality or temperament that differentiate the population of one country from that of another, and that suggest varieties of precept or admonition. For the moment I am

AN ENGLISHMAN ADDRESSING INDIANS.

If I were an Indian addressing Englishmen, I daresay I might have a number of remarks to make that would be equally pertinent, though they might not be identical. Nothing in either case is easier than for a speaker to flatter his audience. I think that I could without difficulty construct a catalogue of the Indian virtues, for I know them both by contact and by repute. You might applaud, but you would not go away any the wiser; while I should have gained nothing better than your ephemeral cheers. This is not what I want to do. I do not propose to-day to hold up a mirror to your merits. Let us accept them and put them in the background. I want rather to see the dangers to which in the several professions that I have named you are liable, and to put you on your guard against what seem to me to be the temptations and the weakness that lie athwart your future careers. A good many of you, as I have said, will probably enter, and I dare say that still more aspire to enter

THE SERVICE OF GOVERNMENT.

I do not say that this is not an honourable ambition. Indeed, if it is synonymous with a desire to serve your country, it is the most honourable of all; whereas, if it signifies no more than a desire to earn a comfortable billet, and there contentedly to rust, it is the most despicable. I will assume, however, as I think that I reasonably may, that those of you who propose to adopt this career desire to do so with the fullest intention of justifying your selection and of rendering public service. What are the chief perils against which you have to be on your guard? I think that they are two in number. The first of these is the mechanical and lifeless performance of duty, the doing a thing faithfully and diligently perhaps, but unintelligently, and therefore stupidly, just as a mechanical drill in a workshop will go on throughout the day, so long as the steam is in the boiler, punching an endless rotation of holes. This is a danger to which the Indian, with his excellent memory, his mastery of rules and precedents, and his natural application, is peculiarly liable. He becomes

AN ADMIRABLE AUTOMATON,

a flawless machine. But when something happens that is not provided for by the regulations, or that defies all precedent, he is apt to find himself astray. He has not been taught to practice self-reliance, and therefore he is

at a loss, and he turns to others for the guidance which ought to spring from himself. This is a fault against which you ought to struggle unceasingly, for there is no malady that grows so quickly as dependence upon others. Accuracy and fidelity may constitute a good subordinate, but by themselves they will never make a good administrator, and they will never carry you out of the ranks that follow into the ranks that lead. The second danger that I could ask you to shun is the corollary of the first. You must not only learn to be self-reliant, but you must be thorough. You must do your work for the work's own sake, not for the grade, or the promotion, or the pension, or the pay. No man was ever a success in the world whose heart was not in his undertaking. Earnestness, sincerity, devotion to duty, carry a man quickly to the front, while his comrade of perhaps superior mental accomplishments, but with deficient character, is left stumbling behind. Do not imagine for one moment that there is any desire on the part of the English governors of this country to keep native character and

NATIVE ABILITY IN THE BACKGROUND.

I assert emphatically, after more than three years' experience of Indian administration, that wherever it is forthcoming it receives unhesitating encouragement and prompt reward. An Indian who not only possesses the requisite attainments, but who has energy, a strong sense of duty, and who runs straight, must come to the front. He is indispensable to us in our administration. For, in addition to the virtues of his character, he already possesses the inestimable advantages, in which no foreigner can really cope with him, of familiarity with the language, the people, and the clime. If you look round the world and inquire why it is that in so many foreign countries the Englishman, without any of these native advantages, has yet been invited to undertake, and has successfully undertaken, the task of regeneration or reform, you will find that it has been because of the universal belief in his integrity, his sincerity, and his purpose. People know that his heart is in his task, and that, when the pinch comes, he will stick to his post. Therefore I cannot give to you, young Indians, better advice—and I give it, I can assure you, without a trace of national vanity—than to say, Go you and do likewise; avoid superficiality; put your soul into your work; be strenuous; and assuredly you will not fail of honour in your own time and country. The same reflections apply, *mutatis mutandis*, to those among you who intend to embark upon a professional career, whether as engineers or doctors, or in whatever walk of life. The same shortcomings will keep you back. Similar standards are required to urge you on. The world is moving very fast; and the man who thinks he can stand still will presently tumble off into space. In the broad field of professional activity, I hardly know one pursuit in India in which there exists any racial bar. There is nothing in the world to prevent an Indian from rising to the topmost rung of the ladder in the practical callings. Efficiency is the final test, and self-reliance

is the golden rule. Some of you, whom I am addressing to-day, will pass out of this hall to the study or the practice of

THE LAW.

You, too, have your advantages, for it cannot be doubted that the Indian intellect possesses unusual aptitude for legal pursuits, and that the extent to which the principles, as well as the practice, of alien systems of law have been assimilated in this country is one of its most remarkable features. But here, too, there are certain pitfalls yawning in front of you which you must endeavour to escape. I do not say that they are not visible elsewhere, or that they are not to some extent common to every law-court and every Bar. That may be a truism, but it is neither a palliation nor an excuse. The first temptation that you should avoid is that of letting words be your masters, instead of being masters of your words. In a law-court the facts are the first thing; the law is the second; and the eloquence of the barrister or pleader upon the facts and the law is the third. Do not let your attention to the third subject obscure the importance of the first and second, and most of all the first. Words are required to express the facts, and to elucidate or to apply the law, but when they become the mere vehicle of prolix dissertation, they are both a weakness and a nuisance. The second danger of the law-courts is the familiar forensic foible of over-subtlety, or, as it is commonly called, hair-splitting. We know what people mean when they say, 'That is a lawyer's argument'; and although the taunt may often be undeserved, there must be something in it to explain its popular acceptance. Try, therefore, to avoid that refining, and refining, which concentrates its entire attention upon a point — often only a pin-point — and which forgets that what convinces a judge on the bench or a jury in the box is not the adroitness that juggles with minutiae, but the broad handling of a case in its larger aspects. I turn to those young men who are going to be

TEACHERS

of others. I pray them to recognize the gravity and the responsibility of their choice. Rightly viewed, theirs is the foremost of sciences, the noblest of professions, the most intellectual of arts. Some wise man said that he would sooner write the songs of a people than make its laws. He might have added that it is a prouder task to teach a people than to govern them. Moses is honoured by the world beyond David, Plato beyond Pericles, and Aristotle beyond Alexander. Not that all teaching is great or all teachers famous. Far from it. Much teaching is drudgery, and many teachers are obscure. But in every case the work is important, and the workman should be serious. The first thing I would have you remember therefore is, that you are not entering upon an easy or an idle profession. It is the most responsible of all. When you have realized this guiding principle, the next thing to bear in mind is that the teacher should profit by his own previous experience as a student. He should not inflict upon his pupils the mistakes or the short-

comings by which his own education has suffered. For instance, if he has been artificially crammed himself, he should not proceed to revenge himself by artificially cramming others. Rather should he spare them a similar calamity. The great fault of education, as pursued in this country, is, as we all know, that knowledge is cultivated by the memory instead of by the mind, and that aids to the memory are mistaken for implements of the mind. This is all wrong. Books can no more be studied through keys than out-of-door games can be acquired through books. Knowledge is a very different thing from learning by rote, and in the same way education is a very different thing from instruction. Make your pupils, therefore, understand the meaning of books, instead of committing to memory the sentences and lines. Teach them what the Roman Empire did for the world, in preference to the names and dates of the Caesars. Explain to them the meaning of government and administration and law, instead of making them repeat the names of battles or the populations of towns. Educate them to reason and to understand reasoning, in preference to learning by heart the first three books of Euclid. Remember, too, that knowledge is not a collection of neatly assorted facts like the specimens in glass-cases in a museum. The pupil whose mind you merely stock in this fashion will do more learn what knowledge is than a man can hope to speak a foreign language by the poring over a dictionary. What you have to do is not to stuff the mind of your pupil with the mere thoughts of others, excellent as they may be, but to teach him to use his own. One correct generalisation drawn with his own brain is worth a library full of second-hand knowledge. If the object of all teaching is the application to life of sound principles of thought and conduct, it is better for the ordinary man to be able to make one such successful application, than to have the brilliancy of a Macaulay, or the memory of a Mezzofanti. Next I turn to those among you who are going to enter the honourable profession of

JOURNALISM.

I know something of journalism, and I am acquainted both with its privileges and its snares. In India I have made the closest study of the native Press since I have been in the country, partly because it tells me to some extent what the educated minority are thinking and saying, partly because I often learn from it things that I should otherwise never hear of at all. I am not therefore an ignorant or a prejudiced witness. On the contrary, I think that native journalism in India is steadily advancing, and that it is gaining in sobriety and wisdom. But I am not here to-day to discuss merits. I have undertaken the more venturesome task of pointing out weaknesses and errors. The first of these that I would ask you, young men, to avoid is the insidious

TENDENCY TO EXAGGERATION.

If I were asked to sum up in a single word the most notable characteristic of the East—physical, intellectual, and moral—as compared with the West,

the word exaggeration or extravagance is the one that I should employ. It is particularly patent on the surface of the native Press. If it is desired to point out that a public man is a deserving person, it is a common form to say that he deserves a statue of gold. If he has done something that is objected to, he is depicted in almost Mephistophelian colours. This sort of exaggeration is not only foolish in itself, for it weakens the force of writing; but it is often unfair as an interpretation of public sentiment. There is nothing more damaging to national reputation than a marked discrepancy between words and acts. If, for instance, a great Indian dies and is extolled in glowing language by the native Press for his services and his virtues, and a subscription-list is then opened to commemorate them—and if the response to this appeal turns out to be utterly inadequate—the reflection is suggested either that the Press has been extravagant in its laudations, or that the national character prefers words to deeds. In either case a bad impression is produced. Then again

DO NOT IMPUTE THE WORST MOTIVES.

Try to assume the best. If a thing has been done that you disapprove of or that is not clear, do not jump to the conclusion that there is something sinister in the background. Assail the Government if you please—Governments, I propose, are put into the world to be criticised—but do not credit them with a more than average share of human frailty; and, above all, make some allowance for good intentions on their part. From the selfish point of view nothing can be worse in your own interests than to be always carping and railing. If you want to influence public opinion you should aim at attracting every class of reader, and not merely pander to one. If the impression gets abroad that a newspaper always attacks an individual or a class or an institution or a Government, as the case may be, then the friends of the other party will never open the newspaper at all and all its invective will be thrown away. I will give you an instance of hasty imputation. The other day I saw it insinuated in a newspaper that the Government had been guilty of a gross piece of jobbery. I may say, in passing, that there was not a word of truth in the charge. Then I took up a leading native paper, which remarked, "We have little hesitation in accepting this version." Exactly; but why did the writer have little hesitation? His hesitation ought to have been extreme. But he preferred to accept the worst instead of thinking the best; and if a black book of the sins of journalists is anywhere kept in another world, that phrase will be recorded against the transgressor. I have a few other words of advice to give you but they must be brief, as I have not the time to expand. Do not employ words or phrases that you do not understand. Avoid ambitious metaphors. Do not attack in

COVERING ALLEGORIES

or calumniate in disguise. Remember, when you use the editorial "we," that "we" is, after all, only "I," and that the individual "I" is only one

among three hundred millions. Recollect that your opponent or your victim very often cannot answer you; and that he is often just as good a man as, perhaps even a better and wiser than, yourself. Never descend to personalities; avoid that which is scurrilous, vulgar, and low. There is always a stratum of society of depraved and prurient tastes. Do not write down to its level, but draw it up to your own. You perhaps have been told that the Press ought to be no respecter of persons. Yes, but that is a very different thing from respecting nobody. First learn to respect others, and you will find before long that you have learnt to respect yourself. Do not sharpen your pen-point, and think that mere sharpness is wit. Remember the saying of Disraeli in the House of Commons that petulance is not sarcasm, and insolence is not invective. Above all, never forget that the Press has a mission: and that that mission is not to inflame the passions or to cater to the lower instincts of your fellow-men, but to elevate the national character, to educate the national mind, and to purify the national taste. And now to all of you together, let me address these

CONCLUDING WORDS.

The spirit of nationality is moving in the world, and it is an increasing force in the lives and ideals of men. Founded upon race, and often cemented by language and religion, it makes small nations great, and great nations greater. It teaches men how to live, and, in emergencies, it teaches them how to die. But for its full realisation, a spirit of unity, and not of disintegration, is required. There must be a sacrifice of the smaller to the larger interest, and a subordination of the unit to the system. In India it should not be a question of India for the Hindus, or India for the Muslims, or, descending to minor fractions, of Bengal for the Bengalees, or the Deccan for the Mahratta Brahmins. That would be a retrograde and a dissolvent process. Neither can it be India for the Indians alone. The last two centuries during which the British have been in this country cannot be wiped out. They have profoundly affected the whole structure of national thought and existence. They have quickened the atrophied veins of the East with the life blood of the West. They have modified old ideals and have created new ones.

And not by Eastern windows only
When daylight comes, comes in the light;
In front the sun climbs slow, how slowly,
But westward, look, the land is bright!

Out of this intermingling of the East and the West

A NEW PATRIOTISM

and a more refined and cosmopolitan sense of nationality are emerging. It is one in which the Englishman may share with the Indian, for he has helped to create it, and in which the Indian may share with the Englishman, since it is their common glory. When an Englishman says that he is proud of India, it is not of battlefields and sieges, nor of exploits in the Council

Chamber or at the desk that he is principally thinking. He sees the rising standards of intelligence, of moral conduct, of comfort and prosperity, among the native peoples, and he rejoices in their advancement. Similarly, when an Indian says that he is proud of India, it would be absurd for him to banish from his mind all that has been, and is being, done for the resuscitation of his country by the alien race to whom have been committed its destinies. Both are tillers in the same field, and both are concerned in the harvest. From their joint labours it is that this new and composite patriotism is springing into life. It is Asian, for its roots are embedded in the traditions and the aspirations of an Eastern people; and it is European, because it is aglow with the illumination of the West. In it are summed up all the best hopes for the future of this country, both for your race and for mine. We are ordained to walk here in the same tract together for many a long day to come. You cannot do without us. We should be impotent without you. Let the Englishman and the Indian accept the consecration of a union that is so mysterious as to have in it something of the divine and let our common ideal be a united country and a happier people.

THE UNIVERSITY COMMISSION.

SPEECH BY MR. RALEIGH.

The Hon'ble the Vice-Chancellor, Mr. T. Raleigh, then addressed the Convocation. He said: Your Excellency, your Honor, ladies and gentlemen of the University,—During the past academic year, some of our most noteworthy names have disappeared from the list of the Senate. We have lost the Most Rev. Archbishop Goethals, a man of high attainments, cordially respected by all his fellow-citizens without distinction of creed. Our Medical Faculty has recorded its sense of the loss sustained by the profession and the public service by the death of Surgeon-General Harvey, and in the same Faculty we have to lament the close of the useful and honourable career of Maulvi Tahiruddin, Khan Bahadur. Death has also deprived us of Rai Pramadas Aitra, Bahadur, and of Babu Nilkantha Majumdar, late Principal of the Ravenshaw College. In the Faculty of Law, we record, with sincere regret, the death of Mr. L. P. Delves Broughton, and within the last few days we have received the sad news of the death of Sir Griffith Evans, a distinguished leader of the Bar, who will always be remembered by those who had the privilege of working with him, not only for his wide knowledge and keen intellect, but also for the uprightness and amiability of his character. There are others who leave us on their retirement from office, though we may hope that they retain an interest in the fortunes of the University—Sir Antony MacDonnell and Dr. Welldon;

Sir Adelbert Talbot, Dr. Sime, and Mr. J. H. Apjohn. The public services of these distinguished Fellows of the University have been acknowledged elsewhere; I must be content in mentioning them now with a single word of regret. The University has received two important benefactions. From the estate of the late Mr. William Griffith we receive a sum which will enable us to offer an annual prize for the encouragement of advanced study. The prize will be awarded to Science and Letters in alternate years. Babu Jogendra Chandra Ghosh has generously provided us with the means for founding another annual prize for students of the ancient Sanskrit texts. The unsatisfactory results of recent examinations in the Faculty of Arts have led the Senate to appoint a Committee to enquire and report upon the system under which candidates for the B. A. degree are trained; the courses of study prescribed; the mode in which candidates are sent up for admission to the examination; and the system under which the examination is conducted. The names of the gentlemen who serve on this Committee are a guarantee that the inquiry will be thorough. I hope the results may be turned to good account in connection with the longer inquiry which your Lordship has entrusted to the

UNIVERSITY COMMISSION.

The appointment of a Commission to report upon all the Universities of India must be recorded among the events of the year. It is too soon to say anything of the results to be achieved by the labours of the distinguished gentlemen over whose deliberations your Lordship has chosen me to preside; but I may be allowed to say something of the objects, the methods, and the necessary limitations of the proposed inquiry. And first, I would deprecate some hasty inferences which have been drawn from this important act of Government. Because a Commission is appointed, it is not to be assumed that Government has already passed judgment on our University system, or that immediate and extensive changes are already in contemplation. In my Convocation address of last year, I gave some reasons for declining to admit the justice of certain charges which are made against the system. When we remember that our colleges are of recent date; when we consider that their resources are very small as compared with the vast endowments of Europe and America; when we take into account the difficulty of imparting the elements of learning in a language which the student knows only from books, we ought, I think, to hesitate before we pronounce in an unfavourable sense on the quality of the work done. But the fact remains that nobody is entirely satisfied with the present state of things, and that our best teachers are sometimes driven to complain of the conditions of their service. During the past three years, these complaints have received no small share of your Excellency's time and attention; and I may go so far as to say that Government has formed certain tentative opinions on the subject. But, before we frame practical proposals, we desire, in the first place, to take the Universities themselves into council, and to

ascertain how far they agree with us in our view of what is possible and expedient. This, my Lord, will be the

MAIN OBJECT OF THE INQUIRY.

now to be instituted, and the names of our Commissioners ought to command the confidence of those whom we invite to give evidence before them. We all welcome the accession to our number of my honourable and learned predecessor, Mr. Justice Banerjee; and my honourable colleague, Sayyid Husain Bilgrami, will be accepted as a worthy representative of the community to which he belongs. Mr. Hewett and Mr. Pedler will ensure that our deliberations are guided by the best official experience; Dr. Bourne and Dr. Mackichan are heads of colleges, well qualified to represent the general body of teachers. At each University centre we shall be assisted by a local Commissioner, on whom we rely to guide us in the selection of witnesses. At Madras, Mr. Sankaran Nair will act in this capacity; at Bombay we are fortunate enough to be assisted by Mr. Justice Chandavarkar; and the Calcutta inquiry will be in the hands of my honourable friend, Dr. Asutosh Mukhopadhyay. These three local Commissioners are all lawyers; I think that, where numerous witnesses may desire to be heard, we save time by securing the aid of gentlemen who are known to possess the power of presenting complicated cases fully and fairly before the tribunal which is to deal with the questions at issue. At Allahabad and Lahore, the Directors of Public Instruction will act as local Commissioners. I must admit that there is

ONE DRAWBACK

to the constitution of this powerful and representative Commission. The six gentlemen whom I have named as permanent Commissioners are all hard-working servants of the public; each in his own place is almost indispensable. We cannot take them from their ordinary duties for the time that would be necessary for an exhaustive inquiry into the condition of every college in India. Your Lordship was therefore constrained to bring our inquiry within a narrow limit of time, and we shall have to present our report at an early date. I understand and sympathise with the feelings of those who object to be hurried in a matter of this importance; but if we are commissioned to take a rapid survey of the ground with a view to action, it does not follow that our survey will be either partial or superficial. Within the limits imposed upon us, we shall consider all interests and hear all opinions, striving only to discover what can be done, and done now, to raise the standard of University education. And when I speak of raising the standard, I am perfectly well aware that any proposal to raise it suddenly and without regard to circumstances, would be foredoomed to failure. The colleges of India are scattered in every corner of this Empire, and they conform to many different types. Some are Government institutions; some depend on Government aid; some are maintained on what may, without disparagement, be called a commercial basis; and in other colleges, both Christian and native, we know that good

work is done by men who can do much with small resources, because they are animated by devotion to a common cause. It would be folly to suppose that in a few weeks' time we can find a set of formulae to fit all cases. The utmost we can attempt is to lay down the lines on which the Universities, in co-operation with Government, may in process of time reform themselves.

THE QUESTION OF REFORM

is not now raised for the first time, nor is it forced upon the public by Government. I will take only one illustration to justify this remark. For a long time past we have been pressed with the demand that the legal powers of the older Universities should be revised and, if necessary, enlarged so as to make it clear that they are not merely examining, but also teaching, bodies. Those who put forward this demand must have formed in their own minds some practical notion of the changes which they desire; and the Commission will endeavour to give precision to their proposals. On this fundamental question of principle we are happily not altogether without the guidance of experience. In the famous Education Despatch of 1854, the University of London, which was then little more than an examining Board, was proposed as

A MODEL FOR OUR IMITATION.

But much water has run under London Bridge since the date of that Despatch. The British Government had to deal with complaints, not unlike the complaints with which we are familiar in India, as to the state of the higher education in London. It was represented that the colleges were scattered; that in some cases they were ill-equipped for their work; that a closer federation and a larger measure of University supervision were necessary to make them efficient. In 1898 Parliament resolved that the University and the necessary changes were carried into effect by a Commission, presided over by Lord Davey. In the first place, the University was empowered to appoint Professors and Lecturers of its own. It is obvious that if our Universities are to exercise this power, some preliminary difficulties will have to be encountered and overcome. There is the inevitable problem of finance; and there is the not less difficult problem, how students can be brought together from their separate colleges to obtain the advantage of University instruction. This is a question still discussed and not yet solved at Oxford and Cambridge; we can only hope, by conference and discussion, to go some little way towards solving it here. There is

ANOTHER CHANGE

introduced by Lord Davey and his colleagues, which seems to me to deserve our particular attention. The University of London was empowered to form a list of recognised teachers in its constituent Colleges. The formation of the first list was a task of peculiar difficulty, and I need hardly say that the utmost consideration was shown in dealing with the claims of actual teachers. But the rules under which new names are added to the list are so framed as to secure that young men shall not assume the responsibility of teaching

history or philosophy or science until they have shown their qualifications and been duly accepted. I am dealing now with a matter which has never been fully considered in this country, and it must be understood that I speak only for myself. But it seems to me that rules, such as I have briefly described, might, if they were wisely framed and considerably applied produce, not all at once, but in the course of a generation, a very marked improvement in our college teaching. There are many other aspects of University life and work which come within the scope of our Commission. We have to ascertain how far the Senates and Syndicates and Faculties are equal to their duties and whether there is any general desire for changes in their constitution. We have to pass in review the rules under which colleges are affiliated, to estimate their present equipment in buildings and teaching staff, to see what provision is made for the physical and moral welfare of our students. We have also to consider our

(SYSTEM OF EXAMINATION;

the books and courses of study prescribed; the setting and marking of papers; the standard of knowledge required for our degrees. Even if the Universities ceased to be merely examining bodies, they will still continue to examine; we cannot dispense with mechanical tests of the work done. But we are all conscious that in time past these tests have exercised a depressing influence on teacher and student. They narrow the mind of the student until he thinks only of percentages; they deprive the teacher of all initiative and independence in the choice of his subjects, and in his manner of presenting them to his pupils. These evils, as I tried to show last year, are not peculiar to India. If a remedy is to be found for them, I feel sure of this, that the remedy will be slow in its operation. True progress is almost always slow; but I am unwilling to give in to those who tell us that progress is impossible. There is, my Lord, a danger which besets all these discussions on questions of academic organisation. We lose ourselves in the pleasing occupations of expounding and altering our machinery; we forget that colleges and lectures and examinations are useful only in so far as they give a right direction to the minds and characters of men. The high purpose for which all our Universities exist will never be absent from the thoughts of these University Commissions, and when we come into personal contact with the teachers, they may rest assured that we come, not to find fault, not to impose our ideas upon them, but to hear what they have to say, and to give them what help we can.

RUSKIN HALL.

It matters very little at Ruskin Hall whether the visitor wants to view it in the Long or any other vacation. The institution exists for the benefit of working men, aims at bringing them into a real living connection with England's most ancient University, and for this reason is open all the year round. A new student can arrive or depart at any time that suits his convenience; although, at the same time, it is true that new men usually arrive in batches and on a date concerted with the Warden, Mr. Dennis Hird.

Founded in February, 1899, Ruskin Hall is now in its third year, and may be said to have come off victorious through the perils of early infancy. It lives and flourishes; more than two thousand men and women have enjoyed its benefits and desire its continued existence. There are even hopes that it may one day become self-supporting, although most people who have had anything to do with University education are well aware that proud independence of this kind is seldom aimed at, and still more seldom achieved. Like many another original idea, Ruskin Hall owes its inception to America. There is, indeed, something audacious and startling in the notion of planting a Hall for working men, a few doors off St. John's and Balliol, on the noble causeway of St. Giles. There are twenty-two incorporated colleges in Oxford; there are at least half-a-dozen halls, such as Grindley's and Marcon's, not incorporated, and whose relation to the University needs some explanation; there are theological non-conforming colleges, such as Mansfield and Manchester, which are extra-University institutions, a sort of 'relative-in-law of the *alma mater*'; there is a University Extension movement whose usefulness is not confined to any one class. But in all these colleges, these growths *extra* and *infra*, there was nothing for working men until Mr. and Mrs. Vrooman, of St. Louis, founded Ruskin Hall.

And the sorrowful truth of the matter is that these two-and-twenty colleges were never intended for one class. Many of their charters and deeds of incorporation—possibly all of them—show that often the most ample provision was made for the poor man's son: wherever talent appeared, it was to be fostered and cultured. Some of the ancient chronicles of the colleges, such as Brasenose, show us that students were not pampered with fires in wintry weather, they being directed to run up and down at certain hours to warm themselves. A penny worth of beef among five of them was thought a very decent allowance. A few revolutions of the wheel of time, and we see the poor man swept right

out of Cambridge and Oxford. Indeed, it required a Royal Commission to re-establish a truth patent to the founders of colleges: if the net be not thrown wide enough and far enough, the aim of a University will be minimised and stultified, for the very word implies that it exists not for a class, but for all. The admirable point in old England's character and procedure is that she can go wrong for hundreds of years, grow hoary in evil-doing, but in the end she submits to correction, partially amends her ways, and in the future strives to do better. But for this excellent trait our ancient Oxford would be as dead as Salamanca or Bologna. But since 1850 she has thrown the net wider by her system of scholarships; since 1871 she has shown anxiety to extend her University to populous places, and gather Extension students together in Summer Meetings. And, as a climax to democratic effort, though she has not founded Ruskin Hall, still it is there, and has not gone forward without a word of welcome.

Ruskin Hall is the house of a former professor, Mr. T. R. Green, in which board and lodging is found for some twenty-five working men. They either obtain scholarships or pay the modest sum of 12s. 6d. weekly. The course extends to three, six, or twelve months. The Council hold out no hope to intending students that they will be assisted to "get on," to rise out of their station, to change manual labour for head-work. On the contrary, its founders say quite openly that Ruskin Hall accepts as its motto "Knowledge for the sake of our fellowmen," and declares that the future of our country depends upon the civic education of its citizens.

The work undertaken falls readily into three sections. The first section is the work in Oxford at Ruskin Hall itself. Here from eighteen to twenty-five working men are in residence for the period mentioned, studying such subjects as logic, history, literature, sociology, political economy, psychology, principles of politics, industrial history, etc. Life is on the "plain living and high thinking" plane; not only so, but the house service is performed by the students themselves. Every man, of course, makes his own bed, and then for about two hours the house-work is performed by them. Theoretically, the plan, framed by themselves, is most ingenious. A circle has been drawn and divided into twenty-five segments, each filled with a duty, such as sweep, cook breakfast, assist cook breakfast, wash up, and so forth. Very properly, dishes are not washed after every meal; there is one great wash-up daily, on which as many as nine "hands" are engaged at once. To the mere feminine mind this arrangement would seem to breed endless confusion; but the lady who explained these matters to me declared it worked well.

She accompanied me to the kitchen, pointed out that the place of every article was labelled, and stated that everybody is intent on seeing things in their right place. Business-like aprons were hanging up ready to be donned. The cooking is done by gas, and the meals are served in the kitchen. At first one of the students did the cooking, but it was found that this duty required more than two hours, and recently a woman has been engaged to undertake the evening dinner—not breakfast or lunch. In the early days the student who was cook was excused all house-work for the following week. I ought to have explained earlier that all duties are changed weekly, so that there is no work of which a man does not enjoy a sample. Of course, senior students have some authority in keeping up the standard of work; one of them is always senior delegate, and he has two assistants. It is not given to every man, or woman either, to be neat and deft at house-work, and there is much good-humoured effort on the part of adepts to keep newcomers up to the mark. The breakfast cook attends to the service during breakfast, and takes his own meal after his fellow-students. When twelve new-comers arrive at once, as was the case last August, there is somewhat of an upheaval on board the ship, but a little energy and watchfulness on the part of seniors, aided by the good-will of juniors, soon makes things work more smoothly and orderly. Some of the students realize for the first time how unceasing is house-work, and how great the demand on many excellent qualities. A house-meeting is held every Monday, when the work is arranged for the week: this is necessary because there are not always twenty-five students in residence, so that posts require to be combined. Penalties are rarely imposed for negligence, but when this is the case, they take the form of extra work.

During a fortnight's stay in Oxford I made a point of being twice present at the lectures given to the students. Grammar and spelling present considerable difficulties to men educated in the imperfect manner permitted by our elementary system. And it is a safe thing to say that ninety-nine out of every hundred people do not really know the meanings of words they use daily. These considerations are always present to the minds of the lecturers and teachers of Ruskin Hall. Every difficult word is explained; lucidity, the presentation of ideas and not words, is the great aim. The result is so admirable that the method might well be tried with ordinary undergraduates, though possibly the difficulty of the task is such as to deter many word-jugglers from attempting it. It is the custom of the lecturer to exact a certain quantity of written work weekly, and then to spend a short time alone with each student,

explaining difficulties and giving advice. Up to the present time, a hundred and twenty-five students have been in residence at the Hall. They occupy various stations in life, such as masons, engineers, miners, dockers, soldiers, sailors, gardeners, plumbers, and so forth. A Norwegian gentleman, having stayed at the Hall, wrote an article on the movement in a Norwegian paper, and every summer since has brought a number of Norwegians to Oxford. The acquaintance with other nationalities is regarded as highly desirable.

It is a great claim of teachers—and a just one—that they must have time to obtain good results in education. Being persuaded of this necessity, I asked the able Warden and Lecturer at Ruskin Hall, Mr. Dennis Hird, whether a three months' course really could give any result worth the labour and self-denial entailed.

"Yes," was the reply, "I think the result worth the sacrifice. You may not perhaps help a man to the acquisition of a great sum of knowledge in so short a time. What we may claim to do, and what we are peculiarly successful in doing, is to alter the point of view. One of my chief duties is expounding the theory of evolution. When it is comprehended, it alters entirely a man's relation to life, and it is applicable to every natural science, to history, theology, art, sociology—to what indeed does it not apply? Every day I live, the more do I think this piece of work needs doing." And after listening to two of Mr. Hird's lectures on Spencer's "Sociology," I heartily agreed with him.

The second division of work at Ruskin Hall is the correspondence classes. These are conducted on fourteen subjects, such as English, history, sociology, trade unionism, the industrial revolution, co-operative movements, and so forth. The fees are 2s the first month, and 1s per month after. The Council firmly believe and act on the wise principle that what people pay for, that they appreciate. Each time an essay is written a shilling must be enclosed for the next one—a system whose excellence can be understood by those who know best our working classes. Already 2,400 persons have benefited by the correspondence classes. The classes are not confined to work in a given subject only; a kindly interest is shown in the students and friendly letters are written them from time to time. Two educated and thoughtful ladies have been interested in the work by Mr. and Mrs. Vrooman. They have recently come to live in Oxford, and show that devotion to the work which money can rarely command.

The third section of the work is the Ruskin Hall University Extension lectures, by which the Council hope to reach the Great

Unconscious, those who at present are scarcely interested in any problems save those connected with the daily routine of their lives. The Extension classes are largely used by officials of trade unions, of temperance, co-operative, and friendly societies—men who require that wider outlook which enables them to see the relation of their necessarily limited institutions to the larger interests of the country. It is no exaggeration to say that the Council have set themselves to realize the great saying of Epictetus: "You will do the greatest service to the State if you shall raise, not the roofs of the houses, but souls of the citizens."

This important work is made known not so much by advertising as by the agency of trade unions and co-operative societies. An intending student in the correspondence class, being asked the reason why he wished to work at a certain subject, made answer that the institutions just named now demand of their leaders a higher education and greater knowledge of the world than has hitherto been the case. His idea was that Ruskin Hall could assist him to serve their interests better.

At the present moment Mr. and Mrs. Vrooman subsidise the work to the extent of £500 annually. It is worth noting that the Hall has recently been incorporated and placed under the supervision of a Council of fourteen members; of this number five are prominent officials of trade unionism.—"C. S. B.", in the *Journal of Education*.

PARENTS.

BY A SCHOOLMASTER.

As a parent and a pedagogue combined, I am tempted to take up the challenge that Mr. Andrew Lang threw down some month or two ago in the *Morning Post*, and, in default of a worthier representative of my profession, to write an essay on "Parents whom I have known." I, too, like Mr. Lang, and "J. K. S." before him, have sighed for the season when "a boy's eccentric blunder shall not bring success to pass," when headmasters shall find some better theme to write to the newspapers about than abuse of crammers or the Henley Regatta or whether the Saturnalia of Lord's shall last two or three days, and turn their minds to the discussion of serious educational problems, one of which undoubtedly is the relation of schoolmasters to parents:

"Educationist" may be an ugly word; it may have been "defamed by every charlatan," including Mr. Lang's *Orbilius*, who whopped a boy to death; but it has come to stay, and we can no more get on without it than without "pianist" and "publicist" and "socialist"—hybrids which should be no less repulsive to a "purist" like Mr. Lang. Your educationist alone is capable of tackling the parent problem. It was an educationist (though the name was not then invented), no less an authority than Fénelon, who wrote just two centuries ago: "Children belong less to their parents than to the Commonwealth, and ought to be educated by the State. There should be established public schools, in which are taught the fear of God, love of country, and respect for the laws."

Here is a definite theory which reduces the responsibility and at the same time curtails the privilege of parents. In France it has come to be accepted for all classes of society; in England it has been applied since 1870 to the lowest classes, and to those only. Within the last few years the English Government has begun to acknowledge that it owes some duty to the children of the middle and upper classes beyond that of the policeman who sees that they are not robbed of their ancient bequests. The theory may be right or wrong. I have no intention of here discussing first principles, and my reason for quoting Fénelon was merely to indicate how far the question of parents and schools will take us if we probe it to the bottom. My humbler task is to treat of parents as I have known them, and to draw one or two practical deductions from my personal experience.

First of all, a clear distinction must be drawn between boarding schools and day schools. It is obvious that the relation of the parent to either school is very dissimilar. I began schoolmastering some quarter of a century ago as an assistant in a North Country college, remote from any centre of population and five miles from the nearest railway station. With these surroundings parents in the flesh were almost as invisible as Beers; but they managed to make their existence felt, bombarding me with letters, when I was promoted to be a house master, and sniping me with telegrams. I remember one anxious widow who appeared on the scene to inquire after her only son, who had caught the mumps, and introduced herself to the boy's house master with the startling announcement, "I am the mother of 23." "Thank God," replied Uncle John (so he was familiarly known to his colleagues), "I am not the father." Boys at this school, I must explain, had a number assigned to them on entering for marking their clothes, etc., and the good lady had

42

been informed that, like convicts, they were known by no other appellation.

At the time I used to grumble at the number of letters I had to write; but, as I calmly review the past, I must own that these parents were not, as a class, unreasonable. Not only did I make many life-long friendships, but I learned, by the side-wind, much of the inner life of the school and gained an insight into individual characters which often corrected hasty judgments and saved me from committing acts of gross injustice.

If I may exercise the privilege of age, and address a word of counsel both to my fellow-pedagogues and to parents, to the former I would say: "Deal gently with your parent, and do not snub him, though he may seem to you an ignorant and a boor; used rightly, he will give you many a useful wrinkle." I happened once to be present at a famous trial in which a parent sought and recovered damages against the headmaster of a public school for expelling his son for stealing. The headmaster was compelled, shortly afterwards, to resign, and the school suffered for a time in numbers and reputation. Now, it is a fact that all this trouble might have been avoided if only the school authorities would have allowed the parent to investigate the case for himself. He was told to mind his own business, and not meddle with a *chese jugée*; so of course, he brought his action.

To parents I would say: "Do not trouble your heads so much about what school you send your boy to; there are at the present moment half-a-dozen great schools between which I should find it hard to make my election. But make every inquiry you can, and, if necessary, satisfy yourselves by personal inspection, before you fix on a house." In my old school, which was then as much sought after by parents as Winchester is now, two houses were, the one a pirates' ship and the other—let me say a second circle of the Inferno. So it is now; and yet in a fashionable school a house must be scandalously bad not to be full.

From a country boarding school I passed to a London day school, and great was my disillusionment in regard to parents. I had imagined that for every letter I used to receive I should now have a visit from a parent, or at least a request for an interview. The City parent, so I discovered, is a mute, inglorious body, too much occupied in the daytime with his own business or profession to interview masters, and too tired at night to initiate a correspondence. "Characters" were sent home at the end of each term (not monthly as at the boarding school), and in these I might rate the hope of the flock as a lazy loafer or a gay

deceiver without producing any ostensible effect. The City parent, like Matthew Arnold's Oriental, "Dowed the head and let the storm sweep by." If provoked beyond measure, he addressed, not the accusing angel, the form master, but the headmaster, who, the chances were, did not know the boy by sight. The theory of this school was to take no cognizance of the parent, so long as he paid the fees. The pupil might lodge where he liked and change his lodging as often as he liked. In another London day school a boy was absent from school for the greater part of a term, and no inquiries were made, on the supposition that he was ill. When he presented himself again and accounted for his absence by a cock-and-bull story of a strange man who had waylaid him and daily robbed him of his luncheon shilling, it was discovered that he was lodging with a small tobacconist in the suburbs. This doubtless is an extreme case, and it may be argued that the system which wholly divorces the home and home-life from the school and school-work is universal in Germany. I can only answer that, from my experience, it is not suited for English boys, and I hope it will never be adopted in England. Better the opposite extreme, as at Harrow, where home-boarders were ruled by Dr. Butler with a rod of iron, and both parents were not allowed to be absent from home at the same time.

At University College School an excellent plan was initiated by Mr. Eve for establishing a *nexus* between the home and the school. Each pupil on entering was assigned to one of the senior masters, who acted as his "tutor" for the whole of his school course. The tutor stood *in loco parentis*, kept a general eye on the boy's conduct and progress, guided him in his choice of studies, heard complaints against him from other masters, and communicated, when necessary, with the parents. These functions are generally supposed to be the prerogative of the headmaster; but it is obvious that in a school of five or six hundred boys they cannot be effectively exercised without delegation of authority.

I once asked the headmaster of a famous day school whether he was not much pestered by parents. "At first," he replied, "I was; but I soon taught them to know their place. I remember, in early days, a parent coming to me to complain that his boy was not taught tots and double entry. I answered him: 'In this school, Mr. Jones, we profess to turn out scholars and gentlemen. If you wish your son taught how to sand your sugar and water your tobacco, you have come to the wrong shop. Good morning!'"

My friend is given to speaking in parables, and I feel sure that these were not his *psissima verba*, but he stoutly maintained that in framing or modifying the curriculum of a school the parent should have

neither part nor lot. "Greek," he held, "is good for all boys, and all my boys shall learn Greek. If parents think otherwise, let them go elsewhere."

The opposite theory prevails at University College School, where, according to the prospectus, the parent pays his money and takes his choice of subjects; and, if we have to elect between the two extremes, there seems good reason for preferring the latter. Parents may know nothing of pedagogics—they know at least as much as public-school-masters—and, if they prefer modern languages to classics, it is monstrous that classics should be thrust down their throats; that an ancient grammar school in the centre of a manufacturing district should carry on the *trivium* of the middle ages.

If modern sides are still in the cold shade, the fault, in the last instance, lies with parents. Mr. Lang gives us some delightful stories of meddling parents. My complaint, as a schoolmaster, is that they have not meddled enough; that they have been too meek; that, in the case of modern studies, they have been given a stone for bread and have swallowed it like ostriches.

There is, I believe, still in existence a Parents Society for the propaganda of Froebelian ideas. Will no one start a Parents Society whose aim shall be to modernize our school curricula, to insist that all masters shall be trained, and that headmasterships shall no longer be monopolized by clerics and classics.—*The Journal of Education*.

HISTORY OF ATHLETICS IN BENGAL.

The unusual interest taken by our students and young men in all sorts of English manly games and sports, and the marked development in recent years of athletics in general, have led me to think that a record of facts as to how gymnastics and the English manly games and sports were first imported into this country and the different stages of their development up to the present time, would not be quite out of place in the columns of this Magazine. I therefore propose to begin my account from the days of the old Hindu College when M. Montiny, a Frenchman, was first brought out from home to teach gymnastics to the students of the Hindu College about a year or two before the memorable days of the Indian Mutiny. The authorities of the Hindu

College having thought it desirable to supplement the high standard of intellectual culture with a sound system of physical training, opened a class in connection with the College to impart lessons in gymnastics to the students, and M. Montiny may be looked upon as the first gymnastic instructor employed in an educational institution in Bengal. There are a few old students of M. Montiny still living from whom we get an account of his system of training, and we are informed that the lessons imparted by him were mainly on the bars, trapeze, and rings, and the gymnastic apparatus were much the same as we find them at the present time in the Presidency and the Hooghly Colleges.

Amongst the many students who joined this class, there was one whose name ought to be enshrined in the memory of all true lovers of the country, and whose work towards the athletic development of the people should always find a prominent place in the history of athletics in Bengal. I mean the late Babu Nobogopal Mitter, the founder of the Hindu Mela and the Editor of the *National Paper*. It was he who took up the cause of physical education in Bengal, and after turbulent days of the Mutiny and the abolition of gymnastic class in connection with the Hindu College, opened independent gymnastic schools in different parts of the town and also in the mofussil. The Hindu Mela which is still fresh in the memory of many was the grand annual gathering where prizes were awarded for proficiency in native arts and manufactures and particularly for skill in gymnastics and all sorts of native games and sports. The gymnastic schools under the management of Babu Nobogopal were, as I have already said, many, and the progress made by the students during his time attracted the notice of the Government of Bengal. It may be mentioned here that many of the gymnastic instructors appointed in Government schools and colleges were recruited from Babu Nobogopal's school. On the occasion of a visit to the Calcutta Training Academy Sir John Grey, the then Lieutenant-Governor of Bengal, having witnessed the gymnastic performance of some of the students of Babu Nobogopal's schools, made the following remarks:—"Hitherto I had a belief that the natives of Bengal are a purely intellectual race, but from the performance I have witnessed this afternoon, I am fully convinced that if proper training is given, they would be quite competent to undertake all sorts of work requiring strength, stamina, energy, and vigour."

During the regime of Sir George Campbell we find a fuller recognition of the importance of physical education by the Government of Bengal, and gymnastic masters were gradually appointed in many of the Government schools and colleges. In the year 1872 a class was

44

opened in connection with the Hooghly College to train up young men for the native Civil Service, and Babu Syama Churn Ghose, a student of Babu Nobogopal's school, was appointed to teach gymnastics to this new class, as well as to the students of the Hooghly College. In the course of the next two or three years gymnastic instructors were appointed in several of the leading schools and colleges in Bengal.

On the 7th January, 1873, a gymnastic tournament was held in the grounds at Belvedere under the auspices and by the kind permission of Sir Richard Temple, the then Lieutenant-Governor of Bengal. The arrangements for this tournament were initiated and carried out by a committee consisting of the most influential and respectable men of that time. In fact the period up to the date of this tournament may be said to include the preliminary stage of development of athletics in Bengal.—"X," in the *Calcutta University Magazine*.

TOM BROWN'S SCHOOL.

We came to Rugby on the railway from London, and at first I hardly remembered that it was to this same town that "Tom Brown," with whose story every schoolboy the world over is familiar, came riding one frosty morning on the coach. Do you remember how glad Tom was to get the coffee? But when we reached the door of the old George Inn and looked up the street, there was the gate where Tom and East and little Arthur used to go in and out. After that, although we had friends in Rugby and had come to see them in the first place, and not the school, one could not help feeling that it was a dream world one had happened on, and not an every-day English town, where people bought and sold and thought of other things, as if no one had ever read "Tom Brown." The cobbled streets seemed different from other streets, since a crowd of schoolboys with whom one was quite familiar, had clattered up and down them, when they went to the pastry cook's. But the school gate, standing open, although it was July, and the schoolboy who came to the gate and stood there for a moment, looking down at the George Inn, as hundreds and hundreds of schoolboys must have stood and looked before him, made it seem as if one had opened the pages of the brown book again, and had seen at the beginning the little seat of Rugby School. The friend we had come to see was an old Rugby

boy, and the first thing he said when we met was: "I have been waiting till you came to go over to school. There ought to be something on over there this afternoon. You must let me show you the school; I am an old boy, you know." In five minutes we were going in through the gate, pausing as the long green playground, with its great trees, opened out before us, and then, turning in silence, to find the chapel close at hand where Tom Brown came back when he heard far away that Dr. Arnold was dead. It was the same chapel in which all these generations of boys had knelt and prayed, and where, as the author of "Tom Brown" says, "many of them heard words that they would never forget."

I suppose most of you have thought sometimes how strange it is that buildings and trees, and even books and clothes, should last for years and years after the people who have looked at them and used them have gone away. That is the way one feels at Rugby. There are the walls that have sheltered so many people; there are the desks where the boys have learned their lessons, and on which they have carved their names; there is the playground that has rung with their shouts; and yet of the boys themselves there is not even a shadow. And yet although, in one sense, that is true, in another sense it is not true. Take, for instance, the example of Dr. Arnold. You can imagine that you see him passing in his cap and gown. As Tom Brown and his friends used to see him on his way to the chapel. He is not there; and yet Rugby is what it is because he was there: and not a boy, I suppose, has ever lived within its walls, that has not made the school a better or a weaker place because he has been there—made it a finer place for a boy to go to school in, or made it a place where a boy may make a mistake more readily than he would have, if some other boy had not wilfully made a mistake before him. But that July day, when we stood under the trees (you must remember how they used to play football about these trees; they do yet, I suppose, but not in July), the green playground was thronged with boys, big boys and little boys, and a great many of medium size that reminded one of Tom Brown, all practising cricket very seriously, with instructors who were showing them how to stand, and how to hold the ball and the bat, and in fact everything that you can imagine about cricket, and a great deal more than I had ever imagined in my life before. You never saw boys play more earnestly, and you could understand more plainly than if they had told you so, that, when they played in a match, they meant to win if they could. One of the boys bowling was a little lad from India. He was a son of one of the King's subjects (he was one of the

Queen's subjects when I saw him), and as we passed, his instructor praised him for some particular throw he had made. It was not more than a word; but he was pleased, that young India boy, and looked down to see if he was standing in the best regulation way before he bowled again. We were more than satisfied; but our friend, who was an old Rugby boy, as he took us from one part of the field to another, kept saying that there was nothing on, nothing to see that day, no match, he had hoped that there would have been a match. In vain we assured him that to us it was just as good as if there had been a match. He couldn't understand that, and his face brightened as he heard from a building at one end of the grounds the sound of applause. Oh! here was something at last. There must be an uncommonly good game of fives going on before they would make a noise like that. So he hurried us into the little gallery for spectators, sure that at last he would have something to show us that was really worth seeing, even in the estimation of an old Rugby boy. I thought it was, but it was nothing of the kind that he had expected.

In the gallery into which we were taken were three or four big boys, not the largest kind that goes to Rugby, but the next; and with all their might and main they seemed to be applauding two little chaps who had come in to have a quiet little game of their own, when every one else was hard at cricket. Whenever one goes into a new place it takes a couple of minutes to see what things mean. In the first place, the play didn't seem to be very wonderful, although we didn't understand much about fives. In the second place, if ever big boys were indulging in mock applause, these big boys in the gallery were doing so that day, although the jeers had softened a little when the "old boy" and his friends came in. Last of all, you never saw redder cheeks than those that belonged to the little players.

"Why, they don't know anything," said the old boy; "they're only gaying them." He was disgusted, I can assure you.

But I want to tell you what I saw. How many small boys of eight or nine, or even ten, of your acquaintance, would keep on playing a game as well as they could under these circumstances? They wouldn't cry of course; boys don't do that. But do you think any of them would get angry and show it? How many of them would stop playing altogether? Not these boys at Rugby! There they went on, doing their best, making bad shots. They knew they didn't know how to play, but they were going to know some day. They weren't angry, although I think their teeth were set. No one could have told that they minded except for those red cheeks that showed so plainly because they were

fair. Sensible little chaps, they thought nothing of it, but went on playing. Already at Rugby they had learned a little how to take the world: do their best and don't mind if people make fun of you. You have to learn, and that is the only way to do it. Many a day since I have seen them playing, with what a poet has called "the eye of the mind;" and always, when I think of them, I am sure that Rugby is still "Tom Brown's School."—M. M., in *The King's Own*.

HIGHER TECHNICAL EDUCATION AT HOME AND ABROAD.

It is not yet effectively realised in England that to maintain our position as a great industrial nation we must train our industrial leaders as thoroughly as those of the nations whose competition we have to meet. How far this is from being the case at the present time is shown with painful clearness in a pamphlet which has just been issued by the Council of the Association of Technical Institutions.

The Association asked some hundred institutions throughout the United Kingdom to supply information as to the number of day students of fifteen years of age or more who are taking complete regular day technological courses of not less than twenty hours a week, and it is upon these statistics that the conclusions of the pamphlet are based. Fifteen years was chosen as the age of entry, because experience has shown that it is the lowest limit of age at which any technological instruction should be given, but in making comparisons with other countries it must be remembered that in Germany and the United States the minimum age of entry to technical high schools is eighteen years.

The Council of the Association of Technical Institutions very wisely disregard the students of evening technical classes for the purpose of the comparison, since, as is pointed out in the pamphlet, the scope of evening work is of necessity of a very limited nature. The statistics collected and summarised by the Council show that the number of students receiving higher technical education in the United Kingdom is appallingly small. Of first-year students there are 2,080; of second-year students, 1,125; third-year, 555; and of students who have attended more than three full years, 113, making a total of 3,873 students

above fifteen years of age who are taking complete day technological courses of twenty or more hours a week. By far the largest numbers studying any one branch of technology are the engineering students, so that by selecting this subject for comparison the Council run no risk of being charged with making matters look worse than they really are. In engineering, the total number of third-year students is only 347, and of fourth-year students 52; and these numbers are only obtained by counting students who begin their studies at fifteen. In the session of 1900, there were in the Charlottenburg Technical High School, Berlin, 245 third-year and 242 fourth-year students studying engineering, and all of them over eighteen years of age. The total number of students at Charlottenburg is more than two-thirds as many as the total number for the whole of the United Kingdom. Or, again, the number of students taking complete day courses in nine of the technical high schools of Germany for the winter term of 1889-1900 was 10,896, and there were 2,536 occasional students, making a total of 13,432, exclusive of students in special agricultural, veterinary, mining, and forestry schools. Compare these numbers with the 3,873 for the whole of the United Kingdom, and remember the ages of entry—eighteen years at the German and fifteen at the British institutions. And much the same is true of America. At the Massachusetts Institute of Technology, Boston, the number of enrolled students is more than 1,100, and the average age of entrance is eighteen and-a-half years.

Nor are these the only respects in which we compare so unfavourably with our competitors. In the matter of preliminary training, our students are far behind those who enter the technical high schools abroad. Ninety-three per cent. of the students who entered the Charlottenburg Technical School in a recent session had satisfactorily completed a nine-years' course in a secondary school. As the pamphlet says, "In this country there is either no examination for admission to technical institutions, or it is of a very simple character."

We not only lack students, but in the matter of buildings, equipment, and the provision of teachers, we are still far behind Germany, Switzerland, and America. To take one example, the number of students for each professor or assistant professor is at Charlottenburg about 32; at Boston, about 21; at the London Central Technical College, about 58.

The Council concludes its pamphlet with a few suggestions as to how our deficiencies may be remedied. Parents must be brought to see the necessity for continuing the technical education of their children to

a later age than at present. Employers must be persuaded to insist upon the possession of advanced technical training and knowledge as a condition of employment in responsible positions. The Government must organise secondary education. More money must be provided from national and local sources. But when will these things be, and what will be the sign of their coming?—*The School World*.

BOMBAY UNIVERSITY.

ANNUAL CONVOCATION.

The annual convocation of the Bombay University for the conferring of degrees was held on Tuesday afternoon (February 18th) in the Sir Gomasjee Jehangir Hall of the University, His Excellency Lord Northcote presiding as Chancellor.

THE VICE-CHANCELLOR'S ADDRESS.

The Vice-Chancellor, the Hon. Mr. Justice Candy, delivered the following address:—

Mr. Chancellor and gentlemen of the Senate,—No event of overwhelming importance has occurred during the past academic year such as was the chief theme of the address from this chair last February. But we trust that the work done both by Syndicate and Senate has been thorough, and in time will bear good fruit. Some of it, such as the plan of holding the L.M., and S. examinations twice a year, may have far-reaching results. The revised rules for admitting new colleges as constituent colleges of our University have been finally sanctioned, and we have gladly welcomed the Bahaudin College at Junagadh. Among new endowments attention may be called to the Sir Janasjee Jejeebhoy 3rd Baronet Memorial Fund Prize, which is open to graduates or undergraduates or members of any University in the world. Among the regulations for this prize there is a novel provision which might with advantage be more widely adopted: an honorarium is fixed for each judge, who is entrusted with the important duty of awarding the prize.

BRILLIANT SCHOLARS.

There is one event to which no allusion is made in our report, but which deserves a passing notice. In 1898 two of our graduates, twin-brothers, who had gone through a brilliant course in our University, left us to pursue their studies at Cambridge. We watched their career with interest. Both

obtained high places as wranglers in the Mathematical Tripos: both won honourable places in the Civil Service examination; but both will not return to this country, for the bright and promising life of one has been cut short by a fatal accident, which has deprived Government and the country of a man who we felt sure would have proved an able official, and an example to his fellow-citizens. Another of our brilliant scholars, Mr. Paranjpe, the bracketed Senior Wrangler of 1899, has come back to India to pursue the honourable career of Professor in one of our colleges. On his landing at Bombay he met with a hearty welcome from all his friends, and he won our hearts by his manly and modest response to the congratulations with which he was greeted on his return to his native land. So long as we can send forth from our colleges men like Byramji Cama and Raghunath Paranjpe, we need never despair of the future of our University, even though there may be several matters which urgently call for reform.

UNIVERSITY REFORM.

I need make no apology for choosing this subject of University reform, in the remarks which I wish to address to you this evening. It is one which must, among other educational matters, be of absorbing interest in India for some time to come. Let me remind you of what His Excellency the Viceroy said in his published address delivered to the Educational Conference last September. He appealed to the educated sections of the outside public, and stated that the Government of India would gratefully receive any suggestions which might be made. As you are aware, a Commission is about to visit Bombay and the other seats of the Universities in India, and it behoves us to be ready with clear and defined opinions as to the lines in which reform appears to be necessary. Now the constitution of a University naturally falls into two divisions, which may be called the Legislative and the Executive. The former is the governing body, speaking in a general sense: the latter is an executive committee entrusted with the daily matters of administrative detail, and has practically the government of the University in its hands. The main defect in our Act of Incorporation of 1857 is that there is no mention in it of this executive committee which under the name of the Syndicate is constituted under By-laws. The result is that, though the original intention evidently was that those who supervised or were engaged in education should take a leading part in the government of the University, there is nothing in our constitution which ensures this intention being carried into effect.

Accordingly we find among the Fellows recited in our Act of 1857 five gentlemen who represented the Board of Education, which up to 1855 had been entrusted with the duty of supervising the education of the Presidency; and besides these we find the Director of Public Instruction, the Educational Inspector of the Presidency, and the Principals of the then three existing colleges (Grant Medical, Elphinstone, and Poona Colleges), who were by

statute made *ex-officio* members of the Senate. But there is nothing in our Act or By-laws which makes it certain that these gentlemen shall not only be members of the Senate, but shall also take a prominent part in the executive government of the University, nor is there any provision for the Principals of the various aided institutions, which have come into existence since 1857, being *ex-officio* members of our Senate.

THE SYNDICATE.

Our Syndicate consists at present of the Vice-Chancellor, the Deans of the four Faculties (Arts, Law, Medicine, and Civil Engineering), and ten Syndics, who, with the four Deans, are elected annually by the members of the four Faculties. At present among the fourteen Deans and Syndics we have the good fortune to count the Director of Public Instruction and three Professors, who are actively engaged in the work of education. But there is nothing in our constitution to ensure that fortunate state of things continuing, and the first proposition, therefore, which I venture to submit as one of the features in any reform of our constitution is the principle that the members of our governing body should be those who are engaged in education in the constituent colleges of the University. I do not for a moment suggest that they should not be assisted by additional members, who may not be actively engaged in education. Among the various schemes put forward during a long course of years for the reform of the London University there was one formulated by a special committee in 1885, and in the report of that committee there is a reference to the importance of the presence of men other than those actually engaged in teaching, experienced in the conduct of public business, and capable of advising from a non-academic standpoint on educational and other matters affecting the interests of the University. The importance of that principle must not be lost sight of, but surely the majority of the members of our governing body should be those who are actually engaged in education. It is to them that we must look for guidance in the principal duty of a University such as ours—*viz.*, the regulation of the course of instruction to be followed by the students who come up for the various examinations. It is intimately connected with their profession; they have both the leisure and the ability to deal with the subjects which must come before the Syndicate for discussion. Unfortunately in India we have but few men who are not actually engaged in the work of education, but who, being experienced in the conduct of public business, have leisure sufficient to enable them to take an active part in the government of a University. The time of the ordinary European official or businessman is fully occupied; and he is naturally reluctant, after a long day's hard work to attend a committee at which his attention must be given with care to various complex matters. When the time comes for him to have leisure, he retires to his own country and his services are lost to the University. Among native gentlemen, there is a larger choice; and I believe that a greater use could be made of retired officials or merchants, who would give the benefit

of their long experience in administrative matters connected with the University. I have often thought what a loss there was to the Bombay University by the death of the late Dewan Bahadur Manibhai Jashbhai, who in his well-earned retirement was bringing his great abilities and experience to bear on important educational questions. I can only hope that other gentlemen will be persuaded to follow in his steps and imitate his energetic efforts which were cut short by his untimely death. Let us for a moment turn to England. Whether we regard the old foundations such as Oxford, Cambridge, or such recent foundations as the Victoria University, Manchester, we find the cardinal principle that the main work of government is entrusted to the representatives of the colleges which constitute the University. Our University was formed on the model of the London University (that was before the Charter of 1858), and one of the main objects set out in the earliest scheme for remodelling the constitution of the University of London was the conferring of a substantive voice in the government of the University upon those engaged in the work of University teaching and examination. Let me remind you that one of the projected reforms which Sir Raymond West had in view, fifteen years ago, in his Draft Bill for reconstituting the Bombay University, was securing the presence in the Syndicate of an effective representation of the teaching staff. In the agitation which is now being carried on in England with reference to the constitution of the new local authority for secondary education, the principle is recognised that there must be an adequate proportion of persons having a practical knowledge of secondary education. If this is true of secondary education in England, it is equally, if not more, true of higher education in India. The University practically settles the course of instruction which a boy must undergo before presenting himself for the entrance to the University, and which the young man must face before he can obtain a degree. We must have men on our council who are acquainted with the practical difficulties connected with education in this country. We may call that council by any name we choose, but the fact remains that it must be composed mainly of those who are engaged in education.

"AFFILIATED INSTITUTIONS."

No doubt it will occur to you that there may be difficulties in regard to this line of reform, because the colleges which constitute our University are far apart from each other, and the representatives of the teaching staffs might find it difficult to continually meet and consult for the decision of administrative questions. Here let me digress for a moment and explain why I avoid using the term "affiliated institutions." I know that it has the sanction of long use, and there is authority for the term "affiliation" being taken to mean such a connection between an existing University and a college as shall be entered into by their mutual consent. But in my humble opinion the term "affiliation" tends to conceal the important principle that the colleges constitute the University. It suggests the idea of adoption, not

the fact that the child is the natural offspring of its parent. In our own Calendar we read that the University of Cambridge passed a resolution that the University of Bombay be adopted as an institution affiliated to the University of Cambridge. That is appropriate language; but not so with regard to our own institutions which constitute our University. I would encourage and foster the sentiment that a college is an integral part of the University. It would tend to remove the idea, to which His Excellency the Viceroy lately referred at Simla, that our colleges are bound to each other by no tie of common feeling and to the University by no tie of filial reverence.

LOCAL UNIVERSITIES.

To return to the geographical difficulty: there is a remedy which may occur to you, but which perhaps is hardly within the range of present-day politics in Western India. I refer to the tendency which is very marked in England of each important locality having its own University. And the stimulus which this idea has had on the liberality of wealthy citizens is wonderful. As an illustration I may refer to the Mason College, Birmingham, which was founded by a Birmingham citizen, Sir Josiah Mason, and which has now, by the energy of the people of Birmingham, headed by Mr. Chamberlain, become an independent University. At the first annual meeting of the Court of Governors, it was announced that the promises of donations had risen to an estimated amount of about £410,000, the main object of all interested being a University which should be specially qualified in the great extension of scientific training and inquiry in connection with the trade and industry of the country, and especially its practical application to the trade and industry of the great Midland district. At the second annual meeting of the Court of Governors, held only a few weeks ago further donations were announced, and the Chancellor (Mr. Chamberlain) referred with pride to the Faculty of Commerce, which Birmingham has been the first University to create. The interesting fact was also announced that the Birmingham City Council had made a grant equal to a halfpenny in the pound on the borough rate, producing £5,750 in the financial year beginning in April next, and directed that a similar grant should be provided for in its annual estimates until it should otherwise order. The Staffordshire County Council has similarly identified itself with the aims of the University by making a grant of £500 a year for five years in aid of the School of Mining and Metallurgy. The same idea is being worked out at Liverpool, Leeds, and Manchester, and it provides a tempting ideal for us in Western India, where geographical and other conditions seem to favour it. We should not be open to the reproach which His Excellency the Viceroy so forcibly expressed in his recent visit to Burma in answer to the request for a separate University at Rangoon, where there is no Medical College, an Engineering College with only a small number of pupils, and those in the elementary stages, Law classes but no pupils, and only one College teaching up to the degree in Arts, with not much more than 100 pupils on its rolls, and an

average daily attendance of less than 90. But in Western India at Poona, for instance, there is the material for a University. There are Arts Colleges, an Engineering College, a Medical School, and Law classes. Then take the case of Sind, which geographically is especially suited for an independent University. It is possible that when that province has recovered from the serious blow which plague has inflicted on its commerce, the Sindhis, to whose liberality the existence of the Dayaram Jethmal College is mainly due, may be in a position to redouble their efforts, and found a University which, like Birmingham and Liverpool, should specially have in view the trade and industry of the province. Possibly, also, in the far future, when the fatal effects of plague and famine have passed away, there may be a University of Guzerat and Kathiawar, with headquarters at Ahmedabad.

A SCHEME WHICH REQUIRES CARE.

I need hardly add that in carrying into effect this ideal of the future the greatest care and caution would be necessary. Legislation would probably be required for a statutory commission to decide as to the allotment of the various endowments of the existing University, and the wishes of founders and founders' kin would have to be considered. Then the necessity of not lowering the academical standard would have to be never lost sight of—a necessity which is of the greatest importance at the present day in connection with the existing Universities in India—whilst it is to be hoped that an honourable rivalry would be created, and that each University would take a pride in maintaining a high standard. And we should be able to meet a problem which urgently requires solution, and that is the necessity of having within easy reach external examiners for all our University examinations, for the staffs of each University would be available as external examiners of each other.

THE REALITIES OF THE PRESENT.

But, gentlemen, I must admit that I am looking too far forward into the future. We have to deal with the stern realities of the present. As His Excellency the Viceroy remarked, consolidation, rather than multiplication, of academic institutions is the object which for the present must be held in view. I was led in to mention of the ideal by the object-lesson which is now becoming so visible in England. And the point which I wish to emphasize is that it is the wealthy citizens to whom we must look for the funds to maintain and extend higher education. I doubt whether this point is sufficiently understood in some quarters. It is supposed that because the Government of Bombay make no direct payment to our University chest, therefore they contribute nothing to University education. That mistake is mainly due to our not realising that the University Colleges are the University. Apart from the funds contributed by Government in the foundation of those institutions there is a large sum—about one and-a-quarter lakh—annually given from Provincial Revenues to the two Government and five aided Arts

Colleges. And if we add about half-a-lakh which the Provincial Revenue contribute to the professional college at Poona, we get a total of about one and three-fourths lakh, not counting the annual expenditure on the Grant Medical College. Now the total expenditure on education from Provincial Funds in Western India may be taken as 20 lakhs in round figures, and the total sum expended on education in the Presidency is given by the Director as 74 lakhs, but that includes the Colleges in Native States which are maintained by Native Governments. Even including these, and all items of income (fees, subscriptions, endowments, etc.), we find that the contribution by Government to University Colleges comes to more than 2½ per cent. of the total expenditure on education in the whole Presidency, while the proportion to the total Provincial expenditure is about 8 per cent.

A COMPARISON.

Now let us turn again to England. In 1900 upon the highest education—for University Colleges and Universities—the grants made by Government were less than £100,000, in fact less than one per cent. of the total expenditure upon education. That, remember, is in England, where the needs of primary education have been met, where in fact the nation spent in 1900 something like 13 millions on primary education, which has been practically established on a firm and broad basis, within the reach of every child in the country. Even so, the liability of the Imperial Exchequer to contribute to University education in England is not admitted. At present the Treasury grant to the twelve modern University Colleges in England is £25,000; and only the other day when a deputation, representing several University Colleges approached the Chancellor of the Exchequer on the subject of an augmentation of the annual grant, the Chancellor emphasised the point that there was no liability on the part of the Imperial Exchequer for University education in England, and declared that that was a doctrine which had always been accepted by Government and by Parliament. If this be so in England, how much more necessarily so must it be in India, where it has been consistently declared for half a century that the education of most of the people went by the main object of the expenditure of Government on education? Until the claims of primary education are satisfied it is idle to call on Government for increased grants to any large extent towards University or higher education. The Commission of 1882-83 emphasised the point. One of its principal recommendations was "that while every branch of education can justly claim the fostering care of the State, it is desirable, in the present circumstances of the country, to declare the elementary education of the masses, its provision, extension, and improvement, to be that part of the educational system to which the strenuous efforts of the State should now be directed in a still larger measure than heretofore." This was strongly endorsed in the Government Resolution on the report of the Commission, it being noted that efforts should be made to call

forth private liberality in the endowment of scholarships not only in Arts Colleges, but for the encouragement of technical education. The same principle was relied on in the well-known Resolution of the Government of India of October, 1899, which declared that it is primary education which has the chief claim on the State, every form of private effort being systematically encouraged and increasingly and mainly relied on for all kinds of "advanced education."

UNIVERSITY BENEFACTIONS.

We, in Bombay, are proud of the benefactions connected with our University. The Hall in which we are gathered this evening bears the name of a well-known citizen who gave one lakh of rupees towards its erection. Another well-known citizen gave four lakhs for yonder Library and Tower which are so much admired by all visitors to Bombay. The College which is situated within a few yards of this Convocation Hall owes its existence to the liberality of the citizens who, in honour of a great statesman, founded an institution which should always bear his name, and the same citizen who contributed to the erection of this Hall gave two lakhs for the building of the college. Nor were his benefactions confined to Bombay. He gave half-a-lakh towards building the College of Science at Poona, while another citizen, the head of the Parsee community, gave a lakh towards the erection of the Deccan College. What indeed are our aided colleges but monuments of liberality both at home and abroad towards the advancement of higher education in Western India? Then, besides the various scholarships and prizes at our University Colleges, there is a fund amounting to about 10½ lakhs of rupees the interest of which is administered in our University office. This represents about ninety endowments. If we deduct the principal one—the sum of three lakhs which we obtained as residuary legatees under the late Sir Mungaldas Nathubhai's will—and the nine which represent original endowments of between Rs. 20,000 and Rs. 30,000, and the six which represent original endowments between Rs. 10,000 and Rs. 15,000 and two of Rs. 7,000 or Rs. 8,000, we have a balance of about 3½ lakhs representing seventy endowments, each with a corpus of Rs. 6,000 or less. One should hesitate before looking at a gift horse in the mouth, but certainly it is a serious matter for consideration whether most of our endowments are not split up into too many small items, causing considerable labour in administration, and not yielding benefits to higher education commensurate with the total sum expended. It is only natural that persons with limited means wishing to commemorate some relative or distinguished member of a caste or community, should desire to found a prize or scholarship, however small, which should bear the name of the person who is to be commemorated. I wish that this object of commemoration could be attained by tablets in our Library or some such public portion of our University buildings, and that benefactors would thus be encouraged not to found independent small prizes, but to contribute towards large endowments, such as lectureships and chairs in the various sciences.

To take an illustration from one of our modern University Colleges in England: A professorship or lectureship in Economic is about to be founded in connection with the Yorkshire College, Leeds, and towards the endowment of the chair a lady has offered the sum of £1,500, while the Chamber of Commerce and other public bodies are also forwarding the movement. Is not the same thing possible in Bombay? Will not the Corporation and other public bodies help us? Is there no Sir James Timmius Chance in Bombay who will give us £50,000 towards a Chair of Engineering? Can we not emulate the citizens of Birmingham who raised over £40,000 to make their college an independent University? At Liverpool since the University College was established twenty years ago, the capital invested in land, buildings, equipments, and endowments is not much less than £500,000, and efforts are now being made to raise a further capital sum of £325,000 and an additional annual income of £9,000.

ENDOWMENTS.

Time would fail me were I to go into details of University endowments in America. Some of you may have read that the Stanford University of California has recently received what is probably the largest gift of property ever made to any educational institution since the world began. Mrs. Stanford, the widow of the millionaire, who originally founded the University, has transferred to it property worth £6,000,000. It is calculated that American millionaires have last year spent £25,000,000 on the endowment of Universities, Colleges, Libraries, and Art Schools. It has been well said that the great aggregation of wealth in few hands, which has been one of the features of the last generation, has at all events this great advantage that it offers opportunities for philanthropic experiments on a scale which would otherwise be impossible. We have one splendid illustration in Bombay, though it would seem much to our regret that the institution in question will be established outside the limits of the Presidency. But it will indirectly influence us, as students will be admitted from all parts of India. The idea of that munificent endowment was inspired by a speech from this place. I would that any words of mine could excite enthusiasm among the wealthy citizens of this Presidency so that a combined effort should be made for providing funds for higher education. I should like to see a meeting convened by the Sheriff in the Town Hall of all those who are or who ought to be interested in the most vital subject, and committees formed for devising ways and means for providing a steady flow of funds among the wealthier castes and classes of our community. I doubt whether our shettias and leading citizens fully realise the inducements which exist to make this use of superfluous wealth. They gain an interest in life, which they could hardly find anywhere else; they are certain of enduring fame and of the gratitude of succeeding generations. These are trite words which have been uttered before, but they require to be brought home to the minds of the East as they

have been in the West. I hope that among the coming reforms in our University constitution some scheme may be devised by which munificent benefactors to higher education may be enrolled as Governors, and take some share in the administration of the finances of the University.

THE FINANCE QUESTION.

Gentlemen, I have digressed widely from my starting point, which was the constitution of the governing body of our University. But I was led by a consideration of the primary proposition that the Syndicate—or by whatever name the Executive Committee is called—must be mainly composed of those who are actually engaged in education, to a consideration of the geographical difficulty, and that naturally led to the idea of having three or four Provincial Universities in this Presidency, the constituent colleges of which should be in the same place or near each other; and from a brief notice of the growth of this idea in England, and the wonderful effect it has had in stimulating munificent benefaction and endowments we were led up to the crux of the whole matter—finance. Gentlemen, the idea of a separate University must be a dream of the future. But now at the present time it is with us, just as much as it is with Birmingham, a fact that money is the root of all good. If we are not to lag behind we must find the money for additional lectureships and professorships connected with scientific and commercial education. To come back to the geographical difficulty, from which we started, I may remark that there is every reason why, as in the Victoria University, Manchester, our University should pay travelling expenses incurred in attending University Committees, and this would in a measure obviate the necessity of choosing educational syndics mainly from the Presidency town.

THE SENATE

This leads to another point. Our present Syndicate of fourteen is too large, or it is too small. It is not large enough for us to form suitable committees for the proper discussion of various matters of administrative detail without throwing undue burden on some members: it is not small enough for prompt consideration by all the Syndics of each and every matter. I must hasten, in the brief time left, to deal with the legislative portion of the governing body which is known by us as the Senate and is composed of the Fellows of the University. That reform is necessary in connection with this subject is universally admitted. In the Acts incorporating our elder sister at Calcutta and our younger sister at Madras the minimum number of Fellows is thirty: in our Act it is twenty-six. But while their present number of Fellows was last year 180 and 197, respectively, ours was over 300. I am revealing no confidential secrets of the Conference Chamber when I say that the statement of these figures at Simla provoked more than a smile.

And the reason for this state of things is easily understood. It was explained by a late Vice-Chancellor in an address at the Congress of the Victoria Era Exhibition in July, 1897. For many years the number of new Fellows appointed in each year was not less than twenty, it being thought necessary to add to each Faculty every year, and to secure a representation of the various races, creeds, and communities. The result is that each year from 1886 the number of Fellows on our rolls has exceeded 300, many of these never attending the Senate House nor taking any interest in University matters. The important fact was overlooked that though at the time of appointment the attempt was made to have an equal number of European and native gentlemen, the proportion must necessarily be destroyed by the departure of the Europeans. For instance, of the Fellows appointed since 1861 to 1876 inclusive, forty remain on our rolls and of these there is only one resident European.

THE ELECTION OF FELLOWS.

Our present system of electing Fellows is equally unsatisfactory. We have had nine annual elections since 1893, two Fellows being elected each year up to 1901 (inclusive). Of these 18 Fellows, ten were legal gentlemen. The reason is obvious: the electoral roll was composed of holders of the highest degree in a Faculty (*e.g.*, M.A., M.D., etc.) and holders of two degrees. Now no one can become a Bachelor of Laws who is not a Bachelor of Arts. So out of the 725 names on the electoral roll of 1899 we find that 592 were LL.B's, more than four times as many as all the rest put together. In 1899 the rules were changed, and holders of a single degree of more than ten years' standing were put on the roll. The change nearly trebled the number of electors. For instance, last year it was 2,054, and of these, it may be remarked that more than one-third were LL.B's. In Calcutta since 1893 the electoral roll is restricted to Masters or holders of a higher degree in some Faculty, or Bachelors of Arts who took that degree before 1867. You will notice how widely different this regulation is from ours. I have the Chancellor's authority to say that the present roll of Fellows, and our system of adding thereto by election, being so evidently subjects for reform which may possibly be considered by the Commission, it has been thought expedient not to make any fresh nominations at present. Let me remind you again of Sir Raymond West's proposals fifteen years ago. One of the objects of his projected reforms was restricting the number of Fellows so as to increase their responsibility and efficiency.

OTHER SUBJECTS OF REFORM.

Gentlemen, I have only touched upon a few of the points which must come to the front in a discussion of this important question of University reform in this Presidency. There are many others of almost equal importance, such as the question in what way can an adequate representation of the

teaching staff be secured on the Executive Committee; and how can our powers be enlarged so that we may become a teaching and not merely an examining body. These questions affect our constitution. There are others equally interesting relating to our internal administration, such as permanent Boards for the selection of examiners and text-books. Why should not some of the examiners in the highest subjects be selected from Europe? Why should not some be appointed for a term of years to insure a measure of continuity of standards? Why should not meetings of the Senate be on fixed days in the year, so that members from distance can make due arrangements for attendance, all matters of administration requiring prompt disposal being left solely to the Syndicate? These and many other cognate matters deserve serious attention. I firmly believe that the interest which will be evoked by the coming Commission and the results which will ensue from its deliberations, will have an immense influence on higher education in India. Let us all cordially unite and do our best for the consummation of this object. Above all let us, as His Excellency the Viceroy solemnly warned us, take heed that we do not wreck any scheme of educational reform by making it an occasion for the selfishness of class interests or the bigotry of faction.

THE CHANCELLOR'S SPEECH.

His Excellency the Governor, who was received with loud and prolonged cheers, then addressed the assembly as follows:—Mr. Vice-Chancellor, ladies and gentlemen,—After listening to the able address with which the Vice-Chancellor has favoured us to-day I am sure I shall voice the unanimous feeling of this meeting when I express our regret at the thought that this is probably the last occasion on which he will address a full meeting of the members of the University in his official capacity. It will be no easy task to find a successor who will place such high abilities and conscientious devotion to duty at the disposal of the University of Bombay. The coming year will be one of peculiar interest to all who are interested in the question of University education—since, as we know the constitution of the Indian Universities occupied a large share of the time and attention of the recent Simla Conference—and a commission of experts, on which Bombay will be well represented, by Dr. Mackichan and Mr. Justice Chandravarkar, are about to inquire into the whole question of University reform. The Vice-Chancellor has emphasised to-day the wide discrepancies which exist in the number of Fellows of the different Indian Universities—Bombay in particular possesses runs only speaking one-third more than Madras, nearly double Calcutta, thrice as many as Lahore, and four times as many as Allahabad. You will, therefore, readily understand why, pending the result of the Commission's labours, Government have abstained this year from increasing the Bombay numbers. The Viceroy said very truly at Simla that it is unfortunately the case that the designation of Fellow of a University has come to be looked on more as a complimentary than as an

honour entailing grave responsibilities on its holder. As he and Mr. Candy say, the consequence is that many Fellows never come near their University at all; others, perhaps, are induced to come occasionally to vote on subjects of importance in themselves but to which they have given little or no personal attention, and yet upon which their votes may outweigh the matured opinions of these educational experts who usually guide the affairs of the University. Considering the vast importance of education to this country, I confess I hope the Commission will find a way to abate this scandal. It was with great interest that I listened to the Vice-Chancellor's expression of his hope that in the future we might see separate Universities established in Sind, Kathiawar, Guzerat, and the Deccan. Mr. Candy admits, however, that that is looking far forward—indeed, he said “too far forward”; and undoubtedly some grave practical difficulties would have to be faced—for instance, could you maintain a sufficiently high standard of teaching at your Universities in this Presidency to justify Government's acceptance in every case of their degrees as a qualification for departmental service? Personally I prefer the idea of multiplication of Colleges, constituting one University, of a smaller governing body for that University—and with a full representation thereon of the mofussil. Kathiawar and Sind. But I must not prolong our proceedings to-day by a second address—I have arisen mainly with the object of asking you to thank the Vice-Chancellor for the thoughtful and interesting address by the delivery of which he has laid our University under one more deep obligation to himself, and this proposition I now put before the meeting without fear of a single voice being raised in dissent thereto.

EXAMINATION FOR THE DEGREE OF BACHELOR OF SCIENCE.

The following is the scheme laid before the Senate of the Madras University at its last meeting:—

The Committee of the Senate appointed on August 31st, 1901, “to consider the scheme for the institution of the degree of Bachelor of Science with special reference to its bearing on the courses for the degrees of Bachelor of Arts and Master of Arts,” reports that it met on September 9th, October 4th, October 25th, October 29th, November 1st, November 5th, and November 13th.

1. The conclusions arrived at by the Committee were embodied in a series of general resolutions affirming the desirability of instituting the degree of Bachelor of Science and indicating the general scope of the examination for the proposed degree, and in a draft of new and amended by-laws regulating the degree.

2. The general resolutions of the Committee are as follows:—

(1) That in the opinion of this Committee it is desirable to have a more complete degree course in Science (Mathematics, Physics,

53

Chemistry, and Natural Science) than is provided for at present by the course for the degree of Bachelor of Arts.

(2) That a separate degree of Bachelor of Science be instituted and that the degrees of Bachelor of Arts and Master of Arts be adjusted in accordance with the new degree.

(3) That a syllabus of studies for the degree of Bachelor of Science can be regarded as satisfactory only if it provides for the utilizing of the courses in Arts in Branches I, II, III, for the purposes of that degree.

(4) That the Committee considers it unnecessary that candidates for the degree of Bachelor of Science should be required to pass any examination in English subsequently to passing the First Examination in Arts.

3. The draft of new and amended by-laws recommended by the Committee is contained in the following resolutions:—

(i) That the following by-laws be inserted after those relating to the degree of Master of Arts:—

(a) The examination for the degree of Bachelor of Science shall be held in Madras once a year, commencing on the tenth day of December unless that day falls on a Sunday, Monday, or Tuesday, in which case the examination shall commence on the eleventh day of December.

(b) No candidate shall be eligible for the degree of Bachelor of Science until he has passed in one of the following three branches each of which comprises three divisions:—

BRANCH I.

1. Mathematics, Part I.
2. Physics, Part I, and Chemistry, Part I.
3. Mathematics, Part II.

BRANCH II.

1. Mathematics, Part I.
2. Physics, Part I, and Chemistry, Part I.
3. Physics, Part II, or Chemistry, Part II.

BRANCH III.

1. Mathematics, Part I.
2. Physics, Part I, and Chemistry, Part I.
3. Natural Science.

No candidate shall be allowed to appear for examination in the third division of any branch until he has passed in both the first and the second divisions of that branch.

No candidate shall be admitted to examination in any of the divisions unless he has passed the First Examination in Arts in this University or an examination in some other University which may be accepted by the Syndicate as equivalent thereto. Each candidate must forward with his application his First Examination in Arts or other accepted certificate; and he must also forward, so as to reach the Registrar before the 15th November preceding the examination, term certificates in the form hereinafter prescribed, from the head of some college affiliated in Science to this University, to the effect that he has

attended an affiliated college for a period of at least four terms after passing the First Examination in Arts or other accepted examination, if he intends to appear in the first or second division, or of at least six terms if he intends to appear in the third division, and that he has completed the course of instruction prescribed for the division or divisions in which he proposes to appear, and that his progress and conduct have been satisfactory.

(c) Bachelors of Arts who have taken Mathematics as their subject in Science shall not be required to pass the first division, and shall be admitted to the examination in the second division after they have attended an affiliated college for not less than two terms, and to the examination in the third division after they have attended in an affiliated college for not less than four terms.

(d) Bachelors of Arts who have taken Physics or Chemistry as their subject in Science shall not be required to pass the second division, and shall be admitted to the examination in the first division after they have attended an affiliated college for not less than two terms, and to the examination in the third division after they have attended an affiliated college for not less than four terms.

(e) Applications for admission to the examination, in the form hereinafter prescribed, must reach the Registrar not later than the 20th September preceding the examination.

(f) Candidates shall be required to pay a fee of rupees six for examination in the first division, of rupees twelve for examination in the second division, and of rupees eighteen for examination in the third division.

Candidates failing to pass in any division or divisions may be admitted to subsequent examinations on payment of the fee prescribed for the division or divisions in which they have to undergo re-examination.

[Then follow the syllabuses and examination time-tables.]

(ii) That the following by-laws be inserted after by-law 150 (c) —

150 (d). Candidates who have passed the examinations for the degree of Bachelor of Science may be admitted to the degree of Bachelor of Arts, provided that they have passed the English language division of the Examination for the degree of Bachelor of Arts in the first or second class.

150 (e). Candidates who have taken the degree of Bachelor of Science may be admitted to the examination for the degree of Bachelor of Arts in the English language division after attending a college affiliated in Arts for two terms subsequent to completing the examination for the degree of Bachelor of Science.

(iii) That in by-laws 66 (in two places), 82, 88, 90, and 124 the words 'and Science' be inserted after the word 'Arts'.

(iv) That in by-law 288, line 2, the word 'Science' be inserted after the word 'Arts', the words 'and Science' after the word 'Arts' in line 4, and the words 'and for the Examinations for the degree of Bachelor of Science in such subjects as may have been approved by the Syndicate' after the word 'Syndicate' in line 12.

(v) That in by-law 287 the words 'Bachelor of Science. A gown similar to that for the B.A. degree. A hood made of black silk lined with white silk and edged with crimson silk,' be inserted.

4. It was resolved to suggest to the Syndicate that the Board of Studies in Mathematics and Natural Philosophy be instructed to consider whether the syllabus in Dynamics for the examination for the degree of Bachelor of Arts cannot be assimilated to the syllabus in Dynamics for the examination for the degree of Bachelor of Science with a view to the same course and the same examination being taken; and that the Board of Studies in Physical Science be asked to assimilate as far as possible the syllabuses for Elementary Physics and Elementary Chemistry in the examination for the degree of Bachelor of Arts to the syllabuses in Physics, Part I, and Chemistry, Part I, for the examination for the degree of Bachelor of Science.

G. H. STUART,
Chairman.

Remarks on Report of Committee of Senate on the Scheme for the Institution of the Degree of Bachelor of Science.

We are of opinion that the work of assimilating the syllabuses for the Science degree to those of the B.A. and M.A. degrees could be carried to a further stage with advantage. Mathematics, Part I, in the three branches of the Science degree syllabus might be made identical with the Mathematics for the B.A. degree in those parts of the subject that are common to the two degrees. Similarly, in the case of Physics, Part I, and Chemistry, Part I. This would best be done by a revision of the Arts syllabus.

Then, there does not seem to be sufficient justification for instituting a third standard of examination for a degree in Mathematics, Physics, and Chemistry, which would be the effect of the proposed scheme. To avoid this, the examination in these subjects in the third division for B.Sc. degree ought, in our opinion, to have the same scope and to be of the same standard as that for the M.A. degree in the several subjects. This could be done by embracing in the B.Sc. syllabuses all that is required for the M.A. degree, or by modifying the syllabuses for the M.A. degree so as to correspond with those for the B.Sc. The former adjustment is to be preferred, as the range of subjects for the Science degree is so narrow. If this be approved by the Senate, we would propose that, instead of the proposed by-laws 150 (d) and 150 (e), it should be provided that a Bachelor of Science in either Branch I or Branch II be admitted to the degree of Master of Arts on his passing the Language Divisions of the B.A. Examination if he have attended an affiliated college for the course of instruction in Language for not less than two terms.

It would be desirable to deal in a like manner with the degrees in Natural Science, but the relation of that subject to Divisions I and 2, which form the intermediate examination, is so different from that of the subjects in the other two branches, that we do not see our way to make similar recommendations with regard to the syllabus in that subject or with regard to Bachelors of Science in Branch III. We refer

more particularly to the fact that the scheme provides for a course of instruction extending over only two terms. This seems to us to be too short a period to devote to an entirely new subject in which a degree is to be taken. Besides, the proposed arrangement throws the course of instruction in Natural Science out of all relation to both the B.A. and the M.A. courses.

Madras,
13th December, 1901.

F. W. KELLETT,
E. MONTEITH MACPHERSON,
JAMES M. RUSSEL,
WILLIAM SKINNER.

*Remarks on the Report of the Committee appointed 31st August, 1901,
re the B.Sc. Degree:*

1. The recommendation of the Committee that the B.A. syllabuses in Physics and Chemistry be assimilated with those proposed for the B.Sc. Physics, Part I, and Chemistry, Part I, does not meet with my approval, if the *practical* examinations are included. Such an addition would make Branches II-A and II-B of the B.A. degree examination inordinately more difficult than any other of the B.A. Science Branches.

2. The Natural Science syllabuses for the B.A. degree require to be revised and extended considerably for the B.Sc. degree. The B.A. Geology syllabus is, in the opinion of Geological experts, specially in need of revision even for the purposes of the present B.A. degree: much more must it be so for a B.Sc. degree.

3. The B.Sc. syllabuses now proposed are not sufficiently detailed—for the purpose of defining either the Lecture courses or the practical courses: and Text-books should be recommended as is done in other Universities.

Bangalore,
15th December, 1901.

J. COOK,
Member of the Committee.

Triplicane, Madras, 10th December, 1901.

To

THE REGISTRAR OF THE UNIVERSITY OF MADRAS.

Sir,

In accordance with the resolution of the B.Sc. Committee passed at the meeting of the 13th November, 1901, and communicated to me in your memorandum of the 4th instant accompanying the report of the B.Sc. Committee, I have the honour to submit the following remarks:—

2. Before submitting my remarks I request permission to point out that it is mainly owing to my absence through indisposition from the last meeting of the Committee that the need has arisen for submitting them in this form. Otherwise they would have been duly placed before the Committee for discussion and disposal.

3. At an early stage in the proceedings of the Committee, that is, immediately after the first two general resolutions embodied in the second paragraph of the report were passed, Dr. Bourne suggested to me the desirability of putting on paper my views regarding the way in which the B.Sc. Committee might carry out the work that had been

assigned to it. Accordingly, I sent the annexed paper to him, and he was kind enough to have it circulated to all the members of the Committee. The second of the two general resolutions above referred to was passed by the Committee after full discussion almost, if not quite, unanimously. I mention this here because the adjustment of the B.A. and M.A. degrees in relation to the proposed B.Sc. degree, which that resolution contemplates, does not appear to me to have been fully worked out by the Committee, although it was appointed to consider the proposed B.Sc. scheme with special reference to its bearing on the B.A. and M.A. examinations, and although it voted in favour of an adjustment of the B.A. and M.A. degrees in accordance with the new B.Sc. degree.

4. The course adopted by the Committee seems to have been more to adjust the proposed B.Sc. degree to the existing B.A. course of studies, than to adjust the B.A. and M.A. degrees to the B.Sc. degree. This was probably done in the interest of the colleges which are now teaching up to the B.A. examination, and the third general resolution in the report lends some support to this view. It is but right that the interest of its affiliated colleges should be well upheld by the University; but one would expect that in its counsels the true aim and advancement of liberal education should carry greater weight than the interest of any college or colleges. Even apart from a general consideration like this, it appears to me that the course adopted by the Committee has taken away the one chief reason given by Dr. Bourne for the separate institution of a B.Sc. degree. He told the Senate, on the occasion when he submitted his proposal to institute this degree, that, even though it was now possible for our students to pass the B.A. examination in more than one 'Science' subject, so that they might combine the knowledge of Mathematics with that of Physical Science, or the knowledge of Physical Science with that of the Natural Sciences, there was a real need for a new degree of Bachelor of Science, inasmuch as such a degree alone would make the study of the Mathematical, the Physical, and the Natural Sciences 'more complete' and at the same time present them to the students as they are naturally and rationally related to one another. The way in which it is now proposed to utilise the existing B.A. courses in Branches I, II, and III for the B. Sc. degree does not, it is true, seriously militate against the greater completeness of its course of studies; but it cannot be denied that it so injures the integrity of the intended rational presentation of the sciences concerned, as to make it possible to attain what is aimed at by the proposed B.Sc. degree by merely improving the existing B.A. courses in Branches I, II, and III, and by offering facilities, if not inducements, to capable students to pass the B.A. Examination in more than one of those branches. On the 6th page of the report of the Committee this result is plainly indicated in connection with the Natural Science syllabus of studies, wherein it is stated that 'the standard in these subjects shall be somewhat higher than in the examination for the degree of Bachelor of Arts.' It may, without much inappropriateness, be now asked by those who are opposed to the institution of the B.Sc. degree whether such a new degree is really needed for the purpose of making the standard in a few of the subjects of the B.A. course somewhat higher.

5. Moreover, it is apt to appear to some that too much has to be sacrificed for the purpose of attaining this end. English is to be sacri-

ficed, the second language is to be sacrificed, and one year more is to be spent in keeping terms in a College by all those whose aim is to study certain specified subjects of the B.A. course to a somewhat higher standard. In the Calcutta University the B.Sc. course has not wholly given up English; and yet it is even now audibly heard from Bengal that the average Bachelor of Science there is found to be of a comparatively low level of culture. To burden the special student of Science with too much of the philological or even artistic study of Literature is certainly undesirable; but we cannot safely ignore the natural and reciprocal connection that there is between clear thinking and capacity for accurate expression. If all or most of our coming Bachelors of Science are intended to find employment in the origination and development of modern scientific industries in India, this enforced freedom from fuller linguistic training may not handicap them much in the race of life. The rarity of such industrial openings for our University men is too well known to need mention; and the purely academical study of Science which is prescribed for the B.Sc. degree, though it is to be of a somewhat higher standard than in the B.A. course, is not calculated to make our Bachelors of Science pioneers in the worthy work of creating and multiplying such openings. Many of them will, it is hoped, become Science-teachers; and some few of them may perhaps find hereafter some scope and opportunity for research work. It is quite plain that, without an adequate command of modern English, it is hard to achieve success in either of these fields of work; and if the Science-teacher happens to be engaged in the work of improving the standard of popular education, he must be more than usually well equipped with the knowledge of an important vernacular language also. The remark of Professor Geddes, recently made in connection with the proposed Tata Institute, that too much specialisation in the study of the Modern Sciences gives rise to a paralysis of moral purpose, may not be wholly free from the tendency to dogmatise; nevertheless, it points out a possible danger that we have to guard against and to counteract. How far it is desirable to rely upon later professional training to fit the new Bachelor of Science for his work in life, is a question that cannot be lightly disposed of, unless we make sure of his always receiving such training, as well as of the adequacy of the training so given to do what is expected of it. The resolution to do away with the English altogether from the proposed B.Sc. course was, I remember, carried by a narrow majority of one; and it is not, in my humble opinion, calculated to be beneficial to higher education in our Presidency.

6. The facility, which is, according to the report of the B.Sc. Committee, offered to certain Bachelors of Arts so as to induce them to become Bachelors of Science as well, is therefore commendable, seeing that it tends to counteract to some extent the evil effect of having given up English altogether in the B.Sc. course. But it is not easy to know why a distinction is made here between one, who takes the B.A. degree first and then the B.Sc. degree and another, who takes the B.Sc. degree first and then the B.A. degree. In both cases the normal length of the prescribed course of instruction is made to extend over a period of four years; and yet, while the B.A. who has taken a mere *third* class pass in English may as easily become a B.Sc. as any other B.A., the B.Sc. who wishes to become a B.A. is required to pass the B.A. Examination in English only in either the *first* or the *second* class. He who adopts the

former course becomes a B.A. and a B.Sc., quite as well as he who adopts the latter course. How does the passing of the B.Sc. Examination first compensate for not passing the B.A. Examination in the 'second language?' Or, again, why does the previous success in the B.Sc. course of studies make higher pass in the B.A. English really necessary? Surely it cannot be contended that there is anything in the proposed B.Sc. course to justify this difference. There is no special reason why a B.Sc. as such is to be supposed to have acquired a particularly good knowledge of the 'second language,' so as to become entitled to get the B.A. degree without passing, like all others who seek that degree, an examination in such a language; nor is there anything in his Science course of studies to cripple his capacity to wield the English language to the extent of making it specially obligatory on his part to pass the English portion of the B.A. Examination in the *first* or the *second* class before he becomes entitled to get the B.A. degree. Or, is the proposed higher pass in English for the B.Sc. who wishes to become a B.A. intended to make up for his not having to pass an examination in the 'second language?' If so, how does this higher pass in English compensate for the failure to pass the otherwise needed examination in the 'second language?' It is not at all easy to understand how the 'second language' has come to deserve such a cold treatment in our University, at a time when the Madras Presidency is being pointed to as the most backward in the matter of the advancement of vernacular education. Indian educational needs, as Indians feel them, are certainly worthy of being earnestly taken into kindly consideration by all those who have in their hands the guidance of the policy and the progress of Indian Universities.

7. The standard of the proposed B.Sc. course of Science being somewhat higher than that of the B.A. Examination, the B.A. who seeks to become a B.Sc. really aims at a higher Science degree, and deserves to be encouraged to do so. It came out in the deliberations of the Committee that the standard of the M.A. Examination in Branches I, II, and III must be higher than that of the corresponding subjects in the proposed B.Sc. degree; and the report now presented by the Committee itself shows that the intended standard of the sciences which are to be taught for the B.Sc. Examination is somewhat higher than in the B.A. Examination and lower than in the M.A. Examination. It being so, why is there no separate and specially favourable provision made to enable the B.Sc. to become a Master of Arts? In this case also certain facilities may well be offered to the aspiring candidate, and the question of linguistic studies does not seem to have stood in the way of offering such facilities. The M.A. Examination in Branches I, II, and III is highly specialised and purely scientific. Therefore the same kind of facility which is offered for the B.A. to become a B.Sc. has, in fairness, to be offered also for the B.Sc. to become a Master of Arts. Not to have done this amounts to having almost ignored the bearing of the B.Sc. scheme on the M.A. Examination. The Committee has in this way only partially carried out the instruction of the Senate; and it has not given full effect to one of its own general resolutions, viz., resolution (2) in paragraph 2.

8. My object in submitting these remarks is to make the proposed B.Sc. degree fit in well with the other existing degrees, and thus make it more popular and useful by assigning to it a well co-ordinated

place in our scheme of examinations and by trying to give to it a fairly high culture-value. Indeed this object cannot be fully accomplished unless the relation between the B.Sc. degree and our professional examinations is also definitely settled, so as to make these examinations afford some special recognition to the B.Sc. degree. The B.Sc. Committee, however, was not called upon to report upon this relation; but its consideration by the Senate is distinctly needed. Moreover, it is granted fairly generally, that 'a more complete degree course' than that of the B.A. Examination is necessary even in subjects other than the mathematical, the physical, and the natural sciences; and the fear of having to increase the staff of colleges, or to diminish the number of 'optional subjects' that are taught in them, seems to be the most serious obstacle in the way of these other subjects being placed on a footing of equality with the subjects which are included in the proposed B.Sc. course. After reading Mr. Principal Selby's contribution to the first number of Mr. Malabari's *East and West*, I feel more than ever before that this fear ought not to deter the University from doing a thing which, while being good in itself, is also calculated to distinguish effectively and fully to the required extent superior capacity from the commoner kind of average mental strength, and to make at the same time the abnormally big classes of some of our colleges small enough to be really well taught and well disciplined.

I have the honour to remain,

Sir,

Your most obedient servant,

M. RANGACHARIAR.

THE INDIAN JOURNAL OF EDUCATION

(FORMERLY THE MADRAS JOURNAL OF EDUCATION.)

VOL. XLII.

(MADRAS JOURNAL
OF EDUCATION.)

INDIAN JOURNAL
OF EDUCATION.

VOL. XL.

MARCH 1902.

EDITORIAL NOTES.

I NOTE that Mr. R. S. Lepper, Principal of the Maharajah College, Travandrum, has stated that the charge of godlessness brought against Indian students is unfounded. No charge, says Mr. Lepper, could be more baseless or more uncharitable, and no one acquainted with facts will pretend that the conduct of students of Government or aided colleges is in any respect inferior to that of members of missionary institutions.

I FANCY that there may be a little ambiguity in the condensed version of Mr. Lepper's remarks. The word "godlessness," according to common usage, is sometimes taken to mean theoretical or practical atheism and sometimes to mean wickedness. When the Indian student is accused of "godlessness," I fancy that it is atheism, not wickedness that is charged against him; and it surely is a fact that, taken as a class, Indian students, however well-behaved they may be, are not given to much show of devotion to the gods of their fathers.

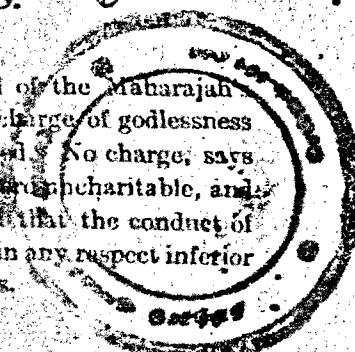


57

JL

Trav. No. 2
And.

69.921



IN this matter it is interesting to note that, according to a Rangoon paper, there is at the present time "a general stirring of the dry bones of religious faith in Burma," and a remarkable trait of this new movement is the evident and growing repugnance to the purely secular English education offered to the younger generation of Buddhists by the larger Rangoon schools and colleges.

* * *

- EDUCATION doesn't knock popular Buddhism so hard as it knocks popular Hinduism. and, seeing that really high education is to be had in some of the Buddhist monasteries, it is no great wonder that an ardent people should be crying out for their own. The new movement, it seems, is being helped on by a certain European—U. Dharumaloka, according to his Buddhist regeneration—who donned the robes of the Buddhist priesthood a few months ago, and who since his ordination has been making a remarkably successful propaganda of Buddhism throughout Burma.

* * *

- A LARGE charitable bequest has fallen to the cause of education in Meerut. The Board of Management of the Meerut College, on the 20th March, petitioned the Lieutenant-Governor to see to it that in the matter of the allotments the college should not be left out in the cold, but, on the contrary, should be given "a large share." The Lieutenant Governor was cordial, if guarded, and represented that well-appointed Boarding-houses were the want of the hour.

* * *

THE Madras Budget for 1902-1903 says that the interests of Primary Education in the Presidency are to be promoted by the establishment of a number of Upper Primary schools serving as Model Schools.

* * *

THIS is appropriate. The Presidency College is bountifully financed—and rightly so—by the Madras Government, in order that it may serve as a "Model College"; and it is appropriate that, scattered about the Presidency, there should be a selection of "Model Primary schools."

THE average Primary school is by no means a model. They are usually rather the opposite. The order consists too often in half-educated masters, broken furniture, tattered maps, cracked slates, a famine of books, and tatter-demalion scholars. A "Model Primary school," run, not for profit, but as a standard of excellence, should do much good; and secondary teachers whose classes have recruits in the shape of past-students of a Model Primary school should find well trained material for lower secondary manoeuvres.

* * *

OTHER notes from the budget are that a special Inspector of Schools, with the necessary establishment, is to be appointed for the supervision of European schools, and Training schools, and that the Madura, Tinnevely, and West Coast Divisions, having proved to be too unwieldy to be managed by single officers, are to have a separate Assistant Inspector for each district. The agency of Sub-Assistants is to be considerably strengthened and their prospects improved.

* * *

STILL more important notes are that the Director of Public Instruction is to be given a Deputy, and that the Provincial Educational Service is to be reorganised so as to make it more attractive.

* * *

IT is encouraging to read that "provisions have been made for larger grants-in-aid with a view to the payment to aided institutions of the full amount of the results grants earned, or of increased fixed grants, as the case may be, and for the purpose of encouraging managers to provide good buildings for their schools."

* * *

THE budget estimate includes contributions towards the completion of the Victoria hostel and the erection of a new hostel in connection with the Madras Christian College.

* * *

THE results of the Cambridge Local examinations, held for the first time in Calcutta, on the 16th December, 1901, and following days, were received from England last month. Thirteen boys and

fourteen girls appeared from La Martiniere College, of whom eight boys passed and ten girls. It may be doubtful, as Fr. Nent thinks, whether these examinations will, after a while, give any more satisfaction to Anglo-Indian parents and school masters than the examinations already provided in India.

In a shamiana at Bombay, on the 13th of March, the Bombay Presidency Mahomedan Educational Conference was opened. The proceedings were inaugurated by His Excellency Lord Northcote, who delivered an impressive speech encouraging the Mahomedan community to continue their search after knowledge. Sir Chas. Ollivant also spoke briefly. The discussion was full of interest, and resolutions urging the encouragement of education were passed by the Conference.

COMMENTING on the Universities Commission at Madras, the *Christian College Magazine* remarks:—"A great deal of time was wasted in irrelevancies, and still more in vague generalisings. The Commission seemed more ready to listen to opinions than to facts, and to impossible dreams than to practical hints. Though the results of the Simla Conference are still kept secret, everybody sees that the Viceroy has resolved on certain important changes, such as the development of the teaching side of the University, the extension of the Hostel system, the reduction of the Matriculation to its proper place by the institution of a school-leaving examination, the making of the Senate smaller and more representative of educational interests, the putting of the Syndicate on a statutory basis. One would have expected the Commission to have set itself to find out *how* these changes could be carried out here in Madras. But we cannot see that it made any progress in this at all. The result is that people in general feel that the visit of the Commission has effected little, if any thing."

HOW THINGS GO BY CONTRARIES. AT Madras there is no special text-book in English for the matriculation; and there was a strongly supported movement recently in Madras to change the present conditions. At Calcutta, where the text-

book system exists, a College Professor, in giving his evidence before the Universities Commission, put in a statement in which he "advocated the abolition of the Text-book for English in the Matriculation Examination and the substitution of unseen work."

TEXT-BOOK or no text-book! It is one of those problems that goes on for ever. As the late Mr. Wrenn, the "crammer" would perhaps have put it,—a text-book means cram, no text-book means sham, and you must choose between the two.

THE VERNACULARS

IT has been noted that the most striking fact brought to notice in the recently issued Report, for last year, on Public Instruction in the Punjab, is the growing desire of the inhabitants to have their children taught English. In all the five circles of the Province, the Inspectors record marked advance in English education. In every case the number of Anglo-vernacular secondary schools has risen, the increase being synchronous with a distinct tendency towards decreased attendance at vernacular schools. The Report states that "every effort is made by the Department to promote sound vernacular education; but the people are determined that, where they establish schools through their own efforts English shall be the subject of instruction." There are many who regret the signs of a break-up of the ancient tongues of India; but we may suppose that the root of the matter lies in the parental experience that a boy who can speak English has a better chance of getting a well-paid post than a boy who can't. Is it fated that the vernaculars will die out and that English will be the one language of all India? Possibly, though we may suppose that there are many years left wherein the vernaculars will at least die a lingering death; and even of the eventual death we can scarcely make sure. The English language in the time of the Normans was in an almost more unpromising condition than the vernaculars of India to-day. As Mr. Earle puts it, "The shock of the conquest gave a deathblow to Saxon literature. There is but one of the Chroniclers that goes on

to any length after the conquest; and one of them stops short exactly at A.D. 1066, as if that sad year had hereft his task of all further interest. We have Saxon poetry up to that date or very near to it, but we have none for some generations after it. The English language continued to be spoken by the masses who could speak no other; and here and there a secluded student continued to write in it. But its honours and emoluments were gone, and a gloomy period of depression lay before the Saxon language, as before the Saxon people." And yet English triumphed. The vernaculars are hardly so badly off to-day, as Saxon was in England; for there are, at any rate, vernacular newspapers, not to speak of vernacular tracts and vernacular literature in general; and the newspaper represents a good deal more than was represented by the Anglo-Saxon chronicle. The fact, however, that there are so many different vernaculars in India speaks for their final dissolution. If there was one vernacular for the whole land from the Himalayas to Cape Comorin, it would be not unlikely that it might survive the ages; but leaders of India recognise that by a knowledge of English they are enabled not only to speak to the ruling classes but also to speak to one another. If it were a fight between a foreign tongue and an indigenous tongue, the indigenous tongue might hope to triumph; but the foreign tongue is the *lingua franca* of India itself; and it is a fight between the *lingua franca* and a number of tongues that are divided amongst themselves. Unless the unforeseen occurs, the *lingua franca* is fairly bound to triumph.

Meanwhile, however, there is no advantage in cutting away the ground from off the feet of the vernaculars; and there are many who regret that, as apparently in Madras, there should be any sudden withdrawal of support from Education in the vernaculars. The vernaculars are still the languages that were "understood of the people," and a man will be more truly wise if he has imbibed instruction through the medium of his mother's tongue rather than through the medium of a tongue which, notwithstanding its intrinsic excellence, must necessarily be, to an Indian boy in his early years, a jargon.

We take it that a great deal of the "woodenness" for which the Indian student has been blamed is due to the fact that he has

begun too soon to be taught through the medium of English. The master is explaining a physical problem; but to the boy the lecture is an exercise in the understanding of "English as it is spoke." What wonder if the lad's resultant ideas in Physics are wooden indeed!

The vernaculars must submit to the doom that is written down for them in the book of Fate; but meanwhile it should be our business to enable students to "get wisdom" rather than to get English; and it must be seriously inquired whether the vernaculars are not the best means of wisdom for the boy in his early years. The practical business of life may demand that he should be taught English, and be taught it soon; but it is not well to hurry the day when it shall be an instrument by which knowledge shall be probed into his brain.

CONVOCATIONISM IN MADRAS.

MOST people who are interested in education in Madras have read the Convocation Address which was delivered on the 21st of March by the Hon'ble Dewan Bahadur S. Srinivasa Raghava Iyengar. According to our usual custom, however, we reproduce it—or, rather, the best parts of it—in the idea that it may find a more permanent place in a monthly journal, which, for some of our readers, will be a bound volume at the end of the year than it is likely to find in the flying sheets of a daily paper; and if there are any who have missed reading the address in the dailies we would recommend them to read its re-production in this issue.

One might have imagined *a priori* that a man like the Dewan would come out with a good composition; for he is the author of the well-known work "Forty Years' Progress in the Madras Presidency," a work which is undoubtedly thoughtful and clever, in spite of its optimism, and in spite of the fact that the quotation of its title affords a Congress orator a sure and certain means of rousing a conventional chuckle in the Madras section of his hearers. The *a priori* confidence in the Dewan's success as a Convocation speechifier has been justified by the result; for his address was an undoubted success; and success as a Convocationist nowadays is a great thing. A volume might be produced by now

entitled "Forty Years' Speeches in the Madras University," and a portentous volume it would be — spare us, ye publishers! — containing a whole library advise to the young men on every conceivable kind of subject, from the duty of worshipping God down to the duty of sending one's turban to the wash; and it would be almost as difficult nowadays to produce a new and original Convocation address as it would be to produce a new and original "Paradise Lost." The Dewan's address, to be sure, can scarcely be called new or original. Everything in it, more or less, has been said before; but the address was well put together; and, though it by no means erred on the side of brevity, it was an address that could be listened to with interested attention.

The Dewan, after the conventional humilities, opened fire with a compliment to the lady-graduates, and followed on with an outline of what he conceived to be the true objects of University training, which, put briefly, ran as follows:—(1) to provide the student with a means of earning his living; (2) to promote original research; (3) to create a national literature; (4) to foster a national life. In the matter of University education as a bread-winning business, the Dewan is glad to think that Government service is not being looked upon as such an absolute ideal as it was in the olden days, and he rejoices that "graduates are now betaking to trade and other similar occupations, though as yet to a small extent." The matter of research is at present an ideal; but who knows what latent scientists the new educational programme may bring forth! The Dewan regrets that "as yet no striking original literature has come into existence." It is true. Even the "Forty Years' Progress" is too much of a compilation, and too fulsomely based on deadly statistical blue-books, to be called "strikingly original;" and although many good writers have appeared in India, India still awaits the appearance of an Indian author whose works shall stir the world. On the question of the "national life," the Dewan remarked: "As regards higher education, the question arises,—has it appreciably influenced national life? To this question the only answer that can be given is that it has already done so to some extent, and is doing so in an increasing degree day by day." Now, to our minds, this paragraph is somewhat like playing Hamlet with the part of Hamlet left out. Whatever

we may think of the National Congress, it is impossible that it should not recur to our minds when we are talking of the influence of higher education upon the national life. The Dewan, as a Government official, and as one who was addressing students in a University hall, appropriately careful, no doubt, to avoid any mention of the Congress; but, as a matter of reality, and so far as higher education is concerned, it is a most absolute fact that the national life of educated India is bound up in Congresses and Provincial Conferences, together with the "Opposition" thereto. Be it for better or worse, the thing is a present fact. It is all very well to answer that the Congress is treated with indifference by the great mass of India's agriculturists; but in a matter like this the inert uneducated agriculturist is not to be considered; he will be a reckonable quantity later on; but at present he takes no more active part in the visible display of national life than the Saxon agriculturist did in the days when the Barons wrested the Magna Charta from King John. We must take the national life as we find it; and at present it centres, for better or worse, round Congress and anti-Congress ideals. We are not discussing the merits of the one side or the other; we are not even intruding into the region of politics at all; but so far as national life is concerned, it can scarcely, we think, be doubted that higher education has already worked very largely upon the thoughts of the people.

But India wants men who will work practical reforms among the uneducated people, as well as men who will voice their opinions; and the Dewan instanced how it would be a blessing if educated landlords would second the Government by introducing—say, experimentally at first—such agricultural reforms as the Government's experiments had declared to be sound; and how it would be a blessing, too, if educated men would turn their attention to the development of India's industries. On the subject of social reform the Dewan—an Iyengar—spoke cautiously. But his caution is well founded; for the reformer who tries to force a reform before the fulness of time has come is likely to do more harm than good. The peroration was in duly "peroratorical" style. "It rests with you"—graduates—"to dedicate your life to worthy ends, or let it lie stagnant and run

"to waste. But if you choose the better part, you will find in the life lived your reward." True, oh Dewan! On the one hand the long-arm-chair, the whisky-peg, and the dancing girl! and on the other the writingdesk, the platform, and the practical life! the reward in the latter case will be after its own kind the young graduate may not perhaps be so eminently successful that he will be able

"Th' applause of list'ning senates to command
The threats of pain and ruin to despise,
To scatter plenty o'er a smiling land,
And read their hist'ry in a nation's eyes;"

but, any way, if we read for the word "senate" a municipal council or a district board, and for the terms "smiling land" and "nation" a municipality or even a single village, the earnest graduate might fairly make the Elegiac stanza his own.

THE TRAINING OF TEACHERS IN INDIA.

THE following letter appears in the last number of the *British Journal of Education*. It is written by Miss Edge, Lady Principal of the Girgaum Girls' High School, Bombay, and a Fellow of the Bombay University.

In the issue of *The Journal of Education* dated July, 1901, a reference was made under the head of "India" to the educational work being done at the Girgaum Girls' High School, Bombay. I can vouch for the fact that the Government is wholly unable to take the initiative in the establishment of what is still the most crying educational want of Bombay—training colleges for secondary teachers.

The recurrence of plague for the past six years has crippled most seriously the resources of Government. Several departments of education have suffered in consequence. As regards colleges for secondary teachers, no systematic organization by the State has been attempted or been possible. Our school has been, and is still, doing all in its power to supply the want.

The difficulties which confront us in dealing with the situation are by no means few or small. Among them are the following:—(1) the poverty of the class from which students are drawn; (2) the comparative paucity in numbers of the Europeans and Eurasians which constitute the majority of our students; (3) the necessity often experienced by young girls of earning as soon as possible a few rupees a month in order to eke out what is at best a bare livelihood for their families; (4) the low salaries obtainable by teachers, whether trained or untrained; (5) the comparatively small difference between the salaries of trained and untrained teachers; (6) the comparatively poor prospects of all European and Eurasian teachers, however

efficient, in the Bombay Presidency. The reason of this is that the highest posts in native schools are filled by well educated intelligent natives. Native mission schools are as a rule managed by European or American missionaries. The highest posts in European schools are usually taken by men and women from England, Scotland, and elsewhere outside India.

Under these circumstances it would seem that the only solution of this difficult problem, the training of secondary teachers, is to be found in the meantime in the direction of establishing and maintaining a scholarship fund for needy students, so that these may be encouraged to give up one or two years for the purpose of receiving that training for their profession as teachers which, if necessary for women and girls in England and elsewhere, i.e., outside India, is, to say the least, no less so for those in India. Indian-born girls, whether they be of pure European or mixed descent, have not as a general rule that physical, intellectual, and moral calibre which we are accustomed to meet with, and more or less take for granted, in England. Hence it is that they need, if anything, more help, more encouragement, stimulus, and sympathy, and even more financial assistance, than those of the corresponding social class in England. With the few scholarships hitherto available, most encouraging results have been achieved, and students have been trained who, as teachers, would compare favourably both as to character and attainments with their more favoured sisters in the United Kingdom. May I venture to hope that the sympathy of your readers may be enlisted and that some may be willing to afford much needed help to would-be students in Bombay. A full scholarship is Rs. 10. 12 annas per mensem or £8 12s. per annum.

The editor of the *British Journal* undertakes to forward to Miss Edge any contributions to the "Girgaum Scholarship Fund" that may be sent to his office. Looking up the last Educational Report from Bombay, we find that much credit is given to Miss Edge for the "most intelligent management" under which she recently started a Normal Class in connection with the Girls' High School at Girgaum, and that her effort to supply the deficiency of trained female teachers for European Schools is "warmly welcomed" by the Department. This is a good recommendation for her work, and suggests that, although it is decidedly unusual to appeal in English papers on behalf of educational institutions that are neither of a missionary nor of a charitable order, and which fulfil a Government purpose, her institution is nevertheless deserving of any contributions that may possibly come in. It is an undoubted fact that it is a good work to supply well trained female teachers for European and Eurasian girls' schools. Miss Edge has remarked truly—of course with exceptions—on the physical, intellectual, and moral calibre of the European or Eurasian girl born and bred in India; and it must naturally follow

that things will go from bad to worse if such girls are taught by inefficient and untrained teachers. The training of female teachers for European schools in India is, in most parts of India, altogether incomplete; and it is decidedly good work to supply deficiencies.

MIND IN SPORT.

A WRITER in an educational paper in America is very abusive of school sport. He regards games as mere manifestations of savagery, and the so-called heroism of the playground as a mere culmination of the instincts of the brute. A specimen of the writer's style is to be seen in the following trenchant paragraph on football:—"Some of the worst forms of false heroism are exhibited in our colleges and universities in the struggles over a ball covered with a pigskin. The student who exhibits the most endurance in brutal games receives a higher honour, even from the faculty, than one who trains his intellect in literature, science, or mathematics. The physical man is put above the moral and intellectual man."

Poor fellow! Does the writer imagine that there is no mind in sport—no soul in sport! His own mind, then, is imperfect; his own soul, so far as it is a human soul, is cramped. We are all of us imperfect beings to be sure. King George II. was wont to growl in his German gutters that he saw "no goot in bainting and boetry;" his soul was impervious to art and literature; and he left the causes of science, art, and literature severely alone. Dr. Johnson wished that music was "impossible;" his soul was impervious to sweet sounds. And, in the same way, the American writer sees nothing but brutality in sport; and the fact of the matter is that his soul is imperfect, it is untuned to the harmony of sport; his mind is unable to see the mind that runs through the arena.

It is too common a mistake to think that hardy games are merely the play of the animal nature, and are void of mind. There are soulless creatures who would be gross enough to compare a cricket match or a football match to a contest between two cocks on a dunghill fighting by brute instinct for the mastery.

63

of the barndoor harem! They are unable to match their minds with mind as it is in sport. There is mind in the desire to bring glory to the country, or the town, or the club for which they are contending; there is mind in the determination to endure in its behalf; there is mind in the arrangement of the force; there is mind, sympathetic and antagonistic, in the procedure of the play; and there is a tremendous working of the mind in the spectators—perhaps 10,000 of them—gathered excitedly round. The American writer may pass soullessly by if he will, and betake himself to the composition of an essay in his study on the subject of the fourth dimension, but he has left a great deal of mind behind him.

When evil passions are brought into sport, sport may develop into evil; but it will not be possible to assert that sport is common to man and brute until we see two brutes contending for glory alone and a circle of brutes looking interestedly on. Well-ordered sport is artistic, appealing very strongly to the mind, even though an American school master is unable to see it.

The American school master winds up his article with a piece of Pecksniffian cant. He would have men lay aside the false heroism, and make "efforts to realize the results of purity of heart, meekness, mercy, peace making, hunger for righteousness, and regret for avoidable failures to attain nobler ends." Quite right! but really beside the question. We are men, endowed with souls and bodies, men who have to make our way in life, for ourselves and for others; and a liverish pursuit of godliness in an hermetically sealed study will make us acceptable neither to man nor to God. There is mind in study, and there is mind in sport; and he who cultivates his mind in all its functions will make the truest man.

THE EDUCATIONAL UPHEAVAL.

THE sum of 40 lakhs is to be devoted this year by the Government of India to education in India. Forty lakhs of rupees means a little more than half a million pounds, a considerable sum in its way, and it should mean serious things. The Viceroy himself is undoubtedly serious in the matter; he realises

his responsibilities in respect of education; and in his speech on the budget in the recent Viceregal Council he declared that he entertained "such strong views about the need of a greater outlay upon education, and the measures which we already have in hand, or are about to undertake, for the expansion of every branch of educational effort in India, must require such a continuous expenditure, that the charge is not likely to be reduced in succeeding years."

Lord Curzon is a strong man, and when a strong man holds what he himself calls "strong views," we may be pretty sure that something will come of it. May the something that will result from the anticipated upheaval of education in India be something that will be for India's good.

In his paragraph on the Educational grants Lord Curzon gave us some of his ideas. He said:—

I have already mentioned the large grants that we are making in the forthcoming year to education. These are the prelude to a policy of educational reform that was inaugurated with the deliberations of the Simla Conference last year, that is now being further investigated in respect of University education,—a most important branch of the subject,—by the Commission that is sitting under the presidency of the legal member, and that will not stop until it has embraced every branch of educational activity—secondary, primary, technical, industrial, and commercial. In all these respects money has been grudged in the past, and effort has been wasted or diffused in the main from want of a definite plan. I conceive that a ruler could not bequeath to India a better legacy than the introduction of system, shape, and consistency into that which has hitherto been somewhat formless and void. Upon every one of the particulars that I have named, the Local Governments have been addressed; their opinions have been invited as to positive suggestions and definite needs; and before another year has passed, I hope that we may appear before the Indian public with a concrete policy that will communicate to education in its various branches an impetus that will not quickly faint or fade away. A Director-General of Education has arrived from England to act as adviser to the Government of India, and to assure that continuous interest in the matter at headquarters which has sometimes been lacking. There is only one consideration that I would ask the public to bear steadily in mind. Education, if it is to be reformed, must be

66

reformed for education's sake, not for the sake of political interests, or racial interests, or class interests, or personal interests. If that golden rule be borne in mind, both by the Government and the public, we shall get through. If it be forgotten, then the most strenuous of efforts may be choked with disappointment, or may perish in recriminations."

It is in his wisdom that Lord Curzon used those last words. He knows, as we all know, that it is impossible to please all men and he knows, as we all know, that it is possible that, when the Government's educational programme is published, it may be received with a howl of indignation by some section of the community, which will profess to see "hay on the horn" of the educational bull. It is a satisfaction to see that his Excellency realises that Educational reform must be "not for the sake of political interests"—the less Lee-Warnerism the better! Such a declaration is most hopeful; and if the programme does really manage to steer clear of "political interests, racial interests, class interests, and personal interests," it will, so far at any rate, have been worked well.

THE TEACHER'S PROFESSION IN BENGAL.

THE Calcutta University is borrowing a leaf—with acknowledgments—from the University of Madras. It is a fact that in a good many respects the Benighted Presidency is anything but benighted; and her degree of licentiate in teaching is one of the respects in which she is particularly enlightened. A meeting of the Senate of the Calcutta University was held on the 15th of March, to consider a letter from the Secretary to the Government of Bengal, enquiring whether the Calcutta University would be willing to take the necessary steps for the creation of a degree for license in teaching and for arranging the necessary examination for such a degree; and at this meeting the Director of Public Instruction expounded his views on the subject. He referred to the very efficient Training College for teachers established at Madras and remarked that what the Government asked the University to do was to follow more or less what has been done by the Madras University and the object for which the license for teaching was wished for.

This is a feather in the cap of Madras; but it is a feather that Madras well deserves to wear; for the Teacher's College at Madras is undoubtedly an excellently worked institution, and the teacher who comes out from its gates, equipped with his training and with the hall-mark of a licentiate in teaching is, as a rule, a real teacher. He is a teacher with method at his back, and comes near to the idea of the professional man. The institution of a teachers' degree is a serious matter, and the Bengal Senate, after hearing the Director on the subject, decided to adjourn for further consideration of so important a subject.

The Director in his remarks drove the necessity of the proposal home. He remarked that years ago it appeared to have been considered that any one could be a teacher, and in his experience as Inspector of School and as Director of Public Instruction he had found that they frequently had in their Schools the rejections from every walk in life, and even clerks from railway offices who had lost their appointments and had taken to the Schoolmaster's desk. Finding this to be the case, though a large proportion of the teachers were qualified in the work of teaching, it had been considered necessary to at once take steps to improve the quality of the teaching staff if they desired an improvement in their schools. There should be a provision, he said, made for the training of teachers, and it had been suggested to the Bengal Government to have at least four training Colleges for secondary teachers and he had applied for four more Colleges for training teachers for European schools, both male and female. The great want of education in India was to get good teachers and the want of schools for the training of teachers was one of the most urgent and strongest possible needs in India. For the advantage of future generations of Bengal it may be hoped that good proposals will be carried into effect.

EDUCATIONAL TALES.

BY GAFFER BEY.

No. XI.

ADONIS AT THE DESK.

MR. EDWARD TIMMINS was a young man of four and twenty, who assisted the Rev. Walter Long, M.A.,

in the small boarding-school for young gentlemen that the venerable clergyman had kept for a good many years past at "Longfield Academy," Nainicamund. There was another assistant senior to Mr. Edward Timmins; and this senior assistant, like the Rev. the Principal, was a book-wormy recluse; and it was in Mr. Edward Timmins that the boys found their playground guide and tutorial friend.

Mr. Edward Timmins—he had lately taken to signing himself "Edward Wellesley Timmins," professing to have some sort of cousinship with the Iron Duke—was himself the product of an Indian School, and his enemies asserted that, in spite of his red hair, he was not so purely a European as he pretended to be; but he got on well with the boys, and relieved both the Principal and the Senior Assistant of the lion's share of the drudgery of looking after the boys out of school, he had, moreover, a sufficient smattering of general lore to do his work in class; and so Mr. Edward Timmins was boarded and lodged at "Longfield" and provided with a small salary, and was accounted a satisfactory bargain.

Mr. Edward Timmins's society was not exactly harmful for the academy boys. He was a moral young man who taught them no evil, and he read the lessons at the school service on Sunday mornings as unhypocritically as the Rev. Mr. Long would have read them himself; moreover he had an Anglo-Indian boy's appreciation for sport, and played cricket and football with as much heartiness as an Anglo-Indian can put into a game. There, however, the tale of the excellence of his Society ends. If he had no vice, he was perhaps deficient in virtue—such virtues, I mean, as consist in manliness of spirit, detestation of pettiness, and what the world calls 'grit.'

Mr. Timmins's special weakness lay in his super-estimation of his own charm; for, in his own imagination, he was an object of attraction to everything of the feminine gender that turned its eyes his way. You could tell it in the height of the collar that he buttoned round his neck; you could tell it in the curl that fell with such careful negligence over his forehead; you could tell it in the coloured-bordered handkerchief that peeped out of his pocket; you could tell it in the flower in his button hole, and in

the way in which he moved his head when he talked and in the way in which he moved his whole anatomy when he walked. Mr. Timmins talked of himself Byronically to the senior boys; and with such effect that the boys really believed in his lady-killing powers as really as Mr. Timmins believed in them himself. Mr. Timmins thoroughly enjoyed his academic reputation as an Adonis, and he did his best to keep it up. Whenever a letter in a feminine handwriting was passed down the breakfast-table for Mr. Timmins—perhaps from his mother, or from one of his sisters—Mr. Timmins would read it mysteriously, and then, with the letter lying open before him, he would sigh and look pensively into space, with a pretended forgetfulness, for the moment, of his bread and butter and his beefsteak; and the boys would look at him, and wonder whether he was sighing over some tender heart that he had broken, or was meditating suicide because an heiress's parents had found out that she was in love with Mr. Timmins, and had sworn to forbid the banns.

One day a new boy came to school. He was only a day-boy, whose parents had come up to Nainicamund for the season, people of a better class than usually sent their boys to a school like Mr. Long's. The new boy was a handsome fair-haired little lad, and he was brought to school the first day by his sister; and the heart of Timmins fluttered as he caught sight of a well-dressed fluffy-haired vision seated in Mr. Long's sitting-room. Mr. Timmins, with a knot of boys at his side in the playground, watched the girl's departure up the hill, and Mr. Timmins felt half inclined to venture a kiss of the hand when the girl turned round and waved her handkerchief encouragingly to her little brother at the school gate.

The new boy was in Mr. Timmins's class, and Mr. Timmins made a great deal of him in school and out, for his sister's sake; and now and then he talked to the boy, about the boy himself, and about his home, and his father and mother, and then, quite naturally, about his sister, what was her name, and all the rest of it.

One Sunday evening at the station church Mr. Timmins was able to do the girl a service. A piece of the lace on her skirt caught in a nail on the church door, and Mr. Timmins rushed forward to her assistance, deftly tore a hole in the lace, and loosed it

from the nail. The girl graciously smiled her questionable thanks and passed on. But it was enough that she had smiled, smiled on Mr. Timmins, in the presence of the assembled school, and Timmins's head was turned.

Mr. Timmins sat up that night concocting a letter to the fluffy-haired vision. It ran that he had admired her from the first moment that he had seen her, but had not dared to address her till she had encouraged him with a sweet smile at church—a smile which he regarded as a sign of her favour; and he couldn't help writing to her to tell her etc. etc. The girl's little brother was deputed the next evening to hand the letter in private to his sister; and Mr. Timmins allowed some of the senior boys to be witnesses of the fact that he was actually corresponding with the high class lady-faire.

Mr. Timmins was waiting nervously in the playground the next day, as the day-boys was coming down the hill, and he wished the boys round him would go away. It would be disagreeable if those who were in the know of the thing should see the brother come empty-handed. Mr. Timmins's nervousness increased as the boy entered the playground; but the nervousness changed into delight when the boy, catching sight of Mr. Timmins in the corner, went up to him, and, opening his satchel, drew out a letter addressed daintily to himself. Mr. Timmins felt that the place was too public to read such a missive. His heart was beating, and he walked off to his bedroom, with the letter in his pocket.

Meanwhile, two or three of the senior boys were talking to fluffy-hair's brother. The boy, by the way, was no fool.

"Is that letter from your sister?"

"The envelope is."

"And what's inside?"

"Mr. Timmins's letter."

"Nothing else?"

"A piece of paper marked 'Declined with thanks.'"

Mr. Timmins never referred to his letter to the boys, as the boys took care not to do so to him. Don Juan had fallen in the temple of the Philistines, and his nose was broken; and Mr. Timmins talked erotics to the boys no more. The lads were

far better without it; and, though Mr. Timmins was still void of the ideal of an usher, his company was healthier for the boys when, after his downfall, he returned to his first affections for his sister's school friend—paid her honest courtship, and looked forward to matrimony as soon as circumstances allowed.

The style of a boarding-school usher is an important matter, which is liable to be too lightly considered. It is too common for principals to think that they have done everything if they have secured a moral young man who won't corrupt the boys in his charge. But something more than this is necessary if the boys are to turn out men of real worth. The tutorial companion of boys should be a man of character, young if you like, but a man with a backbone, who will train the spirit.

THE TATA EDUCATION SCHEME.

The Chairman of the Tata Education Scheme sent on the 17th March to the Principals of Colleges in India, a prospectus of the Tata Education Scheme, covered by a circular which stated:—

"My Committee will, in February 1903, invite applications for two studentships from candidates who are already graduates of an Indian University to prosecute their studies further in Europe or America. The selections will be made without regard to the race or religion of an applicant.

"It has been decided to confine selections on this occasion to holders of a degree in Science intending to continue Scientific or Technological studies in a European or American Institute or Polytechnicum. My Committee consider that there will be a growing demand and an increasing variety of careers in this country for scientifically equipped young men—particularly in the department of Chemistry and Electricity—though, no certain prospects can be definitely held out at the present moment for those undergoing such a training."

The following was the PROSPECTUS:—

The following is the Scheme formed by Mr. Jamsetjee Nusserwanjee Tata for the Higher Education and Advancement of the Natives of India:—

That a stated number of students who have matriculated or passed the higher examinations of any one of the Universities of India with conspicuous distinction or great success shall be selected, after such enquiry or examination as to their general health, capacity and special aptitudes, as may be prescribed by the Committee appointed to carry out the said Scheme, having regard to the purpose in view and to the nature and length of the course of study that may be taken up and to the necessity of living in England for the number of years the Committee may think desirable; the selections to be made in the year 1902 to be two, those to be made in

the years 1893, 1894 and 1895, a like number; and those to be made in future years to be regulated as to number by the number of selected individuals who shall then have ceased to be the recipients of the benefits provided by the Scheme by completing the courses of study undertaken by them or otherwise. Provided that, for every three Parsee candidates selected, there shall be one non-Parsee receiving the benefit of the Scheme. That the selections having been made, each of the persons selected shall enter into a written agreement with the Committee, or with such persons as the Committee may appoint, agreeing, in consideration of the stipend to be bestowed and other help to be given to him, to prosecute in India, if and when necessary, one or other of the following courses of study, before proceeding to England:—

- (a) The course leading up to and ending with the degree of B. A. of any of the University of India;
- (b) The course leading up to and ending with the Examination of Advocate of the High Court of Bombay;
- (c) The course leading up to and ending with the degree of L. C. E. of any of the Universities of India;
- (d) The course leading up from the degree of L. M. & S. of the Bombay University and the corresponding degree of any of the other Universities of India to the Degree of M. D. of any of the Universities of India;
- (e) A course of study appropriate for entrance into the Indian Civil Service, in which case, the candidates shall go through a course of study leading up to and obtain the degree of B. A. or B. Sc. of any of the Universities of India;

That upon obtaining, whether under the scheme or otherwise, the final degree appropriate to the course he has selected as aforesaid, and in the case of a candidate selecting the Civil Service, after he should have taken the B. A. or the B. Sc. Degree, the candidate shall, if and when required by the Committee, proceed to England, at the cost of the said Jamsetjee Nusserwanjee Tata as to passage and outfit, and there study at some recognised Institution to be selected by the Committee, for one of the following:—

- (a) The Indian Civil Service.
- (b) The Honours Degree of B.A. at Cambridge, Oxford, or London, in some special subject or branch of knowledge for which the applicant shall have been proved, to the satisfaction of the Committee, to possess special aptitude.
- (c) [After passing the B. A., the B. Sc., or the L. M. and S. the last with honours, under the scheme or otherwise], the degree of M. D. of the University of London or Paris, or a similar degree of any University of Germany or any other Diploma of like significance in any special branch of Medicine or Surgery such as the treatment of Pyle or Ear diseases, diseases of the Lungs, of the Heart, of the Nervous System, Obstetrics and the like.
- (d) For the highest degree in Veterinary Medicine and Surgery, in Civil Engineering, Forestry, Telegraphy or Agriculture, either in connection with the Government Institutions of Cooper's Hill College or Cirencester, or otherwise.

(e) The highest proficiency in any particular Art or Manufacture, including Metallurgy in all its branches, having regard to the probability of such proficiency being made available in and for the good of this country.

(f) (After passing the B. Sc. with honours), the highest degree, and failing degree, the highest proficiency in Science or any group of sciences.

That the agreement shall provide that the candidate shall, in the prosecution of his studies, be under the superintendence and guidance of the Committee or of such other persons as the Committee shall from time to time appoint for the purpose, either in England or on the Continent.

That the agreement shall also provide that the candidate failing to prosecute the course of study undertaken by him, or failing to take the degree or diploma, or to pass the examination or examinations stipulated for by him, or failing in the opinion of the Committee to conduct himself satisfactorily, shall not be entitled to further assistance, and shall be bound, on demand, to repay all sums paid to him under the agreement, with simple interest at 4 per cent. either at once or by instalments as the Committee shall in its discretion, determine.

That the agreement shall also provide that the candidate attaining the highest degree or proficiency he may have stipulated for or entering the service for which he has qualified, shall, from the time of his taking the final degree or diploma or attaining the proficiency or entering the service, as aforesaid, be bound to repay with interest, at the rate stipulated, the total sum paid to or expended on his behalf by monthly or other instalments, amounting at the end of each year to at least one-fifth of his yearly gross income, if he has begun to earn a gross income of Rs. 150 per mensem, provided also that when the candidate shall have begun to earn a gross income of Rupees four hundred per mensem, he shall be bound to repay the whole of the moneys due by instalments of at least one-fourth of his yearly gross income, provided also that when the monthly gross income of the candidate exceeds Rs. 600, the instalment by which he shall repay his debt, shall be not less than one-third of his yearly gross income.

That the agreement shall also provide that the candidate shall insure his life with such Company and for such amount as shall be decided by the Committee; that the Premium of insurance shall be paid by the candidate; that the candidate shall assign his life policy and the premium receipts to the Committee as security for the money advanced or to be advanced by the Committee to the candidate; that in case of the candidate's death before the repayment of the money due from him, the Committee shall repay themselves the money due to them, out of the proceeds of the policy, returning the surplus, (if any), to the lawful heirs or assigns of the candidate, provided that the candidate, on repayment of the whole of the money due from him, shall be entitled to the return of the policy.

Applicants, desirous of taking the benefit of the Scheme, should fully state their Nationality, age, educational qualifications, &c., and enclose copies of certificate addressed to the Honorary Secretary of the Committee, Victoria Buildings, Parsee Bazar Street, Fort, Bombay.

ELECTRICAL TRAINING FOR INDIAN STUDENTS.

A most interesting scheme, writes the Bangalore correspondent of a Madras paper, is that of sending students from Mysore to undergo a practical course of training in electricity at the workshops of the General Electric Company at Schenectady, U. S. A., with the prospect of subsequently employing them on the Cauvery Power Scheme. The Electric Company has written to Captain A. J. de Lotbinière, R. E., Deputy Chief Engineer of Mysore, to the effect that they are willing to take two or three young men and will pay them the regular students' pay, amounting the equivalent of Rs. 90-8-0 per month for the first six months, increase to Rs. 104-12-0 for the second six months and subsequently at the same rate; so that during the last six months of the two years which the Manager of the Electric Company recommends as a suitable period for the students to remain, they will be drawing the equivalent of about Rs. 145. The items of boardings, lodging and clothing are all discussed and considered in a very clear memo. addressed to the Government of Mysore by Captain de Lotbinière, and it is manifest that as the pay of the student increases, the necessary maintenance contributions by the Government of Mysore will decrease. The cost to the Mysore Government of keeping these students in America for two years will, it is calculated, amount to some £200 per student, to which must be added £70 for outfit and the expenses of a month in England, and £140 for passage and railway fares to and from their destination. The total cost, therefore, amounts to some £410 per student, which is considerably less than was originally estimated, £700; but the fact of the Electric Company's wages causes this difference.

Captain de Lotbinière goes on to say in his memo. that, apart from the two years in the "shops," it will be absolutely necessary for the young engineers to visit various transmission works to assist in erecting plant, and in operating machinery for another two years. During this period, however, the Mysore Government will not be called upon to spend more money, as the men will, if found worthy of trust, earn sufficient to keep themselves, and Captain de Lotbinière adds that if they cannot there gain enough to keep themselves they "are of no use to us."

According to Captain de Lotbinière's advice, the students, in their agreement with the Mysore Government, state that they fully understand that the mere fact of having been through a training in America will not entitle them to a high position in the Cauvery Power Scheme, but

the selection will be entirely by merit. The agreements to be signed by the students further lay down that they shall remain in America for at least three years, and not exceeding five, and that should they return to India before the expiration of three years, except with the express sanction of the Government of Mysore, or otherwise than on account of ill-health, testified to by a competent Medical authority, they will refund the cost to which the Mysore Government has been put. Four young men have started for England, viz., Mr. H. D. Rice, Assistant Engineer of the D. P. W.; Mr. S. D. Sheshadri Iyengar, Mr. B. Devarkanath Iyengar, and Mr. C. M. Cariappa. The three latter will receive the allowances estimated by Captain de Lotbinière to be necessary to enable them to live whilst in the student department of the General Electric company, whilst Mr. Rice will receive his present pay as Assistant Engineer in the D. P. W. On their return the young engineers bind themselves to place their services wholly at the disposal of Government for the space of three years at a minimum salary of Rs. 200 per mensem, and not to accept any other post during that period without the approval of Government.

Letters from the Dewan to Messrs. Coutts and Co., of London, and from Colonel D. McNeil Campbell to the Manager, foreign department, of the General Electric Company at Schenectady, U. S. A., complete and perfect all these arrangements, and it must be confessed that given earnest work and an honest desire to get on, the students have brilliant prospects before them. It may be mentioned that, as a safeguard, the Electric Company is requested in case of sickness or the absolute necessity for a return to India to make advances not exceeding \$500 to any one student, so that there would seem absolutely nothing remaining to be done. It is expected that the students will arrive at their destination about the 22nd May next.

A MILLIONAIRE'S DELIGHT.

A MAN in the Madras Presidency who knows Mr. Carnegie was saying of the millionaire a few days ago that the old man is seriously distressed at the fact that his beneficences are so often decried as mischievous. The old man wants to do good with his money; but laments that—to use a mixture of metaphors—he never opens his purse but he puts his foot into it. His bounties to the Scotch Universities are a case in point;

for there are Scotchmen who complain that Scotland has been pauperised, and that there will no longer be any need of the old spirit of determination on the part of the Scottish parents to give their boy a collegiate education nor of the old grit of the boy to go without all sorts of comforts and semi-necessities in the process.

Mr. Carnegie has sought to annul the charge of pauperisation by ruling that those who have gone through a university course on the strength of his behest may, when in after life they can afford to do so, return to the fund the sum that they received. It may be imagined that Mr. Carnegie is delighted to find that his idea has proved a success, and that one of his beneficiary students has already returned his grant. The student in question had received £11. 11s. from the fund, but, having won a fellowship at Glasgow University, he was raised from poverty, and forthwith returned the £11 11s. to Mr. McCormick, the Secretary of the fund. The fact was reported to Mr. Carnegie, out in America, and the millionaire was so highly delighted that he wrote a letter direct to the student. The letter ran:—

5, WEST 51ST-STREET, NEW YORK, FEB. 11, 1902.

MY DEAR MR. ———, Thank you for giving me one of the greatest satisfactions of my life. You write Mr McCormick, Secretary of the Carnegie Trust, that having won a Fellowship at Glasgow University you return £11 11s. received from it with sincere thanks for the help given you. When I wrote the clause in my letter authorising the trustees to receive such repayment I did so from my experience of young men to whom I have advanced money to give them education or a start in business. With rare exceptions these sums have been repaid. No payment made to a University student in Scotland need be considered as aught but an advance which he can repay, and this tends, as I say in my letter to the trustees, "to foster and protect the spirit of manly independence so dear to the Scots." I hail you as the first exemplar of this noble Scottish trait, but I shall not be satisfied until I can take you by the hand and say I am proud of you as a fellow Scot.

With genuine regard, always your admirer,

ANDREW CARNEGIE.

It's not every one of us that has the genuine regard and eternal admiration of a millionaire! It's not every one of us whom a millionaire is longing to "take by the hand." Well, well! but if Mr. Carnegie helped the man to education, he has helped him already to that which is more than wealth.

REVIEWS OF BOOKS.

NOTICES OF BOOKS.

Asoka. "Rulers of India" Series: By Vincent A. Smith, late I. C. S. Oxford: Clarendon Press: 1901.

An acceptable addition to the series. The story of the Buddhist Emperor of India is an interesting one; and the author has done his work thoroughly, the work being a real study, and chronology being duly attended to. One of the chapters is devoted to the monuments that Asoka set up in India, and a good illustration is given of the handsome pillar, nearly 40 feet in height, at Lauriya Nandangarh in the Champaran District. A chapter on the Rock Inscriptions, with a facsimile of one of them, duly translated is particularly interesting. Mr. Smith dates Asoka's death as having occurred in 232 B.C.; so the inscriptions are works of long ago! The book is turned out in the good style that characterises the Clarendon Press.

The Earlier Renaissance. By George Saintsbury, M.A., Professor of Rhetoric and English literature in the University of Edinburgh: Edinburgh and London: William Blackwood and Sons: 1901.

This book is one of the series, "Periods of English Literature," which series begins with "The Dark Ages," and concludes with the twelfth volume on "The Later Nineteenth Century." The "Later Renaissance" embraces the period of Elizabethan literature; but the series is of the literature of Europe, not of England alone. The volume before us is a goodly one of more than 400 pages, and is a truly literary work.

EDUCATIONAL NOTES.

THE governing body of the University of Dublin has appointed a committee to consider and report to it on the subject of admitting women to University degrees, a course which is regarded as indicating a less uncompromising attitude on the question than that previously adopted by the Board.

DURING the past year 272 women matriculated at the University of Edinburgh. Twenty-nine women graduated in Arts, and 8 in Medicine and Surgery.

70

THE teaching staff of the Presentation Convent, Vepery, Madras, will shortly be augmented by the arrival of two Sisters from England, Sisters Gertrude and Xavier, who were taken to England a few years ago by the late Rev. Mother Baptist, after having undergone a course of training.

MISS KAPADIA, The Lady Doctor in charge of the Ranchodala Zenana Hospital, Bombay, has just passed the F. R. C. S., Ireland examination, and has received the hearty congratulations of the College authorities on being the first Parsee lady to do so.

A CHILDREN'S Treat for schoolboys was given by the Governor of Madras and Lady Amphill on Saturday evening, March 22nd, in Government House Park, Mount Road, and was unparalleled in Madras, for its magnitude and generosity. The total number who were the recipients of Their Excellencies' hospitality was calculated to exceed 11,000. Every school in the city was represented, and of teachers alone there were no fewer than 300.

THE Director of Public Instruction is to be asked to undertake the conduct of the Cambridge local examinations in Madras, for which pupils are being prepared in Madras and Ootacamund by the Sisters belonging to the Church Extension Association. If that officer cannot see his way to do this, the Eurasian and Anglo-Indian Association may probably take it up.

THE Maharaja of Kapurthala has offered to present a gold medal to the student of the Rajender College who stands first in English composition, and two silver medals for Sanskrit and Urdu composition respectively.

THE members of the Young Men's Christian Association, Nagpore, assembled on the 22nd March, to bid "good bye" to the Rev. Dr. A. Robertson, B. Sc., Professor of Science, Hislop College, and the founder and President of the Nagpur Y.M.C.A., on the occasion of his departure for Scotland on eighteen month's furlough. As a mark of their esteem they presented him with a gold pen and a silver casket. The Rev. J. MacFadyen has been appointed to act as President in his absence.

THE Board of Trinity College of Music, London, announce the appointment of Dr. William Creser, Mus. D. Oxon., late Organist and Composer to His Majesty's Chapels Royal, as the Examiner for the College in India again this year in practical subjects—pianoforte, organ, violin, and singing. He will leave London on September 4th.

A MEETING to form a Local Committee, to represent the interest of the St. Andrew's Colonial Homes in Calcutta, was held in the rooms of the Bengal Chamber of Commerce, Sir John Woodburn presiding. The object of the Homes is to educate and provide suitable openings for Eurasian and European children by giving such a course of training as will fit them for emigration to the Colonies, or make them more fit for work in India.

On the departure of the Hon. Mr. Giles, Director Public Instruction, Bombay on nine months' leave, it is understood that Prof. Selby, Principal of the Deccan College, will act for him. Prof. Sharpe of the Elphinstone College, will act as Principal of the Deccan College.

THE eldest son of the Thakore Sahib of Gondal, after a successful career at Eton, has joined Oxford University. The second son has just entered Harrow.

THE opening of the Williams English High School at Supaul Bengal, on the 5th of March, was an interesting ceremony. Situated some sixteen miles from the nearest railway station, the town is not often roused from its lethargy. Large donations had been subscribed by the wealthy, but contributions from the poorer classes also had been freely given, the total amounting to about Rs. 12,000, exclusive of gifts of land and timber. The new building is an imposing structure, containing a large hall and twelve class-rooms: there are outhouses for boarders, and separate quarters for the headmaster. The School has been named after the Commissioner of the Division, Mr. H. C. Williams, I.C.S., by whom the foundation stone was laid a little more than a year ago, and who graciously opened the building. Besides the Commissioner and his genial wife, there was a large gathering of Europeans and Natives at the ceremony.

IN an address delivered to the Convocation of the Punjab University in December last, Sir W. Mackworth Young drew the attention of

the University to the desirability of hostels or boarding-houses being established in connection with the Medical College, Law College, and some other educational institutions. The Law College Committee have now asked their Principal to inform them of the probable number of Law Students prepared to join the boarding-house if one is started, and to submit a scheme showing whether such boarding-house will be a self-supporting institution and, if not, what pecuniary burden it would impose on the University.

THE fourth anniversary of the death of Sir Syed Ahmed was observed in the M. A. O. College, Aligarh, on Saturday, the 29th March. A whole holiday was given. In the afternoon the students, Professors and a number of Trustees assembled in the Strachey Hall. Haji Ismail Khan Sahib presided, and after prayers for the dead had been offered by the Shia and Sunni Maulvis, Nawab Mohsin-ul-Mulk addressed the meeting in Urdu. The speaker, in the course of his remarks, dwelt upon the great change in public opinion which the life and example of Sir Syed had brought about; the man who had once been ex-communicated as a heretic and rationalist was now held in honour among Muslims of every class and sect throughout India and even beyond its borders. To the students of the College he had left the great mission of spreading the light and truth among their fellow-countrymen. Mr. Morison, who followed, laid special emphasis upon the fact that Sir Syed always made quality rather than quantity the essential in whatever he did, and was wont to say that he would rather have a small College filled with earnest, enlightened, zealous young men than any number of students whose only aim was to pass examinations and gain appointments. This was the view of Sir Syed and this must be always before them if they wished to be worthy of his College.

THE Viceroy's Medal for Rifle Shooting at Calcutta, has been won this year by a schoolboy. The winner is not only the only schoolboy that has ever won the prize, but he scored a record, winning the prize with 72 points and beating many crack shots. The boy is named J. Zorab, and is a pupil of St. James's School.

THE old boys of the Zamorin's College, Calicut, celebrated their College Day on Saturday March 29th. Sports were held in the afternoon. In the evening, there was the conference of *alumni*, and later

on the General Meeting, presided over by Mr. Verghese, Deputy Collector, who proposed "The King Emperor" and "The College and its Patron," while that of "Our Young Friends" was proposed by the Rev. Mr. Larsen. The large number present then moved to the Palace Hall where the boys gave a representation of scenes from *Macbeth* and of a Sanskrit piece written by the College Pundit.

* * *

A PECULIAR accident is reported from Jubbulpore on the 30th ultimo between 1 and 2 A.M. A sambhur stag belonging to Mr. Sharpe, Inspector of Schools, and kept in the compound of the Principal of the Government College, getting loose, entered the garden. A *chowkidar* on the premises went to drive the animal away, when it attacked him most fiercely, goring him in the back, thigh and temple. Hearing the noise, Mr. Browning, the Principal of the College, and Mr. Ley, I.C.S., who lives with him, were roused and going to the rescue of the *chowkidar*, were in turn set upon by the infuriated beast and severely gored in several places. They are both in a bad state but not in danger. The poor *chowkidar* has since died from his wounds. The sambhur was shot.

* * *

LIBERAL donations and scholarships were given to the Aligarh College and school by several Rais and Nawabs, on the occasion of the Lieutenant-Governor's visit in March. The College received from different supporters seven monthly scholarships of Rs. 10 each, and four monthly scholarships of Rs. 5 each. Three donations were made towards the cost of completing the College mosques, namely Rs. 1,000 by Hafiz Shaikh Wahid-ud-Din; Rs. 500 by Nawab Ishaq Khan; Rs. 500 by Raja Syed Laffar Ali Khan.

* * *

On Monday evening, March 31st, there was a large assemblage in the hall of St. Joseph's College, Bangalore to present the Very Rev. I. M. Vissac, R. Sc. with a testimonial of the appreciation of his services in connection with education in the Province of Mysore. The presentation took the form of an oil-painting of Father Vissac.

* * *

The Very Rev. Father Baslé, the Vicar-General, presided in the absence of the Right Rev. Dr. Klein, Bishop of Mysore, who was unable to attend owing to indisposition. Father Vissac was escorted by the Rev. Father Blaise, M. A., Vice-Principal of the College, and

72

was loudly cheered as he entered the hall. After an orchestral performance an Address was read in which the services of Father Vissac to the College were recapitulated. Father Vissac, in a few well-chosen words, thanked the boys, and the Rev. Father Baslé unveiled the portrait amidst loud cheers.

* * *

MISS CLARA B. JONES has been selected to fill the appointment of Head Mistress of the Madras School of Music, rendered vacant by the death of Miss Constance Dennett. Miss Jones received her training at Trinity College, London, after passing the Senior Examination in Bombay some few years ago under Dr. W. Creser. She has passed the Teachers' Test of Trinity College, and holds valuable certificates from the Warden, and from those who were responsible for her training and subsequent success.

THE REGISTRATION OF TEACHERS.

THERE has just been laid on the table of the House of Commons (February 1st) an Order in Council providing for the establishment of a register of qualified Teachers in all classes of schools. The registration, in the first instance, is to be carried out by an authority created for the purpose, to consist of twelve members, six of them nominated by the Board of Education and the other six by professional organizations. The term of office of this purely provisional authority will be for three years only, during which time the conditions of registration will be of a more inclusive character than after this period of probation has elapsed. At the end of the three years of grace a permanent Registration Authority is to be established by another Order in Council, to whom will be entrusted the keeping of the Register.

The Board of Education Act provided merely for the formation of a Register of persons qualified to teach, in alphabetical order, without any provision for classification or grading, and the minimum qualifications for admission to the Register must necessarily be of such a character as to include all whom the State has already certified as qualified to teach in the public elementary schools. The Consultative Committee were confronted with this difficulty, that a purely permissive registration with so low a minimum qualification could not be expected to command the respect of the scholastic profession, or of the public at large, for whose information and protection the Register is primarily intended. In the absence of any provision for a graded Register—e.g.,

of persons qualified to teach in elementary schools, secondary schools, schools of art, technical schools, schools of commerce, or as teachers of special subjects—the Consultative Committee have hit upon the idea (which has now received the sanction of the Board of Education) of arranging the names of the teachers in three parallel columns. The first of these columns will contain the entire list in alphabetical order, the second column the names of those teachers only who possess the qualification of a Board of Education certificate, and the third column the names of those teachers who satisfy the other conditions laid down by the Consultative Committee. These conditions include (a) the possession of a University degree or its equivalent, (b) a year's training in a special institution or in a recognized school, and a diploma in the theory and practice of education, and (c) a period of probation in teaching in some recognized school. It will be seen that these conditions are sufficiently stringent, and it is certain that the second qualification is possessed by very few indeed of the heads of our secondary schools, public or private. Hence the necessity of the preliminary three years, during which the registerable qualifications would be more comprehensive, so as to admit a large number of teachers who have passed examinations other than those entitling to a University degree.

Forty years have now elapsed since the question of registration of teachers was first taken actively in hand by the College of Preceptors, and it is more than twenty years since the first Registration Bill was introduced in the House of Commons by Dr. Playfair—a Bill which was “backed” by Mr. Arthur Balfour, the present Leader of the House. This Bill, with modifications, was brought in again and again, until, at last, in the summer of 1890, it was referred (with another Bill for a similar purpose) to a Select Committee, which reported to the House in the following year. Then came the Royal Commission on Secondary Education, whose Report, published in 1895, recommended the registration of teachers as part of a complete scheme for the organization of secondary education in England. Thus, the principle having already been accepted by the legislature, the way was paved for the statutory powers conferred on the Consultative Committee by the Board of Education Act of 1899, the exercise of which has resulted in the Order in Council establishing at last the Teachers' Register. The conditions of registration as set out above can hardly be expected to commend themselves to all the many classes of teachers who will be affected by them; but we reserve any comments as to the details of the

scheme till the Order itself has passed the scrutiny of Parliament and is published as a legislative enactment.—*Educational Times*.

EDUCATION IN JAPAN.

THE Report on Education in Japan for the thirty-second year of Meiji comes late to hand, but makes up for its tardiness by bringing welcome news of educational progress. A safe test, if not of such progress, yet at least of the wish for it, is always supplied by what is spent to further it. The true measure of zeal is sacrifice, and not loquacity. Since during the year in question Japan devoted to the service of education *yen* 4,232,801, an increase as against the previous year of *yen* 1,237,404, the State must have recognized the value of earlier investments of the same kind. “The minds of the people,” says the Report, “have been directed more than ever towards the importance of education. Instead of complaints about the heavy burden they have to bear, there is a desire to contribute more freely towards the funds needed for educational purposes.” The chief objects to which additional sums were allotted were, maintenance of students, libraries, technical schools, and aid to elementary education. As by adopting Western culture the island empire has gained such significance for the future, we lay before our readers a few more figures relating to that phase of its activity which concerns us most. The total number of schools in the Empire was 28,717 of teachers, 100,106; of students and pupils, 4,513,334; and of graduates 684,767. This shows an increase on the previous year of 206 school, 7,143 teachers, 265,993 students and pupils and 58,624 graduates. Of children of school age the attendance was 72.75 per cent., or 3.84 per cent. more than in the previous year. It was a sure proof of growing enlightenment that the proportion of girls at school was notably greater than before, the local authorities encouraging them to attend and parents appreciating more justly the necessity of female education. The increase in attendance for girls alone was 5.31 per cent., whilst that for boys alone was 2.64. The Japanese have seen that educated women are an essential factor in the uniform development of a State; and, indeed, the primitive doctrine that girls had learned enough if they could pound the corn or make a fire by rubbing sticks is now discredited in several countries. We have no disposition to provoke a war, but we observe incidentally that in this matter Germany lags far behind England and the United States. Let us return, however, to Japan, and quote from the Report a paragraph bearing upon the same subject:—
“The want of means for the encouragement of the higher general

education of females has been keenly felt by those concerned. In February of the present year the Imperial ordinance relating to higher female schools was finally issued. The ordinance provides that higher female schools shall be established in the Hokkaido as well as in each *Pu* and *Ken*. Although no remarkable progress as yet been made in this respect, owing to the recent promulgation of the ordinance, still it may safely be inferred that the higher general education of females will be entirely remodelled in the near future. However, in regard to schools previously established, the growing number of pupils has already led to the enlargement of school buildings as well as to the improvement of school apparatus and furniture. Generally speaking, much greater attention is now being given to the training and health of the pupils."

The chief want in Japan seems to have been a supply of properly qualified teachers. Attempts were made to meet the deficiency by increasing the number of pupils in normal schools and by affording greater facility for obtaining licences. The second of these measures was of doubtful wisdom; and both together proved inadequate. As a natural consequence of the lack of teachers, the classes were overcrowded. The average number of pupils under one regular teacher was 101.46 in the case of ordinary and 65.13 in the case of higher elementary schools; and, although, if assistant and special teachers be taken into account, these figures are much reduced, there was clearly, in many instances, that overburdening of the teacher which is as injurious to his pupils as to himself. For the Kindergarten we notice that the Japanese rule is that the number of infants trained under one conductor should not exceed forty; and we think the limit is put too high. In the scarcity of native teachers it is not surprising that 398 foreign instructors are employed in Government, public, and private schools, of whom 158 are from the United States, 132 from Great Britain, 60 from France, and 24 from Germany. As these are principally engaged in the teaching of languages, English is obviously in by far the most demand.

Discussion being often raised as to the physical structure of the Japanese, anthropologists and others will thank us for citing from the Report trustworthy statistics. According to the tabulated results of examinations made in April on the physique of students and pupils in the institutions under the control of the Department of Education, the number of those examined was 8,441 males and 1,111 females, from seven to thirty-eight years of age in the former, and from seven to thirty-three years of age in the latter. The average of height, weight, and chest circumference seems to increase up to the age of twenty,

when it attains its maximum. In the case of males at the age of twenty, the average height was found to be 162 centimetres, weight 53 kilogrammes, and chest circumference 80 centimetres; while in the case of females at the same age, the average height was 149 centimetres, weight 48 kilogrammes, and the chest circumference 80 centimetres. We have not at hand the figures to make a comparison which would, perhaps, be invidious; but they will be easily accessible to our readers.

TOO MUCH PARENT.

THE *Atlantic Monthly* 'Contributors' Club usually has something good for refreshment to the soul weary of the common-place and hackneyed material to be found in the "general run" of magazine literature. This month it is a delightful attack on our present methods educational, under the heading "too much parent."

In these days of strenuous parentage, says the contributor, it may not be amiss to suggest mildly that there may be, in the constitution of a family, such a thing as too much parent. Time was when being a parent was incidental to other business in life. Our grandfathers brought up children a dozen at a time, with a careless familiarity that takes away the modern breath. Each of the dozen was disciplined and duly chastened. They were whipped when they told lies, and occasionally when they did not. They learned to read at four; were put to work at five, as a matter of course; and developed, in due time, the stuff that men are made of. There was never any particular fuss about it. The larger the family, the more whippings it took. But there were always enough to go around, and no one the worse for it. The advertisement, "Boy missing. Run away from home," was not an uncommon feature of the weekly newspaper. But of the remnant who had the courage to stay at home and grow up, it may be said that they made admirable citizens. They had the rare privilege of passing their childhood and youth in the presence of men and women who had other and more important business in life than that of being parent to offspring. They grew up with a chastened sense of their own unimportance in the scheme of being, and a philosophic expectation of taking the hard knocks of life as they came.

We have changed all that. We have listened to the voice of Froebel, "Let us play with our children;" and to the educational moralist, "A father should be his boy's best friend"; and to our most famous and most unpractical poet, "The child is father to the man"; and the whole business of child raising is turned other end to. We no

longer raise them by the dozen. One or two at a time is as much as we dare venture and very cautiously at that. We study the development and take notes on the bumps, phrenological; the other kind the modern child is never allowed to have. We agonize over our relation to his moral growth, and drop tentative, trembling seeds into the ground of his being, and exchange specimens if anything comes of it.

The result, as a whole, is not, it must be admitted, altogether unpleasing. There is something about the well-born, well-bred, wholesome child of to-day that makes glad the eye and the heart. But the poor parent! We protest that he has never had a chance in life. Ten to one his own parents belonged to the old school, and disciplined him within an inch of life. And now his children belong to the new. He is ground between the upper and the nether stone. Only in scattered, precious moments does he dare to call himself his own. Late in the evening, perhaps, when the all-important child has been adequately played with and encouraged and developed and put to bed on his hygienic pillow, there comes a moment when the exhausted parent may sit down before the fire and draw a comfortable, grown-up breath, and gather strength and wisdom for the morrow.—*School Journal*.

SCHOOL RIVALRY.

J. B. NOWRY, CHEPACHET, R.I.

Is the last century education changed its aim, its context, and its basis, and now the fulfilment of educational ideals depends chiefly upon the better training of the teaching force. Until recent years, about the only requirement of a teacher was knowledge of the subjects to be taught—often a meagre knowledge of these. No special inquiry into the meaning and aim of education, no true insight into the nature of the child to be taught, was required. It is, however, encouraging to note that the people are coming to see as never before that the central defect in American education is the lack of trained teachers. To-day the subject of child-study alone, which every teacher knows something about, requires volumes for its exposition, to say nothing of other branches of educational literature. It may be added that one of the most fortunate things that can happen to any teacher, however learned and experienced, is to come under competent supervision; and the highest interests of all are promoted by statute laws which tend to lessen the influence of nepotism and local politics in school affairs. At best, the children will be the victims of enough educational malpractice.

Extended experience in the schoolroom leads the writer to conclude that school rivalry is one of the most prevalent evils in primary education. The term primary education as here used, includes all grades below the high school.

In the life of the child this feeling of rivalry develops early, having its roots in the instinct of combat shown in the play as well as in the more serious contests of children and young animals. Children are much under the sway of this feeling and school associations lead to the constant excitement of contest. The treatment of this feeling is a matter of peculiar difficulty to the teacher. It is a strong incentive to mental and physical exertion and within certain limits it is proper and even desirable that the teacher should appeal to it as a stimulus to study and conduct. As appointed out by Bain, its defects are: (1) It is an anti-social principle; (2) it is apt to be too energetic; (3) it makes a merit of superior natural gifts.

The anti-social tendency of the feeling is plainly seen in the triumph over competitors which leads on the one hand to contemptuous "crowing," while on the other hand the sting of defeat often creates the germ of hatred. Salley says that rivalry should be kept in the background; that children should be encouraged to excel rather for the sake of the attainment itself, than for that of taking down another. Says Miss Edgewood, "Superior knowledge is dearly acquired at the price of a malevolent disposition." Rousseau has pointed out that the teacher can further a worthy ambition by her mode of apportioning praise, basing her estimate on a comparison between what the pupil has been and what he is, and not on what he is, and what somebody else is not. It is best to counteract malevolent sentiment in every form of competition between little children by developing the social feelings and sympathy with misfortune, thus tempering personal triumph with regret at the humiliation of another; in this way the spirit of rivalry passes into the more generous sentiment of emulation. Place-taking in class may be permissible, but even here it may be questioned whether the stimulus to ambition given to those near the head of the class is not offset by the apathy and discouragement produced in less gifted pupils, by standing at the foot of the class. Bain says that pupils who possess unusual aptitude should be incited to modesty rather than to assumption; that distinguished merit should not always be attended with paeans; that small gifts by parents are useful incitements to lessons, while the prizes and distinctions of the school are attainable by only a very small number, and that in the

early school life when the endeavour is to draw out the amicable sentiments, prizes, if used at all, require delicate manipulation. Objection is not made to emulation such, as we have, for example, in class recitation when the teacher's question is passed on to other pupils after one has failed to answer; within limits it may be well to refer a pupil's question to other pupils for answers, but even along this line, to go further, and refer a pupil's questions or difficulties to another pupil of lower grade is not safe, as such procedure may sting to the quick a modest little scholar, while it may lead the informant into rivalry and a false estimate of himself.

- Physicians note many cases of impaired health—even to the extent of serious brain and heart disorders, induced by the long continued excitement and tension of school rivalry—often intensified by ill-advised teachers and parents.—*Education.*

A KINDERGARTEN FOR THE BLIND.

By EMILIE POULSSON.

Among philanthropic Boston's educational enterprises the Kindergarten for the Blind has its unquestioned high place. The generation which, in earlier days, had been awakened to the practicability and advisability of educating older blind children, seemed to have bequeathed some of its aroused sensitiveness to its immediate posterity; so that when this second generation was appealed to by the eloquence of the Greek-American, Dr. Michael Anagnos, on behalf of blind children too young to be taken into the existing school, what was there for philanthropic Boston to do but to listen, dry its eyes, pull out its pennies or its units, tens, hundred or thousands of dollars, as the case might be, and set to work to establish the kindergarten?

April, 1887, saw the formal opening of the first building. There were only a few children, but as many as the prospect of providing sufficient bread and milk, care and training, warranted. That first building is one of three now completed, and there is a fourth of which the basement and one story are built. This incomplete building is used for sloyd and gymnastics and for general exercises.

The kindergarten children live in two of the houses,—girls in one, boys in the other. The primary department for boys occupies the third. A house for the girls' primary department is the present urgent need. The children come from several states, and the Kindergarten for the Blind is necessarily a home as well as a kindergarten.

76

As Dr. Howe said years ago in arguing for the School for the Blind, if there are children who cannot be educated in the common schools, we must have uncommon schools for them. The Kindergarten for the Blind is one answer to this demand. New children are constantly being heard of who ought to be taken in immediately, and the "waiting list" lengthens fast, although it is not often increased by four names at once as on one day lately.

A kindergarten visitor usually starts out in the early morning; but empowered by special permission, I presented myself at the hospitable door of the Kindergarten for the Blind late one Sunday afternoon in order to see the little folks in their home life and to be on hand for the early beginning of work in the morning.

Sitting in the parlor and chatting with the gentle-voiced matron (a lady associated with the work from its early days) I could hear sounds of boy-life in the upper regions. The little fellows had taken a walk, had been out at play in the grounds, and a few had attended church, in the morning. Having had their home Sunday school in the early part of the afternoon, they were now amusing themselves as they pleased in their own rooms. With the incessant chatter, the snatches of song, the imitation train whistles and steam puffs, the tinkle of music boxes and the rattle of other Christmas toys, there was not exactly a Sabbath stillness in the air; but the noises, gay and lively as they were, were all tempered to a happy point of satisfactory outlet for the children, without distracting tumult. It was a merry *Kindler Sinfonie*,—an unconscious improvisation by the twenty-three jolly little boys that it would take a genius to surpass for originality, variety and sweetness.

Strolling down the corridor, on either the second or third floors, you will see the children's bedrooms on each side of the hall, each with its two little beds, chairs, and bureau, while at the ends of the halls are teachers' and matrons' rooms, music room, play room, etc. You look twice at the beds, remembering that, as a rule, they are made by the boys themselves, and you see that they are mostly patted smooth and that the pillows are usually set straight by little groping hands. When the bed-maker is not much larger than his pillow, however, it is no wonder that there are sometimes undiscovered wrinkles or crooked pillows, or even an occasional mishap like that of the other day, when a lost nightgown was finally discovered inside of the bed, where it had inadvertently been made up.

At tea there was the same freedom within sensible limits that had been noticeable in the afternoon. The children responded brightly when spoken to, made simple little remarks of their own, and had quiet hints, when necessary, as to the whereabouts of a mug or piece of bread, or as to table manners; but the talk at the four tables made all together only a pleasant conversational hum. Many of the children have been accustomed, before coming to the kindergarten, to being fed; but most of them soon learn to feed themselves with as much neatness and propriety as does a well-trained seeing child of the same age. The observer who watches the napkin folding may wonder a little how it is coming out; but, with much measuring and straightening and shaking and patting, the task is finally well done.

Whir-r-r! went the electric bells at half-past six the next morning. "The children get up at half-past six," I had been told, "but the seven o'clock bell is what they call the 'talking bell.' By that time they are far enough along in their dressing for the talking not to interfere too much."

The "talking bell" certainly had most prompt obedience yielded to it. Its tongue had scarcely finished its first wag before at least twenty little human tongues contributed to the noise. "How near are you ready?" and "I had to wake Harry up this morning," and "Did you find your marbles?" and "I've got new shoes and new rubbers," and a buzz of other remarks were mingled with laugh and song and boyish ejaculations.

The twenty minutes past seven bell summoned the boys to morning prayers led by the matron in the kindergarten room. The matron read Psalm XIX, "The heavens declare the glory of God, and the firmament showeth His handiwork." All repeated the Lord's Prayer; the boys sang a joyous hymn, full of the freshness and happiness of a new, bright morning; and then teachers, matron and children assembled in the dining room for the morning meal.

Bed-making and play filled the time between breakfast and the opening of the kindergarten at quarter before nine. At that hour, I betook myself to the girls' kindergarten, since I wanted to get glimpses of different classes.

The tiny girls were just taking their places as I entered the pretty room. The kindergartner was at the piano. Hearing a little commotion in one direction, she said: "Is that Nellie? Oh, no! That's Fanny. Fanny will find her chair all right." And Fanny, brave and beaming,

does find it very soon. "Here's Nellie! Call her, Jessie." So Jessie pipes up: "Come, Nellie!" and the little uncertain wanderer, who is just learning her way about, follows the sound and reaches Jessie's side without further trouble.

The children are all fresh and bright, and have many songs and finger plays to sing. They are good listeners, too; and the "morning talk" period has so much variety in it that it does not drag, even though it lasts three-quarters of an hour. When time for intermission comes, the girls form into line. Two, somewhat larger and freer in motion, take charge each of a little girl who needs guiding, and the troops marches out, singing. When the children walk past the long table, there is a slight tendency to keep close to it and so be helped; but a cheery reminder comes from the kindergartner: "We can get along nicely now without touching the table," and the line recovers its self-dependence.

Morning talks, songs and other exercises in the Kindergarten for the Blind are very similar to those in other kindergartens. Gift and occupation work is necessarily accomplished with much more slowness than by seeing children, although enough is done, and done with excellence, to make the visitor admire and wonder while looking at the folding, pasting, clay work, sewing and weaving. Some kindergarten materials have to be adapted for blind children's use, but people are usually surprised to see how much of the work is exactly like that in the ordinary kindergarten. The Gifts, as far as the Seventh, are unaltered; but the tablets have small holes drilled through them so that they may be pinned down on cushions made for the purpose; wires with holes in the ends are substituted for sticks, and the rings also are pinned down on the cushions. These cushions are of the size of the kindergarten table tops, and are marked off in inch squares by cross rows of stitching that can be easily felt. When a blind child has made a design with tablets, sticks or rings, fastening these down on the cushion, the design will stay in place while he has the satisfaction of examining it. Beads, also, when used to make outlines, are pinned down upon the cushions. The squares upon the kindergarten tables are marked by cut-in lines. Paper marked off into inch squares by means of embossed lines is used for pasting designs upon, either in parquetry or designs of flowers and seeds. There is a device for pricking, too; that is sometimes used.

Kindergarten games are of great importance for blind children, and certainly the joy of these children in their games was unmistakable.

The kindergartner was wisely making much less of the singing,—in the game of The Train, for instance,—than of the play. There was examination of the wheels, coupling of the cars, talk about the destination, and, above all, vigorous motion. The train steamed away at no slow pace. It was an Empire State express and nothing less. The coupling broke between the first car (a weak little fellow) and the engine (two vigorous boys). Perhaps the re-matching of engine and train took more time than if seeing children had been uniting them, and perhaps the train moved in a more wavering line down the long play room; but boyish ardor ran high and the play was so spirited that you were much more conscious of the boyishness and the fun and the reality of the game to the players, than of the blindness. In the games of chasing, the individual child is brought out more, and differences in freedom and agility are very noticeable. Plenty of time was allowed for each chase, and one of the victors said as he came back panting: "Oh, my! Didn't I run like *seventy*, though!"

The marching, too, is done with vim and enjoyment; but when a few at the head of the line discover that the line has broken just behind them, they slacken and back up and guide the delinquent with that ready helpfulness of which I saw so many pretty evidences during my visit.

Bravery, helpfulness, self-reliance, cheerfulness,—all these traits seemed to be cultivated in a healthful degree in the little blind children by their living together. "Hurry up, Ben! Come along! Why don't you hurry?"

"Oh, well!" responded Ben, as he continued his groping search along the hall, "I'll get there pretty soon. I've got a boy to take care of."

"Oh! All right; I'll wait."

Ben finds his boy, leads him along in a protecting fashion, and all three are soon out of doors.

One of the afternoon periods I spent with the little boys who were reading raised print books of different grades of difficulty. Some had the Cyr readers; some, the Little One's Story Book; and the most advanced group was reading stories from *In the Child's World*, undaunted by long words. Little fingers have to travel over quite a space to gather up such words as *Mediterranean*, usually, impossible; and it is rather difficult to acquire fluency in reading raised print. But these small students are working well toward it, and some already read as rapidly as is desirable.

The scheme of manual training at the Kindergarten for the Blind is particularly good. The weakest part of it just now is the handwork in the kindergarten proper, where some of the materials used are not yet coarse enough; but this will doubtless soon be remedied.

The sloyd knitting and sloyd sewing, which are remarkably interesting, thorough, and progressive, are followed by wood sloyd. The boys as well as the girls have the sloyd knitting and like it so well that some of them elected to return to it after being promoted out of the class.

Any visit to the Kindergarten for the Blind, even a short one, ought to be timed to include one or more of the delightful singing classes. I spent a few moments in each of four classes; and heard not only songs, some with two parts (for even the younger children here drop into alto and sustain a second part without wavering), but, with the older boys and girls of the primary grades, scales and exercises of such difficulty that we can scarcely understand how these children can sing them. Major and minor scales, triads, diminished sevenths, intervals of whatever difficulty,—the tones being called for in rapid succession and the response coming immediately—this is what you may hear if you get into these singing classes, which are held daily between quarter of four and five o'clock. That the instruction and practice of vocal music comes daily is one secret of the children's excellent work; the quality of the teaching being, of course, another.

The Kinder Orchestra practices at irregular times, since the children have to perfect their individual parts before playing together. It is now six violins and is becoming quite ambitious, having advanced with the growth of the children, and aiming now at a more musical result than could be attained with the kazoos, whistles, paper bags, etc., of its first days.

Piano or violin lessons are given to the children at quite an early stage in their school progress;—as soon, that is, as they show sufficient development to make it advantageous. Music is so much of a resource and delight to blind people that it has by right a prominent place even in their early education.

Classes begin at quarter before nine, and continue, for different children and different teachers (and including gymnastics, manual training, vocal and instrumental music), until five o'clock, with the omission of a proper time for dinner. A fifteen minutes' recess comes

in every hour, and the children play freely about the grounds many times a day; so they have a good deal of entire relaxation and fresh air, notwithstanding the fact that they are very busy children.

After five o'clock there is a delightful period when the children are gathered into groups in different rooms and read to by the teachers.

Tea follows this period, and soon after tea, bed-time, and the blind children have come to the close of another day. "A nice little crowd," says the matron, fondly, when she comes downstairs after the tucking in and the good-nights. "A nice little crowd, indeed," I echo in my heart as I travel homeward; "a busy, brave, helpful, self-reliant crowd of blind children. Blessings on them!"—*Kindergarten Review*.

STATE-AIDED EDUCATION IN INDIA.

PROPOSED ABOLITION.

GREAT was the outcry at the Westminster Palace Hotel on Wednesday afternoon (26th February) writes a London correspondent of the *Pioneer*, when Sir Rowland Wilson, Bart., proposed to the East India Association that the Government of India should cease to have any financial responsibility for the promotion of education, whether primary, secondary, or advanced. One speaker expressed his conviction that vast harm would be done if the news of this laying of violent hands on the sacred educational ark reached India without being accompanied by particulars of its defence then and there undertaken. To avert the realization of this prophecy I send you a brief account of the proceedings, which were presided over with beneficent despotism by Sir George Birdwood.

Either at Wren and Gurneys, or at Cambridge, where he was reader in Indian Law, many of your Service readers will have made the acquaintance of Sir Rowland in earlier years. They will, probably, be surprised to hear of him in the character of an iconoclast for he is gentle in demeanour and mild in speech; they will therefore take this proposal to abolish the Education Department, as another example of the pitfalls into which even capable men may be led by a purely theoretical acquaintance with the problems of Indian administration. An avowed sympathiser with the Congress "line" in most respects, the author of the paper severed himself from it on the one subject on which it is in general accord with the Government policy. His keynote was not the growl sometimes heard on Anglo-Indian lips, "We've got too many B.A's" but that of the urgent need for retrenchment. He

has been deeply impressed by the "average income" discussion, and said that even if, for the purposes of the paper, he accepted Lord Curzon's estimate instead of Mr. Digby's, the average income for a whole year was "hardly more than the weekly wage of a skilled London mechanic"—a fact quite sufficient to silence, for the present, all boasting about the blessings of British rule. The people were heavily taxed in proportion to their resources; yet in some directions there was need for increased expenditure, amongst them being Police reform and a fuller codification of the law: Lord Curzon had stated that the maintenance of the Army at its full normal strength was requisite. Yet there must be retrenchment somewhere, and the question he wished to ask was "Ought India to have an education budget at all? Does she require it? Can she afford it?" The protective function of the State must in the nature of things be a monopoly, and the same chain of necessary interdependence embraced also the Legislative, Diplomatic and Financial Departments. But no one could say that if there was a sudden suspension of all provincial and municipal disbursements for education, the machinery of Government would be paralysed. Everything would go on as before, except that school managers would be compelled either to reduce their establishments, or to raise their fees, or to increase their subscription lists; and would, on the other hand, be free to modify their arrangements to suit the wishes of subscribers and customers without waiting for the approval of the Government Inspector. The million and a quarter sterling now spent on education might be regarded as a mere flea-bite; but it was in reality more like the first bite of a leech, which, if left to itself, would go on sucking until gorged to repletion.

II, as the Education Commission alleged, it was the "right" of every child of school-going age to receive primary education, every pice that could be saved for many a long year in other departments must go to the discharge of this alleged outstanding debt to eleven out of every twelve children, since that was the proportion at present unreachd by the elementary schools. As matters stood we were taking from the people, over and above really necessary taxation, an annual sum much larger than they could conveniently part with, yet altogether insufficient for the alleged purpose. We were pinching in order to buy a pop-gun for game that could only be brought down with a rifle. His proposal would also solve the religious difficulty. No one had succeeded in rebutting the presumption that a body which is debarred from meddling with religion must be unfit to control education.

Incidentally he animadverted on the official adoption of Sir William Lee-Warner's "Citizen of India" for examination purposes, describing it as a grave political indiscretion. It amounted in effect to imposing a political test on all managers and teachers of State aided institutions, and could not fail to be a source of irritation and embarrassment to well-informed and conscientious teachers. If the provision of educational facilities was left to voluntary support and private enterprise, he saw no reason to apprehend that it would fall below a standard fairly corresponding to the actual resources of the population; and he saw a good deal of reason for supposing that the kinds of education supported would be more closely adapted than at present to actual needs. The Government, no longer hampered by inconsistent pledges and discredited by poor performance after large promises, would be vastly stronger for its proper work. In conclusion, Sir Rowland admitted that his proposals would be as little likely to meet with acceptance as a plea for toleration would have been in the sixteenth century; but if he had succeeded in instilling a little salutary scepticism concerning the now dominant theory of State omni-competence, his paper would have been worth the writing.

VERTICAL WRITING.

I HAVE been of that large number of educational people who, without any prejudice against it, assumed, and was convinced by the assumption, that it was slow; that speed was sacrificed to legibility. It was easily accounted for on the ground that children who had learned the slant and had written it from three to six years, and teachers who had written it from ten to twenty years, must necessarily write a new hand with great deliberation; but accounting for it did not remove the objection to the slowness of the vertical, and it was a serious objection in my mind.

It was accidental that I dropped upon the test. I had been into the meeting to hear vertical penmanship denounced, and had heard it said with emphasis that the lack of speed was the chief objection to it. Then I went over to the typewriting enthusiasts, shorthand leaders, bookkeeping magnates, and returned to the first room in search of the secretary of the Federation, when behold here was the one great event of the five days in popular interest.

R. K. Row, Fellow in education in the University of Chicago, had been invited to read a paper on "Speed in Vertical Writing," but

instead of a paper Mr. Row was giving a practical demonstration of what children trained in vertical can do. Seventeen children from the seventh and eighth grades of the Crow public school, St. Louis, were brought into the convention. After a few minutes' practice upon the sentence, "Our acts our little angels are," they were given two one-minute trials. In the second test the average for the class was nearly 148 letters per minute, the fastest writing 175, and the slowest 107 in the minute.

The conditions were not favorable. The children had had no special training. They were placed at flat tables suitable for adults; they were in the midst of a crowd of critical experts, who walked and talked among them; Mr. Row, who was a stranger to the children, had not seen them write before, and the sentence was unfamiliar to all.

Among those who witnessed the test were about fifty professional slant writers, many of whom had repeatedly condemned vertical writing as necessarily slow. They were twice invited to take the test in competition with the children. It is significant that none accepted the invitation.

This test prepared the company for Mr. Row's explanation of a series of charts which he hung upon the walls, and it is impossible to make clear the general effect of the test without giving the substance of these charts, the validity of which no one questioned.

At the annual meeting of the same association in Chicago two years before, seventeen of the most expert professional slant writers in the country had taken a similar test. Their average rate was 108 letters per minute; the fastest writing 144 and the slowest fifty letters in the minute.

Mr. Row then hung up two charts, one showing the results of all the reliable tests in slant writing he had been able to get the other the results of tests in public schools using vertical writing.

Summary of results in one-minute tests in slant writing:—

Persons tested	No. of persons	Average No. of letters	Highest No. of letters
Business College	38	95	133
Do. do.	29	105	155
Do. do.	29	101	156
Do. do.	45	107	180
High Sch. of Com. Coll.	8	105	122
Professional Writers	17	108	144

Summary of results in one-minute tests in vertical writing with whole classes of public school children:—

City.	Grade.	Average No. of letters.	Highest No. of letters.
Omaha, Neb.	8th	106	144
Saginaw, Mich.	6th	114	200
Bucyrus, O.	8th	116	150
Tiffin, O.	6th	116	198
Dayton, O.	6th	118	157
Des Moines, Ia.	6th	119	196
Lockport, N. Y.	8th	122	170
Polo, Ill.	8th	127	172
Berea, O.	7th	133	184
Ypsilanti, Mich.	8th	133	203
Keokuk, Ia.	5th	141	245
Springfield, O.	8th	143	200
St. Louis, Mo.	7th & 8th	148	175
Kingston, Can.	7th	150	207
Austin, Minn.	5th & 6th	164	240

Average for 182 slant writers, nearly all adults, 103 letters per minute.

Average for about 600 public school children in fifteen different cities, trained during from two to five years in vertical writing, 130 letters per minute.

The conditions of the tests were essentially the same in all cases. A short sentence was prescribed, from five to ten minutes' practice was allowed, then two one-minute trials were given and the result of the best trial taken.—Correspondent in *American Journal of Education*.

FIX YOUR EYE UPON THE GREAT THINGS.

THE three great offices of the teacher are commonly defined as governing, instructing and training. Good government is an essential condition to good teaching proper. Incidentally it gives the child wholesome respect for established rule. As instruction and training proceed, and the children's power of self-government thereby increases, the less will be the need of disciplinary regulations. Comparatively speaking, the governmental function of the teacher is the least important of the three.

It is well to keep these fundamental considerations in mind because some school officers are apt to place an exaggerated value upon order in the school—order according to their notions. A devoted and skilful primary teacher recently invited a principal to visit her room some time,

to share in her pleasure at how nicely the children responded to her instruction. The next day while in the midst of a lesson on life on the farm, the principal entered, in the rear of the room, and stayed about fifteen-minutes. The children were aglow with enthusiasm, and the teacher felt sure that the principal would be pleased. What was her dismay when the principal said to her at recess time, "Miss B, two boys and five girls looked around when I entered the room, and two children were whispering. You really must keep better order in your room." Not a word about the lesson! No encouragement of any kind! The teacher managed to conceal her disgust until she reached her own room, then she locked the door behind her and had a good cry. Can we blame her when she wrote to her uncle that night, begging him to get her some place in his business office, and that she would never, never teach again?

Many a teacher regards whispering as a cardinal sin, and has her children sit up stiff and straight like so many wooden idols. No pencil must be dropped, no one dare to look at the clock. And there will be people who will point to these teachers as models. Any fool can keep school after this fashion. The teacher is not a prison warden. The success of her work must be measured by her success in instruction and training rather than in the mere preservation of "order."

Whispering can never be wholly eradicated. Fatigue will take the starch out of the spine and make limbs and lips fidgety. Little children cannot be fitted into the moulds of propriety as designed for adults. Far better were it that they should enjoy full physical freedom, than that their natures should be shriveled and sacrificed to the Moloch of discipline so-called, but which in reality is a mere suppression of vital motions. If the teacher understands the art of interesting children in the work of the school, and fills the minds of the little ones with the wish for constant advancement in knowledge and skill, she is doing a great and noble work, whether some of her pupils whisper or look at the clock or not.

A boy was called lazy by his teacher, and was told that he could not wait for school to close, and other uncomplimentary things, because he looked to see what time it was, fearing he could not finish his task before the bell would announce the close of the session. That teacher and her kin are no more qualified for teaching little children than a foreman of a sweat-shop or a gangboss would be. Do not let your thoughts be turned away from the real work of teaching by people who strain at gnats and swallow elephants.

The School Journal.

KASHMIRIAN ATHARVA-VEDA.

(SCHOOL OF THE PAIPPALADAS.)

The Kashmirian Atharva-Veda has been reproduced by chromo-photography from the Manuscript in the University Library at Tübingen, and has been edited under the auspices of The Johns Hopkins University in Baltimore* and of The Royal Eberhard-Karls-University in Tübingen, Württemberg by Maurice Bloomfield, Professor in the Johns Hopkins University and Richard Garbe, Professor in the University of Tübingen.

The photographic reproduction of this unique manuscript is now completed. It contains 544 plates, 15½ x 12 inches. The technical work has been done with great success by the firm of Messrs. Martin Rommel & Co., of Stuttgart, and it is stated that no more handsome and satisfactory reproduction of such a manuscript has ever been made. Copies will be sold at the price of \$50 (nearly Rs. 200) and are to be had from the Johns Hopkins University, Baltimore; Md., U. S. A.

The preface to the work is reprinted below:

PREFACE.

This is a fac-simile of the unique manuscript of the Atharva-Veda in the version current in the school of the Paippalādas, the so-called Paippalāda-śākhā. The manuscript came from Kashmir in the north of India; the version of the Atharva-Veda contained in it seems to have been at home only in Kashmir itself; hence we have chosen as its title, "The Kashmirian Atharva-Veda."

A persistent native Hindu tradition reports that the Atharva-Veda once existed in nine versions or schools (śākhā, bheda, carana). It seems probable that the school differences involved were in most cases of slight importance; but not so in all cases. One of these schools is that of the Ānandakā; the text of the Atharva-Veda derived from the Ānandakā was published by Roth and Whitney in 1856, and a second time (with a valuable though fragmentary commentary) by Shankar Pandurang Pandit in 1895. The existing translations of this Veda are all based upon the one text of the Ānandakā school; our knowledge of the public and private antiquities and the folk-lore of ancient India, so far as it is derived from the Atharvan, suffers from the same limitation.

To Professor von Roth, one of the editors of the editio princeps of the Atharva-Veda, belongs in a peculiar degree the credit of the discovery of the second version of the Atharvan which is herewith presented to the public. Deeply impressed with the insufficiency and corruption of the first text, he persistently incited inquiry for more manuscripts. Somewhere in the

82

immense country, or rather continent, of India, it seemed likely there would turn up another tradition, another version, more original, less corrupt, in any case different from the first. Especially the north of India seemed to him the most hopeful field of inquiry. A remark of the traveller Baron von Hügel led him to believe that a new version might be found in Kashmir. Baron von Hügel, in his work "Kashmir und das Reich der Siek," vol. ii, p. 364, remarks that the Brahmins of Kashmir belonged to the Atharvan, or, as they said, "Atterman" Veda; upon the strength of this statement Roth induced the authorities of the British Government in India to institute a search in the distant earthly paradise, famous up to that time for the grandeur and beauty of its natural scenery rather than its literary treasures. His prophetic surmise came true most brilliantly. His Highness, the late Maharaja of Jammu and Kashmir, Ranbir Singh, announced that he had in his library at his capital city, Srinagar, a manuscript of the Atharva-Veda "written in character which could not be read by any one outside of Srinagar." Negotiations carried on by Sir William Muir, the then Lieutenant Governor of the North-Western Provinces, led first to the dispatch to Professor von Roth of a copy of the manuscript made in Devanāgarī character, and later on to the dispatch of the original in Āradā character. Professor von Roth in 1875 published a stirring account of the discovery character and contents of the manuscript in his famous tract "Der Atharva-Veda in Kaschmir" (Tübingen, 1875), and later read a paper on the same subject before the International Congress of Orientalists, held at Florence in 1878 (published 1881 in the Transactions of that Congress, vol. ii, p. 89 ff.) He guarded the manuscript until his recent lamented death (1895); it has now passed into the possession of the University Library at Tübingen, whose greatest and priceless treasure it forms.

The manuscript contains in round numbers 275 leaves written on both sides, making about 550 pages. The leaves are made of the bark of the birch-tree, known to botanists by the name of Betula Bhojpatra, or in Sanskrit, bhūrja-patra, which grows in the Himalaya mountains up to the height of nine thousand feet. The inner bark of this tree consists of several layers which may be successively detached. The strips obtained in this way serve as a natural yet fragile paper. In order to make them rather more durable, two strips are pasted together, back to back, yielding a sheet both sides of which are used for writing. As it is, even the doubled leaves break easily; not infrequently one of the faces of the leaf is chipped off while the other still holds out; this may be seen on several plates of this fac-simile. Books written on birch-bark are not likely to last very long; an old book falling to the ground is liable to suffer very seriously, if it does not break to pieces entirely. The use of birch-bark for literary purposes is mentioned by early classical Sanskrit writers, such as the poet Kālidāsa and the medical doctor Sūruta, the author of the Ayur-Veda. In early times, it seems, all books in Kashmir were written on birch-bark until after the conquest of the

valley by the Mogul emperor Akbar, more than 250 years ago. Akbar introduced the manufacture of paper, an industry for which Kashmir is now famous in India. At that time the use of birch-bark for the purpose of writing came to an end; the method of preparing it is so completely forgotten that the Kashmirians can no longer produce birch-bark manuscript. The present manuscript is about 400 years old; it is in general in very good condition. Only a few leaves are lost, among them, unfortunately, the first; but beginning with the thirteenth page there is but little damage due either to the ravages of time or to careless handling. The following leaves or pages are wanting: 1 a b, 21 a b, 23 a, 62 a b, 120 a-129 b, 150 a b, 177 a b; in most of these cases, however, there is a gap, not in the text, but in the numbering of the leaves only.

The size of the leaves is for the most part about 25 centimetres in height by 20 in width. The space occupied by the text averages 20 centimetres in height by 15 in width. The writing is in indelible black ink, absolutely non-sensitive to damp and water; each page before exposure to the lens of the photographer was sponged off with water in order to make the very clear writing still clearer. The method of preparation of the ink is known. It was made by converting almonds into charcoal and boiling the water thus obtained with go-mūtra (urina bovis). The character is the so-called *Qāradā*, which seems to mean "letters sacred to *Qāradā*;" i. e., *Sarasvatī*, the tutelary goddess of instruction and writing. The alphabet is North Indian, from the same source as the more prevalent learned alphabet of India, the *Devanāgarī*. Its use seems to have been almost entirely confined to Kashmir and the north-eastern part of the Panjab. The difference between the *Qāradā* and the *Devanāgarī* is quite considerable. In particular the ligatures of the *Qāradā*, those vexing combinations of three and even four consonants, are easily confused and more difficult than those of the *Devanāgarī*. Two instructive tables containing transliterations of 340 characters and ligatures of the *Qāradā* script have been published by Karl Burkhard in the Proceedings of the Imperial Academy of Vienna (Historic-Philosophical Class), vol. cvii, after page 640.

The editors have much pleasure in presenting this manuscript to the public in a form as close to the original as it is possible in the present state of the art of bookmaking. The labor involved in the present edition was by no means merely technical or mechanical. Each plate was closely scrutinized and passed through laborious corrections. Naturally it will be the lot of the editors to follow up this first step with other labors. A transliteration of the text in Roman characters; a detailed comparison of the Kashmirian version with the vulgate text as hitherto known; and finally, if possible, a translation may be expected from their continued co-operation.

To the authorities of the Johns Hopkins University and the Royal Government of Württemberg the editors and the learned public owe a

lasting debt of gratitude. Their enlightenment and generosity has made possible this publication. To the American Oriental Society, to the various branches of the British Government in India, and to many other institutions and persons we are indebted for liberal advance subscriptions. We also owe thanks to Mr. N. Murray, the Librarian of the Johns Hopkins University, and to Dr. C. Geiger, the Chief Librarian of the University of Tübingen, the keeper of the manuscript, for their unselfish aid at every stage of the undertaking.

THE UNIVERSITY OF MADRAS.

THE CONVOCATION.

A Convocation of Fellows of the University of Madras was held on Friday evening, the 21st March, at the Senate House, for the purpose of conferring degrees. There was a very large gathering of spectators present to witness the ceremony, among them being Her Excellency Lady Ampthill. H. E. Lord Ampthill, the Chancellor, arrived at the Senate House at 4-30 p.m., accompanied by Mr. L. M. Wynne, Private Secretary, Captain Fife, Acting Military Secretary, Captain Strong and Captain the Hon'ble R. Lygon, A.-D.-C.'s, escorted by the troopers of the Body Guard.

The Chancellor, the Vice-Chancellor and the Fellows, in their Academical robes, marched in procession to the Hall in which the degrees were to be conferred, headed by Mr. C. A. Paterson, the Registrar. As the procession entered the Hall, the Governor's Band, which was in the Gallery behind the dais, played the National Anthem and the candidates rose and remained standing until the Chancellor, Vice-Chancellor and Fellows had taken their seats on the dais.

The candidates for the several degrees were presented to the Chancellor in the following order, having first received their diplomas from the Registrar:—For the B. L. degree, 174 candidates presented by Messrs. N. Subramaniam and B. A. Nelson; for the M.D., M.B. and C.M. and L. M. and S. degrees, five candidates presented by Lieutenant-Colonel W. R. Browne, I.M.S.; for the B. E. degree, four candidates by Lieutenant-Colonel H. D. Love, R. E.; for the L. T. degree, 34 candidates by the Rev. W. Skinner; for the M. A. degree, 14 candidates by the Rev. C. W. A. Clarke; for the B.A. degree, 437 candidates by Mr. E. W. Middlemast, Dewan Bahadur V. Krishnama Chariar, Mr. T. Ramakrishna Pillay, Dr. J. R. Henderson, Mr. S. Sathianadhan, Dewan Bahadur C. Ramachandra Rao Sahib and the Rev. L. B. Wolfe.

Among the candidates presented were Miss Hannah Krishnama and Miss Carrapiet for the M. A. degree, Miss Elaine Shaw for the B. A. and Miss Mary Srinivasa for the L. T. degree, all of whom were enthusiastically cheered as they appeared on the dais.

The Hon'ble Dewan Bahadur S. Srinivasa Raghava Iyengar, C.I.E., was the orator of the day. The following are the salient portions :

THE ADDRESS.

YOUR EXCELLENCY, Mr. Vice-Chancellor, Ladies and Gentlemen,—It is just thirty-five years since, like you graduates of this year, I myself appeared before the Chancellor and members of the Senate in Convocation assembled to receive my degree. It is, perhaps, right and fitting that some one like myself who belongs to your own body and has, since joining it, travelled along life's road for the length of more than a generation should occasionally be called upon to speak to the new recruits to the University on a solemn occasion like this, with the knowledge that comes of experience, words which may encourage them to persevere in the pursuit of knowledge and live worthy lives—lives honourable to themselves and useful to their country. When, therefore, the call came to me to address the graduates at the present Convocation, though I was, for several reasons, diffident of discharging the task in a worthy manner or emulating the wisdom and eloquence of the addresses of my illustrious predecessors, I felt bound to respond to the call, trusting that what I may be able to say may be of some use to you in the ordering of your future lives.

LADY GRADUATES.

Last year, many of you had the pleasure of seeing the Chancellor confer one of the highest degrees—the M. A. degree—on Mrs. Sathianadan, the first representative of her sex who had gained such a high distinction in this University. It is a matter for rejoicing that another member of the same talented family—Miss Hannah Ratnam—has followed her sister's footsteps, and has taken the M. A. degree to-day; that Miss Carrapiet, a young lady employed as a teacher in the Doveton Girls School, has also taken the M. A. degree in the English Language and Literature; and that the degree of Licentiate in Teaching has been conferred on Mrs. Srinivasa. It is believed that the last two ladies intend to devote themselves to the teaching profession, which needs the services of native and Anglo-Indian ladies of such high mental culture and acquirements for the advancement of higher education among women. To all these ladies, I offer, on behalf of this Senate, our sincere congratulations on the successes they have achieved, and express the hope that their brilliant example will stimulate other young ladies whose means and circumstances permit of their doing so, to follow in their footsteps.

THE OBJECTS OF UNIVERSITY TRAINING.

The merits and demerits of University education in this country and the measures to be taken for placing it on a sound basis have formed an almost all-absorbing topic of public discussion since the appointment of the recent University Commission to investigate and report on the subject, and it will no doubt be expected that I should say something on this question on an occasion like the present. My remarks, however, will be brief. The objects of University education in relation

84

to Indian conditions may be stated to be four in number; viz., 1st, giving the students the kind of knowledge and mental and moral training which will enable them to carry on their various avocations with credit and success; or, in other words, which will serve most effectually what have been called "bread-winning purposes"; 2ndly, the offering of facilities to students for graduating not only in the line of study to which their aptitudes direct them, but also for following that line of study systematically under first-rate instruction and guidance for the purpose of keeping abreast of the continually rising tide of knowledge and of making original researches in order to make additions to such knowledge; 3rdly, the bringing into existence of a national literature for the enlightenment and instruction of the masses; and, 4thly, the creation of a continually increasing number of persons fired with zeal for the improvement of the country in all directions, religious, social, industrial, and political. How far, then, have these objects been attained during the period of rather less than half-a-century in which the Indian Universities have been at work? So far as the first object is concerned it is admitted on all hands that a large measure of success has been attained. In the famous Education Despatch the Court of Directors laid down in reference to the Universities to be then established:—"We are prepared to give by sanctioning the establishment of the Universities, full development to the highest course of instruction to which the natives of India or of any other country can aspire, and besides by the division of University degrees and distinctions into branches, the exertions of highly-educated men will be directed to the studies which are necessary to success in the various active professions of life." In the first half of the last century when the administration of the country in the several branches was re-organised according to English principles and methods, it was of great importance to create a class of men versed in English science and literature and imbued with English principles of good government and fair and impartial administration of law and justice to assist the European officers in the administration of the country. The introduction of higher education in India was at first directed towards supplying this want. This object has been satisfactorily attained. There has been a distinct improvement in the native official agency, both in point of moral tone and efficiency, and the improvement is progressive. At first there was a tendency on the part of some of the higher European officers to look askance at graduates as likely to be unpractical and useless with more wind in their heads than solid knowledge or acquirements. Graduates have now lived down this prejudice and shown that they are capable of discharging the duties entrusted to them with fidelity, diligence, and intelligence. As judicial officers the excellence of the work done by them has been acknowledged by authorities who can speak with a competent knowledge of the subject; and in the Executive Departments, they are proving themselves to be increasingly efficient in all the spheres of activity open to them.

GOVERNMENT SERVICE.

One often hears the complaint that the Government service, as well as the learned professions—Law, Medicine, and Engineering—is already overstocked with graduates, and that matters have come to such a pass that the turning out of any more graduates, who cannot find employment in the Government service would be an evil. The rush of educated men to the Government service was but natural.

In all countries, not excepting even England, where the political and industrial activities of the most varied description limit the sphere and dwarf the importance of the official classes, the Government service offers considerable attractions; but in a country like India where there is no political life worth the name apart from official life, and where avenues of employment in other directions are practically absent, the Church and the Army being shut out, and manufactures according to modern methods being very imperfectly developed, the pressure of the educated classes on Government service must naturally be expected to be severe.

OTHER EMPLOYMENTS FOR GRADUATES.

There are, however, signs to show that owing to the increasing pressure of competition as well in the profession of Law as in the public service, people are beginning to perceive that the initial emoluments obtainable by entering the service or the legal profession, as also the subsequent prospects are altogether incommensurate with the outlay on education, looking at it entirely as a means of livelihood, and this fact has commenced to dawn on the minds of those classes who seek a University education. For I find that comparing the number of candidates for the University Matriculation Examination in the three years ending with 1900 with those in the corresponding period of the previous decade, 20,135 candidates appeared in the former period, against 21,717 in the latter, showing a deficiency of 1,582. In the candidates that passed also, there is a similar deficiency, the numbers during the two periods being 4,696 and 5,113. In the First Examination in Arts the number of candidates during the last three years of the last two decades has been nearly the same, but in the number of passes there has been a distinct improvement being fifty per cent. higher in the latter than in the former decade. The number of graduates taking their degrees has also shown a tendency to decrease during the last three years, though this year there has been some increase. Graduates are now betaking to trade and other similar occupations though as yet to a small extent. On the whole, therefore the difficulty of finding suitable and remunerative employment is thus interposing, and will, as time goes on, still further interpose, a natural check on undue multiplication of graduates beyond the limits which the healthy progress of society requires. One important consideration, however, must be borne in mind in this connection, viz., the importance of educated men as factors in the social and industrial regeneration of the country. Viewed in this light, we cannot have too many graduates, for, imperfectly as they may discharge their functions at present, the increase in their number cannot but tend to dispel, in course of time, many prejudices and harmful practices among persons coming within the sphere of their influence, and the very struggle for remunerative employment must have the effect of compelling them to seek fresh fields and pastures new.

RESEARCH WORK.

As regards the second object of Universities, it is to be feared that the result has not been equally satisfactory; in fact, no serious effort has been made to attain it. "In an ideal University as I conceive it," said the late Professor Huxley, "a man should be able to obtain instruction in all forms of knowledge and discipline in the use of all the methods by which knowledge is obtained. In such a University, the force of living example should fire the student with noble ambition to emulate the learning of the learned men and to follow in the footsteps of explorers of new fields

of knowledge; and the very air he breathes should be charged with that enthusiasm for truth, that fanaticism for veracity which is a greater gift than much learning, a nobler gift than the power of increasing knowledge, by so much greater and nobler than as the moral nature of man is greater than the intellectual, for veracity is the heart of morality." This is a very high ideal indeed, and one which the Indian Universities can hope to approach only very gradually after a very long period. It is in order to suggest arrangements which would tend towards the realisation of this ideal, that the University Commission has been appointed, and let us hope that notwithstanding the many difficulties in the way, the Commission will be able to suggest for adoption practicable measures for gradually working up towards this ideal and thereby earn the lasting gratitude of the Indian nation.

THE CREATION OF LITERATURE.

Turning to the third object of University education, viz., the creation of a national literature and the dissemination of useful knowledge among the masses of the population the progress made has not, perhaps, been as great as one could wish, but nevertheless there are indications to show that during the last decade a body of Vernacular literature, containing useful information, is being gradually brought into existence chiefly in the shape of translations from Sanskrit and English works. There has also been a religious revival not of a narrow, bigoted or sectarian, kind, but of a liberal, wholesome, and broad minded character, calculated to exercise a beneficial influence on the moral tone of the community. These various activities are still in the nascent stage, and to those who view them superficially from the standpoint of a superior and fully developed civilisation, they may appear to amount to very little, but to those who take account of the difficulties under which the results, such as they are, have been achieved, they afford grounds for taking an encouraging and hopeful view of the situation. It is true that as yet no striking original literature has come into existence. Native literature, it has been well remarked, is the outcome of national life, a spiritual bond of unity such as no amount of electric study or cosmopolitan science can supply. National literatures require vigorous and continuous national life, and if we seek for perfect types of national literature, we shall find them under such conditions only. These conditions are supplied by University education only in an indirect manner and to a limited extent.

UNIVERSITIES AND NATIONAL LIFE.

The fourth object of University education relates to the extent to which the Western culture and modes of thought have permeated the national life of the people and influenced their various activities—religious, social, industrial, and political. That not only University education but also many other agencies which the British dominion in India during the last century has set in motion, such as Railways, Telegraph, Code of Laws, etc., have profoundly affected Native Society cannot be doubted. As regards higher education the question arises, has it appreciably influenced national life? To this question the only answer that can be given is that it has already done so to some extent, and is doing so in an increasing degree day by day. The reasons for the slow transformation of ideas and usages are not far to seek. To begin with, the education given is purely exotic and touches the national life at very few points, and it has been in existence for less than half a century. In the earlier stages there was very considerable disparity between the

sentiments and modes of thought of the young men who came under the influence of the new education and those of their elders brought up in the old ways and accustomed to the old conditions. As the old generation is being replaced by the new wholly brought up under the new conditions, these disparities may, in course of time, be expected to disappear. It is these disparities that account for the "double life" which Mr. Justice Shephard referred to in his address last year as being led by educated men. As regards also the influence exercised by the educated classes over the lower classes the divorce of religion from the new system of education is a serious drawback. To the ignorant and uneducated, religious ordinances which they have been accustomed to defer to are a necessity as a basis of, and incentive to, moral conduct. They cannot argue from first principles and draw their conclusions from a consideration of a complex set of facts in regulating their conduct in life. What they need is an imperative rule, believed to emanate from a Divine authority not liable to be argued out or questioned. From this point of view the hold of the educated classes on the lower classes is of the slightest; and it is only by connecting University education with institutions which are revered by the people, without at the same time infringing in any way the principle of religious neutrality which is one of the fundamental principles on which the British Government in India rests, that the position of the educated classes as the true leaders and guides of the lower classes can be established. It is therefore a matter of great satisfaction to me to find that the University Commission now at work has taken up the question of ascertaining how far it would be possible for the Indian Universities to recognise Hindu and Mahomedan institutions where ancient learning, science, and theology are taught. It might be possible to recognise learned Pundits and Moulvies taught in these institutions, who will, in course of time, be accepted as the religious teachers and leaders of Hindu and Mahomedan communities by giving them titles such as Mahamahopadhyaya and Shuma-ul-Ulams. Such recognition at the hands of Government or the Universities will have a most liberalising effect on them instead of making them feel sullen and neglected. When institutions of this kind are brought into intimate relations with the University it will indeed come to be regarded as a truly national institution, and will appeal to the best religious instincts of the people, and it may be hoped that endowments and bequests to increase its efficiency and enlarge its sphere of usefulness, even if individually small in amount, will flow in large numbers. In this Presidency there are immense endowments made both by private individuals and the State for the maintenance of worship at the temples, and mutts or religious houses where ancient learning is, or ought to be cultivated.

A HOPEFUL OUTLOOK.

In speaking of the results of the University education, I have preferred to dwell on the hopeful features, because it seems to be that, considering the conditions under which it has to be carried on in this country, the short time it has been in operation and the various difficulties to be surmounted, the results have been, on the whole, satisfactory, and there is reason to hope that still better results may be looked for in the future. There are undoubtedly defects which require to be removed, but these are all defects which can be amended without pulling down the edifice which has been erected and entirely reconstructing it on a new basis. The Government has shown its great anxiety to repair the defects and put University education on a sound footing by the appointment of the University Commission.

and we may be quite sure that everything will be done that is in the power of Government to do in a matter of this kind. It rests with you graduates to do your part as worthy sons of your *Alma Mater*...

After impressing upon the graduates their duties as such, the speaker continued:—

DUTIES TOWARDS THE GOVERNMENT.

One of your first duties is to interpret faithfully the intentions of Government in all measures taken for the improvement of the condition of the masses, allay groundless fears when such are entertained by them and throw the weight of your influence on the side of law and order in times of difficulty and danger. Depend upon it, there never was a Government in India inspired by higher ideals of duty towards its subjects, of one whose tendency on the whole was more towards righteousness, than the Government under which we now live. Imperfections there have been and will be so long as human nature remains what it is; but these imperfections arise chiefly from the differences of race, social usages and civilisation, between the rulers and the ruled, and the difficulty which each has of looking at questions exactly from the standpoint of the other. It is the peculiar function of educated men, whether in the Government service or serving in non-official capacities, to bring about a right understanding between the Government and the people on all possible occasions by explaining to Government the difficulties of the people and guiding the opinion of the masses in the right directions. Famines of unprecedented severity occurring in quick succession have recently drawn prominent attention to the weakness in the economic condition of the population, and several measures for the amelioration of their condition are under the consideration of the Government of India.

WANTED—PUBLIC-SPIRITED HELPERS.

But what the Government can do is very little as compared with what the people and their natural leaders, the educated classes, must do for themselves. Take, for instance, the question of agricultural reform. The Government cannot issue a fiat that such and such a desirable improvement shall be carried out throughout the country. They can employ scientific experts to make experiments on various processes and publish the results in a form fit for use. The work of seeing that these results are availed of, and the principles they embody are put into practice wherever the conditions are favourable for their adoption, must be undertaken by agricultural associations composed of educated men in all parts of the country. Similarly as regards technical education. It is a mistake to suppose that by the mere establishment of industrial schools and Colleges the industrial regeneration of the country can be brought about. Industrial education to a great extent presupposes the existence of factory industries in a fairly developed state, in order that the students may be trained in practical work; and though increase of industrial knowledge will in course of time lead to the development of the new industries, the great problem which the men who receive this education have to solve is how to turn their knowledge into means of immediate livelihood. The vast majority of industries carried on in this country are in the shape of handicrafts. Which of these industries are in a decadent state but worth preserving, and which are doomed to extinction and cannot and should not be bolstered up by artificial support, what steps should be taken to give the artisans just that amount of practical knowledge to improve the

tools they use, to handle them efficiently and to turn out their work with greater accuracy and finish, without making any greater demands upon the time devoted by them for the actual practice of their callings than is necessary for this purpose, and what steps should be taken to keep the industrial classes informed of the markets for their products and to be on the look out for extension of such markets—these and other similar questions can be dealt with only by associations spread all over the country. The organisation of co-operative credit associations for the promotion of habits of thrift among the poorer agriculturists and handicraftsmen and for the putting down of usury by making it possible to obtain the funds they require to carry on their callings from time to time on reasonable terms is one of the most urgent needs of the country. In all these matters, at the initial stage, the Government may, to some extent, act as pioneers and point out the way, but the real work must be done by the people themselves with the assistance of the educated classes.

SOCIAL REFORM.

On the subject of social reform, by which I understand the abolition or modification of practices, usages and restrictions, that are found to be harmful to the healthy progress of the community, you must remember that you have to take the society along with you, if you do not wish to secede from it altogether. How far you can proceed in the matter in a given case must depend upon the strength of the prejudice to be overcome in the particular community to which you belong. Before taking a particular course of action in this direction, weigh well the consequences both to yourselves and those nearest and dearest to you, and, if after having done so, you feel bound to take the course as a right-minded man, by all means take it. But do not complain if others cannot take the same view as you do. The society in which you live is a complex organism and you cannot alter a part of it without throwing other parts out of gear; and if the necessary adjustments can easily be made, there is probability of the reform being accepted, but not otherwise. To decide when the time has arrived to introduce a reform requires wisdom and insight. Ardent natures are apt to push forward with undue haste, while cool and calculating persons are apt to lag behind. If I am asked to say which of the two I would prefer, I must say I prefer the former, for the reason that persons who show their sincerity and devotion to the cause they have at heart by undergoing sacrifices and subjecting themselves to inconvenience, are few, while compliance with present conditions and usages which brings with it no social inconveniences is the rule.

DUTIES TO THE MASSES.

A charge is sometimes brought against the higher classes in this country that they neglect the welfare of the classes below and treat them with indifference. It is your duty to wipe off this reproach and to make it a special business to do what lies in your power to ameliorate the condition of the lower classes. You should remember that happiness is only to be reached through active beneficence, through the application of the knowledge you have obtained to the promotion of the well-being of your fellowmen; and the more helpless they are the more are their claims to your sympathy and support. It rests with you to dedicate your life to worthy ends, or let it lie stagnant and run to waste. But if you choose the better part, you will find in the life lived your reward.

THE INDIAN JOURNAL OF EDUCATION

(FORMERLY THE MADRAS JOURNAL OF EDUCATION.)

VOL. XLII.

(MADRAS JOURNAL
OF EDUCATION.)

INDIAN JOURNAL
OF EDUCATION.

VOL. X.

APRIL 1902.

EDITORIAL NOTES.

THE report of the Madras Christian College, read at the Anniversary meeting on the 4th April, shows that the income from fees during 1901 was Rs. 76,880, as against Rs. 67,808 in the previous year, and this, although a large number of candidates for admission had been crowded out.

IF any sign were wanting that the Madras Christian College is appreciated we have such a sign here. An increase of nearly Rs. 10,000 in fees is a goodly increase indeed; and such a report is a matter of congratulation.

A MADRAS Government Gazette Extraordinary issued on the 5th April, announced the appointment of the Hon'ble the Rev. Dr. W. Miller, C. I. E., of the Christian College, as an Additional Member of the Madras Legislative Council, on the recommendation of the Senate of the Madras University.

MR. BELL, the Director of Public Instruction in the Punjab, thinks not inappropriately, that a Director need by no means

limit his educational horizon to schools and colleges. It was at his genial suggestion that the Punjab Association decided last month to promote occasional social meetings between European and Indian ladies; and the first meeting came off on the 19th of March, in the rooms of the Punjab Text-Book Committee. The Director, in the best ladies'-man style, supervised the arrangements.

ACCORDING to newspaper reports the meeting was a great success, more than a hundred European and Native ladies being present. Specimens of Indian and of English music were given by ladies present; and besides a gramophone and an exhibition of pictures, there was actually ping-pong, in which some of the Indian ladies joined with excited enthusiasm.

SUCH gatherings should be for much good; for, after all, it's the women that run the world, and it's impossible for the Indian man to turn his education to the fullest account when he has to live one life in public and another at home. But don't bring the Indian lady too suddenly into society! The light might be too strong for her eyes, and dazzle her. *Festina lente*, Mr. Bell.

I READ that negotiations have been going on between the Benares Shorthand Institution and the London Chamber of Commerce to open a branch of the Chamber of Commerce at Benares. The Chamber's course of subjects is a large one, and if a really worthy branch could be established at Benares, the students of which would go up for the Chamber's examinations, the branch should be for much advantage.

THE new "Educational Register" in England—described in another page—recognises training as an essential qualification for a teacher. On this the *British Journal of Education* writes to the point: "It is hardly going too far to say that the recognition by the State of training as an essential qualification for a teacher converts by a stroke of the pen a Falstaff's regiment into a disciplined army, a distinct learned profession. In time the public, when choosing a school for their children,

88

"will not be satisfied if the headmaster is in Holy Orders or has distinguished himself at college, but will ask where he was trained and what experience he has had; and to appoint an unfledged Senior Classic to the head mastership of a great public school will appear as monstrous as it now would to give the command of an army division to the cadet who passed first out of Woolwich."

MAHOMEDANISM is in no way renowned for developments in female education; so it is interesting to read that the "Moslem Girls' Madrasa" at Calcutta, where the Lieutenant Governor of Bengal presided at a prize distribution on the 5th of April, is doing good work.

There are ninety girls, all of good Mahomedan family on the roll; and there would have been more but for the fact, as stated in the report, that "a number of girls who have received a training in the Madrasa have been married, and have severed their connection with the Madrasa." It is satisfactory, any way, to read further on that "they have proved good house-wives; they are well spoken of, and are very much appreciated in the circle they move in; their reputation reflects the greatest credit on the Madrasa, and is the best certificate of its usefulness."

EXCELLENT! For matrimony, after all, is woman's natural vocation! I knew a girl once who was trained for an artist. She had reached such a degree of excellence that her pictures were hung in high-class galleries in London, and sold for forty or fifty pounds apiece. She was ambitious of getting a place in the next Academy, and talked of being famous. But I'll quote Milton about her for the result.

"Fame is the spur that the clear spirit doth raise
(That last infirmity of noble mind)
To scorn delights, and live laborious days;
But the fair guerdon when we hope to find,
And think to burst out into sudden blaze,
Comes the blind Fury with the abhorred shears,
And slits the thin-spun Life."

THE Fury came to my artist-friend in the shape of a husband, and the life that he led was the studio life of her maidenhood. He was anything, however, but a "blind" Fury; for he had an eye for her pictures first, and next an eye for the artist; and his taste in each case was good.

I HAVE known several who have been laboriously trained for Medicine; and the only doctoring that they have done has been to give doses to their own babies; I knew another who was trained for professionalism in music, but her music enchanted a listener into a husband.

YES; matrimony is woman's natural vocation! But shall the maiden study the less? By no means! If she marries, her knowledge should make her all the more valuable a wife; and if she misses her matrimonial vocation, why, she'll be very much better off for having knowledge at the back of whatever subordinate vocation she takes to.

THE Universities Commission is still going its round of India. *Quot homines, tet sententiæ* is a very old motto; and it will apply in part to the cloud of educational witnesses. It won't be of much use to give a *rechauffé* of the newspaper summaries; and we may appropriately possess our souls in peace till the matter begins to assume something like finality.

IT was a disastrous fire that occurred lately in an Educational institution in Bengal. Comilla is a rising station near Dacca, and possesses—or possessed—a well-equipped Educational institute styled the Victoria College. On the night of the 2nd of April the fine school and college buildings were destroyed by fire.

How the fire occurred is unknown. It broke out in the night, and the watchman, who, possibly, was asleep, narrowly escaped with his life, and was taken to the hospital terribly burned. The library and laboratory alone were valued at Rs. 12,000, and they were utterly consumed.

ONE after another, the fields of employment seem to be getting crowded. Some time ago it was represented that high-

class veterinary work would offer openings, and there was a consequent influx of students into the Veterinary College at Bombay. Alas, the Director writes: "I have before noted that graduates from the College do not easily obtain employment." There are a number of graduates on the look-out for a job, and the three who obtained employment during the year had all of them obtained their diploma in previous years.

WRITING on the subject of vernacular female education in mofussil stations in Bengal, the Director writes that no improvement under this head can be expected in outlying places, as long as "the present unreasonable prejudice exists against the character of an isolated native female teacher, however chaste and pure her life may be." I take it that, under the present conditions in India it may be a mistake to dogmatise too readily as to what is an "unreasonable prejudice." If it is unnatural for a woman in India to live an isolated life, prejudice against one who does may not be altogether "unreasonable."

THE children of Mount Abu are fortunate—or, at any rate, those who are taught at the Lawrence Asylum at Mount Abu for "it would be difficult to improve on the present methods of instruction in this school, as the school is as efficient as possible." This is the Inspector's last report; and it must be something like a record in the way of inspectorial commendation.

A BENGAL Educational report shows that the head pandit of a certain English school at Backergunge, in Bengal, who was appointed to conduct the local "reward examination," passed two girls who were not even present at the examination. For his superlative politeness to the young ladies, the pandit was dismissed and was disqualified for service in any school.

How differently training for the Law is worked in the several presidencies! I have just been turning up the several presidency reports, and have found the comparison interesting:—

In Bengal there are no institutions that concern themselves exclusively with the teaching of Law. The Law Colleges, so

called, are Law Departments of Arts Colleges, or are Law classes attached to them. The number of institutions in Bengal teaching Law is seventeen. Of these, seven are Government Colleges, one is a Municipal College, and nine are unaided Colleges.

In Bombay there is a "Government Law School," but there are also "Mofussil Law Classes" attached to Divers Colleges; and it is no more incumbent on a Law student to go to the Government Law School than it is for an Arts student to go to the Presidency College.

In Madras there is a Government "Law College," to which all students must go. Such a system seems certainly to be the most thorough; and under the revised system of education some unification of the system of the study of law for all India might appropriately be adopted.

EDUCATIONAL TALES.

BY GAFFER BEY.

No. XII.

FRIENDSHIP.

MR. P. SRINIVASA KURUP had favourites: One of his upper-class boys was always his favourite for the time being; and boys who had been any length of time in Mr. Kurup's school could give a list of his favourites, with dates, like a list of the kings of England:—

S. Subrahmania Iyer 1896—1898

Krishna Pal 1898—1899

Tulsi Menon 1899—1899

Ramunni Ram 1899—1900

and "old boys" with their reminiscences could have carried the list right back into the early eighties, when Mr. P. Srinivasa Kurup founded his school.

The favourite was always a smart boy, whose smartness was the feature that won him the first marks of Mr. Srinivasa Kurup's favour; but as the marks of favouritism developed, everything that the favourite did found favour in Mr. Srinivasa

Kurup's eyes, sometimes at the expense of the favourite's less favoured classmates, so that the favourite was usually an object of general dislike. People used to talk openly about Mr. Srinivasa Kurup's failing, and used sometimes to remark that it was a good thing that Mr. Srinivasa Kurup's wife was childless, for if Mr. Srinivasa Kurup had had a son, he would have made the boy hateful to the school by the abject favouritism that he would have poured upon his head.

It happened most strikingly that several of Mr. Srinivasa Kurup's favourites, although by their cleverness most of them usually managed to start life in a promising position, came to grief later on; and people used to say that Mr. Srinivasa Kurup's favour did a boy no good. There was K. Gopala Nair, for example, who reigned favourite from 1884 to 1886, and who secured a good post in the Secretariat, but was dismissed within the first year because he was found to have written an anonymous letter against a fellow-clerk. There was Govind Dass, a favourite of a year or two later, who was studying in the Medical College, and was dismissed for immorality. There was Narayana Raman, still later, who became a Vakil, and whom the District Judge denounced for having sent him a present accompanied by a reasonless letter of abject good wishes just at a time when the Judge was about to try an important case in which Mr. Narayana Raman was to appear.

There are students, who can remember how the Inspector, who had possibly heard of Mr. Srinivasa Kurup's favouritism, had a field-day with S. Subrahmaniya Iyer, in 1898. The Inspector was at his desk, and Mr. Srinivasa Kurup was installed at his side, giving officious help that the Inspector didn't ask for and very likely didn't want. One of the boys had just read a paragraph in his English reader, at the Inspector's bidding, and the Inspector having told the reader to sit down, surveyed the class as a whole, and called for an analysis of the first sentence. There was a pause for a moment, till the Inspector's eye should fall on some particular boy, when Mr. Srinivasa Kurup, desiring to bring his favourite to the front, most fussily interfered:

"Subrahmaniya Iyer, you can do that! Analyse the first sentence."

"Oh," said the Inspector, who probably saw which way the land lay, "can Subrahmaniya Iyer do that? Well, let Subrahmaniya Iyer stand up."

The Inspector kept the favourite on his feet for a good three-quarters of an hour; and he roasted him! He turned him on to paraphrasing, and it's not difficult for an Englishman to make fun out of an Indian lad's attempts to paraphrase, and the Inspector made the most out of Subrahmaniya's. The class, which had so long been surfeited with Mr. Srinivasa Kurup's adulations of his paragon, was delighted with the exhibition. The Inspector gave the boy no mercy, every answer was good-humouredly satirised; the boy began to lose his temper, and Mr. Srinivasa Kurup fidgeted most uncomfortably in his chair. How far the Inspector was justified in his proceedings may be questionable; but he desired no doubt, to put an end to what he regarded as an evil.

"Well, Mr. Srinivasa Kurup," said the Inspector dryly, when the torture was over: "I should be careful to teach the boys paraphrasing if I were you. This boy doesn't do it particularly well; but perhaps I've had a bad specimen and perhaps the rest of the class could have done better; but I haven't time to examine any more. *Ex uno disce omnes.*"

It was a tremendous take-down for the schoolmaster and his favourite; but during the rest of Subrahmanya's reign the boys were spared the odious adulations of Subrahmanya that they had suffered in the past; but Mr. Srinivasa Kurup was by no means cured.

I hear, by the way, that his favourite of last year is going to the training college as an embryo schoolmaster. Well, it's to be hoped that any spirit of favouritism will be knocked out of him there; for it's altogether undesirable that a second edition of Mr. Srinivasa Kurup should be let loose upon the educational world.

NIGHT-SCHOOLS IN INDIA.

VIGOROUS efforts have been made in the Bombay Presidency in the way of the institution and development of night-schools; but the efforts are admitted to have been a failure. In

the words of the Director, "the general record for night-schools is not hopeful. The Department has from time to time made special efforts to foster them, but they have never taken hold of the working people, who do not seek an education which can only be obtained when the day's work is over and when rest appears more necessary than Education."

We are not surprised at the failure; for the conditions of things in India are not at all of a sort that would make night schools the success that they have proved in England. It is a melancholy fact that Education is not much valued in India save as a means for securing a post; and the class of people to whom night-schools would principally appeal are people who are already following some trade and who are tolerably contented with their condition. In England a young carpenter or shoemaker goes to a night-school for the sole purpose of self-improvement. He is very likely quite contented with carpentering or shoemaking as a trade, but he desires to add to the quantum of knowledge that he picked up at the board school as a boy, and so he goes for a couple of hours a night to a night school, and works away at advanced arithmetic or English Grammar, or whatever it may be. Possibly he wants to shine as a man of learning amongst the vigorous debaters in the beery parlour of the Pig and Whistle, or possibly he has dreams of blossoming one day into a Labour M.P.; but the greater likelihood is that he values wisdom for its own sake, and plods at the night school for no other purpose than for "getting wisdom." In India, on the contrary, the carpenter or the shoemaker has no soul above his hire; and unless you can assure your chuckler that an attendance at your night school will ensure him extra orders for boots, you can hardly hope to secure him as a student.

Another factor against the success of night schools lies in the fact that the people of India are accustomed to turn in very early for the night. The custom is probably the result of the insecurity of the streets in olden times; but, whatever its origin, it is a fact that the Indian citizen gets home soon. Possibly he won't go early to bed; possibly he'll sit up to-morrowing till the small hours of the morning; but, unless there's a temple feast in progress, or the Mohorrum, with blue lights

and fireworks and a crowd of fellow-creatures abroad, he won't be gadding about the streets very long after dark. A citizen of habits like these is scarcely built for a night-school student.

Yet another factor may be seen in the dismal lighting of our streets. The night-school student in London goes home in a glare of electric light or of incandescent gas, through streets that are alive with fellow-creatures; the night-school student in India has to grope his way home through lonely highways where sparse municipal caricatures of lamps serve but to make the intervening darkness visible, and down cimmerian lanes on which the municipality altogether declines to expend its kerosene. Small wonder of the young chuckler, when he has eaten his evening's curry, prefers to stop at home and play the tom-tom rather than make his way through the streets for about with a soul-worrying and unprofitable primer.

No wonder that "this class of schools is not popular," and that in Bombay "the number of such schools has again fallen from 155 to 120, and the attendance in them from 3351 to 2677." The material conditions of Indian cities and the moral sentiments of the Indian working classes will have to alter considerably before night-schools in India are likely to be a success.

AN EDUCATIONAL REGISTER.

IN India, with our Departments of Public Instruction, our Government schools and colleges, and our aided institutions, the trade of a schoolmaster is on the way to being a recognised profession; and few are the schoolmasters who neither directly nor indirectly come under authority.

The pedagogue of the pial, the parrot-trainer of the Koran-school and the like are, to be sure, still in existence; but their work is gradually dying out; and the recognised schoolmaster is everywhere.

In freer England, notwithstanding the schoolboards, there is more room for the educational adventurer; and there has for a long time been a cry that the work of the teacher should be put upon a securer basis. This is now to be done by

means of an "Educational Register," which is to be brought out under official authority. The three "learned professions" have each its own official register; there is the "Clergy List," the "Medical Register," and the "Law List;" and now there is to be an "Educational Register."

The Order of the Privy Council for the establishment of a Register of Teachers was laid on the table of the House of Commons on the 20th of January; and, though, owing to the want of printed copies, it was some time before the public knew exactly what was going to be done, the facts are at last made known.

The Register is to be divided into two columns, A and B, the first of which will contain the names of all teachers who hold the Government certificate under the Code. These will go on the register automatically, that is to say without any application from the teachers themselves, and without any fee for registration. In column B will be entered what may be called recognised private teachers, that is to say teachers who, although they hold no Government certificate, are nevertheless qualified according to the schedule, i. e., by a University degree, a teaching diploma, etc. Such teachers will have to apply for registration, and will have to prove their qualifications; and they will have to pay an initial registration fee of a guinea, and a further fee of half-a-crown for each subsequent record entered against their names. Lastly, there is to be a supplementary list of special teachers in subjects ranging from music and drawing to cookery and needlework.

The Register is to come into operation in June, and admission for the first three years is to be very easy. The London Intermediate in Arts or Science, Oxford Pass Moderations, the Cambridge "General," the Licentiatehip of the College of Preceptors, or three years of teaching in any recognized school—all these admit to the Register. But after the three years of grace the qualifications are higher and more exacting. The candidate must possess a full University degree or its equivalent; he must have resided and undergone a year's course of training at a University or a recognized training college, or have obtained a

diploma in theory and passed a year as a student teacher; and he must have taught as a probationer for one year in a recognized school. The framing and keeping of the Register is entrusted to a Council of twelve. Of these, six will be nominated by the Crown, and the other six elected by the following educational bodies:—National Union of Teachers, Head Masters' Conference, Incorporated Association of Head Masters, Head Mistresses' Conference, College of Preceptors, and Teachers' Guild. The Council holds office for three years; then there is to be a fresh constitution by Order in Council. The Council may have offices of its own, and appoint a Registrar and other officers, and must report yearly to the Board of Education.

A minister in England may of course preach, even though he is not on the 'Clergy List,' and a qualified practitioner may heal the sick—or kill them—even though, say for some breach of medical etiquette, his name has been knocked off the Medical Register; and we take it that an appearance on the Educational Register will not be a *sine qua non* for the scholastic profession—not, at any rate, for the present. It goes without saying, however, that the position of a teacher will be so much the stronger if his name can be turned up in the Educational Directory.

We may take it that the shaking of the dry bones of education out here in India is part and parcel of the stir that is taking place in education in England; and we should not be surprised if something in the shape of an educational register were produced here. It might be highly advantageous.

THE AGE FOR LEARNING ENGLISH.

WE remarked in a recent issue on the desirability of estimating wisdom of more importance than a knowledge of the English language, and we descanted on the consequent desirability of instructing children in their early years through the medium of their mother's-tongue rather than through the foreign medium of Anglo-Saxon. There are those, however, who think otherwise; and there are some apparently in Bengal who positively resent a recent action of the Bengal Government in deferring the

age at which English should be begun. Any way, one of the members of the Bengal Legislative Council, Babu Chaturbhooj Sahay by name, was so dissatisfied with the action of the Director of Public Instruction in the matter that he asked the following "question" in the last meeting of the Legislative Council.

"Has the attention of the Government been drawn to the Office Memorandum, dated the 12th June, 1901, issued by the Director of Public Instruction to all schools and colleges, enjoining that English can only be first taught in the New Standard IV formed under Government Resolution, No. 1 of the 1st January, 1901, which corresponds to Class VII (Section A) of high schools (i.e., a boy must be for four to six years in the lower classes in a high school before he can be taught English), and that even then it is to be taught only as a second language for some considerable time, i.e., up to and including Standard VI, which corresponds to Class V of high class schools, and that English is to be the medium of instruction in high schools from the fourth class and upwards? It is to be noted that the number of classes in high-class schools, excluding the two infant classes, is eleven. It is apprehended that the effect of the new scheme will be—(a) to prolong the period of a boy's tuition in a high class school to 11 or 13 years, according as the two infant classes are included or not; (b) to contract the period of the boy's instruction in English, practically to four years; (c) to lower the standard of efficiency in English, which, in the opinion of educational experts, is already too low. Will the Government be pleased to consider the merits of the scheme in the light of the above considerations, and pass such orders as it may think proper in the interests of higher education? In the event of the Government not recalling or modifying the above-mentioned Circular of the Director of Public Instruction, will it be pleased to consider the advisability of suspending its operation till the Resolution of the Government of India on the report of the Indian Universities Commission, which is expected to deal with education in all its branches, is issued?"

The reply, by the Hon'ble Mr. Macpherson, was to our mind appropriate:—

"The reasons for the new rules are stated in paragraph 12 of that Resolution, and may briefly be explained to be that boys should make such progress in their mother-tongue as will enable them to express their own ideas and understand the thoughts of others before they proceed to the study of a foreign language. The new rules are not likely to postpone the age at which a boy can go up for the Entrance Examination, and will, it is hoped, increase the standard of general knowledge and of efficiency in English. There does not seem to be any reason for suspending the rules published last year until the report of the Universities Commission shall be received and dealt with."

COLLEGIATE LOYALTY.

SPEAKING at the annual distribution of prizes at the Madras Christian College on the 4th April, Lord Amthill, the Governor of Madras, gave the students some excellent ideas on what we may call

'Collegiate Loyalty.' Having started off with compliments to Doctor Miller, and excused himself from delivering them a lecture on morals—a subject which he remarked, was doubtlessly inculcated into them in the course of their daily studies, Lord Ampthill said that he would speak to them "as a young man to young men." The phrase is slightly ambiguous. Lord Ampthill is thirty-three years old—young, to be sure, to be Governor of Madras, but scarcely of the age at which the world now-a-days would write him down as a "young man." Lord Ampthill meant, we suppose, that he was going to address the students in a young man's style,—as a young man would talk to young men rather than as an Indian Proprætor would be expected to harangue them from a high pedestal. Lord Ampthill spoke with effect:—

"What then shall I say to you? I will speak to you as a young man to young men, as one who has still fresh in his mind the pride of having belonged to a great school, the greatest of all English schools, and whose heart warms towards those who are proud of their own school. You belong to a GREAT SCHOOL, a school which, while it cannot compare in antiquity and fame with the great schools of England, has nevertheless in the brief course of its existence exercised a wonderful influence on life and thought in Southern India. You are most of you proud and fond of your Christian College; your old students have proved this by their gifts to the College and by their gatherings on College Day. Well, what I say to you is, "Keep this up." Keep up your PRIDE IN THE CHRISTIAN COLLEGE and let it be the mainspring of your actions. You have a priceless heritage in the sentiment which attaches you to the place where you acquire your mental, moral and physical training, for in it you learn the elements of true patriotism and true philanthropy. Patriotism is the love of your country and nation, and philanthropy is the love of your fellow-men, and both patriotism and philanthropy must be learnt and practised from small beginnings. They do not consist in such isolated acts as speeches and writings and occasional deeds of munificence; they are a habit of life, a bent of mind, a development of character which are possible to all, whether they be eloquent and literate or the reverse, and whether they be rich or poor. They endeavour to render you serviceable to your fellow-men and useful to your country and must be begun as a habit early in life, and at school you have your first great opportunity of so doing. It is not a question of anything striking or heroic or of any special effort, it is merely a habit of thought and mind which has to be acquired. Whatever you do then, whether it be in study or athletics, or in your own personal conduct, try to think that the honour and THE CREDIT OF THE COLLEGE to which you belong depend upon it. If you are successful at the University, let your rejoicing be not so much for yourselves as for the credit which accrues to the College. In the field of athletics let all your striving be not for individual distinction, but for the honour of the College. Whatever you are about to do in your daily personal life pause for a moment to consider whether it will reflect credit or discredit on the College. It is thus that you will acquire the habit of shaping your conduct and actions in life for the advantage of others as well as of yourselves. The patriotism of which you thus learn the elements at school will develop spontaneously into a wider and broader

patriotism which will find a sphere of activity first in the love of your City and District, and then a still greater sphere in the love of Nation and Empire.

I am not one of those who pretend that education is degraded if it is regarded primarily as the means of entering a profession. On the contrary, I think that it is the first duty and THE HONOURABLE DUTY OF EVERY MAN to earn his living. I am not, therefore, urging you to abate in the slightest degree your endeavours to win each of you for himself a position of competence and independence in life. My advice is merely this: while you are striving for yourselves, get into the habit of thinking and believing that you are doing it in a great measure for the good of the community to which you belong, and that your success or your failure will re-act upon your fellows, and you will find that it will indeed be so. There is a more direct and material advantage which is to be gained by school patriotism to which I shall only refer lightly as it seems to me a baser object. If it becomes a matter of common notoriety that every student of the Christian College regards the College with pride and affection, it is certain that the reputation and credit of the College will be increased more than ever. In that reputation and credit you will each and all of you have a share. You will be "hall-marked" as Christian College men, and have a passport for life, to positions of honour and trust. You will see, therefore, that in urging you to keep up the feeling of pride and affection for your College, I am advising you to unite in amassing profit on which you will each of you get a direct and abundant interest.

It is good advice; and the Madras Christian College, with its whole-hearted professors, is well-worthy of the "patriotism" that Lord Ampthill recommends.

A COSTLY COLLEGE.

IN reply to a question in the House of Commons, on the 13th of March, Lord George Hamilton stated that the cost of the site of Coopers Hill College, acquired in 1871, together with that of subsequent additions to the buildings then existing, was £143,760, all of which had been borne by Indian revenues. Besides this, the excess of expenditure over receipts in the 30 years 1871-1901 had amounted altogether to £18,288. The total expenditure borne by Indian revenues in connection with the College is, consequently, £192,048.

Put into rupees this means that the Indian Government has paid Rs. 28,80,720 for the advantage, whatever it may be, of getting its engineers from Cooper's hill; and it is not much wonder that there are many who think that the institution should be abolished. There are those who think that with our excellently

equipped engineering Colleges in India, the work of training engineers out here could be considerably developed; and that, so far as there is a necessity—an undoubted necessity at present—of getting a certain amount of leavening from England, it would be quite practical to make a selection by competition or otherwise, from young Britons in England who have become civil engineers on their own account and who would offer themselves for Government service in India. Such a recruiting for the Indian Public Works Department from amongst young British engineers would be much after the style of recruiting for the Indian Medical Service amongst young British doctors. It would be immensely less expensive than the present system, and there would probably be a supply for practical and proven young men. Specialism for India would soon be picked up in practical work on the engineering field; or, if it were necessary, the newly appointed student might do his six months at an Indian College.

ALFRED ALLISON.

ALFRED ALLISON was a Hindu by birth and a Christian by religion. His name was misleading. But he was not responsible for it. His father too was an Allison. Many Christians of this country possess English names. They do not thereby wish to pass for English men or their descendants, their colour will not allow it. They wish perhaps to remember the name of the Missionary who show them the way of Salvation. Or, may be they think heathen names are not decent enough for the followers of Christ to bear. Any how there is nothing in a name?

Alfred was not a genius. He was a clever boy bright and intelligent. He graduated rather early. It was a few months after his nineteenth year that he wore the black hood and gown and stood before the chancellor of the University of Madras to receive his diploma as a Bachelor of Arts. He began his college course with high hopes and aspirations. He was rather fond of Mathematics and Engineering. He would sit and dream of the day when he would become an Engineer Superintending some important works or inventing some machine which would astonish

the whole world. But soon after he had taken the degree his father was pensioned. His income became too meagre to support the ten and one members of the household. And Alfred had to bear the family yoke. In such cases the educational line is the most lucrative of professions. Though the prospects in it are not always encouraging, yet it has a pretty good beginning. Eighty rupees per mensem is a very good pay for a teacher. Allison got forty rupees for his educational qualifications, twenty-five for his religion and fifteen for his vernacular which was Telugu.

Allison was very bold, not because he wanted to be, but, because he was. He was fond of discussion. He discussed on all sorts of subjects with all sorts of men whether European or otherwise. The best pill to provoke him was to say that the Indian graduates were products of mere cram.

He would resent it very much for which he had two reasons. One was, he for himself knew not the art of cramming. What he could not understand he could not get by heart. Sometimes what he understood even, he could not memorize. He loved Algebra, but was never able to remember the thousand and one formulas in it. He admired Shakespeare but never could quote two lines of it correctly. His second reason was he thought it utterly unjust to lay the charge of cramming at the door of Indian students alone. "Why?" he dejectedly asked a European once. "Why do you say that the Indians alone cram, cram, cram? Don't you cram?" The European laughed "We don't," he said complacently. "How am I to believe it?" asked the young man. "Because our graduates are far superior to yours, don't you see? Your country hasn't produced original, thinking men." "Oh Mr. Morrison," answered Alfred Allison, looking straight up into his eyes, our hero was rather short in stature? You forget one or two items of importance in discussing this question. You don't take into consideration the respective periods of educational growth in the two countries. Our country began its education on Western lines only some fifty years back. Yours about four hundred years ago." "True," replied the European with a look that indicated he did not agree with him. "Is there any other item?" "Certainly," continued the raw educationist, "there is the condition of environments. Don't you

think they have a great part to play in the development of the human intellect? It is our surroundings that determine to a great extent whether we should become mere imaginative men or thorough practical men." Mr. Morrison listened to him thoughtfully. "I teach Science," the young teacher went on, "in our college. Do you know how few there are who have seen a piece of ice or a bottle of lemonade; who have seen a pump working or a tramcar running on the highroad? But indeed it is not their fault, it is their fate. Under such circumstances what else can education in India do than 'supply the British Government with decent clerks'?" Allison had startling convictions, all his own, regarding education in India. "Educational Reform!" he would say with a sneer, "does it depend upon the change in the mode of teaching, or upon the change of subjects taught or upon the method of examinations? no, No! It all depends upon our environments. Give us the European surroundings and we will become what the Europeans are. Wait till India gets its factories, mills, foundaries and what not. Then you shall have a reform in education. Then you shall have your inventors, philosophers and thinkers in India." This was his favourite and usual line of argument.

Allison tried his best to be practical in his teaching. With all the strength that lay in his power he discouraged memorizing—even to the erring point. He would never dictate notes lest the boys should cram them up. Elicit, elicit, elicit—that was his only instrument of teaching. But Allison's boys never came out well in the Inspectors Examinations. It may be because he often disagreed from the Inspector's explanations in teaching or objected to his questions or sat along with him in a chair in perfect equality. It may be because the students could not express properly in a foreign tongue what they perfectly understood. All the same, his pupils never satisfied the Inspecting officer. For three consecutive years the remark "very poor" was marked against the subjects taught by Allison. The headmaster never expressed to him at any time any word indicating displeasure. Perhaps he feared he would be the loser himself by the attack. Perhaps he could not see where exactly Allison's failing was. Some days after the Inspector's report, there was a rumour afloat that the headmaster was negotiating with a man in the Training

College. Allison sent in his resignation at once, which was only readily and gladly accepted.

The headmaster was anxious to get rid of him not only for the reason he produced bad results but also because he was not obedient enough to the headmaster.

He would remain seated in his chair, for example, when his superior entered into his class. He would suggest plans for the general improvement of the tone of the school. He would give vent to his own opinions contradicting the views of the headmaster. He would forget when busy, to salute the said gentleman.

It was with a gloomy face Allison went home that evening of his last day as a teacher. "We are beggars from to-morrow," said he to his wife who thought her husband to be the wisest, best and the richest man in the world. "Why do you say so?" said she anxiously. Allison did not answer her. He fell to kissing his little daughter who had crawled up to his knees at that moment. After dinner he quietly revealed to his wife the whole affair. "Why not try in the Government service?" she suggested. It was a happy idea. He did try for a post and was successful in getting the place of a clerk on fifteen rupees per mensem.

To-day Allison is high up in an important department of the Government drawing a princely salary, admired by his superiors, loved by his subordinates and respected by all. He is doing faithful and useful service to his God and to his country.

'THYAGI.'

NOTICES OF BOOKS.

Boys and Girls of other Days: By John Finnemore: London: Adam and Charles Black: 1901.

This is a Reader for upper standards, and it is readable indeed. It is historical, but the history is told in the form of interesting stories, and, while serious history is effectively imparted, the immediate interest centres round historic boys and girls who were concerned in the events described. The historic events are all from English history. There are numerous and interesting illustrations.

Shakespeare's Macbeth and the Ruin of Souls: By William Miller, C.I.E., D.D., LL.D.: Madras, G. A. Natesan & Co.

A companion volume to the Rev. Author's "Shakespeare's King Lear and Indian Politics," turned out some time ago by the same publishers. Dr. Miller's purpose is to set forth the inner meaning of the play, and to show it bears on the deepest problems of human life. Macbeth, after he has done the deed, realises that he has his

"Eternal jewel

Given to the common enemy of man;"

but there is no sorrow for his perished innocence, no longing to be forgiven, no repentance. Finally even the horror passes away, and Macbeth, with crime after crime, is a willing subject of the devil's kingdom. The moral tragedy is complete.

• **Portraits from Indian Classics:** By M. Krishnamachariya: Madras: The Vijayanti Press 32, Mount Road.

This, in the author's words, is a set of word-pictures of "men and women selected from the best Sanskrit poets, with English renderings and full critical and explanatory notes." The author's object is to set forth some of the beauties of Sanskrit poetry. The work should appeal to both English and Sanskrit readers.

• **The Story of Rob Roy:** London: Adam and Charles Black. This is another of the "Sir Walter Scott Readers for Young People." Like its predecessors it is an excellent little sixpenny abridgment of the larger work, bound in limp red cloth and illustrated.

Cicero de Senectute, Edited with introduction and notes by A. S. Warman, B.A., Asst. Master at Manchester Grammar School: London: George Bell and Sons.

This is one more volume of the excellent series of Bell's Illustrated classics, of which we have noticed numerous volumes. With a complete vocabulary, as well as the notes, the work is complete; and the pictures add interest to the "old man's monologue" *De Senectute*.

Adventures de Chicot: Dumas; and **Histoire de Bayard:** London: Adam and Charles Black.

These are two nice little French reading books, abridged from the larger works of the same name. Each is appropriately illustrated, and is complete with notes and a vocabulary. The books are neatly and strongly bound.

• **The Vicar of Wakefield:** Madras: Srinivasa, Varadachari & Co.

This is a cheap edition, with notes, of a book that forms part of the F. A. text for the Madras University, 1903.

EDUCATIONAL AND LITERARY NOTES.

PROFESSOR Marshall of Cambridge proposes the establishment of a Tripos in Economics and Political Science. He says:—

If similar economic changes continue for long, and go much further, our surplus of revenue over expenditure, available for naval and military use, will be less than that of Germany. England is not, and probably never again will be, completely mistress in her own house. She is not free to weigh the true benefits of a higher culture or a more leisurely life against the material gains of increased economic vigour, without reference to the rate at which the sinews of war are growing elsewhere. There is need for a larger number of sympathetic students, who have studied working-class problems in a scientific spirit; and who, in later years, when their knowledge of life is deeper and their sense of proportion more disciplined, will be qualified to go to the root of the urgent social issues of their day, and to lay bare the ultimate as well as the immediate results of plausible proposals for social reform.

THE Special Committee of the British Association is collecting information upon the following matters in re the conditions of health essential to the carrying on of the work of instruction in schools:—

A collection and tabulation of recorded original observations on the periods of day appropriate for different studies, the length of lessons, and the periods of study suitable for children of different ages.

A collection and tabulation of anthropometrical and physiological observation forms in use in various schools with a view to preparing a typical form for general use.

A collection and tabulation of anthropometrical and physiological observations recorded in different schools for a series of years on the same children.

A collection and tabulation of recorded investigations into the causes of defective eyesight in school-children and a definition of the conditions necessary for preserving the sight.

An inquiry into the practical knowledge of hygiene possessed by school teachers.

THE Edinburgh Mathematical Society, at their last meeting, agreed to the following resolutions in regard to the teaching of elementary mathematics:—(1) That the primary object in teaching elementary mathematics is to afford a mental training to the pupil. The commercial, technical, or professional applications of the subject are of secondary importance in general education. (2) That there should be no undue haste to begin the study of the calculus with a view to its practical applications. (3) That pupils should not be encouraged in the unscientific practice of placing dependence on rules or formulae which they do not understand. (4) That, in teaching any branch of

mathematics, concrete illustrations and verifications, including experimental, graphical, and other methods, should, wherever practicable, accompany theory. (5) That in examinations particular methods of solution or demonstration should not as a rule be demanded; *e.g.*, the use of algebra should not be prohibited in answering questions in arithmetic or geometry. (6) That there should not be imposed upon schools in any branch of mathematics a syllabus which does more than indicate the order in which the main divisions of a subject are to be taught.

* *

- KING ALFRED School Society in discussing the practice of setting Home work for children has given publicity to the opinions of two eminent medical men, *viz.*, Sir Joseph Fayrer and Sir James Crichton Browne. It is urged by the former that children "under ten or twelve" should work only in the early part of the day and that the evening or preparation work for children above that age should generally be diminished; while the latter "accuses teachers of imposing the heaviest part of school-work,—the opening up of new ground, at a time when brain function is at its lowest ebb, and pronounces that evening preparations of lessons if faithfully performed must be prejudicial to the fatigued brain." Most of our Indian teachers of Primary and Lower Secondary Classes would do well to consider to what extent they have been guilty of laying on their young pupils burdens more than they could bear.

* *

A NUMBER of oculists have been appointed to serve on the London School Board. We believe their duties will be, besides prescribing suitable spectacles for children, to enquire into the causes of the growing evil and to report to the Board on such matters as the type of the text-books in use, the position of the light, the distance of the children from the black-board and similar points.

* *

IN the course of a lecture on "Athletic Games and Masters," Mr. H. B. Tristram delivered himself thus: "If cricket and foot-ball are to hold the position in our schools which they deserve, if they are to be made of more real use, if they are not to be tolerated because they give boys something to occupy them when they are not in school, we must have a race of enthusiastic athletic schoolmasters who care nothing for their own performances but only think of the welfare of their boys, and who can bring themselves to realise that winning matches is not the ultimate object of this part of our education." To

this end Mr. Tristram suggests that the master should be something more than a mere athletic, that he should possess a highly trained intellect.

* *

At the Annual General Meeting of the Froebel Society, Earl Beauchamp, the President struck the right Key in his opening address, when he said, "It must be remembered that it was not the clever children who were most important to the country, but the children of merely average abilities, who formed the huge bulk of the child population. Surely the greatness of the empire lay not so much in its size, or in its exports or imports, as in the character of each individual turned out by that empire, and it was in the education of its children rather than in warfare that its future lay." At the same meeting Miss E. R. Murray, of the Maria Grey Training College, then read a paper on "Stories for the Kindergarten and the School," taking the Herbartian view of the educational aim of literature, and maintaining that good stories are literature, and not merely, as is often stated, "an introduction" to it. Though insisting that the story should provide the child with ideals to imitate, and material on which to exercise his moral judgment, Miss Murray protested strongly against the worse than useless practice of tacking on a moral at the end, saying that any story worth telling can point its own moral. Another mistake often made, especially by kindergarten teachers, is that of trying to keep a child in an unreal world, and imagining that he can learn to love goodness without learning to hate evil. Another, a common, practice condemned in the paper—which it was suggested might perhaps be traced to this desire to keep the child ignorant of any wrong-doing—was that of substituting for real literature feeble stories of the teacher's own manufacture. The ordinary modern child's book came in for very adverse criticism, as tending to limit rather than to widen a child's ideas by presenting only the commonplace, and as calling forth no intellectual effort. Miss Murray proposed to make a bonfire of most of these books, particularly of the "books for girls," saying that the children would then read the good books more frequently, and, if more books were necessary, than Lamb's recipe for "incomparable old maids" might be tried, and the little girls "tumbled into a spacious closet of good old English reading without much selection or prohibition," and there allowed to "browse at will."

ANOTHER paper on the same subject was read by Principal Burrell (of Borough Road Training College). Mr. Burrell began by stating the

position taken up by him on this subject of story-telling. He maintained that all children had the elements of good story-telling in them; that by story-telling we approach the great literatures, and that the teacher as well as the child ought to be a good story-teller. The teacher usually believes the child cannot tell stories, but the mother knows that the child can. Indeed, the child needs no direct instruction at all, but only encouragement. The lecturer gave some hints to those who aspired to be story-tellers, and pleaded for a more rational method of studying literature than that of to-day, the exceeding badness of which was due to Universities, codes, and examinations in English. The whole paper was a plea for the child as against the teacher, and Mr. Burrell frankly stated his opinion that in all voice work, reading, speaking, gesture, children's chances were taken from them when they were sent to school. A few suggestions were added as to the right sources of good child stories, and one or two stories were told.

THE frequent changes of text-books in the same school and the lack of uniformity in different schools are causes of annual vexation to *pater familias*; and the minister of Public Instruction in France proposes to appoint a commission of specialists to prepare Greek and Latin Grammars for *universal* and *exclusive* use in every one of the state *lycées* and *Collèges*. Naturally much opposition has been raised by the Press and the profession. A noted Frenchman taking out his watch and saying, "now, at this moment every public school in France is at such and such a lesson" was crushing indeed!

THE House of Representatives at Washington has decided that the term "United States" must have a singular verb. This official declaration must be gratifying to teachers of grammar who have often trouble with 'Collective Nouns' as popular usage is not in frequently opposed to grammatical rules on the point of the *number* of the verb to be employed!

ENDOWMENTS.—LORD REAY, President of University College, London, has appealed to the public for a million pounds in order to equip University College to meet the new conditions arising from the creation of a teaching University. One of the first responses is £20,000 from Mr. W. A. Ostor who by his munificent aid endows the existing undowered professorships at the College.

THE appeal of the Lord Mayor of Liverpool to equip University College as a University, announces subscriptions to the amount of £140,000.

A PROFESSORSHIP of Bacteriology in Edinburgh University is to be founded with the aid of the bequest of £25,000 by Mr. Robert Irvine F. C. S.

A CHAIR of Mining in the University of Glasgow to be founded with the aid of £10,000 offered by Mr. James Dixon, and Mr. George Rae has given Rs. 1,500 to the N. Wales University College for the foundation of a Lecturership in Political Economy. Oh! when will the days be when we shall be able to chronicle similar educational endowments in India by the rich sons of the soil!

WEBSTER'S INTERNATIONAL DICTIONARY. A new Edition has been issued revised throughout under the supervision of W. T. Harris Ph. D., LL. D. The Supplement runs to 234 pages and contains 25,000 additional words. Three-fourths of the new words are purely technical and scientific.

THE first of the new supplementary volumes of the "Encyclopædia Britannica" will be published by Messrs A. and C. Black in conjunction with the *Times*. "The volumes will complete and bring up to date the ninth edition and in combination with the already existing volumes, will constitute a tenth edition." There will be in all 11 new volumes, including more than 10,000 articles, and they will be published at monthly intervals.

THE death of Professor J. M. D. Meiklejohn has removed from the educational world one of its most indefatigable workers. He filled the chair of Education in St. Andrew's University from 1876, the year in which the chair was founded till the day of his death. He is well-known in this country by the series of educational works which he published and which are in very large demand.

THE late Dr. S. R. Gardiner was well-known to young students by his excellent history of England; but he was famed among scholars for his "unrivalled knowledge of, and authoritative work on the history of the 17th century."

A SCHEME for a higher day commercial college has been undertaken by the City of London College. Its main feature will be the study of foreign languages and foreign business methods. The cost of maintenance is estimated at £2,000 a year.

* *

THE lady-graduates of those Universities of the United Kingdom which allow women to take their degrees intend to wait on the University Members of Parliament with a petition requesting them to introduce into Parliament a measure to secure the privilege of suffrage to women-graduates. The petition states: (1) "That the education of the children of Great Britain is largely in the hands of women, who are, nevertheless, at great economic disadvantages in their work; (2) that the claim of women and girls to state aid has never been fully recognised; (3) that at the Universities of Oxford and Cambridge women may not take degrees, even after they have passed the necessary Examinations."

* *

PROFESSOR Burgerstem, the foremost European authority on School Hygiene is about to bring out a revised and enlarged edition of Burgerstem and Netslitskey's *Handbuch der Schulhygiene*. He has secured the co-operation of a great number of leading investigators all over the world and the book promises, therefore, to contain a vast amount of new and original material.

* *

THE Government of the United States sent out to India last year Prof. J. W. Jenks of Cornell, to report on the Anglo-Indian government and administration in order to know how the Philippines should be managed. Following this the University of Chicago has commissioned Mr. Alleyne Ireland, the author of "Tropical Civilization" to visit the European Colonies in the Far East and to report on their systems of government.

* *

A PRIZE in memory of Mathew Arnold is to be founded in the University of Oxford, for which purpose a sum of money has been left under the will of Mrs. Arnold. The prize is to be given for an essay on some subject connected with English Literature. It will be interesting that the will expressly states that the subject for essay shall be set, not by the examiners, but by five persons in rotation—the Professor of Poetry, the Poet Laureate, the Master of Balliol, the Provost of Oriel, and the Headmaster of Rugby.

"In an environment where the language spoken by the pupils in their homes is a foreign tongue, more time must necessarily be given to reading, spelling, and composition, than would be necessary in a school community where English is the language of the home."

* *

TEACHERS of English will take exception to the following "hint" for an essay on: "*The exception proves the rule.*" The 'hint' says:—as commonly used this proverb is false. Example: The rule, 'No quadruped lays eggs,' is disproved by the exception, 'crocodiles lay eggs.'"

* *

THE first and the great commandment for a teacher is, "Thou shalt be alive." Let your teaching fairly tingle with life. Make your class feel they are under a man, not under a machine.

* *

MORE important than all the manual exercises in the whole pedagogic cyclopædia is that the teacher should himself be sprightly. Who teaches boys himself should be a boy. One of the wisest things," Dr. Arnold ever said was when, speaking of the cork-screw staircase which led to his sixth-form room at Rugby, he remarked, "when I can't run up that staircase I shall not attempt to teach boys any more."

* *

In the Tokio Higher Commercial School which is supported by the Japanese Government, there are 503 students, the youngest of whom is 16 years, 7 months, and the oldest 26 years, 3 months, the average age being twenty. Of these 306 students are studying foreign languages. The site and buildings of this school cost nearly £28,000.

* *

In order to cultivate the power of expression in a class, (1) Let the teacher stop talking so much, (2) Let him be patient, very patient, with the pupil's early efforts to express himself.

* *

DR. HENRY VAN DYKE's sound educational views:—At the annual dinner of the Hoi Scholastikoi at which he was the guest of honor, he said:—"It is an honor to be the guest of the hardest-worked and the most interesting, the worst-paid, and the best-rewarded of the secular professions. Why teaching should be called a secular profession I don't know. If any task is Sacred, it is that getting young minds on the road to truth."

THE three arts by which education does its best work are very simple; the art of seeing, the art of reading, the art of thinking. The boy who learns to see is awakened; the boy who learns to read is enriched; the boy who learns to think is emancipated. He can live his own life at first hand.

* * *

THE *third* best thing that a teacher can give a boy is knowledge. The *second* best thing is a desire for knowledge. The *very best* thing is the resolve to use that knowledge for the highest good of mankind.

* * *

THE following taken from a School-Inspector's notebook recording school-room humour will be read with interest:

"What is a lie?" asked a Scotch teacher questioning on the catechism. The excited little fellow whose turn it was to answer replied, "a lie is an abomination unto the Lord, and a very present help in every time of trouble."

"Who made you?" asked a primary teacher, and the little girl addressed, wishing to be accurate in her reply, said, "God made me so long"—(indicating the length of a short baby)—"and I grewed the rest."

THE question, "Who were the foolish virgins?" put to a little girl brought the prompt answer. "Them as didn't get married."

"Bors," said the Inspector, "can any of you quote a verse from Scripture to prove that it is wrong for a man to have two wives?" A bright little fellow stood up and said solemnly, "no man can serve two masters."

TOM, use a sentence with responsibility in it." Tom said, "When one suspender button is gone, there is a great deal of responsibility on the other one."

"Write a sentence with the word nauseous in it" brought the answer, "This examination makes me nauseous."

A boy when asked to draw a picture of Jonah and the whale, drew the whale only. "Where is Jonah?" asked the teacher sharply, and the imperturbable boy said, "Inside the whale."

ABILITY AND THE HEAD.

DR. KARL PEARSON, F. R. S. of University College, has been making a study of the physical measurements of Cambridge students and their careers in order to find if there is any relation between mental ability

101

and the size and shape of the head. All the subjects being of like nature and habits there was less chance of mistake than had they belonged to different classes. The result of his study is that there is no marked correlation between ability and size or shape of the head, which is supported by the doctor's investigation on school children. His final conclusion is that very brilliant men "may possibly have a very slightly larger head than their fellows, but taking the general population there is really a very insignificant association between size of head and ability."

MR. W. T. STEAD ON MR. RHODES'S SCHOLARSHIPS.

"THE conditions on which the scholarships are to be awarded are characteristically original. Mr. Rhodes, as might be imagined from a man who spent half of each year of his University Curriculum on the African veldt, had little patience with the bookworms, whom he regarded as the artificially fostered product of the modern system of competitive examinations. His great idea was not to obtain the man who could best cram up for a "pass," but the youth who had convinced his comrades and his master that there was in him the moral character and capacity for leadership which would give them at least a fair promise of the possession of talents to render good service in the realisation of the political ideals of the founder. The method by which this capacity is to be tested is both ingenious and novel, but it is not more novel than it is simple and effective. In nothing does Mr. Rhodes show his inherent and fundamental democracy more than in the courage with which he carried the democratic principle into the schoolroom, and regarded the free vote of the schoolboy as an element twice as valuable as the opinion of the master, and equal to the ascertained result of the literary Examination." "Once every year "Founder's day" will be celebrated at Oxford, and not at Oxford only, but wherever on the broad world's surface half-a-dozen old "Rhodes scholars" come together they will celebrate the great ideal of Cecil Rhodes—the first of modern statesmen to grasp the sublime conception of the essential unity of the race. Thirty years after there will be between two and three thousand men in the prime of life scattered all over the world, each one of whom will have impressed upon his mind in the most susceptible period of his life the dream of the Founder."

WHAT IS A UNIVERSITY?

PROFESSOR G. T. LADD of Yale describes the true functions of a University as follows:—(1) "The highest mental and moral culture of its own students; (2) the advancement, by research and discovery, of science, scholarship, and philosophy; (3) the diffusion, as from a centre of light and influence, of the benefits of a liberal, genial, and elevating culture, over the whole nation, and even over all mankind."

LOSING ONE'S TEMPER.

THEORETICALLY no teacher should ever lose control of his temper in the slightest degree. Practically most teachers not being angels but fallible human beings do sometimes forget themselves so far as to show impatience in the school-room. Mr. J. H. Hatton, publishes in the *Missouri School Journal* for February, a few thoughts on temper control that are certainly suggestive.

By manifesting violent anger, Mr. Hatton says, a teacher may maintain a sort of discipline of force, but such discipline is merely temporary, and after the restraint due to fear is removed the disorder is renewed, and thus gradually control is lost. The more timid pupils may be controlled by being kept in constant fear of a fit of anger on the part of the teacher, but the more hardy and fearless only laugh secretly at his weakness. These pupils, knowing his irritability at every opportunity of doing so without detection, try to provoke his anger. Thus the great moral influence of good example is lost, and pupils become mean, disorderly, insubordinate, cruel, dishonest, and vindictive, and these bad qualities go with them from the school-room into life.

In a state of anger a teacher generally punishes unjustly or unduly, calls hard names or makes threats which he cannot carry out without injustice.

Teachers often render themselves cross and irritable by dissipation and a disregard of the laws of health. In no business in the world perhaps is it more necessary to success to carefully preserve a healthy body and a healthy mind than in teaching.

It is commendable for a teacher to analyze the dispositions of his pupils, but in so doing too frequently he falls into the habit of continually holding up to view their faults and bad qualities rather than the commendable and good. This often leads to a wrong conception of his relation to them. He is very willing to consider himself in "*loco*

parentis" when it comes to punishment, but when it comes to love, sympathy, forgiveness, help, and self-sacrifice for them, the relation is different.

If when a teacher finds himself provoked to anger, before giving expression to his feelings he will stop and do a little thing as to its causes and results, he will avoid many troubles.

He should observe that quietude of manner and command of himself so contagious in a school-room, remembering that the sharpest eyes in the world are those of pupils to detect any weakness or lack of self-control.

CONSTANT PREPARATION.

THE one thing that distinguishes the really excellent teacher from the mediocre one is unceasing preparation. It is related of Daniel Webster that some days preceding the delivery of the celebrated Bunker Hill oration he went away to fish; some one in the vicinity heard him speaking as he drew in his line, using that memorable passage: "Venerable men, you have come down to us from a former generation!" Here, though apparently fishing, his mind was upon what he would say before the vast audience soon to gather on the noted battlefield of the Revolution.

It is commonly thought that men who distinguish themselves have no need of study or preparation beyond what they gave when in college or in the "special school." The world is full of wrecks owing to this misconception. A case comes to mind of a man who had been a teacher in a normal school, but who had become unpopular because he was so "everlastingly dry and pedantic"—a descriptive term used by one of the students. As the expression described his case exactly it became popular and eventually drove him out of the institution. He had studied medicine enough to get a license as a physician, so he opened an office and endeavored to get practice, his equipment being the few text-books he had studied. Word soon went around that he was "behind the times," and he sank into obscurity.

The teacher is sorely beset to stop all preparation as soon as he secures a diploma. Once, in New York state, a teacher was permitted to hold a third grade license for twenty years, and she admitted that it had been granted in the first instance without an examination. One of the best acts in Superintendent Draper's administration was the termination of that practice.

Professor Johonnot, at an institute in Chenango county, some years ago, asked those who held only the lowest license to stand up. He found that these comprised nearly all teachers in attendance. He inquired why they had not sought a higher grade, and the reply was, "Because we are lazy." "You mean that as a joke," the conductor replied, "but it is probably the truth."

Teaching is too noble a work to allow any such plea. The question is not, "With how little preparation can it be done?" but "What preparation does it deserve?"

Let the teacher, whatever her position, give time and thought to-day for to-morrow's duties. "The blot in the 'scutcheon' is the attempt to do a great work without putting one's heart, and mind, and soul into that work."

School Journal.

PARENT, SCHOOL, AND TEACHER IN AMERICA.

BY AGNES CAMERON.

THE factors in the education problem are the parent and teacher, the child, the home, the school, the Church, society in the aggregate, and back of them all the first great cause, and all these factors are active and re-active.

Let us go back in the history of the race to a time when the teacher had no existence. Each parent taught his own children as a matter of course, just as he ground his own meal and made his own clothing; each family in matters of education, as in every line of domestic labor, was a unit by itself. Times and manners changed and gradually the workers in the world's economy realized that by a division of labor better results could be secured with a saving of time. One man now grinds the corn, another turns tailor, a third is a shoe-maker in common. So, by a natural process, one parent, as his share of the common work, undertook to teach for a certain number of hours a day with his now children the children of his neighbours, the butcher, the baker, the candlestick maker. The teacher for a set time did a certain direct, specific, and limited work for the parent. Let us turn our field-glass from the past to the present, and what do we see? For one thing, the parent as an active factor in the equation educational has reduced his personal responsibility nearly to zero. And, as he has been successively slipping off one burden of responsibility after another, the teacher, urged by society at large (i. e., parents in the aggregate) has picked them up.

103

To-day an impartial observer would think that the five hours of school was the only period of a child's mental activity, that he remained comatose for the rest of his time—for everyone with a teaching mission makes his demand of the child during these five teaching hours. The doctor, the preacher, the moral reformer, the specialist of varieties manifold each demands that his particular hobby shall be accorded a place on our school program. Long ago the medical men decided that the welfare of the country demanded that a regular system of physical training should be introduced into our public schools. It was done. It is not long since a meeting of the evangelical clergy in the New England states decided that morals must be taught in our schools. They recommended a series of set homilies to be delivered by the teacher in daily instalments. The reverend gentlemen seemed to think that morality is to be inculcated by preaching, a not unnatural conclusion, perhaps, for preachers to arrive at, but the implication that morality is not now taught is calculated to startle the thoughtful teacher.

Reading, writing, and arithmetic are old-fashioned.

Last year this local council of women were all agog for domestic science. When I, opening my eastern windows which look towards the sun, saw the procession of cooking stoves and stew pans, carpenters' benches and jack planes heading for the school-room door, I lifted up a feeble wail for mercy. In this whole council of women I found no friend. I was anathema and ultra-conservative. I was unprogressive and lazy. Did I know that cooking was a good thing, a most necessary thing? And shouldn't the school course be enriched?

Again, this British Columbia of ours is a new country. Says one superintendent of education: "The children should be taught agriculture. You see the little fellows will study all about soils, and weeds, and ensilage, and the raising of prize stock and the rotation of crops; and then they will go home and round the family table they will let fall crumbs of knowledge which their fathers will pick up and afterwards reduce to practice in their daily lives; and so wisdom and knowledge will increase." This argument was used in sober earnest, and the people who used it had the power, and the subject of agriculture was added to our school course and the text-books were put into the hands of the children, but, alas, the books had been compiled for Ontario, and they told of Ontario soils and warned against Ontario weeds, and, somehow, neither teacher nor farmer seemed to be able to adjust them to the longitude of British Columbia, and so agriculture dropped out of the course.

Sewing guilds and Delsarte demonstrators clamor for the chance to enrich our programs, while piping in between them is heard the siren voice of the tonic sol-faist. You can't open your school-room door for a breath of fresh air without having some one with a mission fall in. The boys are assailed with rope-splicing and fretsawing at recess, and when it rains dry-land swimming is taught them in the basement.

One of the most difficult phases of the teachers' profession is the fact that the teacher more than any other worker is at the mercy of theorists. No one gets more gratuitous advice than she does. Everyone you meet is willing to tell you how to do your work. City editors, when they run short of subjects for the Sunday sermonette, just turn their attention to "those well-paid and certainly not overworked teachers." "Children are not patriotic," they say, "and the teacher is to blame." For the most part the teacher (who is of a long-suffering race) accept the editor's reproof, plunges wildly into Ladysmith and Mafeking processions, marshals her pupils into triumphal columns, drags the feeble from under horses' hoofs, and in defence of her charges engages in hand to hand conflicts with mobs and trampling hordes. And the parents view the conflict from afar off, and smile approval from sheltered coigns of vantage; while the editor leans back in his carriage and thinks what a grand thing patriotism is.

Some of these things I know to be good in themselves, and the rest may be. But that is not the question which confronts us. Five hours is a period of time with mathematical limitations. You can't crowd something new into it, without crowding something old out. Already the ground-work subjects have suffered of necessity. We have "enriched" our course at the expense of thoroughness.

The real teacher longs and hungers to do real teaching. Give her a chance and see how willingly she will throw off the shackles of grind and cram. Look back over your own school days. Who was the teacher for whom you entertained the kindest feelings—the one who most influenced your life? It wasn't that teacher who held you off at arm's length, and in allopathic doses administered the school course to you straight. It was the one who got at your inner self and let you see a little out of his own in the process. Children of this generation are losing something that nothing else in this world can supply. Their busy, overcrowded school lives are robbing them of that direct mother-influence which belonged to us of the last gen-

eration of children. Educating children in the mass has its advantages, but it is the family, not the fifty children in a school grade which forms the unit of national greatness, and God's own plan is the family plan. A mother can, if she will, do more in foundation character building for the child in those first and only years when she represents to him the law of life, than any teacher can ever hope to do afterwards. Mothers are queer. There are some inexplicable points about them. I have studied the subject (from an exoteric standpoint) for years and there are some things that I cannot understand. One is the attitude of that mother who, when you are trying with all earnestness to strengthen the moral fiber of her child thrusts herself in between that child and the natural consequences of his own acts with a note of this tenor: "Miss Cameron, please excuse Johnny for being late, excuse him for his home work; don't keep him in after school, don't punish him for anything at any time. Let him out of school at half-past two, excuse him for all delinquencies, past, present, and to come, shut your eyes to every thing that is wrong, take pretence for performance, and in short, Miss Cameron, make yourself one of a partnership of three to call wrong right and right wrong." The action of this mother (and her name is Legion, for she is many) is the cruelest folly. It must result in keen disappointment and undoing when the child learns in the sterner school of the world of men and women that surely and without one deviation does the great Father enforce His rule, "As a man sows so must he reap."

I have little sympathy with that school of educators who would remove from a child's path all difficulties, and make it ever for him plain sailing. The tendency to sentimentalism in our age is, I know, constantly seeking excuses for not doing unpleasant things. Text-books and school journals tell us how to keep our pupils wide awake and interested so that they may need no rules. This may be very pleasant for the time being for all concerned, but there is no discipline in it. There are hard duties in citizenship, and the habit of always expecting to be pleased and interested while a child, does not help the man or woman to do earnest work in hard places. There can be no discipline unless the child learns to do unpleasant things because they are right.—*The School Journal.*

THE TEACHING OF ENGLISH LITERATURE.

BY P. A. BARNETT, M.A.

THERE is good reason for British teachers to feel that the place of English literature studies in schools is a matter of pressing concern to them. Apart from questions of administration and organization, with which my paper does not and cannot deal, on this pivot rest two considerations of the highest moment to each man and woman of us. The first is the importance of literature as a part of our general education; and the second is the status of the teacher as determined by the place of this subject in the curriculum. If working teachers will themselves make up their minds, as they ought to do, on these particulars, they can defeat any efforts, however persistent and robustious, to wrest from education its noblest and most profitable instrument. If they let the case go by default, if they allow themselves to be shaken by windy and unscientific denials of the value in human education of the finest and most significant achievements of humanity, to be browbeaten by unwarrantable accusations of incompetence to use them, they may register ourselves as instructors; but as teachers?—No. This question, I say, concerns the highest interests of teaching as a profession.

It is a notable fact that, whatever may be our personal opinions, literature, as such, has comparatively little recognition in English schemes of study. From the syllabuses of a large class of important schools it is expressly excluded; and there must be some reason for this. We are, in some respects, more fortunate than our fathers. Men over middle age can recall the time when English classics were rarely read in English schools at all. Letters, indeed, were not excluded, but the training was almost entirely incidental, being given, without any literary intention, so to speak, through the Bible and the Greek and Latin classics. There arose later, together with a very just feeling that our own incomparable stores were being neglected, also a desire to provide something like the discipline of the old classical gymnastic for pupils flocking to the secondary schools with no intention of taking the full classical course. Thus the recognition of English literature as a school subject was due only partly to a sense of its signal excellence; it came in part also from a belief in the current classical gymnastic for which it was to be a substitute.

This last fact is at the bottom of many difficulties. It gives substance to the dissatisfaction felt by both men of letters and by teachers themselves at the poor results of a great deal of admirable editing and

WOS

laborious instruction; and it provides ignorant denouncers of books as instruments of education with a weapon that need not be placed in their hands.

The English custom has been to prepare the masterpieces of English literature for use in the schools on the same lines and with the same apparatus as are traditional in presenting the unfamiliar texts of Latin and Greek. A boy of eighteen or nineteen may thus have covered very little ground, and covered it with much less profit than he should. He will probably have read a little Milton, a little Gray, a little Pope, and a couple of plays of Shakespeare; and he will have read them, we know well, in such a way as to be most deeply impressed by the philology, the "meanings and allusions," and so forth. The substance of the fragments so treated will be to him a matter of minor and only incidental importance; for the teacher who teaches as if his main business were to make his pupils *like* the stuff, whether they can deal with it critically and analytically or not, meets with exceedingly little encouragement. Of course it is impossible to handle great works of art, even meticulously, without deriving advantage from the experience; and, of course, there are human boys and girls (as there are teachers) who can forget the impertinences of commentation, and can get somewhere near their author's point of view. But, although it would be generally agreed that literature as material is more valuable for itself than for anything that can be said about the parts of its vehicle, important as this is in its place, yet, on the whole, our tradition and procedure, crystallized by examinations, are demonstrably unfavourable to its mastery and assimilation. Curious commentation, a very elaborate *apparatus criticus* on the classical model, is only one form of our unscrupulous interference with the author's own presentation, which is, after all, the main matter. Another, equally well meaning and equally stupefying, is the more peculiarly modern endeavour to extend the area of interest around works of literary art by making them the nucleus for all sorts of information not arising from the text, but actually antecedent to it.

When mature or experienced people have become familiar with a great work of literary art, have got to know and love it, they *sometimes* like to inform themselves of its history; no shame to them if they do not. And, when they know a good deal of an author's work, they *sometimes* like to inform themselves about his personal life; no shame to them if they do not. But it is not usually essential to a complete enjoyment, understanding, and profitable assimilation of most or the

best things in literary art that the reader should know the place of the book in the history of letters, or the circumstances attending its production, or the life of the author. Men and women who love the noble poetry of Shakespeare's sonnets may quite reasonably take only a tepid interest in the "only begetter" of them, and leave the problem, without a flutter of concern, to Prof. Beeching and Mr. Sidney Lee; and boys and girls should really care for Shakespeare's plays before they are asked to be moved by questions of date or order. Indeed, a spontaneous and effectual interest in these classes of facts arises comparatively late in our contact with books; and they assuredly come after, and not before, a book is read. We go out of our way, from sheer conscientiousness, to embarrass our school use of letters with a mass of inappropriate and misleading detail, so that the text meanders, for our pupils, between aridities that may really be endless. The common origin of much useless labour is the positively stupid ignoring of the fact that a child's sense of mere time is exceedingly small; and that archaeological details to him are naught. Twenty years or a thousand are much the same to a child of nine; he has such a small stock of consecutive incident to travel over and such poor capacity for punctuation. A mother once, inculcating the conventional proprieties in respect of knife and fork, told her little girl that she could not be permitted the same licence as was enjoyed by the ancient Britons, who planted a dish in the centre of the family circle and dipped fingers therein. "Was that," asked her daughter, "when you were a little girl, Mother?" On the same error is based the use of histories and primers of literature with people too young to realize what they mean. What is the name of Layamon's "Brut" or the "Anceren Riwele" to a child of twelve, or even to a youth of fifteen or sixteen? It is, of course, the old old mistake of teaching—the presentation of the details of interest arising last in ourselves as the intellectual bottle-foed of our children.

These well meant and earnestly designed efforts to use *belles lettres* as a mere peg for miscellaneous instruction do certainly effect a good deal. On the one hand, a dogged pursuit of an author's meaning by grammatical and syntactical analysis, with the incidental philology, archaeology, and history, is a fine exercise, both in the logic of discovery and in the complete mastery of detail. Most people who have read a great book, or even a small part of a great book, in this way, under a keen teacher, must certainly have learnt some of the best lessons of intellectual honesty, as well as of scientific procedure; for the scientific traditions of English scholarship are just grounds for national pride. And, on the other hand, the association of an author's work with what

may be known of his life rounds off our knowledge, and may, in some cases, help us to a better understanding of the spirit of the text.

But all this seems to miss laboriously the main advantage of literature as school training. Some work of the kind is essential, and I must not be supposed to depreciate it; but it is essential as a form of "science," properly so-called. It is still a mastery and ordering of the knowledge of detail. It is discovery, the object of investigation being as much a part of "Nature" as carbon dioxide or steam, only subtler and more charged with meaning, with associations, and, therefore, of more complicated and general interest. We bring the book to the laboratory—the least expensive, and therefore the best of all laboratories—the school-room, and we apply our eyes and implements—our dictionaries, histories grammars and all others available—under the strictest canons of logic, deductive and inductive. But the process and the result are still essentially the same as in the ordinary heuristic of the positive sciences; it may be carried to a most successful end, and yet never touch the pupil's feelings. Before we begin to comment and to interpret, there must be something in our pupil to work upon; and this must be more than merely intellectual matter in the case of *belles lettres*.

For this, surely, is the point—it is the special business of literature in education to cultivate the feelings, and our school procedure treats it too exclusively as a gymnastic of what the psychologists call the intellect. That greater part of the school procedure which we call instruction aims properly, and even necessarily, at perfecting the powers of reason and at storing the mind with a practicable system of acts. But the larger part of life—men's aims, large and small, what men do from motives—these are determined mainly by feeling or ideas touched by emotion. "After all," says Newman, "man is not a reasoning animal; he is a seeing, feeling, contemplating, actual animal." Let us say that man is, at any rate, compact of reason and feeling both.

How should not the school play a great part in quickening and manipulating this latter most powerful of all springs of human action? *Belles lettres*—those things in literature which are most disinterested, least applicable to the production of a material effect—are at once the greatest storehouses and the greatest nurseries of emotional ideas, and are, therefore, of supreme importance to the common man. Any agency that plays upon feeling by the word so written or spoken or sung that it can be remembered or recorded is literary; and, if I were asked to name some of the most powerful literary agencies

now educating the taste of the largest section of English people, I should be inclined to give precedence to the Salvation Army and the music-halls. I hope I shall not be accused of maligning the classes that do not follow the Salvation Army or frequent music-halls; they are not literary, because, on the whole, they do not remember or repeat, they do not even recognize, and, therefore, are not moved by, anything they read or hear of *belles lettres*. And I have no right to an opinion as to the character of the literature which these agencies disseminate; only I certainly think that the school is better able than they to do the early work well. Moreover, it can. Some of the time now wasted over machinery and *apparatus criticus* it could use to cover a much larger ground in a less scientific fashion; to get more stuff remembered and assimilated; to establish magnificent and beautiful images in the minds of young people—for a start made after youth is past is rarely successful—to fire them with admiration of such subtle ideas as their intellectual condition enables them to apprehend; to make them less easily the slaves of mean or maniacal ideas.

My suggestion is this: that we should work almost solely with plain texts, cover a great deal of ground, and dwell rather on the æsthetic and rhetorical qualities of books than on details of less generality. Above all, we should bid our pupils admire this and that, just as we cultivate their feelings in favour of moral action by bidding them admire this good man, that good action. The feeling for literature, like the feeling for goodness, cannot be *proved* into existence. It must be *quicken*ed and cultivated like a habit. "*Fortes creantur fortibus et bonis*." A little should, by all means, be done, for reasons already set forth, by the strictest method of exegesis, as a scientific gymnastic; but the bulk should be treated in what, for a better term, I must call the manner of impressionism.

And the time for this? one may be asked. Well, a substantial gain will come by the abandonment of most of the analytical and exegetic work; by putting the text, "*simplex munditiis*," into the hands of the class, giving them a substantial amount to be read out of school, with a little preliminary help where necessary. We may fairly hope, too, that much of the time now wasted in mumbling meagre bones of Latin and Greek by pupils who get so little profit therefrom will be diverted to the flesh and blood of English. It will, at the same time, be necessary for those who believe in the essential simplicity of education to resist stubbornly the encroachment of premature laboratory work in physical science on the small school time available for less abstract studies.

Journal of Education.

107.

A STORY OF PRESIDENT ROOSEVELT.

BERNARD CORNELL of Homewood, Ill., sends the following little story of President Roosevelt's school days:—

While Roosevelt was at school it came his turn to "speak a piece." He was one of the best declaimers in the school. His elocution was greatly admired by the scholars, and it was equally a source of satisfaction to his teacher. On this particular Friday afternoon a number of the town people had come in to witness the exercises, and everybody was expected to do his best. Young Roosevelt had selected for his declamation and carefully committed to memory the well-known poem, "Marco Bozarris." He went to the platform, made a stately bow, and commenced:—

"At midnight in his guarded tent
The Turk was dreaming of the hour
When Greece her knee——"

and there he stuck. He had forgotten the lines; But he started again at the beginning:—

"At midnight in his guarded tent
The Turk was dreaming of the hour
When Greece her knee——"

but he could get no further. He coughed, wiped his lips with his handkerchief, and blushed painfully.

When Greece her knee——"

he repeated, and again in despair

When Greece her knee——"

but it was hopeless, and he looked over toward his teacher for sympathy.

"Grease her knee again, Theodore," suggested the teacher, with a wink, "and may be she'll go."

At that the whole school burst into laughter, and the future president of the United States fled, mortified, from the stage.

Exchange.

THE PERIOD OF USEFULNESS.

If there is one profession more than another that calls for whole-hearted effort it is teaching. Dreams of getting into some other occupation, large interest in social affairs or anything else that detracts from oneness of purpose is detrimental to continuous success.

In a paper read before the West Virginia Educational Association and published in the *School Journal* of that state, Prin. John C. Shaw

shows some of the reasons why so many teachers after succeeding well for a time, lapse into inefficient work.

Many teachers, according to Mr. Shaw, forsake the profession after a few terms and seek employment for life in a calling where their services will be in more constant demand. A large per cent. of teachers with such prospective plans devote but a portion of the time actually engaged in the profession with absolute fidelity. Successful teaching demands concentrated energy and effort. It is rarely found that one individual is sufficiently endowed to attain superiority in more than one direction, for there is a limitation to the endowment of vitality and energy of each individual beyond which he cannot go. Instructive and impressive teaching draws severely upon the vitality of the teacher, and where opportunity is not given for a renewal of such energy at appropriate intervals, the power is necessarily weakened.

The enthusiastic young teacher who enjoys the advantage of a creditable preparation, enters upon his duties as teacher in some district school with the zeal that means success. His term of school is followed by a vacation which exceeds his term as teacher and this time must be employed in some service which becomes his chief centre of thought. The fires kindled by his enthusiasm die, and, unless he possesses more than ordinary qualities, he becomes a poor teacher. His teaching is deficient in the marks that arouse attention or stimulate scholarship. These are some of the causes of the early disqualification and retirement of teachers which seem practically unavoidable and inevitable.

On the other hand many teachers easily outlive their usefulness in the profession through neglect of self-culture and neglect of devotion to duty. The superintendent who declared that few teachers after ten years of service in the school-room were fit to teach longer expressed a lamentable fact. Knowledge deficient in freshness and accuracy of important details lacks the elements which awaken interest, and leaves a feeble impression upon the mind. Many teachers devote much of their time to the performance of social functions and make this their chief centre of interest. School work soon becomes a secondary matter attended to, only, for its remuneration, and it must necessarily follow that interest in the work is lost, and the teacher becomes retrogressive and unfit for school-room duties. Nor should the teacher take the opposite extreme and live the life of a recluse. He must keep in harmony with the life about him and have many points of contact with his environment which must be seen in relation to his work.—*School Journal*.

CURRENT PROBLEMS IN SECONDARY EDUCATION.

By PROF. JOHN DEWEY.

A SLIGHT amount of social philosophy and social insight reveals two principles continuously at work in all human institutions: one is toward specialization and consequent isolation, the other toward connection and interaction. In the life of the nation we see first a movement toward separation, toward marking off our own life as a people as definitely as possible to avoid its submergence, to secure for it an individuality of its own. Commercially we pursue a policy of protection: in international relations one of having to do as little as possible with other nationalities. That tendency exhausts itself and the pendulum swings in another direction. Reciprocity, the broadening of our business life through increased contacts and wider exchange becomes the commercial watchword. Expansion, taking our place in the sisterhood of nations, making ourselves recognized as a world-power, becomes the formula for international politics. Science shows the same rhythm in its development. A period of specialization—of relative isolation—secures to each set of natural phenomena a chance to develop on its own account, without being lost in, or obscured by generalities or a mass of details. But the time comes when the limit of movement in this direction is reached, and it is necessary to devote ourselves to tracing the threads of connection which unite the different specialized branches into a coherent and consecutive whole. At present the most active sciences seem to be spelled with a hyphen; it is astro-physics, stereo-chemistry, psycho-physics, and so on.

This is not a movement of blind action and reaction. One tendency is the necessary completion of the other. A certain degree of isolation or detachment is required to secure the unhindered and mature development of any group of forces. It is necessary in order to master them in their practical workings. We have to divide to conquer. But when the proper degree of individualization is reached, we need to bring one thing to bear upon another in order to realize upon the benefits which may be derived from the period of isolation. The sole object of the separation is to serve as a means to the end of more effective interaction.

Now as to the bearings of this abstract piece of philosophy upon our school problems. The school system is a historic evolution. It has a tradition and a movement of its own. Its roots run back into the past and may be traced through the strata of the successive centuries. It has an independence, a dignity of its own comparable to that of and

other institution. In this twenty-five-hundred-year old development has, of necessity, taken on its individuality at the expense of a certain isolation. Only through this isolation has it been disentangled from absorption in other institutions: the family, the Government, the church, and so on. This detachment has been a necessity in order that it might become a true division of labor and thus perform most efficiently the service required of it.

But there are disadvantages as well as advantages. Attention has come to be concentrated upon the affairs of the school system as if they concerned simply the system itself, and had only a very indirect reference to other social institutions. The school teacher often resents reference to outside contacts and considerations as if they were indeed outside—simply interferences. There can be no doubt that in the last two centuries much more thought and energy have been devoted to shaping the school system into an effective mechanism within itself than to securing its due interaction with family life, the Church, commerce, or political institutions.

But, having secured this fairly adequate and efficient machine, the question which is coming more and more to the front is: What shall we do with it? How shall we secure from it the services, the fruits, which alone justify the expense of money, time, and thought in building up the machine?

It is at this point that particular conflicts and problems begin to show themselves. The contemporary demands—the demands that are made in the attempt to secure the proper interaction of the school—are one thing; the demands that arise out of the working of the school system considered as an independent historical institution are another. Every teacher has to work at detailed problems which arise out of this conflict, whether he is aware of its existence or not, and he is harassed by friction that arises in the conflict of these two great social forces. Men divide along these lines. We find one group instinctively rather than consciously ranging itself about the maintenance of the existing school system, and holding that reforms are to be made along the line of improvement in its present workings. Others are clamorous for more radical changes—the changes that will better adapt the school to contemporary social needs. Needless to say, each group represents a necessary and essential factor in the situation, because each stands for the working of a force which cannot be eliminated.

Let me now try to show how, out of this profound social conflict and necessity of social adjustment, the particular problem

Our first concern is with the articulation of the High School into the entire educational system. The High School looks towards the grades on one side and toward the college on the other. What are the historic influences which have shaped this intermediate position, and placed peculiar difficulties and responsibilities upon the secondary school? Briefly put, it is that the elementary school and the college represent distinctly different forces and traditions on the historic side. The elementary school is an outgrowth of the democratic movement in its ethical aspects. Prior to the latter half of the eighteenth century the elementary school was hardly more than a wooden device for instructing little children of the lower classes in some of the utilities of their future callings—the mere rudiments of reading, writing and number. The democratic upheaval took shape not merely in a demand for political equality, but in a more profound aspiration towards an equality of intellectual and moral opportunity and development. The significance of such an educational writer as Rousseau is not measured by any particular improvement he suggested or by any particular extravagances he indulged himself in. His is a voice struggling to express the necessity of a thorough-going revolution of elementary education to make it a factor in the intellectual and moral development of all—not a mere device for teaching the use of certain practical tools to those sections of society before whose development a stone wall was placed. What Rousseau as a writer was to the emotions of the France of his day, Horace Mann as a doer was to the practical situation of the United States in his time. He stood and stood most effectively for letting the democratic spirit in all of its ethical significance into the common elementary schools, and for such a complete reorganization of these schools as would make them the most serviceable possible instruments of human development.

In spite of all the influences which are continually operative to limit the scope and range of elementary education, in spite of the influences which would bring back a reversion to the type of the limited utilitarian school of the seventeenth century, that part of the school system which stands underneath the high school represents this broad democratic movement. To a certain extent, and in many of its phases, the high school is an outgrowth of exactly the same impulse. It has the same history and stands for the same ideals; but only in part. It has also been profoundly shaped by influences having another origin. It represents also the tradition of the learned class. It maintains the tradition of higher culture as a distinct possession of a certain class of society. It embodies the aristocratic ideal. If

we cast our eyes back over history we do not find its full meaning summed up in the democratic movement of which I have just spoken. We find the culture of the ancient world coming down to us by a distinct channel. We find the wisdom and enlightenment of the past conserved and handed on by a distinct class located almost entirely in the colleges, and in the higher academies which are to all intents and purposes the outgrowth of the colleges. We find that our high school has been quite as persistently molded and directed through the agencies which have been concerned with keeping alive and passing on the treasure of learning, as through the democratic influences which have surged up from below. The existing high school, in a word, is the product of the meeting of these two forces, and upon it more than upon any other part of the school system is placed the responsibility of making an adjustment.

I do not mention the tradition of learning kept up in the universities of the Middle Ages, and the higher schools of the Renaissance, and refer to it as aristocratic for the sake of disparaging it. Eternal vigilance is the price of liberty, and external care and nurture are the price of maintaining the precious conquest of the past—of preventing a relapse in Philistinism, that combination of superficial enlightenment and dogmatic crudity. If it were not for the work of an aristocracy in the past, there would be but little worth conferring upon the democracy of to-day.

There are not in reality two problems of articulation for the high school—one as regards the grades and the other as regards the college. There is at bottom but one problem—that of adjusting the demand for an adequate training of the masses of mankind to the conservation and use of that higher learning which is the primary and essential concern of a smaller number—of a minority. Of course, elementary school and college alike are affected by the same problem. Part of the work of the grades to-day is precisely the enrichment of its traditional meagre and materialistic curriculum with something of that spirit and wealth of intelligence that are the product of the higher schools. And one of the problems of the college is precisely to make its store of learning more available to the masses, make it count for more in the everyday life.

But the high school is the connecting link and it must bear the brunt. Unless I am a false prophet, we shall soon see the same thoughtful attention which for the past fifteen years has characterized discussion of the relation of high school and college, speedily, trans-

ferring itself over to the problem of a more organic and vital relation between the high school and the grades. The solution of this problem is important in order that the democratic movement may not be abortively arrested—in order that it may have its full sweep. But it is equally important for the sake of the college and in the interests of higher learning. The arbitrary hiatus which exists at present reacts as unfavourably in one direction as in the other.

First, it limits the constituency of the college; it lessens the actual numbers of those who are awakened to the opportunities before them, and directed towards the college doors. Secondly, it restricts the sphere of those who sympathetically and vicariously feel the influence of the college, and are thus led to feel that what concerns the welfare of the college is of direct concern to them. The attitude of the mass of the people to-day towards the college is one of curiosity displaying itself from afar rather than of immediate interest. Indeed, it sometimes would seem that only athletic exhibitions form a direct line of connection between the college and the average community life. In the third place it tends to erect dams which prevent the stream of teachers flowing from the college walls from seeking or finding congenial service in the grades and thereby tends automatically to perpetuate whatever narrowness of horizon or paucity of resource is characteristic of the elementary school. Fourth, it operates to isolate the college in its working relations to life, and thereby to hinder it from rendering its normal service to society.

I pass on now to the second main line of problems—that having to do with preparation for college on one side, and for life on the other. Ultimately this is not a different problem, but simply another outgrowth of the same question. A few years ago a happy formula was current: the proposition that the best preparation for college was also the best preparation for life. The formula was such a happy one that if formula ever really disposed of any practical difficulty, there would be no longer any problem to discuss. But I seem to observe that this proposition is not heard so frequently as formerly; and, indeed, that since it was uttered things seem to be taking their own course much as before.

The inefficiency of the formula lies in its ambiguity. It throws no light on the fundamental problem of Which is Which? Is it preparation for college which sets the standard for preparation for life, or is it preparation for life which affords the proper criterion of adequate preparation for college? Is the high school course to be planned

primarily with reference to meeting the needs of those who go to college, on the assumption that this will also serve best the needs of those who go into other callings in life? Or, shall the high school devote its energies to preparing all its members for life in more comprehensive sense, and permit the college to select its entrance requirements on the basis of work thus done?

I shall not attempt to solve this problem and for a very good reason. I believe that there are forces inherent in the situation itself which are working out an inevitable solution. Every step in the more rational development of both high school and college, without any reference to their relationships to each other bring the two more closely together. I am optimistic enough to believe that we are much nearer a solution of this vexed question than we generally dare believe. Quite independent of any question of entrance requirements, or of high school preparation, the college is undergoing a very marked development and even transformation, on its own account. I refer to such developments within the college course as the introduction not only of the Ph. B. and B. S. course side by side with the older classical courses, but also to the forward movement in the direction of a specific group of commercial and social studies; and to the tendency of all universities of broad scope to maintain technological schools. I refer also to the tendency to adapt the college work more and more to preparation for specific vocations in life. Practically all the larger colleges of the country now have a definite arrangement by which at least one year of the undergraduate course counts equally in the professional course of law, medicine, or divinity, as the case may be. Now, when these two movements have reached their fruition, and the high school has worked out on its own account the broadening of its own curriculum, I believe we shall find that the high school and the college have arrived at a common point. The college course will be so broad and varied that it will be entirely feasible to take any judicious group of studies from any well organized and well managed high school, and accept them as preparation for college. It has been the narrowness of the traditional college curriculum on one side and the inadequacy of the content of high school work on the other which have caused a large part of our mutual embarrassments.

I must run rapidly over the problems referred to under my third and fourth main heads—those having to do with adjustment to individual needs, and to the social uses of the school. I take it that these illustrate just the same general principle we have been already discussing.

The school has a tradition not only regarding its position in the educational system as a whole, and not only as regards its proper curriculum, but also as regards the methods and ideals of discipline and administration in relation to its students.

There can be no doubt that many of these traditions are out of alignment with the general trend of events outside the school walls—that in some cases the discrepancy is so great that the high school tradition cuts abruptly across this outside stream. One of these influences is found in the tendency equally marked in the family, Church, and State, to relax the bonds of purely external authority, to give more play to individual powers, to require of the individual more personal initiative and to exact of him a more personal accountability. There may be difference of opinion as to the degree in which the school should yield to this tendency, or should strive to counteract it, or should endeavour to utilize and direct it. There can be no difference of opinion, however, as to the necessity of a more persistent and adequate study of the individual as regards his history, environment, predominant tastes and capacities, and special needs—and please note that I say needs as well as tastes. I do not think there can be any difference of opinion as to the necessity of a more careful study of the effect of particular school studies upon the normal growth of the individual, and of the means by which they shall be made a more effective means of connection between the present powers of the individual and his future career. Just the limits of this principle, and its bearings upon such problems as the introduction of electives, I shall not take up. We have no time for a detailed discussion of these disputed points. As I have just indicated, however, I do not see how there can be dispute as to the fact that the individual has assumed such a position as to require more positive consideration and attention as an individual, and a correspondingly different mode of treatment. I cannot leave the topic, however, without stating that here also I believe the ultimate solution will be found, not along the line of mechanical devices as to election or non-election, but rather through the more continued and serious study of the individual in both his psychological make-up and his social relations.—*The School Review*.

THE FUTURE EVOLUTION OF THE KINDERGARTEN.

BY JAMES L. HUGHES, PUBLIC SCHOOL INSPECTOR, TORONTO, ONTARIO.

THE progressive evolution of the kindergarten ideal is involved in the fundamental element of the ideal itself. It is not a system adapted to any special stage of human development. It is not a

philosophy designed for an epoch in human progress. It is not a process through which the race must pass, and which will cease to be of value, when the race has grown beyond it. It is a universal ideal. It is broad enough to make it the true basis of growth to higher stages of consciousness for every existing condition of humanity in its infinitely varied stages of present development; it is deep enough to continue to be the vital principle that must guide mankind in its advances through clearer insights and grander achievements to higher and higher conditions in its definite and conscious growth toward the infinite.

Froebel centred his system on the processes by which the best in man triumphs, and in triumphing rises to wider freedom and greater power. The nature of the proper enrichment of mind and the perfect unfolding of the spiritual life should vary in the training of different races and conditions of men as they exist at present; and they must change as man in the stages of his future evolution attains to conditions of higher intellectual and moral possibilities; but the laws of inward and outward and upward growth in harmony with a progressively unfolding and enlarging life, will remain. We shall see new applications of these laws, and gain clearer revelations of their inter-relationships; but Froebel so fully based his laws of training on the conditions and possibilities and processes of physical, intellectual and spiritual growth, that they naturally adapt themselves to the highest possible degree of human development.

Froebel's laws are not yet fully understood. They have been misrepresented by some whose partial comprehension has led to very imperfect interpretation, and an occasional pedagogical psychologist has attacked the misinterpretation instead of carefully investigating for himself; yet the most notable fact of the nineteenth century, in which the busy months brought the progress of former years, and each fateful year was enriched by advancement greater than that of bygone centuries, is the extraordinary growth of the kindergarten. This growth has been remarkable not only on account of its almost universal adoption as the true foundation for the complete development of individual and social power, but because of the general recognition of its underlying principles in the new methods of teaching in schools, colleges and universities.

For thirty years the kindergarten ideal has been evolving in America, through the darkness of struggle to the light of triumph. During that time the philosophy of Froebel has wrought many notable changes.

It has revolutionized many educational aims and methods, and has revealed many new and more comprehensive ideals that now uplift and direct educational thought.

It has changed educational aims from mind-storing to character development; from the giving of mere culture to the enlargement of power; from the communication of knowledge to the defining and unfolding of selfhood; from receptivity on the part of the child to reflection, and ultimately to executive ability; from responsive activity to self-activity; from imitation to creativity; from copying to invention; from expression to self-expression; from instruction to investigation; from investigation to productiveness; from repetition and reproduction of ideals to originality; from partial to complete intellectual development; from the separate training of the physical, the intellectual, and the moral to their development as an interrelated unity; from the use of objects by teachers to cultivate faculty power, to their use by the children to reveal and develop individuality; from doing good to the child, to the accomplishment of higher good through the child; from culture by making the outer inner, to enrichment and unfolding by making the inner outer; from interest aroused by the teacher to the natural self-active interest of the child; from a narrow individualism to a broad and stimulating conception of the highest and most practical ideal of community.

It has changed the ideals and practices of child discipline from restriction to direction; from negation to positivity; from prohibition to suggestiveness; from don'ting to doing; from dogmatism to coöperation; from coercion to creativity; from deadness to life. It has changed the attitude of adulthood to childhood from indifference to reverence; from searching for its depravity to recognition of its divinity; from presumptuous interference to considerate provision for its achievement of its own plans; from the most despicable of all kinds of tyranny to respectful partnership in which the child is the active, planning, operating, constructing partner, and in which the adult is the provider of the necessary materials and gives advice and assistance only when requested to do so.

It has transformed methods of teaching during the thirty years from mere telling of facts or principles by the teacher and memorizing words by the pupils, to self-activity by the pupils; from looking at diagrams, charts, maps, etc., to their construction; from looking at a single object exhibited by the teacher to independent examination and investigation of objects by each pupil; from watching experiments in

science to making experiments; and from cooperative activity in response to the teacher's suggestion or direction, to self-activity in working out original plans as the highest possible law of method.

It has revealed, more by its objective representation of psychological methods and ideals in actual operation than by theoretical exposition of its principles, the fundamental evolutionary principles of the great central elements of the most progressive modern education. It has substituted educative manual training for economic manual training, and in doing so has increased the economic value of the training. It has provided a truly educative manual training for all children, and not a select few of the older pupils; and it has given manual training to young children, when it has most developing power for both hand, and mind, and character, instead of confining it to older children, when it is least effective as an educational agency.

It has shown the educational value of play in developing not only the physical, but the intellectual and moral powers. It has aroused a widespread interest in the study of Nature, although Froebel's aims and methods in connection with Nature are not yet generally understood. His purpose was not mere fact teaching in regard to interesting departments of the operations of Nature. His aim was higher than independent investigation and classification by the pupils. He hoped to bring every child into loving relationship with Nature in order to produce deep and lasting and productively purifying effects in their emotional natures. His purpose was to influence feeling rather than intellect or a part of intellect by bringing the child into contact with Nature. "Nature study" is a misleading title for a department of Nature work as planned by Froebel.

Such have been some of the achievements of the Froebelian philosophy as revealed by the kindergarten during the past thirty years. What should be its next lines of development in the future?

There should be a wider study of Froebel by men as well as women. The superintendents and teachers in all schools should be made conscious of the great fundamental Froebelian principles underlying the best operative work of their schools. The kindergarten philosophy is not a philosophy for woman alone. No great philosophy can be restricted by any sex limitations. This is especially true of philosophy relating to child development. Unity of the best elements of the characteristics of both sexes is essential to the highest achievement in every department of human evolution. It is surely true in the unfolding and complete nurture of human character.

It is quite correct that the kindergarten methods and their underlying philosophy have a special message for womanhood in the school and in the home, but they have also many messages for men both in school and home. They have transforming power both in teaching processes and disciplinary practices.

But men should study the Kindergarten philosophy more thoroughly in order to give it a broader interpretation. The view of the male mind is necessary, that in unity with the view of the female mind it may help to evolve the true, because the comprehensive view.

Froebel's philosophy should be made a part of the course of study in the universities. Education and life should be related more fully in the universities. The disciplinary organization of universities, the relationship between professors and students, and the utilization of student energy as a social force, will some day be adjusted in harmony with the principles of the Froebelian philosophy. Froebel wrote a philosophy for the university as well as for the kindergarten. His name has been associated with the kindergarten, alone, because he was its founder, but he was a great constructive educator for years before he founded the kindergarten. He wrote the "Education of Man" twelve years before he opened his first kindergarten.

Graduates from universities are certain to be among the leaders in the true work of life. It is therefore most important that they, both male and female graduates, should have high and definite ideals of life and of the broadest philosophy underlying the true development of childhood and youth. There are subjects now on the courses of study in universities for which the kindergarten philosophy would make an excellent substitute.

After thirty years of study and individual investigation of the philosophy and practice of the kindergarten, it is time for an authoritative statement of the results of the experiences of the leading kindergartners. This does not mean a reform of Froebel's principles. They should be studied more and more carefully.

Broadly speaking, Froebel founded the kindergarten to give the child the best possible opportunities for a scientifically planned series of experiences during the years preceding the period of conscious study so that its intellectual and emotional life might be filled with true apperceptive centres. Without these apperceptive centres real development of moral or intellectual power is impossible. This truth was clearly recognized by others so far as it relates to intellectual culture.

Froebel revealed the more vital principle, that it is equally true of the emotional nature as a basis of ethical culture and soul growth.

The work and experiences of the kindergarten are not chiefly valuable for their visible products, but for the centres of true feeling and true thinking which they stir to life in the children, and to which all future character development and intellectual culture must be related in order that they may become vitally productive in their ever widening lives. These apperceptive centres, if naturally defined by the child's experiences in the kindergarten, and not by any formal process of adult interference or dogmatic teaching, decide the child's attitude toward life.

The development of his apperceiving intellectual centres determines whether the child will pass through life deaf and blind to the wonders, and opportunities, and beautiful things by which he is surrounded, or hear and see them, and take them into his being as essential elements of happiness and power.

The development of true apperceiving centres of feeling—the propelling tendency to love truly and to hate truly—the stirring of emotional life into a definite executive attitude towards those things that are pure, and noble, and unselfish, and generous, and inclusive of others, and against all that is impure, and base, and selfish, and narrow, and exclusive, is the most essential department of a child's training. It has most influence in deciding the direction which the child will take in life, and in defining the battery power of character which will keep him going energetically. There are millions of character engines whose heads are turned in the right direction, which have not self-generative power to keep them in motion, or barely enough to move themselves: they should have power to do many kinds of work not only for their possessors but for the race. Feeling is the battery power of character, and the true development of feeling is of the highest importance.

Froebel was profoundly wise therefore in planning a system of education for little children, which does not leave to chance the establishment of apperceiving centres of feeling and thought in the lives of the little ones, since upon the nature and extent of these centres depends the possibility of their development in knowledge, and power, and character.

The time has surely come, when the most experienced kindergartners in association with the wisest and most sympathetic professors of psychology—those whose messages have vitality—should unite to define as clearly as possible the leading apperceiving centres both of

feeling and intellect, that should be aroused and developed in the child, and the general and specific conditions and operative experiences best calculated to arouse and develop them.

An authoritative and comprehensive book on the lines indicated would be for the present needs of kindergartners and teachers an invaluable contribution to practical pedagogy. It is too much to expect the brightest of young kindergartners, or even the wisest of experienced kindergartners working independently to be conscious of the whole range of desirable elements, that should be started to energetic life in feeling and intellect of a child, as a basis for the fullest possible growth in power of intellectual and moral achievement. The conscious revelations that have come to all progressive workers should be collected and systematically classified. The various plans for defining the different apperceiving centres, and for defining them in harmony with the central self-hood of each child, should be given clearly even to the songs and stories, and occupations, that have been found most effective.

The epochs of child unfolding during the kindergarten period should be carefully outlined, and the order in which the apperceiving centres of feeling and thought should be developed in the awakening life should be given, so far as experience can be crystallized into accepted principles.

The gradual awakening of kindergartners to a consciousness of the need of such an outline is manifested in the increasing desire for a detailed programme for the work of the kindergartens throughout the year. The fact that the adoption of a general programme is advocated by some of the ablest kindergarten leaders, is sufficient proof that the movement is not the result of a clamor for guidance by those who are too weak or too indolent to help themselves. Nor can the movement be attributed to the desire of a few strong minds to dominate the work of kindergartners generally. It is the result of a general awakening to the stimulating consciousness, that an evolutionary epoch has been reached. It evidences the proper desire to scientifically define the revelations of the first great experimental era of kindergarten development, as a solid basis for higher work.

It does not seem possible, that the uniform programme can be accepted as a satisfactory method of meeting the needs of kindergartners for more specific guidance by the best light of wise experiences. A detailed programme is unnecessarily restrictive of individual effort.

One of Froebel's most far-reaching explanations of universal law is his application of the "law of liberty," or liberty under and with in

law. An unwise conception of spontaneity leads to caprice, and infiniteness, and irregularity, and lack of essential unity. An unwise conception of the function of law leads to deadening uniformity, and lack of vital interest, and the dwarfing of self-hood, and the restriction of individual effort to the execution of the plans of others, and the destruction of the supreme tendency to originate, and discover, and transform conditions. The harmony between law and liberty, between control and freedom, between direction and spontaneity is the true ideal.

A specific programme is too directive, is too assertive of law. Law should be instructively directive, rather than constructively directly. It should be suggestively and inspiringly directive, and not dogmatically directive. Froebel's philosophy always aims to develop the individual by law. He aimed to lift the race so that ultimately all law should be directive in the highest sense.

Whatever general law is given to the kindergartners, should stimulate them to better and more complete individual effort. The intelligent enthusiasm of a kindergartner in her work depends on the amount of her personal life she has put into planning it and preparing for it.

The kindergartners need all the guidance that can be given by the leaders whose study and observant experience for twenty or thirty years qualifies them to give counsel. The counsel should be given in detail and in specific form. The elements of feeling and of intellectual power, that should be stirred to life and set in motion self-actively during the first year, should precede those that should be defined and developed during the second year. The logical order in which they should be aroused should be given, considering the child and the changing conditions of his seasonal environment from month to month. The songs, stories, occupations, and processes that have been found best adapted to the conditions of season and climate, and most stimulating to the various feelings and powers which it is desirable to develop, should be given in association with the work that is suggested from month to month.

All this may be done without relieving the individual kindergartner of the responsibility—the enriching responsibility—of preparing her own programmes and adapting them to her local conditions and immediate needs. It may be done, too, without robbing her of the inspiring enthusiasm, that should lift herself and her little ones, and which ennobles our work only when we have planned it, so that it is in the highest, truest sense an expression of our own best thought and richest life.

What kindergartners need is not a uniform programme, but specific outlines of the work that should be accomplished in the kindergarten, and instructively directive laws for making programmes.

ATHLETIC GAMES AND MASTERS.

AN APOLOGY.

By H. B. TRISTRAM.

WE can always hear an undertone of opposition to the time spent on games at our public schools; and this every now and again swells out into a full chorus of indignation and expostulation. Athletic games are a sort of tame stag, ready to be turned out and hunted, whenever our educational empirics want a little excitement. But they take good care that the poor animal is never pulled down and killed. Occasionally, a red herring is dragged across the trail and the hounds go off on another scent: it may be in pursuit of commercial education. Lately the hunt has been very hot, and the hounds have been running strongly in full cry, laid on to the scent by a poet who has certainly on former occasions succeeded in understanding and expressing the popular feeling. This time, however, he is tilting at the wrong windmill. But Kipling's attitude towards our sports reminds one of the way David Hume regarded Sir Richard Grenville's last fight in the "Revenge," as something beyond his ken, a freak, outside the scope of the sober historian.

Still, in other quarters, we do hear the question seriously asked, whether some of our recent unfortunate battles have not been lost on our playing fields. It is a most pertinent question. And, if there is any ground for answering it in the affirmative, a very serious indictment is brought against the system and management of our schools.

Such an answer may mean one of two things. To say that our playing fields are responsible for the loss of battles means either that too much time is spent over athletics to the detriment of other studies, or that those games which ought to teach quickness of judgment, power of initiative, resourcefulness, courage, and strategy have lamentably failed to do so, while there is supposed to be good authority for asserting that this was not the case a hundred years ago. And yet a hundred years ago athletic games were utterly without organization; and football, for the most part, was of the Shrove Tuesday order, such as we may still fortunately see in a few places, played up and down the main street of a town—a game without rules, played for the pure sport of playing.

How then are we to locate the blame? Many will reply that these games take up too much time at school. Well, cricket is played during one term only out of three; and Football really requires very little time, certainly no longer than a boy ought to be out taking exercise. He is to keep himself fresh and vigorous; and, if it is to be played successfully, it must be limited to three, or at the very most four, games in the week. A more serious charge against our school games is that they occupy too much of a boy's thoughts, and take his mind off other more important matters. Of such an objection I have a very keen appreciation, and I fully sympathize with those in authority who refuse to allow their boys to play any more matches in which the excitement is keen. Yet, if we are going to make any serious use of cricket and football, there must be at least a few matches in which boys take a keen interest, though it is of little importance whether they are with another school or only another house. If there is no interest in a match, it would be better not to play it. If there is interest in it, boys will think about it beforehand; and I should like to know the opinion of those concerned as to the value of the three hours' work on the morning of "Houses and Commoner Sixes."

It may be unfortunate that boys find such an absorbing interest in their games; but they must be interested in something, and only a small proportion will find the necessary interest in their book-work unless the methods or subjects of our teaching are greatly changed. Perhaps, after all, it may be just as well that they have some less dry and inspiring subject on which to spend their constant stream of wit. But I am inclined to think that in few schools as yet has there been any attempt to make serious use of our great games. The possibilities of football and cricket as a means of education have been almost as much neglected as *Bradshaw* and *whist*.

If war has become more scientific during the last hundred years, no one will deny that football and cricket have developed in the same direction, and at least in an equal degree. But in speaking of a scientific training I mean something very different from the mere technical skill of playing forward straight, or taking a pass clean, and springing for the goal line, when there is a clear road in. Learning to play straight is like learning to write Latin prose grammatically, or to plane a piece of wood square—of very little value as a training to those who find no difficulty in it; but an excellent discipline to those who at first think the performance of the task quite hopeless.

It is not merely to teach hand and eye to act together that we want these games. They are a valuable compliment to other school work in training the intellectual, as well as the moral, faculties. Viewed in this light, cricket does not, perhaps, rank as high as football; yet it has great possibilities. The captain of a school eleven has opportunities which any one might envy: greater opportunities than the captain of a county eleven. For in first-class cricket the capabilities, style, and idiosyncrasies of most players are familiar. But it is not so in school cricket. The opposition is generally an unknown quantity, and, in spite of proverbial uncertainty, in school cricket we are constantly treated to most edifying surprises, in bowling; as well as in batting. So a school captain has to decide, after seeing a new man play a couple of balls, what he is likely to do or try, and to place his field and change his bowling accordingly. And, if he can be trusted to observe, and declare satisfactorily on such points, surely the training is worth the expenditure of a good deal of time.

But I am told, all that refers only to the captain; and the rest have nothing of the sort. But are they not at the same time being taught to observe? And is it nothing to teach a selfish boy, who is a little more than when occasion requires, superior to averages, and to a great extent, because his side must make fifty runs in twenty minutes? Is it nothing that a boy who is naturally slow to trust, and hesitating in his judgment, should learn to run sharp runs—a delightful amusement, yet demanding the coolest head, the most rapid decision, and the most complete confidence between the partners? The art of running runs only in acquired skill, and, if people are not ready to sacrifice an occasional wicket in the sacred cause of education, they may get the benefit, but they lose something vastly more important.

Most of the educational advantages of cricket are to be found in football, and in more constant operation; while, in addition, all the physical powers are brought into action. But, though I consider football the more profitable training for boys, I regard it as hardly less important as a moral agent. My own experience of late years has been almost entirely confined to Rugby football, and in that, I confess, I am an old Tory. I am apt to see the ever-increasing tendency to play to the three-quarters. As I am by no means alone in thinking that it is contrary to nature to play with the exception of the game as a school training. What can we do for our boys in the genuine hand-shoring, and what games in which the best is to be the great bulk of the work, and which will give our boys the training that would help this. But the

soul-destroying consideration of gate-money forbids it. I wish more of those interested in education could realize the value of a hard game of football—a game in which the player has to play himself out to the very end. I remember how, after a magnificent match, in which every forward on either side had to work to the last ounce, and at the end nothing was scored (I believe the ball never crossed either goal line), a boy said to me: "I didn't think a man could go through an hour's work as hard as that, and live." Was that no education for him? He had done his duty at a cost to himself that he had never known before; and he was a far better man after it than he was before it. And I doubt if football can be equalled as a training for the faculty of initiative. All through the game a player has to act on his own responsibility, and that with a furious suddenness which demands instantaneous decision. He must see the right thing to do, and do it, without the slightest hesitation; for hesitation always spells failure.

I am not going to discuss the comparative merits of the various styles of football. But we at schools have to consider how we may turn football to the greatest advantage; and I very much doubt if hitherto we have made the most of it. I believe the man who was a good soldier a hundred years ago would be a good soldier now; and I am quite sure that the man who was a good football player a hundred years ago would be a good football player now. He had then to learn everything by the light of nature, and by experience. If he was successful, he was very successful. It was the same with the old method of classical teaching. The best scholars made themselves scholars. It was not a system calculated to make the best of merely average ability; but it was a grand system for the strongest. But now, in most cases, our scholars are carefully selected at an early age, and all through their public-school career are still more carefully coached. We may presume that the results are satisfactory for the scholars; and it does not concern us here to consider whether they are satisfactory for those of inferior brain power. What does concern us is that our school games should be so managed that not only the natural athletes, who may well be trusted to look after themselves, but also those of inferior quality, the idolent, the clumsy, and the weak, get the fullest possible good out of them.

The enemies of our classical education complain that the teaching of modern subjects in classical schools is so bad, and so little time is spared for them, owing to the all-absorbing demands of classics, that good results cannot be expected. For our athletic training we do not

ask for more time, but we do ask for better teaching. If good teaching is considered so necessary for the dull or the average boy in his book-work, might not the same consideration be shown for him in his field-work? Now that our great games are universally recognized as part of our public-school system, why should the athletic master be the butt of cheap sneers? Why should it be considered ridiculous to engage masters because they understand these games? Only for pecuniary reasons do schools ever object to have a cricket professional, who is supposed to teach boys cricket. Among these professionals there are many capable men; but I think that experience has shown that, even in the technique of cricket, they are not the most successful teachers, and few of them begin to understand the real educative possibilities of the game. To do this we want a more highly trained intellect, something more than a mere athlete.

However far the doctrine that a man could teach classics because he was a scholar has been accepted in the past, it is no longer one of the cardinal points in a headmaster's creed. And there is no more reason for supposing that a man can teach games well because he can play them well; though, just as a man must have some personal acquaintance with the classics if he is going to teach them, so there are very few who cannot play these games moderately well and yet teach them well. But, if cricket and football are to hold the position in our schools, which they deserve, if they are to be made of more real use, if they are not to be merely tolerated because they give boys something to occupy them when they are not in school, we must have a race of enthusiastic athletic masters who care nothing for their own performances, but only think of the welfare of their boys, and who can bring themselves to realize that winning matches is not the ultimate object of this part of our education.

Some such men I know, and I am confident that there must be an abundance of them in the country; but they hardly get a fair chance, and their efforts are rarely taken seriously. The advocates of other branches of education have for years past been making this same appeal—to be taken seriously. But there is an obstacle in the way which seems insuperable. *Beati possidentes!*

Journal of Education.

CECIL RHODE'S EDUCATIONAL ENDOWMENTS.

MR. RHODES'S Will contains provisions by which handsome bequests are made available for educational purposes. Sixty colonial scholarships of the yearly value of £300 each are to be established at

Oxford, to be used to instil into the minds of the holders the advantage to the Colonies and to the United Kingdom of the retention of the unity of the Empire. A sufficient number of American scholarships is also to be provided, so that two may be appropriated to each of the present States and territories of the United States of North America; not more than one to be filled up in any year. By a codicil, fifteen scholarships are to be established at Oxford of £250 each, tenable for three years, for students of German birth, to be nominated by the German Emperor, because "a good understanding between England, Germany, and the United States of America will secure the peace of the world, and educational relations form the strongest tie." In addition, £100,000 is bequeathed to Oriel College, Oxford; £40,000 of it to be applied to the erection of new college buildings and to making good the annual loss to the college revenues resulting from the demolition of houses to make room for the new buildings; another £40,000 is set aside for the improvement of the incomes of resident Fellows; and £10,000 each to provide an income for the maintenance of the dignity and comfort of the High Table, and a repair fund.

The method of awarding scholarships is defined with great care in the will, as the following quotation shows:—"The students who shall be elected to the scholarships shall not be merely bookworms. I direct that in the election of a student to a scholarship regard shall be had to (1) his literary and scholastic attainments, (2) his fondness for and success in manly outdoor sports, such as cricket, football, and the like, (3) his qualities of manhood, truth, courage, devotion to duty, sympathy for the protection of the weak, kindness, unselfishness, and fellowship, and (4) his exhibition during school days of moral force of character, and of instincts to lead and to take an interest in his schoolmates, for those latter attributes will be likely in after life to guide him to esteem the performance of public duties as his highest aim."

Recognising the difficulty of estimating the relative values of these qualifications, the will states:—"As mere suggestions for the guidance of those who will have the choice of students for the scholarships, I record that (1) my ideal qualified student would combine these four qualifications in the proportions of three-tenths for the first, two-tenths for the second, three-tenths for the third, and two-tenths for the fourth qualification. . . . (2) The marks for the several qualifications would be awarded independently as follows (that is to say), the marks for the first qualification by examination, for the second and third

qualifications respectively by ballot by the fellow students of the candidates, and for the fourth qualification by the headmaster of the candidate's school. And (3) the results of the awards (that is to say, the marks obtained by each candidate for each qualification) would be sent as soon as possible for consideration to the Trustees, or to some person or persons appointed to receive the same; and the person or persons appointed would ascertain by averaging the remarks . . . the best ideal qualified students."

B. A. EXAMINATION, DECEMBER, 1903.

- Chaucer's **Knight's Table**, complete, 2,250 lines. (Indian University Series.)
With Introduction, Notes, Question papers, and Glossarial Index.
By J. Creighton
- **The Prologue**; The Knight's Table, the Nonne Prestes Tale. With
Introduction and Notes. By Dr. Morris and W. W. Skeat. Cloth
Rs. 1-8, in stiff boards.
- Tennyson's **Harold**
— Introduction and Notes by A. J. Cooper-Oakley, M.A.
- Matthew Arnold's **Tristram and Iseult** (Golden Treasury Series).
— 19th Century Classics
- Macaulay's **Two Essays on William Pitt**. Edited with Introduction by
A. D. Innes, M.A.
- **Two Essays on William Pitt**. Edited with Introduction by
Winch, M.A.
- **Cassell's National Library**. Cloth As. 5. Paper cover
- Thackeray's **Esmond** Dick's edition, As. 5; Cloth
— Illustrated
— With coloured illustration, handsomely bound, gilt top.
— With Introduction by C. Jacobs, 712 illustrations, fully gilt;
— gilt edges
— Notes by Riberio, B.A.
- Seeley's **Expansion of England**. Cloth Rs. 2; Paper
- Shakespeare's **Twelfth Night**. By Aldis Wright
— With Introduction, Notes and Glossary, by A. W. Verity, M.A.
— By R. F. Cholmeley, M.A.
— By Deighton, Paper cover As. 10; Cloth cover.

F. A. EXAMINATION, DECEMBER 1903.

- Milton's **L'Allegro, Il Penseroso and Arcades**. With life of Milton and
Introduction. By John Bradshaw, M.A., I.L.D.
- By Geo. Maddox, B.A.
- By Bell, M.A.
- Tennyson's **Gareth and Lynette**. With Introduction and Notes by Rev. E.
Webster, M.A.
- By Macaulay
- Grant's **Xenophon** (thick paper edition). With Introduction and Notes by
A. J. Cooper-Oakley, M.A.
- Notes alone. By S. Ramakrishna Iyer, B.A.
- Goldsmith's **Vicar of Wakefield**. 5 as.; large type. Cloth bound
— Illustrated Edition, Rs. 2-10.
- Thumb Edition printed in India paper, morocco, gilt edges
- Text and Notes by Macmillan, M.A.
- By Professor R. Scott, M.A.
- Shakespeare's **King John**, Warwick edition.
— By Aldis Wright, M.A.
— By F. P. Barnard, M.A.

Sanskrit, Telugu and Tamil Texts for all Examinations, with Notes and
translations are available.

V. KALYANARAMA IYER & Co., Book-sellers, MADRAS.



119

THE INDIAN JOURNAL OF EDUCATION

(FORMERLY THE MADRAS JOURNAL OF EDUCATION.)

VOL. XLII.

(MADRAS JOURNAL
OF EDUCATION.)

INDIAN JOURNAL
OF EDUCATION.

VOL. X.

MAY 1902.

EDITORIAL NOTES.

THEY are apt to express themselves strangely in America. A recent issue of an officially-inspired Educational Magazine published in America has the following panegyric amongst its Editorial Notes, together with a portrait of the hero of the story:—

“ William Burr, former principal of the public schools at Suffern, heard a rude loafer using obscene language in the presence of ladies on the street while passing. He promptly turned and struck the fellow a blow on the face. For this he was arrested, and, as the assault was easily proved, he was fined ten dollars, which he paid without a murmur. He has some strong recommendations as a principal, but we consider this the strongest of all.”

CERTAINLY, if we analyse Mr. William Burr's proceedings, we shall find that they were based on excellent moral principles. He dislikes anything in the way of obscenity or of impropriety of language, or at any rate he disapproves of such things in the street and in the presence of ladies. He struck the offender a

blow in the face, which shows that he is a good disciplinarian, not likely to spare the rod and spoil the child. He didn't deny his act in the police court, which signifies a love of truth; and he paid his fine without a murmur, which signifies loyalty towards the powers that be.

ALL the same, and notwithstanding the excellence of his ruling principles, it is somewhat of a *praeter expectatum* to find a school journal declaring that a good principal's very best recommendation to a principalship is the fact of his having taken the law illegally into his own hands in the street. We might, on similar principles, expect to see the following in, say, the *Pioneer* :—

"Mr. Jones, who is applying for the principalship of the Mudpore College, has shown us this week how eminently fitted he is for the post. Mrs. Jones was inspecting her kitchen the other day, and found things in an untidy condition. Mr. Jones, being called for, promptly came and, in his right-minded disapproval of untidiness, struck the cook a blow in the face. At the catcherry Mr. Jones was fined ten rupees, which he paid without a murmur. This is, indeed, a recommendation which should secure him the post."

THE converse of Mr. William Burr is seen in a principal who, under the nom-de-plume of "Timid" wrote recently to another Educational Journal: "Do you think it advisable to report cases of breach of discipline to one's school committee? For my own part, I am distrustful of my powers, and want advice and confirmation on my acts."

A SCHOOL COMMITTEE, as the Educational Editor replies, does not care to be burdened with the petty details of a principal's work. If a man has two little self-reliance to deal with schoolboys himself, he is of no use at the head of a school. In certain extreme cases, in which expulsion becomes a question, it may be advisable to consult a committee, who, if cases are but rarely brought before them, will take an interest in, and do justice to, such cases as are; but the right sort of principal will have a vast fund of discretion at his back.

SELF-RELIANCE! it's a grand word everywhere, and is perhaps, a particularly appropriate motto for a schoolmaster, senior or junior. The junior teacher who is constantly referring petty cases to his principal is as misguided as the principal who is constantly referring petty cases to his committee.

WHAT principal is there who has not at times been assailed with reports from some inefficient junior to some such effect as that "P. K. Ramaswamy Iyer and T. P. Krishna Nair of the second form have been quarrelling in class."

WHILE LORD KELVIN occupied the chair of Natural Philosophy in the University of Glasgow he made use of many simple and familiar objects such as eggs, jellies, shoemakers' wax, tops, globes and bottles, to illustrate his lectures. One of his favorite demonstrations was to aim and fire a rifle at a pendulum bob, measuring the displacement of the latter to show the velocity of the bullet. Before the smoke had disappeared he was at the back board figuring out the solution. Another experiment was spinning an egg which was suspended in air. If this was hard boiled it would whirl a long time; if not, it would soon cease to whirl owing to the friction between the contents and the shell. From this experiment he inferred that the interior of the earth cannot be fluid or the globe's rate of rotation would have been checked long ago. The students tried to confound their demonstrator by changing the eggs which had been supplied for the test. Not one would spin properly, but the lecturer was not deceived. 'None of them boiled was the only comment.'

The boys had so profound an admiration for his learning, originality, enthusiasm, amiability that they rarely indulged in pranks.

Few people realize that a thousand trained scientific men are at work and a million dollars are expended annually by the Government of United States to support the agricultural experiment stations in the various states. An article entitled "The New Agriculture" by W. S. Harwood in June Scribner's for the first time sets forth in popular form these wonderful achievements. The illustrations show some of the experiments in progress.

The slowness of human progress is brought into high relief by Prof. Laurie in his address, to the Principals and Lecturers of Training Colleges "4,000 years before the birth of Christ, popular education in ancient Egypt seems to have been far ahead of what it was in England so recently as the middle of the nineteenth century. Brugsch says: 'Neither descent nor family hampered the rising career of the clever.' And Rawlinson says: 'Egypt provided an open career for talent such as scarcely existed anywhere else in the old world, and such as few modern communities may be said even yet to furnish.' And Maspero adds: 'There is no sacrifice which the smaller folk deem too great if it enables them to give their sons the acquirements which may raise them above the common people, or else insure a less miserable fate.' And yet, in this country not so very long ago, a great nation looked on with equanimity while child ignorance and child labour brought disgrace on what we call our Christianity."

THE Board of Education has issued "specimen courses of object lessons and instruction in gardening in actual operation in elementary schools." Three plans, drawn to scale, are provided, showing how the gardens of certain selected schools are laid out in plots. A list of the tools and other equipment is given, with their cost, and how the expenses are met by Government grants. There are, in addition, schedules of the courses of instruction in gardening given in schools in typical districts. The publication should be very useful to teachers of rural schools.

MISS H. M. GOULD has given five thousand dollars to New York University for the establishment of a museum of pedagogy, with the understanding that this should be applied in the first place to an exhibit of the work done for education by New York University, which should form an exhibit at the World's Fair at St. Louis in 1903, and afterwards become the property of the School of Pedagogy.

One thousand five hundred and thirty-five candidates came out successful at the last First Arts Examination of the Calcutta University. Eight of these were girls. The Bangabasi College of Calcutta, a private institution, showed the best results.

It reckons among its successful students the boy who stood first in order of merit and also passed the largest number of candidates, outbidding the Government Presidency College of Calcutta in this respect by twenty-five.

THE recommendations of the Universities' Commission (and it is no exaggeration to say that they are revolutionary in their character) have excited a sense of genuine alarm among the native community. The Principals of the Metropolitan Institution, the City College, the Ripon College, the Bangabasi College and the Central College have sent the following telegram to the Private Secretary to His Excellency the Viceroy:—

From,—Principals, Ripon, Metropolitan, City, Bangabasi and Central Colleges.

To,—The Private Secretary to H. E. the Viceroy, Simla.

Principals of above unaided first grade colleges pray that Report of Universities' Commission be published and public discussion allowed thereon before the recommendations are embodied in a Bill. Authorities of Private Colleges are alarmed at some of the proposals which it is said have been made by the Commission.

(Sd.) K. K. BHATTACHARJI.

(„) N. N. GHOSH.

(„) U. C. DUTT.

(„) G. C. ROSE.

(„) K. R. BOSE.

This telegram from the Principals of all the first-grade native Colleges in Calcutta has an importance which cannot be overlooked. It gives expression to a genuine sense of alarm, for the authorities of these Colleges, feel that if the proposals of the Universities' Commission are given effect to the death-knell of the private and unaided Colleges will have been sounded. Their prayer is at once moderate and reasonable. They urge that the proposals of the Commission should be subjected to the test of public discussion before being embodied in a bill; for they know from their past experience that when a bill has been framed with the sanction of the Secretary of State, it is as good as a proposal which has already been enacted into law. A bill having

been framed, any discussion upon it is more or less a matter of academic interest.

WHENEVER and wherever inefficiency is apparent in public work, whatever may be the cause and whatever the position, duty to the lasting interests of hundreds of little children demands that the inefficient shall stand aside. Personal friendship, long service, pecuniary condition, sympathy, each powerful in its appeal, cannot justly be permitted to stand against the present and eternal welfare of children. Efficiency in any line ought to be well remunerated, but inefficiency should not be permitted to exist. There is no place for mediocrity even, when greater excellence can be had at the same price. In the discharge of duty touching these matters there should be no faltering on the part of those clothed with authority.

RECENT investigations, made by educational and scientific experts in Germany, as regards the order of development of the brain in children, go to show that these parts which serve the purpose of systematic thought, commonly known as the reasoning powers, are the last to mature. They also show that mental exhaustion from over work is most serious and most frequent among pupils under 12 years of age. It has been found clearly that nothing exhausts children so much as prolonged mental exertion combined with strict attention. Thirty minutes is the utmost limit of time during which the close attention of a child to one subject should be demanded. An interval of from five to fifteen minutes after every lesson freshens up the little student greatly. As to how this interval should be employed, some recommend light physical exercise, others advocate rest. Probably some children would benefit more by the one method and others by the other. Morning hours are also generally recommended for study and the afternoon for handicrafts, &c. The result of all these elaborate investigations is graphically summed up in the old, old proverb. All work and no play makes Jack a dull boy.

PROVERBS, as is well-known, are the concentrated wisdom of ages; and the broad facts and rules that govern and should

122

govern human life are pretty generally known by their means. Sometimes they are lost sight of in the hurry and bustle of life, or because of the press of other work; or a difficulty crops up in settling the details; then elaborate investigations are made, and the same good old rule is established over again, on a fuller and more imposing array of facts and with some new and useful details added.

IN the model Indian state of Mysore, at the end of 1901 there were 2244 schools and colleges with a total roll-call of 94,991 students; and the private institutions numbered 1765 with 21,477 students. There were also 17,060 girls receiving instruction in public and private schools. Sixty-five schools were specially provided for the depressed castes and seven schools were technical where boys were trained in carpentry, wood-carving, machine-construction, masonry, rattan-work, black-smith's and fit's work, pottery, modelling and weaving.

THE Syndicate of the Calcutta University has appointed Mr. S. R. Das, Barrister-at-Law, as the Tagore Law Lecturer for 1902-1903. Mr. Das will lecture on the Law of *Ultra Vires*.

DR. P. C. Roy the well-known Indian has recently brought out the first part of the history of Hindu chemistry which he has been engaged now for 12 years. The work is deemed as one more step in the revival of original scientific work and research amongst Hindus.

THE report of the Indian Universities Commission is published and consists of 91 pages of print. It is impossible to condense the numerous technical points. In all 156 witnesses were examined. In their summary of conclusion, the Commission dealt with over 50 questions connected with the subject, and these cover nearly 20 pages of printed matter. Mr. Justice Gooroo Dass Banerjee appends a long note of dissent on eleven matters, viz., constitution of Senate and the Syndicate, disaffiliation of colleges by the Syndicate, fees in schools and colleges, transfer of students, improvement of colleges, recognition of

private schools, abolition of text-books in English for entrance examination, centralization of law, teaching matriculation, and the school final examination, appointment of teachers to set questions and improvement of school education. The report is admirably written and arranged.

THE Lieutenant-Governor of the United Provinces, speaking at the annual prize giving of Thomason Engineering College, said that it was specially encouraging to note the rapid expansion of the college. In recent years the number of students had increased from 185 in 1896 to 325 in the present year. As Sir Antony MacDonnell said, our aim should be to keep the institution well in advance of actual requirements and to offer our students an honourable career apart from the general administration of the country.

ALLAHABAD UNIVERSITY GRIEVANCE.

A CIRCULAR has been issued by the Director of Public Instruction of the United Provinces of Agra and Oudh calling attention to the fact that no fewer than 436 candidates from those provinces appeared in the Punjab University Entrance Examination this year against 300 last year. The majority of the successful candidates will, of course, seek admission in the Colleges affiliated to the Allahabad University. "It is hardly necessary to point out," says the circular, "how injurious an effect such a state of things must have upon discipline and education in these Provinces; and that unless something is done to remedy it, when the standard for Matriculation of the Allahabad University is raised, the Colleges affiliated to it will be flooded by students of this class, who will be unfit to profit by the lectures they attend. The University will thus suffer a serious financial loss, and its efforts to raise the standard of attainment among its Matriculates frustrated." A request is, therefore, made that the authorities concerned will decline to sign the certificates of private candidates who wish to appear in the Punjab examination, unless applicants can show that it would be a distinct hardship to require them to appear in the examination at Allahabad.

A DEGREE FOR COMMERCE.

"BACHELOR of Commerce" is the latest addition to the ever-increasing list of titular tin kettles which a certain order of mankind delight in attaching to the tails of their fellow-creatures. The degree, as is natural enough, has been manufactured in Birmingham, and may be obtained by any one who, entering as a student at the go-ahead University of that town, passes through a curriculum including accountancy, commercial law, money, banking and transport, languages and history in such a manner as to satisfy the examiners. It is perfectly right that there should be some sort of hall mark in the profession of commerce, which is certainly not less diversified, important, or exacting in its demands upon the intelligence than that of the law or divinity; but the bachelor's degree in commerce has this disadvantage that it will logically entail the creation of doctorships; and British conservatism will not easily reconcile itself to the possible sight of a doctor of commerce engaged in laboriously acquiring the art of polishing the office door knocker in the preliminary stages of his professional career.

The Director of Public Instruction, Madras, concludes his review of the report Teachers' College, with the observation, that the efficient administration of the College and its branches during the year reflects great credit on the Principal, the Vice-Principal and the staff. The report is however characterised by Government as unnecessarily lengthy. Seventy-one students passed out from the College during the year, and all but six have secured appointments. Of the six that are unemployed, one is an M. A. in History, one is a Telugu lady graduate, two are Philosophy graduates and two are F. A's. The total cost of maintaining the Saidapet Teachers' College up to the 31st December last was Rs. 45,434. Fees collected from the Practising School amounted to Rs. 3,576 and from miscellaneous sources Rs. 1,634. The net cost, therefore, to Government of maintaining the College was Rs. 40,224 which was about Rs. 592 for educating each student. One very satisfactory feature of the year's work was the large increase in the number of children in the Practising School. For years after the College was removed to Saidapet, remarks the Principal, the people of the locality looked on teaching by the

normal students with suspicion and sent their children by train to the Madras schools. But in recent years the marked and continued success of the boys in the various public examinations would seem to have broken down all opposition so that all the boys are in the Practising School until they pass the Matriculation.

HERBERT SPENCER'S LATEST WORK.

In his principles of Sociology Mr. Spencer traced the baneful influence of a revival of militarism on individual character. That these baneful influences are upon us in full flood is evident from the following description of individual and social tendencies in *Facts and Comments*, his latest work. "Literature, journalism, and art have all been aiding in this process of re-barbarisation. For a long time there have flourished novel writers who have rung the changes on narratives of crime and stories of sanguinary deeds. Others have been supplying boys and youths with tales full of plotting and fighting and bloodshed, millions of such having of late years been circulated. As indicating most clearly the state of national feeling we have the immense popularity of Mr. Rudyard Kipling in whose writings one-tenth of nominal Christianity is joined with nine-tenths of real paganism; who idealises the soldier and glories in the triumphs of brute force and who in depicting school life brings to the front the barbarising activities and feelings and shows little respect for a civilising culture. More and more the spirit of conflict has been exercised by athletic games, interest in which has been actively fostered, first by the weekly Press and now by the daily Press, and with increase of the honours given to physical prowess there has been decrease of the honours given to mental powers. Meanwhile literature and art have been aiding. Books treating of battles, conquests, and the men who conducted them have been widely diffused and greedily read. Periodicals full of stories made interesting by killing with accompanying illustrations have every month ministered to the love of distinction; as have, too, the weekly illustrated journals. In all places and in all ways there has been going on during the past fifty years a recrudescence of barbaric ambitions, ideas, and sentiments, and an increasing culture of blood-thirst. If there needs a striking illustration of

the result we have it in the dictum of the people's Laureate that the 'lordliest life on earth,' is one spent in seeking to 'bag,' certain of our fellow-men!"

MR. MORLEY'S LIFE OF GLADSTONE.

Mr. Morley's "Life of Gladstone" which is expected from Messrs. Macmillan before the end of the present year, is to be succeeded, and to a certain extent supplemented by a "History of Modern England," which Mr. Herbert Paul has undertaken to write for the same publishers. The History will be in four volumes, covering the period beginning with the Anti-Corn Law movement and the Irish Famine, and closing with the end of the Rosebery Administration. Messrs. Macmillan expect to have the first volume ready next year. We read that Mr. Herbert Paul, who is also among the biographers of Gladstone, is a very close student of political history, in politics, a Liberal of the older school, a fine scholar, and master of an epigrammatic style which has a tendency to become *staccato*.

THE LATE LORD ACTON.

Lord Acton, whose death is reported, was a man of considerable learning. He had been Professor of Modern History at Cambridge since 1895 and was Romanes Lecturer at Oxford last year. He was one of the Royal Commissioners on Historical Manuscripts and a Trustee of the British Museum. He was born in 1834 and succeeded his father as a baronet in the year that Queen Victoria came to the throne. He was created a Baron in 1890. He was a Roman Catholic with very liberal and somewhat anti-Papal views. He was educated at Oscott under Cardinal Wiseman and at Munich under Dr. Dollinger, the historian. He sat as a Member of Parliament from 1859 to 1869, when he was raised to the Peerage by Gladstone. He published singularly little considering his mental attainments, a lecture on "The Study of History," published 1895, being his best known work.

GOLDWIN SMITH ON UNIVERSITIES.

In making knowledge the object of a university we are reverting to the original ideal, says Professor Smith. High knowledge it ought to be; a university is not intended to be a mechanic's shop. Academic institutions must adapt themselves to the general demand. "Business" is now everything. We must be prepared to meet and to confute the allegation that the office-boy at fourteen is worth more than the university-bred man at twenty-four.

Universities, however, will forfeit general confidence if they cannot put a check on the monstrous development of athletics.

LAMARTINE AND VICTOR HUGO.

When individuals have sailed together a certain number of years, says Lamartine, they become friends from a similarity of destinies, from sympathy of views, from resemblances of places, times and moral living together in the same ship sailing toward an unknown shore.

To be contemporaries is almost being friends, if they are good. The earth is a family hearth; life in common is a kindred relationship. One may differ in ideas, in tastes, even in convictions, while they are floating, but we cannot keep from feeling a secret tenderness for the one that is floating with us. Such are my feelings for Hugo; such is for me. We are diverse—I do not say equals, but we like one another.

INDIAN UNIVERSITY REFORM.

THE reform of University Education in India is inseparably connected with reform of Secondary or School education. In India, University Education is almost the only branch of education to which popular attention has been directed. It is the failed F. A. or B. A. who is made the laughing stock of those who ridicule the education of natives of this country, whereas in England it is the product of Board Schools that is made the butt of contempt. University Education in England arouses but little interest in the public mind, while questions of Secondary and

Primary Education are daily discussed. There is in England a broad gulf fixed between School life and University life, which few cross. In India there is no such gulf. School life and University life are continuous, and if the highest class in the School be the 8th, the first class in the college is called the 9th. The School Final examination is the Matriculation Examination of the University. The school master's aim is to pass his pupil as quickly as possible into the University. Life in the sixth form as we know it in England is absent from India. The genius of an Arnold or Thring would be wasted in this country. The mental attitude of a college student towards knowledge, is the same as that of the school boy, with a slight exception in favour of the senior students. It is interesting to find that failure in degree examinations is occasionally followed by good results; the folly of cramming is proved and earnest study takes its place.

THE RELATION OF SCHOOLS TO UNIVERSITIES.*

The evil effects of rushing boys through school life into the universities as quickly as possible has been experienced in Scotland as well as in this country. No inferior age limit bars entrance to a Scotch university. Such age limit may be fixed by Statute as at London, or by custom as at Cambridge or Oxford.* Boys who have passed a certain standard of examination may and do enter Edinburgh or Glasgow at the age of 15 years. Colleges thus become schools, and high schools become degraded. University Education as we see it in Oxford or Cambridge is not to be found in Scotland, and Scotch students frequently join an English university after they have graduated as Masters of Arts. This evil has been recognised for some time in Scotland,† and efforts are being made to remedy this state of

* In the Statutes of King's Hall Cambridge given by Richard II, we have the earliest evidence respecting the limitation imposed in the Colleges as to age at the time of admission, no student being admissible under fourteen years. The Arts course of study after admission extended over seven years, and for the doctorial degree in Civil and Canon Law ten years.

† For instance Sir William Hamilton remarks:—"In Scotland how defective soever be the system of popular schools, this may be viewed as complete and perfect compared with the system of grammar schools. Until a sufficient number of these be established over Scotland, and brought within the reach of those destined for an academical career, it is impossible that the universities can perform their proper functions in the cultivation of learning."

things by raising the age to which boys are kept at school. The following is extracted from a circular letter drawn up by Sir Henry Craik, Secretary to the Education Department of Scotland.

SIR,

With reference to their Lordships' circular of the 20th December, 1901; I am now to lay before you a statement of the conditions under which it is proposed that Leaving Certificates shall in future be issued.

My Lords have decided that there shall be two classes of certificate. One of these, the Leaving Certificate proper is intended to mark the completion of a full course of secondary education. The other, to be called the Intermediate Certificate, is primarily intended to meet the case of those schools which, although they may be doing valuable work in secondary subjects, are yet unable, from one cause or another, to retain their pupils long enough to enable them to reach the standard of the Leaving Certificate proper. This latter certificate will, however, always be open to pupils of any school who may satisfy the prescribed conditions. I am to remind you that while candidates will no longer be furnished with a "Leaving Certificate" for each subject in which they may be successful, they will receive instead a document certifying that they have passed in a specified subject and grade in the Leaving Certificate Examination. Applicants for Leaving Certificates must have been receiving higher instruction, at some recognised school for not less than four years. In the case of applicants for Intermediate Certificates, the corresponding period shall be two years.

To prevent over-pressure, it seems to their Lordships desirable that a minimum age should be fixed. They therefore propose that a Leaving Certificate shall not be issued to any candidate who is under 17 years of age on the 1st of October of the year in which he passes the last of the written examinations that would fall to be recorded on the face of his certificate. Similarly, the limit for the Intermediate Certificate will be 15.

I am, however, to inform you that it is not the intention of their Lordships that certificates of either class shall be issued

merely on the strength of the requisite number of passes in the written examination. My Lords must be satisfied that the course of Instruction undergone by the candidate has been of adequate range and quality, and that proper attention has been paid to those elements of the curriculum that do not admit of being fully tested by written papers. The Inspector who visits the School will be instructed to enquire and report to their Lordships as to these points. Such enquiries will be directed towards ascertaining, for instance, whether the study of subjects in which passes have been secured in former years, is being continued in adequate measures, whether a candidate's knowledge of a language, English or other, has been wholly obtained from disconnected reading, or whether he has a real acquaintance with at least some of the masterpieces of its literature, and whether especially in the case of a modern language, sufficient care has been bestowed on the training of the ear. In certain circumstances, even in the present year, my Lords may deem it advisable to call for a special report as to the appearance made by individual candidates under oral examination, and they wish teachers and managers to understand that increasing importance will be attached to this aspect of the Examination in future.

These changes, which have been decided upon after prolonged and careful deliberation, are introduced, with the view of fostering continuous and well regulated courses of study according to a definite plan. My Lords trust that, in carrying them out, they may rely upon continuance of that loyal support on the part of teachers and managers to which the benefits that have so far resulted from the institution of the Leaving Certificate Examination have been in no small measure due. In particular teachers should endeavour to secure that the new certificates are not claimed on behalf of pupils who intend to return to school (this applies with special force to the Intermediate Certificate.) while managers should do their best to impress upon the public, and chiefly upon parents and upon employers, a sense of the value of such certificates, as evidence, that their possessors have not merely been successful in some isolated examination, but have reached a certain stage in a course of sound educational training fitted to develop their intelligence and prepare them for the work of life.

The policy outlined in the above circular letter applies with equal force to India. When applied to India the school leaving age should be raised to 18 and this as a necessary corollary should be the minimum age for entrance to the university. Scotch boys are much more industrious than the natives of this country, while, in addition, the latter have to acquire their knowledge through the medium of a foreign language. I venture to reprint here an article on this subject which I contributed to the *Indian Daily Telegraph* in August, 1901.

“ We have many times in our columns pointed out the necessity of an age limit being imposed on the entrance examination into the Allahabad University. At last an age limit has been fixed, but it is far too low—but sixteen years. The limit we have always advocated has been eighteen years, and anything short of this will fail to effect any radical improvement in our Indian system of education. If in addition to the lower limit of sixteen, the University course is reduced to 3 years, the change will be of little benefit at all.

In his recent remarks on this point at Allahabad, it appears to us that His Honour the Lieutenant-Governor has not realised the principal necessity for a change, and that is, to break the continuity of school and college education. The object of school education at present is to rush pupils as soon as possible through the entrance examination into colleges. This is not a very lofty ideal, and good schools soon get ashamed of their ignoble state, and desire to be converted into second grade colleges. Thus a good school is destroyed and a bad college created. This is an utterly mischievous state of things. It should be the object of school education to train and educate their scholars during the period of school life for the young. The limit to this period of life can never be fixed by an examination; it is, as in our English Universities, best determined by age. A student who enters college begins life as a man, with a feeling of responsibility. If he wishes to learn he must study: he will gain nothing without hard work. Idleness and indolence are no

onger punished by imposition. Childlife has ceased, and man-life begun,—but not at fourteen or even sixteen years of age.

A still greater evil of the inadequacy of school education, is, very imperfectly prepared boys are sent into colleges to be there improved, until they become fit for municipal or bankers, clerks, or writers in some Government offices. *This is not the work of University professors, it is the work of schools*, and schools must be raised to the requisite standard. As things are now, the colleges cannot do their work properly, and the schools will not. At the University Matriculation Examination held in 1900, there were 2,052 candidates, of whom 750 passed, 127 only obtaining more than half marks. What is the meaning of this terrible state of things? Simply that the sole object and aim of school education is to rush as many boys as possible, by hook or crook, through the entrance examination. An examination is not a test of educational work, it is a part of the machinery. There is but one test of the value of education—the subsequent career of the pupil and non-recognition of this vital truth is the curse of education.

To remedy this, schools must be immensely improved. The social status of headmasters and their assistants, should be raised, and their pay also. All second grade colleges, *i.e.*, colleges teaching up to the Intermediate standard only, should be abolished, and good schools constructed out of the material. When this has been done and the age limit raised to 18, we may consider the propriety of a 3 years' course to the B. A. degree, but a 3 years' course with an age limit of 16, would be disastrous in the extreme. University men at Oxford or Cambridge very seldom ever take their degree before 21, and educational facilities are very much greater in England than here. It is maintained, however, by sundry demagogues pandering to popular ignorance, that India is a poor country, and that their sons cannot wait until 21 or 23 years of age to earn a living. The cogency of this argument will be duly appreciated, when it is remembered that on an average, every graduate in the University spends between 500 and 1000 rupees on his wedding festivities—a sum largely in excess of his total expenditure on education. And if this age limit bears heavily on those under-

graduates who are married and have families, so much the better; we recommend that, in addition, they should be charged quadruple fees.

His Honor, in arguing for a reduction of the four years' to a three years' course, on the ground that the first year's course, is to be undertaken by the schools, tacitly assumes that the results of the University course are satisfactory. We find, however, that in 1900 there were 598 candidates for the Intermediate examination, of whom 176 passed, one being placed in the 1st division and 38 in the 2nd division. The conclusion to be drawn is incontrovertible, *viz.*, that the candidates for the Intermediate examination require at least one year more at school in addition to the years spent at college. The real difficulty experienced by professors in college dealing with 1st and 2nd year classes, is to persuade their pupils to learn. The fresh product of school cramming seems almost incapable of mental exertion. He is prepared to listen to his lecturer, and even to take notes (slowly dictated), but he declines to take any active part. He will lie on his back on a charpoy inanely repeating the same sentence over and over, until, (as one said the other day) "deceived by the lulling and languid breeze," he falls asleep; but honest work he will not do. This evil will not be cured by diminishing the college course by one year; it will be increased. It can be mitigated by diminishing the size of the classes, so that the lecturer can come into closer contact with his pupils. We welcome then any raising of the entrance standard, but equally deprecate any shortening of the college course."

The relation of high schools to the universities has received much attention in Germany. There are two important classes, known as the Realschulen and Gymnasia. The function of the former is in the main to give a rounded off and finished education within themselves. The majority of the scholars on leaving the Realschulen do not continue their education, but go direct into the business they mean to follow, although without any special instruction in any particular line such as could be got in the special trade schools. The gymnasium on the other hand, does not undertake to finish education, it leaves this to

the university, which stands between school and professional life. Fifty per cent. of the *maturi* of the Gymnasia are over 20 years of age. On completion of the gymnasium course and after passing an examination called the *abiturient-examen*, the *abiturients* can enter the universities. The *maturi* of the Realschulen are also allowed to enter the universities but with certain restrictions, on their choice of studies. A certificate of maturity at a Gymnasium qualifies:—

1. For entering the university, and the examinations required for entering the church and the higher posts in the civil services.
2. For entering the course of study for architecture and machine-construction and the state examinations connected therewith.
3. For entering the course of study at the Mining Academy and the examinations for the higher posts in the service of the mines, iron furnaces, and the salt works.
4. For entering the Royal Academy of Forestry and the examinations for the higher offices in the Royal Forestry services.
5. For admission to the examinations for the higher postal service.
6. For admission to the Royal Friedrich-Wilhelms Institute, and the Royal Military Academy for Medicine and Surgery at Berlin.

The certificate of maturity at a Real School of the first grade (now termed Real Gymnasium), qualifies as above with the exception of 1 and 6. The certificate of maturity however qualifies for entrance to the university and the state examinations for the higher school service in the branches of mathematics, science and modern languages. Full details are given in the English translation of Conrad's Book on the German Universities, an authority which I have very freely used. The total number of Gymnasia in 1881 was 250, and the number of scholars was 74,000. In the same year there were 57,000 schools (of all kinds,) 120,000 teachers and 7,100,000 pupils.

India has much to learn from Germany in this matter of high schools; and it is a lesson we are much concerned with in

the present question of university reform. I do not think that any real reform can be brought about without a very large reduction in the number of existing affiliated colleges, and these I propose should be converted into schools modelled upon the German gymnasia. This would constitute a wide field for the educational work of missionary societies and would furnish employment for distinguished graduates of the universities. The course of instruction should include a thorough training in English, Classical Languages, Mathematics and Science, but no attempt should be made to teach Philosophy. Corresponding to the Realschulen, I propose the establishment of schools which should teach English thoroughly, (paying, however, but little attention to literature,) Mathematics, Science and Commercial Studies, the Classical languages being excluded. Schools established on this plan would bring the native high schools into line with the European high schools.

A COMPARATIVE STUDY OF FOREIGN UNIVERSITIES.

It is generally stated that Indian Universities have been modelled upon that of London, but if so the modelling has been done by Scotchmen. From London we have imbibed an inordinate respect for examinations, and from Scotland a low ideal of University learning, and a vain belief in a premature study of philosophy. From Scotland also we have acquired the mischievous habit of sending boys to college, before they are fit to be freed from the closer trammels of school discipline. The models we have copied are now proved by experience in England and Scotland, to have been bad models. London degrees have fallen into great discredit, and it is now decided to convert the mere examining body into a teaching University. Indian Universities as far as their system of affiliated colleges is concerned are similar to the Victoria University. "The characteristic features of the Victoria University as compared with other British Universities are these:—it does not, like London, confer its degrees on candidates who have passed certain examinations only, but it also requires attendance on prescribed courses of study in a college of the University. The constitution of the University contemplates its (ultimately) becoming a federation of colleges, but these colleges will not be situated

like those of Oxford and Cambridge in one town, but wherever a college of adequate efficiency and stability shall have arisen. University College Liverpool and the Yorkshire College Leeds, having fulfilled these requirements have become affiliated with the University. The University like the older bodies in England and Scotland is at once a teaching and an examining body, and there is an intimate *rapprochement* between the teaching and the examining functions. External examiners are appointed who conduct the examinations, in conjunction with examiners representing the teaching body. To give it a general or national character the governing body consists partly of persons nominated by the crown and partly of representatives of the governing and teaching bodies of the colleges, and of the graduates of the University. The graduates of the University meet its teachers in convocation to discuss the affairs of the University." Before the institution of the Victoria University, Owen's College, Manchester, Mason College, Birmingham, and certain Welsh Colleges were in a sense, affiliated to the London University. Experience seems to have proved that their power for good under these conditions was curtailed, and each of these colleges has since become the centre of a new university. The Victoria University is also unstable, and the Liverpool College is now asking to be made into a separate university.

In Ireland there are two universities, Trinity College Dublin, and the Royal University. Trinity College Dublin was founded in 1591, and its charter empowered the body corporate to establish among themselves "whatever laws of either of the universities of Cambridge or Oxford they may judge to be apt or suitable." The Royal university is similar in constitution to the London university, and embraces colleges at Belfast, Cork and Galway. Of the two universities, Trinity College Dublin holds much the higher place in public estimation and is justly renowned for the learning of its professors, and the gentle courtesy of its alumni.

German universities compare unfavourably with the great English universities, as far as the acquisition of good manners is concerned. The university of Marburg established in 1527 attempted to follow the collegiate system prevailing in Oxford

and Cambridge. This university was the first to be established without papal privileges, and speedily acquired a great reputation throughout Protestant Europe. In the long run the English collegiate system has not been a success in Germany. This is very probably due to the institution of national Colleges, which has tended to encourage strife and duelling. But while the German universities have been wanting in the development of good manners, they have been pre-eminently successful in the promotion of learning, and this is much the greater thing. We may have good manners without learning, but in the wake of great learning, good manners will not be far behind. The university of Berlin has a record unequalled throughout the world. It was founded in 1809 by Humboldt, and professed subservience to the interests of science and learning alone. In 1863 Berlin had only 36 teachers, in 1860, 173, and in 1886 we find 296 teachers and 5,357 students! In 1896 there are 5,700 students and 384 teachers.

The university of Leyden founded in 1575 was distinguished throughout the 17th century by its learning and the ability of its professors. The first curator was James Dousa [Jan van der Does], an office which he held for 30 years. Sir W. Hamilton says "Dousa's principles were those which ought to regulate the practice of all academical patrons, and they were those of his successors. He knew that at the rate learning was seen prized by the state in the academy, would it be valued by the nation at large. In his eyes a university was not merely a mouthpiece of necessary instruction, but at once a pattern of lofty erudition, and a stimulus to its attainment. He knew that professors wrought more even by example and influence than by teaching, that it was theirs to pitch high or low the standard of learning in a country, and that as it proved arduous or easy to come up with them, they awoke either a restless endeavour after an even loftier attainment or lulled into a self-satisfied conceit. And this relation between the professorial body and the nation, held also between the professors themselves. Imperative on all it was more particularly incumbent on the first curators of a university, to strain after the very highest qualifications; for it was theirs to determine the character which the School should afterwards

maintain; and theirs to give a higher tone to the policy of their successors. With these views Dousa proposed to concentrate in Leyden a complement of professors, all illustrious for their learning; and if the most transcendent erudition could not be procured for the university with the obligation of teaching, that it should still be secured to it without. In the Batavian Netherlands when Leyden was founded, erudition was at a lower level than in most other countries; but a generation had hardly passed away when the Dutch scholars of every profession, were the most numerous and learned in the world.

What Dousa accomplished for Leyden Münchausen effected for Göttingen, "Leyden was the model on which the younger universities of the republic were constructed: Göttingen the model on which the older universities of the empire were reformed. Both Münchausen and Dousa proposed a high ideal for the schools founded under their auspices, and both as first curators, laboured with paramount influence in realizing this ideal for the same long period. Under their patronage Leyden and Göttingen took the highest place among the universities of Europe; and both have only lost their relative supremacy by the application in other seminaries of the same measures which had at first determined their superiority."

The university of Louvain was founded in 1426. It was styled the "Belgian Athens" and ranked second only to Paris in numbers and reputation. In its numerous separate foundations and general organization, (it possessed no less than 28 colleges,) it closely resembled the English universities. It embraced all the faculties, and no degrees in Europe stood so high as guarantees of general acquirements. Erasmus records it as a common saying, that "no one could graduate at Louvain without knowledge, manners, and age."

CONCLUSIONS.

An important lesson can surely be learnt from a comparative study of these universities, and it appears to me that the following conclusions are warranted.

I. Only students of mature age should be admitted to universities.

II. The university must be not only a place *for* learning, but a place *of* learning.

III. The University must have a local habitat.

IV. The affiliation of colleges in different centres is incompatible with true university life.

V. The universities of Oxford and Cambridge furnish the best example of the relations that ought to subsist between the students and the colleges. This relation is, in my own opinion, not at all dependent upon either Hall or Chapel, or river or field.

VI. The range of studies must be comprehensive.

VII. There must be an adequate supply of teachers.

VIII. Teachers must have time and opportunity for research.

IX. The university must have a large and comprehensive library.

X. The university must have proper laboratories and museums.

THE COST OF UNIVERSITIES.

I regret I am not able to furnish information on this point in a more business-like manner. The statistics I do furnish are taken from Mulhall's Statistics, Statesman's Year Book, Conrad's History of the German Universities and various articles scattered through the Encyclopædia Britannica.

The number of students and expenditure of the Universities of the United Kingdom, in 1876, and of the Prussian Universities taken *en bloc* in 1882, are here exhibited.

	Students.	Annual Expenditure.	Per student.
Oxford ..	1,860	£ 414,000	£ 220
Cambridge ..	1,920	340,000	177
Dublin (Trinity) ..	810	62,000	78
Edinburgh ..	2,320	200,000	87
Glasgow ..	1,340	90,000	63
Aberdeen ..	650	30,000	45
*St. Andrews ..	300	1,700	56
Prussian Universities (10) ..	12,000	891,000	31

The numbers of fellows and professors at Oxford, Cambridge and Dublin are 424, 483, and 59 respectively, and their salaries amount to £159,000, £132,000, £31,000 respectively. The incomes of the same three colleges are as follows:—

	Endowments.	Fees, etc.	Total.
Oxford ..	£ 280,000	£ 134,000	£ 414,000
Cambridge ..	235,000	115,000	340,000
Dublin ..	49,000	13,000	62,000

The following table gives details concerning the Russian and Austrian Universities. The statistics for the former are for the year 1884, and for the latter for the year 1878:—

	Teachers.	Students.	State Grant.
			£
Moscow ..	103	2,430	53,000
St. Petersburg ..	99	2,050	43,000
Kiev ..	105	1,470	46,000
Dorpat ..	65	1,430	26,000
Warsaw ..	79	1,000	29,000
Kharkov ..	89	820	37,000
Kazan ..	100	780	38,000
Odessa ..	52	380	25,000
Total ..	701	10,360	297,000
Vienna ..	361	5,456	83,000
Grätz ..	139	1,308	23,000
Innsbruck ..	86	818	21,000
Prague ..	285	3,674	63,000
Lemberg ..	69	1,084	15,000
Cracow ..	110	1,094	29,000
Czernowitz ..	42	249	8,000
Total ..	1,092	13,683	242,000

The annual fees payable by Russian students are less than £7 a head.

Dr. Conrad in his History of the German Universities, states that the cost of the Universities to the State in 1882-83 was £295,661, while the receipt from fees was only £36,430. In addition to this, there was a very large extraordinary expenditure contributed to by the State.

In England out of a revenue of about £100,000,000 more than £10,000,000 is spent upon education. In India out of a revenue of Rs. 98,000,000 less than Rs. 1,000,000 is spent upon public instruction. The following table extracted from Mulhall's Statistics illustrates the educational condition of nations in 1896:

	Schools.	Pupils.	Expenditure.	Pence per Inhabitant.
			£	
England	19,850	4,420,000	10,500,000	82
Scotland	3,080	590,000	2,400,000	134
Ireland	8,610	547,000	1,300,000	70
France	89,110	6,250,000	8,000,000	50
Germany	56,560	7,930,000	12,100,000	54
Russia	66,040	3,130,000	5,000,000	11
Holland	4,220	650,000	1,600,000	80
Switzerland	9,620	530,000	1,500,000	120
United States	252,000	9,750,000	38,500,000	130
Canada	17,270	630,000	2,100,000	98
Australia	8,040	540,000	2,300,000	132
India	152,600	430,000	2,200,000	2
South Africa	2,810	100,000	300,000	33
Ceylon	3,870	180,000	100,000	13
Japan	28,170	3,770,000	300,000	2

The national taxation in England is about 588*d.* per head, while that in India is only 53*d.* per head, so that whereas in England about $\frac{1}{11}$ of the taxation is spent on education, in India only $\frac{1}{11}$ is so consumed. In this taxation is included the direct and indirect taxes, but not the proceeds of Government industries such as Railways, Post Office, &c. Moreover the expenditure on education on India, by the Government is less than 1 crore of rupees, which divided by 220,000,000 the number of inhabitants yields about 7*d.* In the United Kingdom the expenditure on education provided for in the Budget was £10,777,000, which taking the population at 40,000,000 works out to about 64*d.* per inhabitant. Such a meagre grant to education is not compatible with efficiency, nor do I think that any radical reform in University education, or indeed education generally, can be effected without expenditure on a scale comparable with that of other countries. If, moreover, the Government do not lead the way in the matter of munificent endowments, they cannot expect the rich natives of this country to follow the example so nobly set by Mr. Tata.

In trying to form an estimate of the minimum state subsidy necessary to start a university on the lines I have indicated, it must be borne in mind that the salaries paid must be high to attract good men to fill the various chairs. Professor Ramsay estimated the annual cost of the proposed Tata institute as Rs. 2,00,000, and this was my own estimate made some time before. The annual cost of each proposed new university, would be about three times this amount, and of this the Government might contribute Rs. 5,00,000 annually. In addition to this there would be a very large initial cost.

To encourage endowments, I suggest that the Government might issue Government Paper bearing interest at 4 per cent. per annum, to be solely employed for educational purposes. If, for instance, a philanthropist wished to endow a chair of mathematics with a revenue of Rs. 12,000 a year, he would be able to do this by depositing Rs. 3,00,000 of the above mentioned Government Paper. This of course simply means that for every endowment of Rs. 7 a year, the Government will add Re. 1, if we take the ordinary rate of interest at $8\frac{1}{2}$, and G. P. at par value, with a guarantee that the interest shall not be reduced.

EVILS OF AFFILIATION.

The affiliation of a large number of inferior colleges tends to lower the level of University teaching. This is inevitable, for if a college cannot teach up to a given standard, either the standard must be lowered or the college falls into disrepute. The university examinations rule everything. Scholarships, prizes, medals are all given on the results of these examinations, and neither the university nor college ever attempt to encourage a student to read outside the narrow limits of his own particular course. The results of examinations are carefully tabulated and arranged according to colleges, or beliefs, and these get repeated in reports and addresses, but the one lesson that can be surely derived is never noted. It is an incontestable fact, that 50 per cent. of the candidates who appear for our university examinations ought never to have been sent up. In the Cambridge University Extension Lectures no student is permitted to enter for the final examination, whose work with the lecturer

has not reached a certain standard of merit. In India the colleges have no power to prevent a student from appearing for the university examinations if he has kept the required attendance. There is no *university* life in India, though there may be an apology for *college* life. The high standard of learning and good manners found in Trinity College, Cambridge, or Balliol College, Oxford, may and does effect, the smaller colleges for good, but how can a high standard observed in Allahabad affect a college 400 miles away, or even only twenty miles distant?

SUMMARY.

Summing up the above discursive remarks, I propose:—

- (a) that all universities be converted into teaching universities;
- (b) that each university be located in a single town, preferably a small town;
- (c) that the colleges be modelled on the older English universities;
- (d) that the colleges be non-sectarian, though any college may include sectarian hostels;
- (e) that the teaching staff consist of professors, assistant professors, lecturers and demonstrators;
- (f) that the affairs of the university be managed by educational experts who know their business;
- (g) that the senate of the university should mainly consist of members of the teaching staff;
- (h) that a liberal state grant be made to each university.

A. W. WARD.

AN INDIAN HOSTEL IN LONDON.

MR. H. C. RICHARDS, M.P., recently introduced the Principal of the Aligarh College to the Secretary of State for India in connection with a proposal to establish an Indian hostel in London, and suggested that His Lordship might take advantage of the presence of Indian Princes in London to give effect to the proposal. The scheme has been widely criticised, and nowhere has it commended itself to Indian public approval. But Mr. Richards evidently has hopes of his idea being realised with the help of Indian money forced out by

India Office influence. The Indian Princes and the titled aristocrats cannot well refuse to pay when the Secretary of State or those under his authority in India nor approval of the scheme; and if it therefore receives official countenance and support, an Indian hostel after the heart of the Aligarh politicians will be an accomplished fact. And perhaps Mr. Theodore Morison himself may be placed at the head of the institution, as he indeed possesses, what Mr. Richards insists on as essential, "experience of, and love for the natives of India," and further Mr. Morison will make "no attempt at proselytising" about which also Mr. Richards is very particular. An Indian hostel designed to suit orthodox Indian sentiment and Indian ways of life cannot be less unobjectionable than the ship in which the strictly orthodox Maharajah of Jeypore travelled to London; and to the orthodox Indian mind such a hostel may have peculiar attractions. Indian parents will also be impressed with the necessity of saving their sons from the temptations and dangers of western city life, surrounded, as they are liable to be, by designing women, no less than by designing men. There is doubtless much truth in what Mr. Richards says in his article in the July number of *East and West* about the fate of the young newcomer to London. "He comes from a middle class home in India, a Hindu or a Mahomedan; he has probably never been to a European hotel in his life, and he goes overland, and of course, stops in Paris to see the sights. Here every one thinks he must be an Indian Prince and he is charged accordingly, and a week or ten days in the gay capital makes a big hole in his first year's allowance; and in London, of course, he must first go to some hotel, more or less expensive, before he seeks for his London residence among the streets and squares of Bloomsbury. He has some friends living here, fellow Indians, and they, perhaps, take him round and give him an idea of a lodging keeper's charges and ways. . . . The theatre is not debasing, but the surroundings of the music hall are most undesirable, and here, in the promenade, rather than to the theatre, is the new Indian arrival promptly taken to see the sight of the town."

It is to avoid these risks and to give the young Indian a home in London quite after his native tastes that Mr. Richard thinks that an Indian hostel presided over by an Englishman and assisted by Hindus and Mahomedans should be established. "The Englishman," he says, "would be able to pioneer the new arrival in London, the native resident to cheer, encourage and live with the new arrivals." Mr. Richard is very desirous that the religious feelings of the Hindus and Mahomedans should be respected, and if it were possible, he would

see "Hindus and Mahomedans accommodated separately, so that they might enjoy their worship and their religious teacher's presence under the hostel roof just as is to be found in that splendid centre of Mahomedan training at Aligarh." The Indian student is thus to be secured an Indian home in London, with Indian preceptors, Indian surroundings and Indian ways of living and praying. And when after residence in this ideal hostel and education in an English University or at one of the Temples the Indian young man returns to his country and home, he will perhaps be as unchanged in thought and habits as the Maharajah of Jeypore will be on his return from his Coronation trip. Some simpleminded Indian parents may rejoice at the prospect which Mr. Richards pictures to them of an orthodox Indian home with ample provision for the maintenance of orthodoxy in all respects for their sons. But those who have some conception of the object of an English education and stay in Europe will derive less hope and satisfaction from the ideal scheme sketched by this admirer of the Aligarh system of education and training.

To keep Indian students in a separate Indian hostel is to isolate them from English life, English society, and all English influences except those derived from books. If the mere acquisition of learning is the object aimed at, our young men may as well be taught in India; for as far as book-teaching is concerned, we do not think that we are at any great disadvantage in India. From books we can learn and be easily taught in this country, but it is for acquiring knowledge and experience of a different kind that it is necessary for our young men to go to Europe. For real culture it is not enough if a young man is shut up in a hostel in London. He must freely move in English society and must learn much by practical contact with English life. There is no use in asking young Indians to go to England if they are to live there a life of isolation as far as Englishmen are concerned. Of course, Mr. RICHARDS would place an Englishman who has had a University training at the head of the hostel. This our Court of Wards does as regards institutions under its control. All well-to-do minors in this Presidency are placed under a European tutor at "Newington"; and if Indian youths in England under the proposed arrangement cannot be much better than some of the recalcitrant pupils at "Newington," much justification may not be found for sending them out to London at no inconsiderable expense and trouble. A hostel designed on the Aligarh model would be a hindrance rather than a help to true English education and training; and so far as we can judge Mr. RICHARDS's scheme is not likely to receive enthusiastic support from knowing Indians. *The Hindu.*

TECHNICAL EDUCATION.

THE vexed question of Technical Education is still to the fore in Home technical papers; and as this subject has a peculiar significance in India, we think that a short essay on one of the essays may be at any rate interesting to our readers.

The writer begins by pointing out that while on the one hand employers are beginning to modify their contempt for book learning, as opposed to that acquired at the bench, on the other those whose acquirements include the former only are beginning to find that they cannot learn everything in lectures, and that those who have actually handled materials and tools from their youth up know something, not only as to their capabilities, but as to what should be done for their economical use and improvement. He argues that while pure technical training is indispensable in some trades, as, for instance, in the manufacture of chemicals, in others, as in machine tool designing, it is of very secondary importance, as the only useful teaching for this purpose is the handling of the tools themselves. He then states that it is not the workmen, but those who control workmen, who require technical training; and as a corollary deprecates the two wide diffusion of such knowledge, advising a few good though possibly expensive schools, within the reach of the controlling class only, in preference to a large number of cheap schools, within the reach of all, but neither competent to give nor able to afford really good teaching. He allows indeed that this universal sowing of what he terms "a smattering of elementary education" may perhaps prove of benefit, enabling the people at large to appreciate the value of advanced work, but would prefer a single central institution, such as is now being provided in Wales by the union of several counties, to a number of smaller colleges, one in each county.

Now in India year by year the old school of purely self or practice-taught Engineers is diminishing, and that of technically educated men increasing. There are at the present time men at the head of their profession who probably never heard a lecture on Engineering, but who nevertheless carry on their business as well as if they had in their youth studied under the most advanced professors of the science. There are also working in the same rank with them men, though equally good now, who when they first came out under precisely opposite conditions, all they knew had been taught them in class, and their practical knowledge was a negligible quantity. No doubt in the

beginning and for a long time the feeling of contempt for mere book-learning on the one side, and for practice unsupported by theory on the other, existed and was often strongly expressed, but this feeling is now much modified here, as in England; the oldster has seen the assistant who disgusted him with what might be termed a dyspepsia of undigested theories, absorb practice and become as good as himself; while the sight of the man who did not know the difference between stress and strain designing complicated structures with ease and accuracy has taught humility to the youngster, and has acted like a tonic on his overloaded mental stomach.

We think we may safely say that while the old school of practice produced greater eminence in a few cases, as those who had not great natural capacity could not hope to learn in it, the modern method has enabled men who would otherwise have been of little use to become serviceable workmen, while it has increased the powers of those who were born Engineers.

Our work out here as it now exists may be said to be almost entirely of the kind that will profit by sound technical education. The point of the education of the workmen in this sense does not arise, as the line between the working and the supervising class is far more sharply drawn here than at home. The former class is nearly as exclusive of the latter as one Hindu caste is of another. So much is this the case that we do not hesitate to say that many a man is now directing work and doing it well who has never handled the tools appertaining to it; and that only an infinitesimal number of what we know as coolies ever rise to anything more than one step higher; while in western countries the major part of those who control the destinies of the Engineering profession, in England and America, if not on the Continent, have worked at the bench, or pulled the chain, not merely as part of a "practical course," but for their daily bread.

The last point, the matter of too many schools and insufficient depth of teaching, is one which deserves particular attention.—*Indian Engineering.*

THE IMPORTANCE OF GEOGRAPHY IN COMMERCE.

At the present day, when we hear so much about commercial education in our schools and universities, it seems strange that so little attention should be paid to a subject of prime importance in commercial life—I mean the subject of Geography. While constant improvements

are being made in the methods of teaching and in the text-books dealing with other subjects, this one has suffered gross neglect.

Geography has been well described by Mr. H. J. Mackinder as "the physical basis of history." We may go even farther, and say that it is the physical basis of all human activity. For is it not a description of the earth, with all its varied features of mountain and table-land, plain and desert, ocean, lake and river, forest and prairie, continent and island, air and ice, rain and sunshine, in all their complex combinations, which, since they form man's immediate environment, must largely influence his activities in all directions.

In Germany, for many years past, able men have devoted themselves to the special study of geography. Ever since Ritter's time a specially human turn has been given to the subject by his countrymen; it has been recognized that the ultimate aim of geography is to study the earth as a dwelling-place for mankind. As a result of this careful cultivation of the geographical field, a voluminous literature is growing up, and many valuable results have been attained. These results are likely to prove valuable, not only in the study of history, but also in their bearings on industry, on commerce, and on colonization. For example, in Germany commercial geography is something practical, something that the merchant and the merchant's clerk can take with him into his office and apply to his every-day transactions—not the somewhat barren thing that is called by that name in many of our Canadian schools. It embraces a field that touches the practical business of commerce at every point.

Modern commerce is no longer the monopoly of any one nation; it has become cosmopolitan, and carries its operations into every quarter of the globe. The intensity of the competition is felt by every nation and every merchant; and we are convinced that while speed and strength are important, they are of little avail without knowledge—superior knowledge must in the end win the race. Hence we believe that modern commerce has become an object which ought to receive full recognition in our schools and colleges. It is a subject worthy of being treated in a scientific and philosophical way, and of being placed in the curricula of all our universities.

The growth of commerce in the past has been intimately associated with the progress of geographical discovery. Without the explorer as a pioneer there would be but little advancement in trade. And as in the past so it is at the present day, commerce is inseparably associated with the progress of geographical enterprise.

It must necessarily be so if we only consider what is meant by commerce, and what by geography. Commerce, in its broadest sense, is essentially the transfer or conveyance of commodities from one part of the world to another: from the place where they are found or manufactured, *i.e.*, the place of supply, to the place where they are wanted, *i.e.*, their market. The merchant, therefore, must know where he may procure his commodities in large and regular supply at reasonable prices and at low cost of transportation. He should know the conditions in which they are found, the circumstances under which they are to be obtained, the facilities for and hindrances to taking them from where they are produced to where they are wanted, the character of that market, and the conditions under which the commodities are to be disposed of there. If the merchant is to be progressive, he must be constantly on the outlook for new sources of supply, and for new fields in which to dispose of his goods.

Now, much of this is plainly associated with the kind of knowledge which geography ought to be able to furnish, and also with the kind of enterprise which we call exploration. Commercial geography is a description of the world in its relations to man as a producer and as a trader. It tells of the geographic and other conditions that assist or hinder man in his efforts to produce commodities, or to buy and sell them. Thus, the slope of the land determines the direction of the rivers, and whether they may be utilized to carry commodities to market. Mountain ranges hinder commerce so far as they tend to keep peoples apart, and increase the cost of transportation. Valleys and plains are the great sources of food for man and his domestic animals. Mountain regions are the chief sources of the metals and minerals he uses. The luxuriance and variety of vegetation decrease from the equator toward the poles, and from sea level toward high altitudes. The ocean supplies fish and salt, and is the cheapest highway of commerce. All these natural conditions, surely, have a direct bearing upon the needs of the merchant. Commercial geography, therefore, treats of the many influences operating all over the world, which promote or retard the production, transportation or exchange of the commodities, natural or manufactured, which man consumes or utilizes.

It may be thought that geography cannot be of much assistance to the merchant who trades with highly civilized and well-known countries, such as Germany, France, or Holland. But geographers hold that the political, social, and economic conditions that prevail in such countries, the manners and habits of the people, the conditions under which com-

merce must be carried on, are largely the outcome of the influence of geographical conditions on man, and of man's action in modifying them. What are railways, canals, and telegraphs but successful attempts to overcome topographical disadvantages, and to lessen distance?—and these, surely, are geographical factors? But whether we call it geography or not, we are being continually told by those who have for a time resided abroad, that ignorance of a country, ignorance of its people and their peculiar ways, ignorance of their language, ignorance of the wants special to the country, is constantly placing British and Canadian traders at a disadvantage, compared with the well-informed traders of an enterprising country like Germany, in the commercial schools of which geography holds so important a place. Under whatever heading it may come, then it is surely not in the interests of British or Canadian trade that such ignorance on the part of our mercantile men should exist.

But probably it is in new or not well-known countries that geography can be of the greatest service to the merchant. And this suggests another important application of geography, namely, to colonial enterprise. A little more knowledge of geography on the part of statesmen, of colonization agents, and of the public generally, would have averted many mistakes which have been made in carrying on the work of colonization. Some of the European nations have been of late years grabbing blindly at any unannexed lands within their reach, regardless, apparently, of their suitability, and anxious only to add as many square miles as possible to their foreign possessions. Germany, for example, possesses about a million square miles in Africa, but half of it is a hopeless desert.

Now, what are some of the problems connected with colonization that may be solved by geography? Colonies may be divided into two classes. There are, first, what are called by the French, Colonies of Exploitation—or Plantations; and, secondly, Colonies of Settlement, those suited to receive a new population from the mother country, or elsewhere. The former are best suited for a wealthy country that has no surplus population; the latter for one that has a constant excess of population, and also a certain amount of capital. The colonies of France and Germany are nearly all of the first type, while those of England are of both types.

As a rule, tropical countries can only be Colonies of Exploitation; and the problem which geography may help to solve, is how they can best be turned to account, or exploited, by the country to which they

belong. The geographer will have to tell us what are the great physical features of the country and their distribution, and how they help or hinder commerce; what is the character of the climate; whether it is within a region of abundant or scanty rainfall, whether there are any native products that will be required by other countries; and if so, whether there are suitable means of transportation so that they can be placed in favourable competition with similar products from other parts of the world; what is the character of the soil, and for what exotic products it is suited. This last is a most important matter, for the mere collection of the natural products of a tropical region can develop a colony only within very narrow limits. Then there is the question of population, which for a colony of the plantation class is very important, as it involves the question of labor, without which, in abundance, the colony is a barren possession.

Such are some of the lines along which geography may be made to yield valuable assistance when applied to colonies of the plantation class. And no less valuable is the help that may be derived from its application to colonies of settlement. Here there is a much greater problem to solve. It is not a question of the temporary residence of a few persons from the mother country, but the transfer of a large mass of people from one set of geographical conditions to another. The first thing necessary, then, is to discover as minutely as possible what these geographical conditions are, how far they can be turned to account by a new population, and how far they must be modified in order that the colony may be carried to its highest development.

Before inducing farmers to migrate to any particular region, it would be only proper to let them know to what extent that region is suited to their requirements. Is the soil adapted to agricultural operations? Is there a sufficient rain-fall to make such operations successful? If not, is irrigation possible? What about sanitary conditions? If all these conditions are favourable, what about means of communication and transportation? All this necessitates a very thorough, detailed, and long-continued geographical study of a colony, and much more minute and ample information than is usually supplied by emigration agents.

It is a most short-sighted policy in a young colony to neglect the survey of its territories. There is no better way to spend public money than in maintaining an efficient survey service and a carefully-selected chain of meteorological stations. For, evidently the first thing necessary to the development of any country is a complete knowledge of its resources, and the basis of such knowledge is mainly geographical in its

character. A thorough and precise knowledge of the geographical conditions, in their widest sense, of all the colonies, would have averted many serious errors—errors as to the class of people for whom they are adapted, the products for which they are suited, the imposition of tariffs, the fostering of particular industries, and the limits within which commercial enterprises is possible.

At the present time, when so much attention is being devoted to the settlement of the newer parts of our country, and to the development of its vast resources, a thorough knowledge of the geographical conditions of the various localities, would be of inestimable value to intending settlers, business men, or manufacturers. Much is being done both by our Dominion and Provincial Governments by way of exploring the country and investigating its resources; and the results of these investigations are embodied in numerous reports published by the various departments. But the knowledge thus acquired is of little value if it is not turned to some practical account. And I think I am safe in saying that the ideas possessed by the average individual regarding the character and extent of our resources are very vague indeed. Our boys and girls are hardened with lists of names of rivers, lakes, islands, cities, and such like, and with columns of statistics; but of true geography they know little. If we are to take our position as one of the leading commercial nations of the globe, our schools and colleges must assign a more important place than they do at present to the study of geography—a subject which, as we have seen, is of the deepest interest and of the utmost importance to the whole human race.—JAMES KEILLOR, B.A.

THE USE OF MAPS IN THE TEACHING OF GEOGRAPHY.

BY A. W. ANDREWS, M.A.

THERE are two stages in the use of maps in the teaching of Geography. The first consists in learning to understand the meaning of maps, the second in learning to apply the information so gained. It was long ago recognized that there are very considerable difficulties in teaching the meaning of a diagram to any one who has not learned how to use the symbols to represent ideas, and so, in order to render this task easier, maps prepared for school use have been made very "simple" in character: the typical indentations of a coast line have been

straightened out in conventional curves, the intricate windings of a river system have been reduced to one main stream with a few tributaries on each bank giving little or no indication of the character of the country through which it flows; while the infinite variety of hill and dale, mountain and plain, which is at least suggested by a contoured map, has been caricatured by some caterpillar range of startling "simplicity." Maps showing the distribution of various phenomena such as means of communication, population, commerce, and even climate have been treated in the same way.

It is considered sufficient for showing means of communication to mark a few main commercial routes on a map with inaccurate rivers and with no reference to orographical features, with the result that the map does not even represent the state of development of a region or give any indication as to the character of the country by the presence or absence of railways, telegraphs, etc., in any particular part; again, population is treated on such broad lines that there is no possibility of establishing any connection between areas of dense and scanty population and physical features; products like rice or wheat, when shown on a map, are so broadly sketched in as to give no indication of the kind of country in which they flourish best; maps representing climate, such as temperature, pressure, winds and rainfall, are on such a small scale and so generalized as to become simply hold diagrammatic representations of broad scientific principles, but so elementary in character as to be of no value for the appreciation of the climate of any particular country; what, for instance, is the use of a small map of the world showing mean annual rainfall to a learner trying to understand the phenomena of the rains in India? The "simple" map has, of course, its uses, but it is merely a diagram representing in a graphic manner some point to be illustrated. Like a drawing on the blackboard it is valuable for teaching one point, but it is in no way sufficient even for the first stage in the use of maps, as it contains very little beyond the immediate illustration that the student can read from it. This is so of necessity with a good diagram, since any attempt to show more than a few points spoils the effect, but a map should do much more than this. It is quite a mistake to suppose that detail in a map means loss of clearness. A con-

oured map with good shades of color is far more graphic than bold hill-shading, and it has the advantage of illustrating more than one idea. Like the country which it represents, the general notion of hill and valley is seen at the first glance; but like the actual landscape its details are not all learned at once, it is always there ready to throw light on some new fact or to suggest some new line of reasoning which would never occur on first acquaintance. It is a map to be lived with and not one merely to be used on show occasions. As an introduction to the meaning of a contoured map, the sheets of the ordnance survey of the district round the school should be in the hands of every teacher, who will find in them a perfect object lesson on the connection between map symbols and realities.

The second stage in the use of maps consists in their application, that is to say, in the connection of the points shown by one map with those shown by another, of orographical features with climate; the relation of both of these to means of communication, vegetation, products, exploration and history. A wide and inexhaustible field lies before us, and, we fear, a heart-breaking prospect to any one who looks on Geography as a finite science that can be compressed into a statistical text-book and crammed intelligently or unintelligently for the purposes of examinations.

Fortunately, however, for the future of English education, the national importance of adequate teaching of Geography is becoming more and more widely recognized and, as a consequence, the statistical method is rapidly becoming a thing of the past. Examination papers are being set on more intelligent lines, teachers are given greater freedom, and an increasing wealth of material in the way of stimulating books, and above all of scientific maps is being placed at their disposal.

It is beginning to be recognized that isolated facts or even unapplied principles do not afford that training of the mind which Geography, properly treated, can give, and that the connection of one point with others so far from confusing the mind, assists the understanding of the whole. To take an instance from history. If we try to describe Napoleon's march over the great St. Bernard without a map or with an inadequate map, surely all the niceties of the situation on which the campaign turned are completely

lost; but, if we take a good contoured map, and show by a graphic appeal to the eye the narrow pass or broad valley, its growing precipices or easy slopes, its branch exits or impenetrable mountain of mountain wall, its possibilities in fact for defence or attack, then at length the story gains life and vigor and color.

The interest in Geography is obviously increased if apparently unrelated facts can be connected together and the reasons for their connection made clear, but it is not yet fully realized that maps are almost indispensable for the work. As an illustration of this the history of the exploration of Australia is instructive. The early settlers at Port Jackson were confined to the narrow coast belt by the abrupt wooded cliffs of the Blue Mountains, and it was only after long and persistent efforts that a way was found on to the plateau beyond. With that may be contrasted the easy access from Brisbane to the Liverpool plains in the northern part of the dividing range, and again the almost impenetrable gorges and spurs of the more extreme north-east. With a contoured map before one, the whole history of struggle from the sea-board to the interior becomes intelligible, and the more details the map the more clearly do the various routes stand out.

To take another instance, Stuart, in his famous journey down to the mouth of the Murray, was to have been met there by a vessel. On reaching the river's mouth he was disappointed to find that even if the vessel had reached the spot, it would have been unable to enter Encounter Bay, on account of the prevalence of south-west winds. Moreover the rough sea and surf rendered it quite impossible for his boat to attempt to follow the coast. He was, therefore, obliged to retrace his steps, but this time on the river, where he endured untold privations and danger.

A careful examination of the wind charts for January and July will very clearly show that exactly the same difficulties would attend a traveller of the present day, and this consideration suggests, if nothing else, a useful lesson on the persistence of natural causes.

The great obstacle to the exploration of the interior of Australia has been a lack of water, and it is only by consulting a rainfall map that the difficulties of McDowall Stuart's journey

139

from south to north, along what is now the telegraph route, can be understood.

Again, without maps showing seasonal rainfall, it is impossible to reconcile the conflicting accounts of different explorers who found the same river at one season a dried-up channel, on another occasion a treacherous stream, and on a third visit a fresh and full flowing river, or to understand how an expedition could be stopped by flooded marshes of reeds in a region where later on the obstacles to their progress were intense drought and desolation.

It is, of course, not possible to illustrate in this way all the details of exploration for want of the necessary maps, but the story always gains in clearness and reality where it is possible to obtain such help. What would not the early explorers have given for some of the scientific material with regard to climate and natural features that now lies at hand? What should we think of a navigator to the Antarctic who refused to avail himself of the accumulated experience of his predecessors? And yet, as a student begins, as the early explorers at least were, in touch with reality, and we limit ourselves to their necessarily narrow features of the scene of action.

The training of the mind to appreciate the connection between the phenomena of nature is a most difficult part of education, but most important. It is only after long practice in the habit of intelligent reasoning that a student learns to look behind isolated facts and search for the principles that connect them; hence, it is essential from the beginning of Geography teaching, to suggest and work out problems which may help to stimulate thought. By careful arrangement a complicated relationship can be taken in stages, as a series of easy problems, each step being simplified in such a way as to aid the comprehension of the class. To give a few illustrations.

Take a map without names showing elevation by shades of green, such as the Tasman Island Map of the London District, to show the positions of the chief towns at the gaps of the North

From a similar map of France to find the possible lines of march of Caesar.

From a similar map of India to show the regions of excessive rainfall.

From a similar map of South America to show the direction of the rain-bearing winds in the Amazon valley.

From maps of the Atlantic and Indian Oceans showing prevailing winds in January and July, to work out the winds likely to reach the land with an excess or deficiency of moisture, or to show the route of Columbus.

From maps of Africa showing rainfall in January and July to show the regions of permanent tropical forest, of savanna with an area extended or diminished according to rainfall, and of permanent desert.

From a series of maps showing climate and elevation to find the regions likely to produce rice.

From maps showing the density of population of Wales to find the coal mining districts.

From a map of Australia showing rail and telegraphs to show the areas of densest population.

From a contoured map of the North Sea or the Banks near Newfoundland, to find the main fishing centres.

From a map showing the amount of Africa explored in 1788, consisting of a rim round the coast, to work out the special difficulties presented by the configuration of the land.

But we would go further; carefully selected series of typical views lend themselves to the problem method quite as readily as maps. It would be easy to multiply method quite as readily as

From two views of the northern and southern slopes of the Alps to find the points of the compass from a consideration of the presence and absence of snow.

From a view, showing flat-roofed houses, or houses of that character, to infer the character of the rainfall.

From a picture of women carrying water in India, to infer the climate of the district in which the same was taken.

It is obvious that if maps are to be used for constant comparison and contrast, a very large number will be required.

than are contained in the ordinary school atlas, and it may be thought that many of these suggestions merely represent a counsel of perfection, as the teacher cannot possibly obtain such maps. The difficulty, however, has been met by the "Diagram Company," which is now engaged in producing a systematic series of cheap and graphic lantern slides, consisting of maps and diagrams of all kinds needed to supplement the ordinary educational publications. The efforts of the Diagram Company to further the interests and enlarge the scope of geographical education have the warm approval of the Council of the Royal Geographical Society, and the coöperation of prominent members of the Geographical Association.—*The Journal of Geography*.

EDUCATION IN JAPAN.

IN the April number of the *East and West*, there are two articles of special interest relating to Education in Japan. Mr. M. Tokiyeda gives an account of the educational system of Japan. Rai Bahadur Lala Baij Nath gives a *resumé* of an interesting conversation he had with Mr. O. Kakura Kakuzo, a member of the Archaeological Commission of the Japanese Government and formerly principal of the Tokio Fine Art Academy. This account of the educational administration of Japan at a time when there is an urgent demand in India for the reorganisation of the system of public education may serve, says the author, as a hint for the solution of the problem.

The miraculous progress of Japan during the last thirty years is not unperceptible even to the ordinary observer. At the root of this progress lies her educational system built upon a firm foundation. The Department of Education forms one of the ten central executive departments. It is controlled by three main bureaus and a number of educationists specially appointed for the purpose, and a Minister is appointed to preside over the whole. Under the Minister are four secretaries, seven councillors and nine school inspectors. There is also a Council of higher education, consisting of forty-eight members, and another of

school sanitarium having eight members. The three bureaux controlling the educational department in Japan are :—

(a) The Bureau of Special Education, which has, among others, the right of conferring degrees and the power of sending out students to foreign countries. Universities, including high schools, special schools, libraries and museums, astronomical and meteorological observatories, geological and earthquake investigation branches, the Tokio Academy, and the Science Association, are controlled by this bureau.

(b) The Bureau of General Education, which has authority over normal schools, middle schools, common schools and Kindergarten, higher female schools, schools for blind and dumb, educational museums, common educational associations, and has control of the education of children of school-going age.

(c) The Bureau of Technical Education, which controls technical schools, agricultural schools, commercial schools, mercantile shipping schools, technical apprentice and preparatory schools, and training schools for technical teachers.

The following gives a rough idea of the course of education now obtaining in Japan :

There are, first of all, several kindergarten schools in Japan; but it must be noted that only well-to-do children are trained there. Then come the common primary schools, with a course of elementary instruction extending over four years; these are followed by what are called the higher primary schools preparatory to middle schools (with a course of two years) and higher primary schools proper (with four years' course). It may be observed that, up to this stage, the primary school education is compulsory, and the school-going age varies from six to fourteen years. If the parents of a student, who has attained the school-going age, are too poor to afford him even this short course of primary instruction, there are associations in Japan, who pay for the education of such students. Immediately after this compulsory course follow the middle school (five years' course), higher school for women (four years' course), and normal schools (four years' course for male and three years for female students). Boys and girls receive their education together up to a certain age, after which they are taught separately. In the higher stage may be included the higher schools preparatory for the University (3 years' course), higher schools proper (4 years' course) higher normal schools (with a course of 4 years for male and 3 years for female students), and the College for women. A further course of three or four years at the University Colleges entitles the successful candidate to the degree of graduate, or, as it is called in Japan, the *Gakushi*, either in Law, Literature or the Sciences. In the final course, extending over five years, at the University Hall, a *Gakushi* may obtain the degree of *Hakushi*, corresponding to the M.A. degree of the Bombay University, provided he writes a thesis on a prescribed subject which is approved by the University authorities.

In Japan there are primary schools where a course of 4 years is had, middle schools with a five years' course of training and higher schools the course of which extends over two, three or four years. Among the subjects taught in these may be mentioned a

series of lesson on morality, Japanese and Chinese language, foreign language, agriculture, geography, history, mathematics (including arithmetic, algebra, geometry and trigonometry), natural history (zoology and botany), physics, chemistry, Japanese and Chinese penmanship, drawing, singing, book-keeping and athletics.

A short account of the Tokio Imperial University, may not be out of place. The University consists of six Colleges, all in one big compound, except the Agricultural College. There is one President for the whole University and one Director presides over each College. The Colleges are the Colleges of Law and Medicine each comprising a four years' course and the Colleges of Engineering, Literature, Science and Agriculture each with a course of three years.

Japan has two Universities, one at Tokio and the other at Kioto. Both teach as well as examine. The former has about 300 and the latter about 180 professors. The faculties are composed of literature, law, medicine, engineering, and science. The professors are mostly Japanese who have taken high honours in their respective subjects in Germany, France, Austria or America. Some of the professors are also Europeans and Americans. But in all cases only young men of great promise are employed. The salaries of these professors range from 6,000 to 2,000 yen a year. The instruction is mostly given in the Japanese language, though European professors give it in their own tongues. Students have to learn either French or German. When they pass they get employment under Government or in private mercantile or manufacturing offices. They start from 1,000 yen a year. The demand is greater than the supply, and a graduate in Japan is seldom unemployed. There is only one degree called the *Gakushi*. A doctor's degree, called *Hakushi*, is always given on presentation of a paper of original research on a scientific or literary subject. The Tokio University contains about 800 and the Kioto about 400 students. All these live in the town and only go to the University to hear the lectures.

Rai Bahadur Baij Nath in his article on "Prospects of Education in Japan" says that Indian students are heartily welcome in Japan; there are lectures given in English for their

benefit, and the Indian graduates coming out of the Technical Colleges of Japan are treated exactly like their own graduates. The conditions of India are somewhat similar in that India like Japan has to adopt Western methods of production to Eastern requirements and Eastern capital on a much smaller scale. If by the sympathy shown to the Indians, India adapts herself to Japanese Education, much that may be useful might be introduced in India. There are greater facilities in Japan for Indian students than in England or any other country. The following information regarding the cost of education in Japan for Indian students may be useful;—

The fee charged is about 6 yen or Rs. 10 a month. Board and lodging cost about Rs. 25 or Rs. 30, books about Rs. 10, and clothes another Rs. 10 a month, unless the student is inclined to be fashionable. For an Indian student the expense will be a little higher, as he may have to employ a servant for cooking his food and attending to his general wants. This will cost him Rs. 15 or Rs. 20 a month. Under the Universities are five high schools situated in five principal places—Tokio, Kioto, Kumamoto, Sendai, and Kanazawa. These schools prepare for the Universities as well as for the public services. Each of them contains about 1,000 students. The fee is 4 yen, and the course is for three years, and boys are admitted at the age of 18. When they come out of the school they get service on about 50 yen a month. In addition to these they have technical and commercial schools all over the country. There are two high and commercial schools at each chief centre for its own industry. In Tokio, instruction is given in every art and industry, and the system is not only good but will compare favourably with Europe.

The first Japanese University for Women, owes its origin to the self-sacrificing efforts of Mr. Naruse who made his countrymen realise the value of higher education for women. He went to America to study the system of education given to women there, and on his return to Japan was able to persuade a number of wealthy persons to overcome their prejudices against the higher education of women and also contribute large sums to the University for women.

The faculty of the first Japanese University for Women number forty-six in all, among whom are several professors of the Imperial University. The president is Mr. Naruse, and the dean is Professor S. Aso, a Doshisha alumnus. There are also several women among the faculty, and it is the purpose to have as many women teachers as possible. There are two foreign teachers, Mrs. C. M. Cady, formerly of Kioto, and Mrs. Leonard of Tokyo. The chairman of the board of trustees is Count Okuma.

There are three departments in the University course: 1. Department of Domestic Science. 2. Department of Japanese Literature. 3. Department of English Literature. In each department there are twenty-one hours of required studies and seven hours of electives, per week. The school session is from 8 A.M. to 12 noon and for some classes from 1 P.M. to 4 P.M., every day except Sunday. In the first department the greater part of the time is devoted to various practical branches of applied and domestic science; in the second and third departments the principal study is Japanese and English, respectively. Ethics, sociology, mental philosophy, and education (including child-study) are the required studies in all departments, and drawing, music, and the science of teaching are electives in all cases.

The *raison d'être* of this University for Japanese women was clearly set forth in Count Okuma's address at the opening ceremony of the institution. He pointed out that all countries, such as Turkey, Africa, Persia, and even China, which had attempted "to work with the male sex as the single standard," had "fallen signally behind in the march of progress," and that "Japan, by raising woman to her proper place, should provide herself with a double standard." He also emphasized the fact that the only effective medicine for social abuses was in "a radical reform of family life through an improvement in the status of women."

EARTHQUAKES AND VOLCANOES.

THE MARTINIQUE DISASTER.

IT appears that the immediate cause of the terrific explosion which blew off the top of the Mount Pelee crater and overwhelmed the town of St. Pierre in fiery ruin, was the presence of a large lake in the heart of the old crater. The intense and sudden rise of temperature converted the mass of water into steam, with the result that the whole top of the mountain was blown away. Estimates of the loss of life in Martinique remain at 40,000.

The awful event began about eight o'clock, when the volcano threw up a great mass of smoke and earth.

A whirlwind of fire immediately followed. The whole town of St. Pierre was instantly in flames, and the ships in the harbour were burned.

The shower of rocks lasted a quarter of an hour, and the sea during the catastrophe withdrew for a distance of 100 ft. coming back steaming with fury. St. Pierre burned all day and all night, overwhelmed by the outburst from Mount Pelee. Three minutes after the outburst the town was totally destroyed.

There was a volcanic eruption also of La Soufriere at St. Vincent and many people were killed there.

The volcano of Mount Pelee was lost in eruption during the month of August, 1851. Previous to that, in 1767, about 1,600 people were killed by an earthquake in Martinique. In 1839 the then capital, Fort Royal, now Fort de France, was visited by an earthquake which, destroying about half the town, caused great damage throughout the island and killed about 700 persons. Mount Pelee is the loftiest mountain on Martinique, and is 4,430 ft. high. When it was in eruption in 1851 flames and volumes of black smoke and fine ashes burst suddenly from the crater and threw the people of St. Pierre into a panic. They fled from the place, many taking refuge on the ships in the roadstead. The eruption on this occasion was not serious, only covering some hundreds of acres with sulphurous debris, but it was enough to show that Mount Pelee was not dead, but sleeping.

THE ST. VINCENT DISASTER.

The following is an account of this disaster:—

The St. Vincent volcano La Soufriere was in a state of eruption for nine consecutive mornings. On the Wednesday morning terrific explosions occurred, and at seven o'clock there was another sudden violent escape of steam. This ascended for three hours, when a quantity of solid and fluid matter was ejected. At noon three craters appeared to open, and began to vomit lava. Six streams at once ran down the sides of the mountain, making an awful scene. The mountain laboured heavily for half an hour after the appearance of the lava, and fire flashed around the edges of the craters. Tremendous detonations followed in quick succession, rapidly merging into a continuous roar. This lasted through Wednesday night until Friday morning. The thundering was heard throughout the Caribbean Sea.

The eruption began on Wednesday. A huge cloud in dark, dense columns, charged with volcanic matter, rose to a height of eight miles from the mountain top, and darkness like midnight descended. The sulphurous air was laden with fine dust, and black rain followed the shower of scoriae, rocks and stones. Numerous bright flashes, marvellously rapid, were seen, and these but intensified the horror inspired by the thunder of the earthquake, the roar of the lava, and rush of falling stones. Large areas of cultivation were buried, and plantations and villages were totally destroyed, the former being partly submerged by the sea. On the windward coast seven plantations were totally destroyed. The whole of the Carib country in the same locality was covered with ashes and lava to the depth of two and four feet.

CAUSES OF SUCH DISASTERS.

There are two chief causes of such disturbances—first volcanic explosions and, second, overloading of the contiguous earth's surface. The St. Pierre disaster, say some of the scientists, was caused by the latter.

By overloading is meant the carrying down of silt or sand by large rivers, thus creating an extra pressure on a certain spot of the thin surface of the earth. This increases until it makes a slight crack in the crust of the earth, causing the eruption of lava or a disaster like the earthquakes of Lisbon and Charleston. The West India Islands, including Martinique, are especially exposed to this danger. They are the depositing ground for all the sand, silt and sediment washed down by the Ohio and Mississippi Rivers, besides all the smaller ones which flow into the Gulf of Mexico and deposit their enormous loads among the West Indies.

The surface of the earth is very thin in proportion to its bulk. The skin of an ordinary orange, so it is estimated, is much thicker, in proportion to its size, than the rind of the earth upon which we tread. Any very serious alteration in the weight which rests upon this thin earth surface, therefore, is liable to cause a pressure which will result in earthquakes and similar disturbances. Every region, whether of land or water, that lies at the foot of a long sloping territory, and thus at the mouth of great rivers, is in danger of such sudden disasters as have befallen at Lisbon, Charleston, Peking, Mts. Pelee and Soufriere.

In his book, "The Earth's Beginning," Sir R. S. Ball ascribes the cause of volcanic eruptions to the following conditions of the earth's interior.

The internal heat of the earth, derived from the primeval nebula, is in no way more strikingly illustrated than by the phenomena of volcanoes. There is no longer any reason to believe that the earth is fluid in its interior. Evidence proves that, under the extraordinary pressure which prevails in the earth the materials in the central portions of our globe behave with the characteristics of solids rather than of liquids. But though this applies to the deep-seated regions of our globe, it need not universally apply at the surface or within a moderate depth from the surface. When the circumstances are such that pressure is relaxed, then the heat is permitted to exercise its property of transforming the solids into liquids. Masses of matter near the earth's crust are thus, in certain circumstances, and in certain localities, transformed into the fluid or viscid form. In that state they may issue from a volcano and flow in sluggish currents as lava.

WHAT VOLCANOES EJECT.

Steam usually constitutes about 90 per cent. of the ejecta, or matter thrown out from volcanoes. The remainder of the material is generally composed of volcanic rocks, such as lava, cinders, etc. Usually there are two classes of this ejecta, the

molten lava which comes from one type of volcano, and cinders and mud from another. Of the lava flowing volcanoes Vesuvius and the volcanoes of Hawaii are examples. These usually give many days' warning before their eruptions, owing to the fact that the viscus or molten matter, which is thick, like treacle, rises slowly towards the surface, making rumblings and earthquakes before the overflow takes place.

EXPLOSIVE VOLCANOES.

Those volcanoes which eject cinders and mud, are usually suddenly explosive. Therefore they are more dangerous. Of these types we have the volcano of Colima, in Mexico; the volcanoes in Central America, the Caribbean volcanoes and some in the Andes range. The great explosion of Krakatoa, which took place in the Straits of Sunda in the year 1883, was of the latter type. The explosion from this volcano was so great that the atmospheric waves were projected three times around the earth.

A GOOD WORD FOR THE VOLCANOES.

The following is an *excerpt* from *Invention*.

Nobody would, of course, dare to say a good word for a volcano at the present moment. Let visitors to the South Kensington Museum, however, bear in mind that by far the larger part of the highly-prized gems there displayed have been formed, directly or indirectly, by plutonic agencies. The volcanic crater was the laboratory where the diamond was formed. The only diamond mines, properly so-called, in the world are those in South Africa, in the vents of very ancient volcanoes. Unfortunately, not every world-old vent is a diamond mine, but possibly many are that are not suspected. Your volcano is an alchemist that turns the commonest materials into things of beauty—carbon, alias charcoal, into the diamond; quartz, otherwise silica (or common sand), into the purple amethyst, the yellow citrine or cairngorm, the green chrysoprase, the pink rose-quartz, the dark jasper, and the black morion; common clay, otherwise alumina, into the beautiful ruby and sapphire; and simple compounds into the garnet, the topaz, and the emerald. The elements are neither rich nor rare, but their crystals formed in the subterranean recesses of the volcano are gems of price. Nor are these the chief products, for nearly all the mineral veins of gold, silver, copper, iron, lead, tin, bismuth, mercury, and the rest have been thrust into the rock fissures by the force of these volcanic fires.

THE ETHICS OF PRIZE-GIVING.

By F. E. KITCHENER, M.A.

FOR a teacher to be dependant on rewards for the stimulus he gives his class is felt to be in itself a confession of weakness. Readers of Mr. Arthur Sidgwick's well-known essay on "Stimulus" must feel that, given a class of pupils whose capacity does not range between very wide limits, the teacher ought to think himself to blame if he cannot stimulate his class by means of the work itself. I do not know that any one's remembrance of his school days would compel him to own that his interest in his work or his general intellectual keenness was ever permanently increased by any medal or book-prize dangled before his nose. In an ideal school, with a born teacher to teach and no outside pressure to distract, the sense of intellectual growth would be more than enough to spur on the capable student.

Hence it is that many teachers, perhaps too confident that they, trained or untrained, were born to teach, and not recognising that in their flocks there are more often geese than swans, are eager to throw away the meretricious stimulus of prizes and other school distinctions, and trust only to the pleasure of the struggle after intellectual power as its own reward.

It is urged too that, as all run in the race and but one receives the prize, there is much self-seeking and selfishness encouraged by offering rewards at all. Is it not enough to encourage a useful rivalry if the class knows by the master's criticisms which boy has produced the best copy of Latin verses or the best solution of a geometrical problem? Here one boy is successful one week and one another; each respects his comrade's powers, and, if anything, overvalues his opponent's ability and underrates his own.

What need that the difference should be evaluated into weekly marks, and a whole term's anxious struggles culminate in that rush of all uncharitableness that even heavenly minds feel when, at the end of term, they think themselves undeservedly beaten?

Further, it is argued that the pursuit of reward is a most deteriorating motive; it affects the character, and may make the boy apprise everything that he does by the one test of whether it pays or not. There is nothing so detrimental to the higher character as the constant comparing of the relative productiveness of different pursuits. Is not, it may be asked, the aim of a liberal education to make the higher and unselfish motives dwarf the lower and mercantile ones, and does not the whole prize-and-mark system tend to stamp the character for life with the very impress which the education was to render impossible?

Hence it is that some headmasters, or perhaps more often headmistresses, and most often the heads of independent schools, have declared that they would not have the sin of Achan in their tents. There should be no prizes, no rewards, no malicious rivalry, no temptation to possible unfairness in their schools. And these are often the best men and women in the profession; they are perhaps born teachers, and certainly born enthusiasts; with them what would be impossible with others may be possible; in working under them, as Mr. Sidgwick says, the pupils may "feel the honour and the delight of contact with large knowledge and eager interest and strenuous energy";* and such men and women may remove mountains.

* "On Stimulus," by A. Sidgwick, p. 64.

But leaders and teachers of this stamp are few. One swallow does not make a summer, and one born teacher on a staff (and blessed above all is that staff that possesses one) does not make that possible throughout the forms which is possible in the one lucky class-room.

It is necessary to come down from the heights and to legislate for the ordinary class-teacher and the ordinary school-child. It is therefore seriously to be considered whether any system absolutely without rewards is practically possible; and if not, what form of rewards, while assisting in rousing to action the less willing scholars, is least detrimental to the willing learners, who need no mercenary motive to make them give of their best in exchange for his own best which the teacher freely lavishes on them.

Some differences may be noticed between rewards themselves. There are prizes, for instance, of real value, money or valuable books; while others have no more marketable value than the crown of parsley leaves. Again, prizes may differ in the area from which the competitors come; a wider competition may rouse other motives than mere self-seeking and there may be something of the *vivre pour l'autrui* engendered where at first sight selfishness may seem to be the natural out-come.

First, as to the value of the prize: there would appear to be much less harm to be done by the prize which has no intrinsic value, the crown of leaves, or its modern equivalent, the card of honour, or the name upon the wall, than by the pile of books or the five-pound note. And yet, as far as a long experience goes, as boy and master, I should not judge that the value of the prize has much attraction to the candidates. It is the keenness of the struggle, not the money, that commands respect. I remember a certain surfeit of Greek Testament prizes at my college for which there used then to be very little competition, and there was a sort of shame (I remember feeling it myself) when perhaps one night's reading won a set of gorgeous volumes. Boys as well as men see very quickly that it is not the number of the scalps that the brave hangs up in his wigwam that is the real glory, but the greatness of the men whose scalps they once were.

The bookshelf laden with school and college prizes is as nothing in the life's memory as compared with the headship of a great school or the *proxime accessit* to a university prize. The real value of a prize is what it puts upon the record; the winner knows he has been tested and not found wanting; he may have thought that he had power, but it was his own thought or his people's thought; now it has been vouched for by an outside judgment, and he will no longer doubt himself. Or again, the failure may have proved to the boy the showiness, the inaccuracy, of his own brilliancy; it may have bid him go back and begin again on surer lines. I do not see how any justifiable confidence in a boy's own powers can be won except by the measuring of himself with his fellows.

The master of a small school who has perhaps one boy with real classical or mathematical ability knows how hard it is to deal with this ragged edge of excellence at the top of his school. Either the boy thinks too much of himself, because the big prizes fall to him without an effort, or he does not get the self-confidence that the trial with others his equals would have given. Surely it is in the close competition day by day that the larger schools have so much advantage over the small ones, and the prizes are the mere published notices of these contests.

While thus the arguments weigh in favour of some prize system, the large number that are offered very often defeats the very object intended. Once the prize becomes too common, it ceases to be a distinction at all. We all know the case of the school with five-and-twenty, where a great parade of justice is made that no boy is to deprive his neighbours of a second prize; and by this simple expedient the twenty-five prizes are spread over the whole school; and every parent goes home with the comforting assurance that his boy is a genius. And this is not only the sin of the private school; there are public schools where, to quote from *Punch*, it is thought very hard if every tiger does not get its Christian.

The prize list should be annually weeded out, and those prizes that do not bring out a real effort in which the competitors are, in racing language, "fully extended," struck out of the list. The shades of pious founders of out-of-date prizes will, I hope, forgive me. There are, again, some prizes which cannot be lightly disregarded, because they are sufficiently large to appreciably affect the recipient's life; sufficiently large to be, in fact, small scholarships. A needy lad looking forward to a struggle at the university may, by choosing such books as he will afterwards want, materially ease that struggle. This case, then, is removed into the ethics of scholarships, which is foreign to the subject of the present paper.

We have discussed difference of value; let us consider next the possible difference in the competitors' aims. Once enlarge the area of competition and an entirely different colouring is given to it. To turn again to the Greek games, it is no longer Hippocles in rivalry with Xenocrates, it is Syracuse against Agrigentum. To put an end to all competitions would be to strike a blow at school patriotism: to win the distinction of a blue riband for the school, or even for the house, may be a stronger motive than self-aggrandisement. Sooner or later, the temptation to regard nothing but self-interested motives will be forced upon all in the struggle for existence in after life: is it not strengthening the character instead of weakening it to encourage personal exertion for the sake of others? There are no doubt many ways in which the lesson may be inculcated that it is the duty of each to work for the good of all; but there is none that appeals so naturally and so strongly to boys as the hope that by striving harder for himself he may win honour for all. The half-holiday won for the school is perhaps the keenest joy of the new scholar.

It will be admitted, then, that some forms of prize-giving are less injurious than others, that the motives stimulating the competitors may be mixed, and that in some cases the higher motives may preponderate; but all this does not amount to more than that the abolitionists exaggerate the evils of the system, and that under a wise régime these may be minimised. Is the original argument against the prize system really touched? A heaven-born teacher, we admitted at the outset, can do without it, and why not all?

The only answer is that in an ordinary school more harm is done by the growing apathy of the majority than by the purified enthusiasm of the few. To bid the average boy or girl work for the love of learning alone is a counsel of perfection. There is no royal road to make learning absolutely easy even for the most gifted, and the maieutic process in the hands of a Socrates is not always a pleasant one: for the ordinary mortal the path is thorny, and the impulse to learn dies out quickly if it is not strengthened by other motives. I have been admitted behind the scenes of a school swayed by a chief of exceptional genius, where there were no

prizes, no examinations, and knowledge was in verity its own reward. As far as I could learn, a few girls worked themselves to death, for what were hygienic reasons in the scale with the supreme good? for them there was such a high voltage of intellectual stimulus that their wits were in danger of daily electrocution, while the rest looked on as they liked, unsensible to the mental stimulus, and unconvicted of merely marking time.

After all, boys and girls can only be moved by the same motives as men and women: like their elders, they say to themselves, why should I take all this trouble? and either a sense of duty or a desire to succeed, or a mixture of the two, is the ordinary spring of action; and the winning a prize is but an outward and visible sign of this duty done or this success achieved.

Let me conclude with an experience of my own in which learning failed to be its own reward, and the injustice of which through a vista of nearly fifty years still rankles in my unregenerate soul. One day the present Dean of Westminster, then the Master of the Upper Fifth at Rugby, was scandalised at the profound ignorance of the form in modern history, and declared that before the end of term he would examine the form in a goodly portion of Robertson's "Charles the Fifth." I read, I abstracted, I have still the note book showing endless genealogies, but a scarlet fever epidemic intervened, and we were all sent home at a few hours' notice, and before next term came, the master had forgotten Charles the Fifth and all his works. I have tried to solace myself with self-approbation, but, as Browning says, "I miss my little human praise."

NATIONAL EDUCATION.*

1.

In this book, which is called a "symposium," there are many things said both wisely and soberly by symposiologists some of whom at least have earned the right to a hearing, even in their cups; some things, on the other hand, suggest not Socrates but his less temperate comrades. And it must in honesty be added that the essays neither make up a "symposium," as the word is accepted, nor do they really carry us far towards a constructive scheme of National Education; they lack a real radiating centre and they are often inconsistent with each other. In the earliest symposia known to letters we are given the continuous talk of notable persons on a clearly understood topic, moderated, *linguis currentibus*, by one great speaker; later symposia are, in the degenerate modern way, written; but follow still one well defined line. In this present symposium contributors have chosen to deal with several distinct subjects of public interest touching mainly the organisation and administration of education; and they have apparently either all talked at

*"National Education" (a Symposium). Essays towards a Constructive Policy. Edited by Lauric Magnus, M.A. (Murray.) 7s. 6d. net.

[The subjects dealt with in Mr. Magnus's book cover so wide a field that an adequate and impartial survey of them would be very difficult to obtain in a single review. We have, therefore, submitted the book to two reviewers—one whose sympathies are mainly with literary studies, the other more familiar with the scientific side of educational work. The two notices are entirely independent of one another, and they serve to show how various aspects of "National Education" appear when regarded from different points of view.—Editors, *The School World*.]

146

once, or have delivered themselves of independent monologues over solitary wine-flasks. The accomplished editor, for his part, has commented, often very shrewdly, on his *convives*, alternately "sneezing approbation" on the right hand, and on the left quietly but flatly contradicting them. If the book is not a real symposium, still less does it deal in any truly complete and systematic way with national education. All the topics treated are, to be sure, of national importance, but for scientific handling of the question to what end and by what means the youth of this nation is to be trained we must go elsewhere. The editor is of opinion that "we"—and all of his contributors—know what it is we want. But beyond the common desire that our children may be better than their fathers, it would puzzle him, we imagine, to draw up *acredo* on this point to which subscription might be made by Mr. Storr, Sir J. G. Fitch, Mr. Eyer, Professor Hewins, and himself, on the one hand, and Professor Armstrong on the other. It is precisely because we do not know what "we" want that Professor Armstrong so complacently denounces the universe explicitly and his boon companions by implication, seriously damaging a good cause. National education can be treated satisfactorily only as Foulée has treated it, on a philosophical basis, or, to adapt the editor's own excellent words, from a conception "rigid enough at its centre to radiate an enlightened policy without waste or fluctuation, and wide enough in its circumference to include and to provide for all the educational needs which modern life has come to recognise." It is melancholy for an Englishman to compare the great Frenchman's firm and consistent reasoning with the odd mixture of insight and unphilosophical inconsequence which here now interest and now irritate us. And if the book's basis is in no true sense national, neither is the superstructure complete. For what is a discourse on national education which involves only rarely and inferentially the university? Is not this "very English" and very characteristic of our lack of *conspectus*? The fact is that as generally here treated education *could not* involve the highest and most disinterested studies; which one writer brusquely waves aside as designed for "the recluse."

But the editor is better than his plan. His opening chapter is really a well-reasoned allocution addressed *urbi et orbi*, as he sits alone after the dismissal of his rather mixed company, such as could have come only from an honest, though manifestly inexperienced, sense of the need, in this matter, of philosophising; and we hasten to add that his summing up of the situation is acute and often singularly just. It is true that to him the problem seems simpler than it is, and that he makes assertions for which he can have no manner of warrant—that, for instance, he lets us infer the chief difficulty of curriculum to be some conflict between humanism and realism, and that he finds that "the average Etonian cannot write a decent English letter." But he is incontestably right in protesting against the thoroughly vulgar notion that education is something which you can give in doses to be raised in amount according as you prescribe for a higher social grade; and the root of the matter is in him when he pronounces for a liberal education all round, with its basis in Literature.

Apart from administrative matters, the most critical questions of to-day centre round the teaching of the positive sciences, a point on which (for a cat may look at a king) the reviewer feels possibly more strongly than Professor Armstrong. It has recently been discovered that the positive sciences can be crammed even more easily

than other examinable "subjects"; and as a matter of fact no items of the whole hierarchy of studies have been so shamefully and wastefully treated as those under the particular patronage of the eminent men of South Kensington. From no subjects of school gymnastic have the methods of research and discovery been so conspicuously absent. And now, to cover the shame of the abashed parents of this ridiculous mouse, we are deluged with unjudicial abuse of the robust offspring of time and teaching.

Some hierophants of these mysteries, having at last become aware that ratiocination and vigilance are at least as necessary here as mastery of unconcatenated details, would have the world think that the discovery is theirs. Teachers may well be up in arms against such a baseless imputation of incompetence and imposture. Mr. Magnus is quite justified in calling Professor Armstrong's discourse "rousing." It is; for the Professor writes at the top of his voice. A reading of the quietly sustained argument of the editor himself and the genuine philosophy of a practical man like Professor Hewins is a very necessary discipline if one's faith in the educational value of the positive sciences is to survive Professor Armstrong's profoundly unhistorical and unphilosophical criticism. "Originally," says this authority, "education was provided solely for the recluse." What are we to think of that for a historical summing up of the mediæval and Renaissance education? As for the first, two facts stand out in its honour: that it was open to all who came, and that when a man passed in London or Paris or elsewhere as *Magister Artium*, he went out in the world with a certificate that he could do things; and he did. *Vixere fortes ante Agamemnona*; Dr. Armstrong would learn something about his predecessors by spending half-an-hour with Dr. Rashdall or Professor Laurie, or even Quick or Compayré. And for the Renaissance, it would interest him to read, say, the advice given to his practical son by the practical father of Sir Philip Sidney; and their age was certainly not an age of "recluses." The fact is that the writer is always tilting at imaginary foes, those whom he calls "the Humanists—the party in power." The teachers themselves are the anti-Christ of his educational system, for "the task is hopelessly beyond the capacity of our present race of teachers." "The Humanists must be led to see that their work, however well done, will suffice to a complete edifice. Indeed, in some respects, *the better it is done the more subtly undermining is its influence*." There is scientific education for you! The "Humanists" (if that is their right name) must not return this dubious compliment. For them, the better the work in positive science is done, the more *humane* the result. The positive sciences are wanted because man, besides being the son of his ancestors, the heir of the traditions and achievements and ideas of the ages, has also to live *now*, and to make the best of his own present and widening circumstances. He stands isolated neither in Time nor in the Universe. The claims for the extension of logical method, the processes of discovery, into the teaching of the elements of positive sciences, and the inclusion of these elements in the school curriculum, are a great deal stronger than this indiscreet championing would give us to understand.

Prebendary Reynolds presents the case for Religious Teaching in Schools with the ease of long experience, but we cannot think that he has adequately realised the daily growing distrust of the dogmatic bases of current faiths. No morals pointed from the sad political and social effects of state irreligion will avail us; the

147

most corrupt of the Anti-Dreyfusards were the most "religious" people of France. Nor are church schools the safest depositories of even scripture teaching. An Inspector of our acquaintance recently told us that he read in the log-book of a church school the following legend: *Wishing to give the boys some unseen reading this morning, we used the Bible*. Sir Joshua Fitch always writes like a philosopher; and his ripe knowledge is here profitably used in advising on the state inspection of secondary schools. He would rightly have the inspection so conducted as mainly to ensure the wise use of freedom on the part of the managers. Perhaps, as an honoured ex-official, he will one day hazard an explanation of the fact that the "secondary" branch of the Board of Education has been jealously constituted out of that section of its staff which knows least of secondary education, either from personal antecedents or subsequent experience. Mr. Storr on the Registration of Teachers deals with a topic to which he has devoted long and careful attention. He is a thoroughly trustworthy guide on the question of training, even against so accomplished an advocate as the late E. E. Bowen of what has been wittily called the "heuristic" method of training teachers by letting the hapless wretches travel the path of discovery alone. Himself an accomplished teacher and the champion of teachers, he deserves a most respectful bearing, even from those who think, as the reviewer thinks, that he allows less weight than he should to economic influences. Professor Hewins' article is one of the best in the book. It is an entirely reasonable demand for the scientific treatment of a subject of higher education based on a good sound general training; it presents the case for "humanism" in commerce; there is no "priggishness of ignorance" about *him*. Mr. Eve is less concerned with administration than with curriculum and class procedure, and, like Mr. Storr, *εὐδῶς λέγει*. The chief point of his recommendations is the combination of the older scholarly "heuristic" in the teaching of modern languages with the impressionism that is more generally preached to-day. We are all agreed that for the bulk of our boys and girls the modern languages must needs take the place of the Latin and Greek classics; the pressing problem is to give facility at the same time as profitable ratiocinative and rhetorical gymnastic.

JUDEX.

II.

MR. LAURIE MAGNUS is to be warmly congratulated on the success of his volume of essays on National Education. On the whole, he has been wise in his selection of writers, all of whom are qualified to speak with considerable authority on the various aspects of national education with which they have had to deal. As a rule, the great fault of volumes of essays, dealing with different phases of a common subject, is that there is a lack of convergence towards a definite purpose. In this book, however, the editor has been at work, and it is evident that there has been, where necessary, an interchange of papers between different authors, and thus overlapping, and other evils, have to a large extent been avoided. This is especially noticeable in the group of essays dealing with industrial needs, and secondary and university commercial education.

The subject of Church schools and religious education is treated with great ability and moderation, and, as the time is at hand when this will again be made the battle ground of a fierce political controversy, it is well to have such a clear and reasonable statement of the claims of voluntary schools.

Mr. Francis Storr deals with the registration and training of teachers. It seems a little late in the day to argue solemnly whether training is or is not necessary for all classes of teachers. There has been such a complete revulsion of feeling with regard to this of recent years that the anti-training school has practically disappeared, and the regulations for the registration of teachers will surely dispose of any opposition that survives. Mr. Storr does well to insist on post-graduate training for secondary teachers; but why not elementary teachers as well? The sooner the distinction between the pedagogic qualifications of those fit to teach in elementary schools and those fit to teach in secondary schools disappears the better. The division has done untold harm in the past, and is as absurd as is the custom of putting inferior teachers in charge of the lower forms of a school. Academic, not pedagogic, qualifications must be the basis of separation, if separation there is to be.

With legislation promised in the near future in connection with the organisation of secondary education, inspection of secondary schools becomes a matter of some importance. Sir Joshua Fitch deals with this subject with that wealth of knowledge and liberality of view which always characterise his treatment of educational questions. He sums up the objects to be aimed at in the inspection of secondary and higher schools as follows:—

- (1) To ascertain the educational status and the actual work of all schools claiming recognition as integral parts of a national system of secondary instruction.
- (2) To furnish suggestion and guidance as to the maintenance of a high standard of excellence.
- (3) To secure large freedom and elasticity to the promoters and teachers of schools, and to recognise all forms of good work.

In the majority of the essays in this volume the traditional line is generally taken—history, progress, needed reforms, suggestions. With Prof. Armstrong's contribution on science and education—the need of practical studies—it is different. Here we have the demand of the reformer for radical changes all along the line. The education of children in large classes with no possibility of considering the personal equation of the child; the separation of subjects of instruction into watertight compartments; the artificial atmosphere of the school; the want of a proper relation between school life and the life before and after; the training of teachers, and many other subjects, come under review, and are treated with characteristic vigour and ability. Among much that is destructive, the more excellent way is pointed out in suggestive indications of a constructive policy; but, generally, only in broad outline. As an example of this we may quote the following:—

"Many of the faults inherent in the present system would soon disappear if the instruction generally were centred around the study of some problem or inquiry—if, in fact, it were largely to hinge upon the work in experimental science—if what may be termed the workshop system as opposed to the class system were adopted, and if the pupils were called on to execute a series of tasks involving the practice in due measure of all the various 'arts' contributing to education."

If Prof. Armstrong had gone further and mapped out even in the crudest manner an illustrative curriculum, with experimental science as the concentration centre, say for a child of twelve years of age, it would have been extremely inter-

esting, and would have afforded a good basis for experiment on what is in itself a perfectly reasonable suggestion. The more educational experiments we have, provided they are rational, the better it will be. Experimental schools are as necessary in education as experimental farms in agriculture.

The essay on Industrial needs by Mr. Rowand, that on commercial education (secondary) by Mr. Organ, and that on commercial education (university) by Prof. Hewins, deal with three aspects of the same question. It has become customary on the platform and in the Press to take a somewhat hysterically pessimistic view of the present position and prospects of Great Britain in industrial warfare. These essays contain no trace of hysteria. They deal calmly, deliberately, and ruthlessly with our national shortcomings in the direction of industrial equipment: they destroy many of our popular misconceptions, and point out unmistakably the way of progress. The intimate association of the efficiency of its educational system with the commercial prosperity of a nation has now become apparent to all but the most decadent of obscurantists. What constitutes efficiency in any particular case, however, is a matter for serious discussion. Nothing is more fatal to progress in this connection than early specialisation. A careful examination of the systems which have proved most productive shows clearly that the sound secondary education which develops the all-round intelligence of a boy or girl before the acquisition of the technical knowledge required for any special department produces the best result. It has proved a grave misfortune that the organisation of secondary education in England did not precede the Technical Instruction and Local Taxation (Customs and Excise) Acts. Technical knowledge, especially that of a more advanced character, is of little value without a good secondary education as a foundation to build upon. This is referred to again and again in the essays under consideration. Much, however, is being done. The great attention given to special courses of commercial instruction, the marked improvement in the teaching of modern languages, the institution of a faculty of what is practically commercial science in the University of London, the phenomenal success of the London School of Economics, all point in the right direction. The classification of commercial workers into groups, and the proper treatment from an educational point of view of each group, is discussed in some detail by Mr. Organ, and many valuable suggestions are made.

In Agricultural Education Mr. Medd has a clear field, and he deals with the subject in a thoroughly comprehensive and scholarly manner. The history of what has been done in the development of suitable curricula in special agricultural schools and colleges in those countries in which the competition in agricultural produce is most severe is far more valuable than similar information in other departments, because in the discussion of the general principles underlying courses of instruction the same arguments must necessarily apply in all countries. It is very evident that some of the successful educational experiments carried on in France and Denmark might with advantage be adopted in England.

The story of the effect of the application of public funds to technical instruction in country districts during the past ten years is very interesting and speaks well for the industry and intelligence of the Technical Education Committees. The proper function of each grade of school necessary to produce a satisfactory scheme of agricultural education, primary, secondary and university, is fully discussed, and a

useful summary is given of much needed reforms. With liberal endowment the experience already gained could be utilised in the development of far-reaching changes the importance of which it would be impossible to overestimate.

In the last essay in this interesting volume Mr. Eve discusses improved methods of modern-language teaching. At a time when the retention of Latin as a compulsory subject in the matriculation examination of the University of London is under discussion, the following statement from such an authority as Mr. Eve is of considerable value:—"To sum up, then, there is reason to believe that we have in modern languages an instrument of liberal education at least comparable to the classics. The results to be expected are, in all probability, inferior to those of a complete classical education, which it is necessary to point out again and again, is accessible only to the few. On the other hand, it is easier to obtain respectable proficiency in modern languages in a shorter time, and in that respect they have a distinct advantage over the incomplete training in a single ancient language which is the staple of a great deal of our secondary education."

We strongly recommend this book to all interested in educational reform, to the literature of which it is a valuable contribution.—*School World*.

FEATURES OF A SUPERINTENDENT'S WORK FOR A YEAR.

[What one city superintendent did in 1901.]

The modification of the primary work in arithmetic and the issuing of detailed instructions to teachers, together with the preparation of hundreds of special examples.

The preparation of a bulletin on problem work for the teachers of the grammar grades.

The introduction of elementary political geography into all primary schools.

The planning of a detailed syllabus for sixth-grade geography, with the aid of which the first third of the text-book devoted to physical geography is used for systematic reference, instead of preliminary study.

The foundation of an industrial museum, and the securing of numerous exhibits illustrative of the geographical text.

The accumulation and indexing of several hundred government publications, railway booklets, etc., descriptive of the raw materials of commerce, great industries, and important sections or localities.

The modification of the primary work in reading and spelling, including the issue of a bulletin of directions to teachers.

Provision for the memorizing of literary masterpieces and for elocutionary drill.

The introduction of physical culture into the curriculum.

A comprehensive statement of the ends to be attained, and the general methods to be employed in the teaching of each subject included in the curriculum.

Provision for continual review of essential facts throughout the course of study.

The adoption of the pupils' progress report, which informs the superintendent each month of the percentage of pupils deficient in each branch in every school, and the point in the year's work reached by each class.

The keeping of careful record of the number of pupils leaving school, and systematic inquiry into the causes which led them to drop out.

Systematic provision for special assistance to individual pupils who have fallen behind in their studies, or who are in danger of falling behind.

Revision of the daily program; modification of the system of marking, and initiation of an effort to secure maximum uniformity in the judgment of pupils' work.

A painstaking revision of the general regulations of the Board.

The holding of grade meetings.

The planning of reading courses for teachers.

The outlining of the preparation necessary in each branch for teachers' examinations, and the consequent use of such examinations as a means of insuring the minimum knowledge necessary to the successful teaching of each subject along the lines indicated in the general statement.

Provision for more satisfactory supervision of the school savings fund.

The further systematizing of the records in the superintendent's office.

The detailing of the duties of the attendance officer.

Provision for a full return of the number of children between the ages of six and sixteen years.

The saving to the Board of over \$2,500 a year in the state appropriations for the next biennial term.

Eight hundred and eighty visits to schools.

Daily office interviews with citizens and agents.

The writing of over 1,000 letters.

Attendance upon seventy-four meetings of the Board or of its committees.

Preparation of numerous reports and of data required by various committees.

Editing the manual.

The conducting of forty-eight teachers' meetings.

Preparation of the questions for nine teachers' examinations, and the consequent correction and marking of several hundred papers.

The planning of the program of the annual institute; careful review of teachers' monthly reports.

Preparation of papers and addresses for educational gatherings.

Painstaking review of text-books whose adoption is in question.

Continual reading of educational periodicals and reports, and of newly published works on education.

New England Journal of Education.

EDUCATIONAL NOTES.

AT a recent sitting of the teachers connected with the Ranipet Taluq Board, the following Resolutions were passed:—That the Director of Public Instruction be requested to fix the pay of the lowest grade of Primary teachers at a minimum of Rs. 10 per mensem. That the entire grants earned by the teachers in Board Schools may be allowed to them and that a special concession be accorded to the teachers of

Results Schools in view of the fact that they have not any appreciable income from the fee collections. That qualified and deserving teachers already in the Department be always given preference to those newly brought in, in organising the new model Government Primary Schools. That the Provident Fund system be introduced into the North Arcot District for the benefit of the teachers of the District. We commend the Resolutions to the notice of the educational authorities. The Resolution are well-judged and deserve favourable consideration.

THE *Morning Post* states that, according to the official statistics, there are 18,000,000 children in Russia unprovided with means of education.

We have heard from Mr. Ramalinga Reddy, Government Scholar, that with Mr. Skinner he has safely reached England, and from the Senior Tutor of St. John's College, Cambridge, that he has been admitted to that College.

THE Maharaja of Cossimbazar, in Lower Bengal, has opened a girls' school in his zemindari on a new plan. The education imparted is mainly religious. In a room in the school premises the images of Shiva, the god of destruction, and of Saraswati, the goddess of learning, are erected and the girls are taught the way to worship them in the right Shastraic style. A first class tailor has been appointed, and he teaches the girls native tailoring in its several branches. In the cookery department, special attention is paid to the preparation of sweetmeats and those prepared by the girls are sold in the bazaar to the profit of the school funds.

On the 20th April, the Women's University of Japan held its first graduating exercises. There were eighty-two Graduates from the lower course, who entered the University proper. At present there are eight hundred students in all the Departments. The entire amount of the first contributions, amounting to one hundred and fifty thousand yen, have been spent in the erection of the buildings, and now further enlargement is necessary. This is a splendid testimony to the desire for the higher education of women in Japan.

EDUCATION AMONG THE KSHATRIYAS.

TO THE EDITOR, JOURNAL OF EDUCATION.

SIR,—I am glad to notify that Thakur Sura Baksh Singh (Hon. Magte. and Hon. Munsiff) son of Thakur Jawahar Singh, Talukdar of Basaidih district, Sitapur, has been pleased to offer a prize of Rs. 250 to the best writer of an Essay in English on "Education among the Kshatriyas—a suggestion for practical utility." The essay should be either neatly written, type-written, or printed, and cover at least 30 foolscap pages. It must reach the undersigned by the 15th Oct. 1902.

The essays will be examined by a Committee of six competent gentlemen and the result will be announced by the 15th December next.

KUNWAR DHIAN PAL SINGH, B.A.,

Hon. Secy., Kshatriya Mahasabha.

Kotla New Kothi Civil-Lines.

MR. E. W. MIDDLEMAST is appointed to act as Secretary of the Provincial Civil Service Examination Board during the absence on furlough of Dr. A. C. Bourne.

THE RAJAHMUNDY COLLEGE HOSTEL.—The establishment of a hostel in connection with the Rajahmundry College has been sanctioned by Government. The building will be constructed on a site to the South of the College, to be acquired by the hostel committee, and only a portion of the cookhouse will be situated within the College compound. This portion of the compound will remain the property of the Government, but the committee will be permitted to build on it under a legal agreement requiring the building to be utilized for the specified purposes under penalty of resumption. The committee proposes to construct cook-rooms for two castes only, but the Governor in Council considers that kitchen and dining accommodation should be provided for students of all castes. Subject to this condition and on the understanding that the plans and estimates are approved by the Consulting Architect, the Government are pleased to sanction a grant of Rs. 6,500 towards the hostel; the grant will be paid when the balance of the subscriptions promised has been collected. As regards the management of the hostel, the Director of Public Instruction has been requested to submit definite proposals after consulting the Government Solicitor.

"In the first Civil Engineering examination of 1902 of the Punjab University there were 44 candidates, 27 being successful, of whom only one was a Mahomedan."

The attendance of students at the ten largest Universities of America is:—

Harvard	5,576	Minnesota	3,536
Columbia	4,422	Cornell	3,216
Michigan	3,812	Wisconsin	2,812
Chicago	3,727	Yale	2,680
California	3,540	Pennsylvania	2,520

A recent statement by the Officiating Principal of that College shows that the total number of students in the Aligarh Mahommedan Anglo-Oriental College, including the school, is about 600, of whom 493 are Boarders. These include students from the United Provinces of Agra and Oudh, Panjab, the Central Provinces, Bengal, Bombay, Madras, Sindh, Kathiawar, Burma, Somaliland, Persia, Beluchistan, Arabia, Uganda, Mauritius and Cape Colony. The annual revenues of the College are about a lack of rupees.

To facilitate practical training the State Government of Mysore grants a certain sum of money annually to the Bangalore Central College to provide excursion to the geological students. These excursions are carried out by a Principal of the College in consultation with the State Geologist during the summer vacation when a certain number of students are taken out to various places and make collections of geological samples. The excursions have been found to be very beneficial.

FOUR OBJECTS OF A STUDENT'S LIFE.

Although on the world's wide wide stage, a man's whole life is a life of training and education, still the period during which he is at School or College is the one specially set apart for such a purpose.

This period, being the earliest, when his mind is plastic and quick to learn, chiefly influences the whole life. Impressions made during this time, habits and manners then formed, last long and are not easily eradicable. It is therefore, very necessary that every student in School and College should be careful at this stage of life and have before his eyes distinct objects, towards which he should bend his whole energy. He should rise from his bed with such objects, try to work them out in his daily life and to realise their importance.

These are four in number: the development of the Physical body, the improvement of the moral nature, the increase of the intellectual capacities, and the attainment of a spiritual and devotional life.

With these four clearly in his head, he should begin his daily work.

As for the first, he should always take some exercise and be temperate in food and drink. For unless he is strong in body he cannot do much in life. This body is the chief instrument of our work in the physical world.

As for the second, he should try to practise among his class-fellows, friends, and relatives, at school and at home, the well-known virtues of truthfulness, honesty, absence of hatred jealousy and anger, love, compassion, gentleness in speech, energy in rightful actions, kindness and forgiveness in thought and obedience to teachers and parents.

For the third, he should try to understand his lessons thoroughly, and go deeply into them. He should practise reading between the lines. He should not be led away by the too common desire to read many pages and finish many books. For the understanding should be developed, rather than the brain stuffed with many facts.

For the fourth, he should always keep in his mind the Supreme Lord, Ishvara, who is the Supreme Being in the Universe. He should daily worship him, even though for five minutes only, and try to do those things which will please him. He should increase his love towards him. He should read daily his praise, and take delight in doing so. It matters not whether he is worshipped in the name of Rāma, Krishna, Mahadeva, God of Allah, for he is one and the same, though variously named.

On May 17th, another great eruption took place at La Soufriere, while on the 20th, Mont Pelee destroyed everything that had remained standing at St. Pierre, the "doomed city" and, as if it filled with a desire to destroy more life showered stones and ashes on Fort-de-France, thirteen mile distant.

With the great eruptions of Mont Pelee on May 3, 8, 19, and 20, there were disturbances of the Sea level, the water either

rising or falling, the village of Wallibon partly sank and that of Richmond Rose.

On May 11th a geyser or boiling lake on the Island of Dominica entirely disappeared. The next day some springs in Jamaica became extremely hot. On May 18th an earthquake was felt throughout California.

All the ocean cables in the W. Indies were interrupted and a scismograph in the Isle of Wight, England, began to register at 10-45 A.M. (St. Vericenttunie) a disturbance at a distance of between 60° and 70°, on May 7th which may have been due to some sub-oceanic current. Volcanic ash fell thickly in Barbados in the afternoon of May 17th and caused almost total darkness. Shocks were felt all along the southern coast of France and Spain.

Only one man is said to have escaped in the devastation of the town of St. Pierre, a negro charged with murder, who was shut up in a subterranean prison!

The birds and animals seem to have noticed warnings unperceived by man. The birds ceased singing, many animals became unmanageable cattle lowed in the night, dogs howled and even snakes crawled away from Mont Pelee.

EDUCATIONAL.

STUDY OF ENGLISH COMPOSITION.

THE Pedagogical Section of the Modern Language Association has endeavoured to test the opinions of competent Judges on the question whether the methods of teaching composition now so widely followed are beyond the reach of criticism. The reports that came back in response to enquiries generally emphasized the fact that composition is an art rather than a science and therefore can be mastered only by practice; and this preferably under competent instruction. One of the most elaborate of the reports covers a large number of the questions. The writer of the report observes:—

"I understand the topic for discussion to be the college study of prose composition and diction both theory and practice.

This study, by whatever name it be called, is not uniformly valuable in all its parts. Diction cannot, to any great degree, be directly inculcated. Assuming that, in general, diction may be improved as well by reading as by writing, we have still unanswered the whole question of composition in the literal sense; i.e., of construction. But this is the proper domain of rhetoric. *The main business of rhetoric with undergraduate mass is to teach by precept, by analysis of masterpieces, by example, logical composition.* It is also clearly within the province of rhetoric, as we now use the word, to teach artistic composition. The teaching of rhetoric must devote its main time to the training of the average student on the logical side. Let me explain what I wish to include in that term. Argumentation, of course, debate, and other kinds of speech making. Persuasion must always remain for most men the main skill sought by rhetoric. Logical progress, in the whole and in every part, the lucid conduct of a theme to its conclusion, is attainable by every student through courses in rhetoric; it is attainable, without immensely great labour, in no other way; and through courses in the history of literature or through "wide" reading without practice it is not attainable at all. "Reading," in the sense of logical analysis, the study of the whole frame work and of each part is of course directly contributory; but this kind of "reading" is confined practically to courses in rhetoric. This logical grasp, this bringing of knowledge to bear which is one of the most fundamentally valuable result of a college education, is subserved more directly, I believe, than in any other single way, by the teaching of rhetoric."

A NATIONAL CHARACTER.

THE Friends' Liberal Association of Poona, a Society started by a number of Native gentlemen in Poona, and presided over by Dr. R. G. Bhandarkar, give from time to time a series of lectures in the Anandabhara Theatre, in the heart of the City of Poona, which are largely attended by students and others, and at which a number of European gentlemen of diversified views lecture. M. F. G. Selby, the Director of Public Education, the Bishop of Bombay who will shortly lecture again, and others have occupied this platform at different times. The fifth lecture of the present series was given by Mr. G. F. Keatinge, I.C.S., on the "Evolution of National Character." Mr. F. C. O. Beaman,

the Sessions Judge of Poona, presided. In the course of his lecture the speaker explained the law of evolution in the animal kingdom, illustrating his remarks by well known examples. He gave the Darwinian theory of the law of evolution, namely, natural selection and the survival of the fittest. The fittest did not always represent the best morally. He discussed the two prominent ideas regarding acquired habits and instincts. Mr. Herbert Spencer and those of his school held that our acquired habits are transmitted, whilst many of the German school of philosophy held a contrary view. The lecturer next applied the laws which are believed to hold regarding evolution as applying to national character. In order to develop the latter a race should be vigorous in body and in mind. England and America were conspicuous examples of this. It was qualities of this kind which gave one race a great advantage over other races in the great struggle for existence. Not only this, but education, morality and religion also played a part in the evolution of national character. These factors even show their influence in the religion of the nation. The Hindu religion of to-day was a different religion from the Hinduism of Vedic times. It was the same with Christianity when compared with that of early days. For instance, "Take no thought for the morrow" was one of the precepts of early Christianity, but was by no means the doctrine of Christians to-day. Industrial development and social status also aid in the formation of character, and if the energies of race were not cramped as they were in India, in these directions the result of this development would have been enormous. It happened so in England. The descendants of many noble families there are now earning their bread by agriculture, or similar occupations, whilst men of the lowest ranks have risen to high ranks in the social order. This evolution might be traced through three stages, in industrial development, the system of serfdom, the feudal system and the present system of capital and labour. India was now in the feudal period. Skill and intellect were debarred from getting free play and sufficient remuneration for labour owing to the caste system. A Brahmin remained of that caste, although no longer capable of enjoying and fulfilling that high station in life; and a Mahar remained a Mahar in spite of his social attainments, and no matter how intelligent and capable he might be. In conclusion, the lecturer expressed a hope that this state of things would pass away, and a high evolution of character take its place by the commingling of the races of this vast Peninsula.



THE INDIAN JOURNAL

OF EDUCATION

(FORMERLY THE MADRAS JOURNAL OF EDUCATION.)

VOL. XLII.

(MADRAS JOURNAL
OF EDUCATION.)

INDIAN JOURNAL
OF EDUCATION.

VOL. X.

JULY 1902.

EDITORIAL NOTES.

SMALL colleges in India, whose authorities are under the necessity of continually begging for small contributions may well stand aghast at the bigness of scholastic begging in England. In reference to the development of the University of London; the authorities of University College, with a view to extensions of their buildings, betterment of their laboratories, and so on, are appealing for a round sum of a million pounds. A hundred and fifty lakhs of rupees! conceive of it—for the improvement of a single educational institution!

But if the thing strikes wonder in India into the breasts of begging authorities, it might appropriately strike inspiration into the breasts of possible contributors; for the bigness of the contributions seems likely to be proportionate to the bigness of the begging. One of the city companies has subscribed £30,000, and an old student has promised another £30,000 conditionally if other old students will raise a certain sum amongst themselves within a given time. Excellent old student! Another old student has come up to the scratch with £20,000 unconditionally. Excellent too!

THE *London Journal of Education* remarks in a recent issue that "one of the most pressing wants of the Madras University is a good library," and our contemporary adds—"might not English hands well be extended to make good the defect."

THIS is kindly on the part of our London contemporary, and suggests that India-pitying people in England would do well to send out books to the Madras University or contributions where-with to buy them. We fancy, however, that the Madras University is not so poor but that it could start a library in due dignity; and when once a start has been made it could then accept presents appropriate.

Our London contemporary rightly encourages the development of instilling knowledge into the Little Indian through the medium of his mother-tongue. Remarking on "the liberal expenditure of labour and ability in the translation of text-books into the native languages," our contemporary comments that "education through the vernaculars is what pedagogy and common sense prescribe for the intellectual development of the country." We might comment in reply that "pedagogy" is not altogether at one in the prescription.

THE Director of Public Instruction in Burma, deploring, in his last report, the low salaries that fall to the lot of school-teachers, writes:—"Men prefer especially the Subordinate Executive Service, the Land Records Department, and the Police, because they are better off, and have better prospects in them. They prefer to go even as apprentices in a Deputy or Assistant Commissioner's office, with a view to entering those departments, to entering the Education Department. It only remains, in the interests of Education in the province, to raise the pay and status of Educational officers and of teachers, so that good men will be attracted, and be content to remain. To make the department a mere stepping-stone to something better, and to fill it with dissatisfied men, is fatal."

'Tis an old cry, but pity 'tis 'tis true. What principal or headmaster has not had to face the fact that perhaps the majority of his junior teachers are on the look out for non-scholastic employment!

DRAWING AT THE LOWER SECONDARY.

A CORRESPONDENT writes remarking that the Government, though it professes to encourage most heartily the study of the art of Drawing, most positively discourages it by the way in which that subject is treated at the Lower Secondary Examination. In fact a candidate is practically unable to take Drawing as one of his optional subjects, for if he desires to do so he must present himself for the subject at the Technical Examination, which is held at a different time from the Lower Secondary Examination, and this is an inconvenience at least. Educational regulations, like army regulations, are, says our correspondent, confusing things; and a candidate who has been writing hard at Drawing as one of his subjects for the Lower Secondary is apt, when he comes to fill up his application form, to feel considerably staggered at a strangely unhelpful note that "Drawing must not be set down, as that forms one of the subjects of the Technical Examination, which is held at another time."

Whatever our correspondent's objection may be worth, we would surely suggest that Drawing should be treated at the Lower Secondary Examination in the same category with other optional subjects; for it is only thus that Lower Secondary candidates will be inclined to take this desirable subject. The present regulation undoubtedly works for evil; for we could mention a case in which a set of candidates who had designed to take Drawing, and who had made a good preparation for the Examination suddenly, when they came to know of the harassing regulation, dropped Drawing for a hasty course in English History instead. Drawing as taken as an optional subject at the Lower Secondary might appropriately be on a somewhat easier Standard than Drawing taken as a subject for a special Technical examination, or, if they not be one and the same, it would we fancy be better that the examinations should come off at one and the same time.

Drawing is indeed a most desirable attainment, and, under its aegis, the eyes of the Indian school-boy are gradually being opened to an appreciation of shape, which, it seems, is not unlikely to be followed by an Indian appreciation of high Art. The Lower Secondary examination is a good medium towards the

development of this end, and it is a pity that the procedure for Drawing at the Lower Secondary examination should not be made as direct as possible, and the regulations simplified.

EDUCATIONAL TALES.

BY GAFFER BEY.

No. XIII.

"THE WRITING ON THE WALL."

"Mr. Narayana Rao is a fool."

Mr. Narayana Rao entering one of the empty class rooms when afternoon school was over, read the words that had been chalked so unkindly about himself on the blackboard; and a choking sensation of disappointment came into his throat. Was this to be the reward of his earnestness after scholarship? was this to be the fruits of his laborious efforts for a degree? was this to be the acknowledgment of his first half year's independent charge of the Toddypore High School?—to be told by an anonymous school boy that he was a fool for his pains! The disappointment was keen indeed, and, besides the choking sensation in his throat, there was an actual tear in Mr. Narayana Rao's eye as he stared at the unkindly inscription.

Mr. Narayana Rao, in spite of his earnestness, was in some matters less precise than he ought to have been. The specific matter in which this lack of precision was evident was the matter of discipline—not the serious discipline necessary for serious offences, but the small discipline necessary for the venial sins of every day-school boy life. As with an indolent-minded mother, Mr. Narayana Rao's discipline consisted chiefly of threats. "I'll punish you next time you do that" was a frequent phrase on Mr. Narayana Rao's lips; and the more definite "I'll cane you if you do it again" was the most usual of the alternative formulae.

An actual usage of the cane was so near to being unknown under Mr. Narayana Rao's regime that threats of caning had no terrors whatsoever. Awards of other punishment were equally without alarm, for Mr. Narayana Rao seldom remembered to

155

claim the penal dues. "A hundred lines" would be awarded here and "fifty lines" there; but, as the imposition was seldom if ever called for, the punished student took no heed of his punishment. Sometimes, to be sure, Mr. Narayana Rao wrote the imposition down in his pocket-book; but even then he let his pocket-book; book accounts get into such hopeless arrears that he almost invariably had to score off the recorded penalties as bad debts.

A school needs punishment for its faults as surely as a garden needs the eradication of insect pests and Mr. Narayana Rao's school, getting scot-free of vengeance, went from bad discipline to worse.

Before long, the school was out of hand altogether, and then, when things had got thoroughly into disorder, Mr. Narayana Rao saw the necessity of seriously improving the conditions. Thereupon he suddenly entered upon a course of stern discipline, such as took the boys by surprise and roused a storm of indignation against Mr. Narayana Rao in respect of alleged cruelty and injustice. It is always so, with rulers of schools as well as with rulers of kingdoms, that a period of weak-minded undisciplined misrule followed by a period of equally weak-minded severity, breeds resentment such as a due amount of severity in the beginning would never have begotten. There had been a particularly troubled afternoon on the particular day about which we are writing, and the anonymous declaration "Mr. Narayana Rao is a fool" was the finale of the day's doings.

Mr. Narayana Rao had a fair idea as to the identity of the boy who had written the offensive sentence. The schoolboy is not an expert at disguising his handwriting, and there were idiosyncrasies in the curls of the capitals and in the roil of the r's that were to be unmistakably identified with a certain individual who had been punished that afternoon. There was a pile of copy-books on the desk, and Mr. Narayana Rao confirmed his suspicions by a reference to the suspected boy's.

What was Mr. Narayana Rao to do? He felt, and perhaps rightly so, that this was a case in which it was well that he should have eyes that saw not, and that it would be wiser to let the guilty penman imagine that his insult had been unseen.

rather than to give it an advertisement by trying the offender and inflicting upon him the punishment that he deserved. So he took up the black-board duster, and rubbed the offending declaration off.

The fact of the matter was that Mr. Narayana Rao felt that the schoolboy—notwithstanding the contemptible nature of his offence—had gauged him aright, and that he was a fool indeed. Anonymous writing, whether in the shape of an anonymous letter or an anonymous inscription, is a loathsome offence, and the anonymous writer has leprosy in his soul, but, nevertheless, there may be fact in what he writes, and it was so in the case of the leper of the blackboard, and Mr. Narayana Rao took the statement home to himself. He was clever, and he was capable, and yet he had been a fool—the “writing on the wall” had declared it so, and the Belshazzar of Toddypore felt that he had been judged aright.

Mene, mene, tekel; upharsin—Things had gone very near to a fulfilment of such a prophecy against Mr. Narayana Rao, for it was uphill work to restore discipline in his little kingdom. But he was a fool no longer, and set manfully to his task, and in time he had brought things round. Good comes out of evil at times; and much good had come to Mr. Narayana Rao out of the dastardly offence of the leper of the Toddypore School.

INDIAN AND AMERICAN UNIVERSITIES.

A RECENT address, delivered before a Convocation of the University of Chicago, by an eminent American educationist, Dr. Henry Prichett, President of the Massachusetts Institute of Technology, dealing with the character of the American Universities, has a special interest to us, in India, at the present moment, when our own universities are being tried both by the Government and the public.

The present age is pre-eminently a scientific age. At no other period of the world's history,—so far as we know anything of that history,—had science played so great a role in human affairs. “She has come into modern civilisation not only as the cheerful maid-of-all-work,” says Dr. Prichett, “to light and cleanse and beautify the path of humanity, but she has found her way into the very sanctuary of the individual human soul, to affect profoundly man's views of history and

156

of philosophy and of the significance of life itself.” The University has everywhere, more or less been affected by this scientific spirit of our age. But the question is, have these institutions of modern culture, been able to promote true scholarship, which Dr. Prichett, paraphrases into *scholarship of truth*, as they ought to have done? Has their response to modern science been adequate to their obligations to it? And speaking of the American universities, Dr. Prichett says, that the answer to this question will not be “altogether pleasing to national complacence.” The name University, we are told, except in the case of a few, “is no more an index of the work which the institution is conducting than the title of Colonel is, in Kentucky, an index of the occupation of the gentleman who bears it. In most cases it has been assumed in the spirit of Paul's definition of faith ‘as the substance of things hoped for,’ and too often ‘as the evidence of things not seen?’

America has, as is well-known, a very large number of so-called universities;—which are really not universities at all, but colleges, the main object of which is not the true service of science, but the teaching of some art or profession. The aim of the American college is the outcome of the national life of the American people—

“It has trained men in ever widening directions for American citizenship. It no longer stands as the entrance to the learned professions only. Its dominant note is not one of scholarship. From its door-way a multitude of paths diverge into all the activities of a varied citizenship. It is to-day the American conception of a preparation for citizenship in a free state, whose ideal is political freedom.”

And is not this partly true also of our own Universities in India? They have, so long, been merely what the Colleges are in America,—institutions for training men for the public services and the learned professions; and that as such they have been as successful, in their own way, as the American College-Universities, it would be impossible honestly to deny.

But these American College-Universities have not been altogether blind to the needs of true scholarship either. Within the last twenty-years, a new ideal of university corresponding to that prevailing on the Continent of Europe, has developed in America; and the first organised attempt for the realisation of this ideal was made in the establishment of the John Hopkins University, whose chief aim was research. Side by side with this there grew up another movement, namely, that of the study of the applied sciences. The present University-movement in

America is the resultant of these two movements. The American University to-day is thus, as President Prichett says.—A graduate school, but resting upon the college and the scientific school (*i.e.*, technical schools). It admits to its lectures and to its laboratories the graduates of each, and offers the Doctor's degree upon terms quite similar to those upon which the degree is sought in Continental Universities. The American University as thus constituted—a conglomerate institution including college and technical school—and crowned by that graduate school—differs from the college in the place which it gives to independent individual scholarship, to the scholarship of research. Whatever the college or the scientific school may stand for, the graduate school stands for scholarship, its aim is the promotion of the spirit of research.

And this is the line that reform ought to follow in regard to university education in India also. Not the narrowing of the gates of the colleges, not the imposition of impossible conditions on the existing institutions, not the undue raising of the standards of the present examinations, such as will inevitably deprive many people of the means of earning a respectable livelihood by entering any of the learned professions, or the public services, but by the establishment of Graduate Schools, whose one only aim shall be the pursuit of knowledge for its own sake, and the promotion of research and true scholarship. And had the motives of the Government been not vitiated by mistaken considerations of policy, this is the plan, that the present movement for the reform of university education in India also could have freely adopted.

—New India.

The Difference Between Efficient and Final Causes in Controlling Human Freedom.*

By WILLIAM C. HARRIS, U. S. COMMISSIONER OF EDUCATION.

THERE are two kinds of causes with which we are familiar (namely, efficient causes and final causes). From earliest infancy we begin to recognize that the action of one object is followed by a change or modification in another object. The fire makes cold water hot. Too hot drink burns and gives pain to the mouth. The fall of a plate on the floor makes a noise; so does the heavy step of the servant. The scratching of a match makes a light. Sugar makes a sweet taste

* Paper read before the National Council.

in the mouth. A rose, a pink, or a violet produces an agreeable smell of some sort, and a pleasant appearance to the eye. Eating and drinking sate hunger and quench thirst.

Our earliest experiences, as well as our latest, deal with causal actions not only of things upon our five organs of sense, but of things upon each other. Almost as early as our observation of this kind causality exerted by one thing upon another external to it, there enters into our experience a different order of causality, namely, the action for a purpose; the doing of something with an end and aim; the change of something to accomplish an object.

The child soon observes that he is moved for the purpose of bringing him to his food; or for the change of a garment; or for his bath. He is carried to the window to look at objects in the street; he hears soft voices addressed to him. His cries at some pain or discomfort are followed by things done to him with a purpose to relieve him. In short, he finds himself in a world of final causes.

Philosophy has called these "final" because they relate to ends, *finis* meaning an end not only of an extent or duration, but also an end and aim, an object to be attained, and hence the purpose or motive of an action.

The efforts of the people who have the care of the infant child are directed to interpreting his real wants from his inarticulate cries and impulsive gestures, and in the next place to setting into operation some train of ordinary causes involving food or drink or clothing, or whatever will satisfy some real need, and as a secondary object gratify the child. His real needs and his desires may be and often are diverse. He does not always know what is good for him. But as he grows in knowledge and power of observation, he comes to see that there is a general intention on the part of parents, nurses, and even of doctors, to secure his welfare.

Of the two kinds of causality in the world of the infant, the chains of efficient causality seem to be set a-going and to be controlled in the interest of purposes or motives. In other words, final causes seem (to the infant) to govern efficient causes. But as his experience widens, he comes to see more and more of a great outside world where efficient causality goes on without discernible purposes. There are collisions of elements and great processes which are not initiated by a purpose and do not result in some useful object, or at least any use made of them must be forced on them by some living being who chooses to adopt them for his use.

The human infant learns soon the two kinds of causality and looks for them everywhere. As he passes on into youth and mature age he acquires greater readiness in discriminating the effects of the two kinds of causes. He more readily recognizes a phenomenon as a link in a long chain of causes, as belonging in fact to the course of nature. Its origin is out of sight. Another phenomenon is recognized by him as proceeding directly or indirectly from a self-active being, a living being which is building and nourishing a body for itself or perhaps undertaking reactions upon its environment, reactions that originate in instinct or impulse or will, as in the case of animals or men. He recognizes that the living beings possess and use the power of originating new causal chains. When he has traced some of these chains back to the plant or animal or man he stops with satisfaction, having found an adequate originating cause. But in the causal chain formed in the course of nature, he does not find satisfaction in any link or member of the series, but seeks at once another link and then another, in infinite progression. For he has learned that no link or member of a series can be a first originator unless it possesses the power of forming a purpose or motive for its action.

Here is something very wonderful to the psychologist. In order to have a new series begin there must exist the power of forming an ideal different from the real. This power must be able to desire the different, or at least to move inwardly by instinct or impulse, and impose upon its environment new shapes. Every seed has in it in some sort the ideal of the structure which its growth to maturity will reveal. The vegetable cells may seem to be all alike to the microscope, but each one will develop its own kind of actuality. The cell of the cucumber will not develop into an oak, nor a cell of the acorn into a cucumber or a cabbage. These all may feed on the same elements of the environment—carbon, oxygen, hydrogen, silicon, calcium, but, they organize the result, each according to its own individuality, giving the specific form of its own being, whether oak, cucumber, or cabbage, to the combination.

In the higher orders wherein instinct has become desire, and where sensibility and locomotion have been added to mere plant life, traces of responsibility begin to be seen. Self-activity, even in the plant, has originated new chains of causality: but in the animal its ideal begins to be formed as a purpose separately from its realization. The beaver sees his hut in his mind's eye when he comes into the presence of the trees growing by the side of the brook. He sees, after his manner of

thinking, the dam that he will make, and the pond that will result, and the hut that he will build. He perceives the reality which consists of a brook and some trees, and he forms for himself an ideal in which the present reality will enter only after much modification. After this he begins to fell the trees by gnawing them off, and to divide them into proper lengths.

Here we notice two important steps in self-activity—the first the formation of the ideal or purpose, and the second, the transformation of the real into the ideal or according to the plan.

The formation of the ideal or plan cannot be explained by the action of the environment upon the beaver, for the plan is his own reaction upon the conditions that he finds existing. He perceives them as they exist, and proceeds to annihilate or modify those conditions; first, in his plan he thinks a pond where there is only a swamp or dry ground; he thinks trees now growing beside the brook as converted into short sticks, and as built together into a dam and a hut. All this has originated within the beaver by his own self-activity. But the real has not been changed one whit, although what may be regarded as a dangerous conspiracy has been formed against it.

Now psychology takes note that another act of self-activity supervenes and the beaver attacks the existence before him, deprives the trees of their life, stems the free flow of the brook, and performs whatever is necessary to change the landscape into a home for beavers. There were in existence before this happened many forms of life of lower order than the beaver, and still more forms of inorganic life immersed or sunk in the long causal chain that goes back to the purpose which is to be found in a creative Reason who originates the world-process. But the beaver has made a greater impression upon the reality and converted it into his own reality. Other nature, the trees and grasses, the rocks and the soil, the water in the brook, and the channel it has worn for itself—all these are used by the beaver as mere material to build with. The beaver is responsible for the modifications he has wrought, and his actions have been of the two kinds described; first, the formation of his ideal, and secondly, the destruction and adaptation of the real in such a manner as to make it correspond to his ideal.

Let us pause at this point and remark that there are two schools of metaphysics that in the presence of the facts of experience which we have just now summoned before us, adduce different, or, rather, opposite theories to account for those facts. The first of these theories

is the mechanical theory which makes efficient causality all in all. It announces that everything that is or has happened exists because something else outside of it made it to be so or to happen so, and there is no such thing as self-activity, all appearances to the contrary notwithstanding. Whatever appears to be self-activity and the origination of new chains of causality is only, after all, a link in the great chain of the correlation of forces which has no beginning and no ending. Science has taken for its problem the discovery of the simple mechanical elements that masquerade under the forms of life, the plant and animal, and under the widely variant and complex forms of human life. I think that there are a majority of scientific men as they are found to-day throughout the world who hold this view of the explanation by efficient cause alone of all the phenomena in time and space. They would explain away the second order of causality, which we find in all our experience, by thinking it into the forms of simple mechanism of dead elements moved only by impact from outside.

The other school of metaphysics which dates its beginning with Plato and Aristotle, holds that both causalities exist—efficient and final—but that final causality is a higher form that subordinates mechanical causality under it as being fragmentary and incomplete.

This second metaphysical view is theistic and holds that the Absolute is a Personal Reason who creates the lower order of causality in order to nurture into being infinite human creatures—making time and space a cradle in which to develop the independent individuality of free, immortal souls, an act of infinite grace and loving kindness.

At first when one hears this stated in a dry, psychological way, he does not realize all that it means. He must see its application to the world of nature and the world of human institutions before he can see its importance.

Inorganic nature does not furnish much difficulty to the mechanical metaphysics. It does not show any obvious traces of internal purpose, and no freedom of activity—no self, in short. But in the case of human institutions, purposes, ideals, ends, and aims are all-important.

Take the explanation of the development of civilization on the mechanical theory; and it is the inorganic that makes the organic. Climate and soil and productions make the civilization. According to the second theory, which adopts self-activity, both theistic and human, as true being, and also as the purpose and end of the process of development in nature, one sees civilization as moved by a series of great

ideals. These ideals inspire the conquest over nature and the use of it for combination of man with man. Final causes dominate in history and not efficient causes.

With this conviction we study the genesis of each nation's ideals and note how clearly or how obscurely a people sees that it is the highest object in life to be free themselves and to make all others free. It is not sufficient to have a perfect government that rules paternally a large population, making life and property safe—it is necessary that the people should be self-governing also. The more a nation can realize in each of its citizens what it secures for the whole, the better it is. The far-off ideal that hovers before the vision of history is the nation where each citizen consciously partakes in the observation and thought of all mankind, and lives in the perpetual view of the great process of world-history as it unfolds. Such a view sees the doings of Divine Providence.

In history, therefore, final causes are by far the most important.

So in the fields of art and literature, final cause and purpose rules.

In painting and architecture and sculpture we have the portrayal of freedom attempted. Human collisions are depicted and the triumph of reason is shown.

There are two kinds of freedom depicted—that of Greek art, which shows freedom in the body in the form of gracefulness, and that of Christian art which portrays freedom from the body, as shown in heroic fortitude in asserting the higher life in the presence of pain and bodily sorrow in the worldly career.

In art the purpose, the ideal of the character portrayed, is all-important, and mechanical causality holds only a subordinate place.

So in theology we are on the search for the explanation of the enigmas of the world by means of a divine purpose which reveals itself in nature and history.

On the mechanical basis of merely external causality, there is no freedom possible, nor is theism possible; and art, as the spectacle of freedom, becomes the caterer to the saddest of human delusions, the delusion of mortal men who believe themselves free agents, the rulers over fate.

Psychology, in the hands of the mechanical metaphysics, explains thought of the function as the brain and not the brain as the creation of the soul seeking to make an organ for cognition and volition. The cortex of the brain, the fundamental nervous system, the organs of digestion and circulation, the muscular system, are not the means and

instruments created for the development of intellect and for its conquest over the world, but the mechanical cause is the founder, and the intellect and will and heart of man are its race.

It is in the spirit of the mechanical metaphysics that the skeptical argument against human freedom was invented. The spiritualistic metaphysics had said much of motives and final causes, and of freedom in choice.

The skeptic replied: "A man must always act according to the strongest motive. Freedom is impossible to man—nay, it is impossible even to God, because he is necessitated by his highest and best motive."

A psychology in which only one form of causality is recognised could not answer this skeptical objection to freedom according to motives.

But a psychology that is founded on a knowledge of final causes has no difficulty with it. It sees a possession of motives or purposes or ideals to be an infallible evidence of a two-fold power of origination—first, the power of forming and thinking an ideal in the place of a real; and, secondly, the power of realizing the ideal by acting upon the world. The essence of a purpose or motive consists in offering something else in the place of the real that exists. It wishes to do away with that which exists, and to put something better in its place. Now it is clear enough that what is now non-existent, namely the improvement on what does exist, cannot be an outside necessity compelling the mind and depriving it of its freedom, for the motive or purpose is only an idea in the mind and has no other existence than that which the mind gives it. The mind cannot be fettered by that which exists solely through its own pleasure.

Secondly, if the motive or purpose gets realized, it gets its realization through the act of the will of the free being. The ideal is the product of the will acting through the intellect and the realizing of the ideal is the product of the will acting on the muscular system.

Hence a true or comprehensive psychology re-establishes the doctrine of the freedom of the will through motives, purposes, or final causes. It shows the error of the mechanical psychology to be caused by its mistaking ideals for entities independent of the soul, which have power to constrain the soul, whereas motives are only the *proposed* existences and not the real existences—if they were real already, they would not be motives or final causes of action.

If the beaver's ideals were already real existences he would not see the brook and the trees, but a pond already made and would have nothing to do.

A true metaphysics, moreover, shows where the mechanical metaphysics falls short, fatally short, even of the demands of natural science.

I will close my paper with a brief description of the dilemma to which the mechanical causality reduces itself.

An analysis of the idea of cause finds wonderful things in it. The activity of a cause proceeds beyond itself to another, but its activity is its own. There must be origination or else there is no cause, but only a transmitting of causal influence that comes from beyond. Origination means that there is an absolute beginning of something. But the beginning is the activity of the cause within itself. The idea of cause, therefore, involves the highest of all ideas, namely that of self-activity. Take self-activity out of cause and there is left nothing but effect. A bad metaphysics, like the mechanical theory of the universe, often explains the idea of a causal series as a series in which every link is the effect of the preceding link, and no link is the originator of anything new. This destroys the idea of causality because it makes the entire series an effect and denies origination to any member of the series and is not to be found in any link or member of it. Each and all transmit but do not originate. In this the conception is that the causal influence is received and transmitted by the entire series, but that the causal influence comes entirely from outside of the series. The cause in this case is transcendental, that is to say, its originating action is entirely beyond the realm of experience—experience deals only with results. The point of interest is that the ordinary mental operation of connecting phenomena with one another, by the idea of cause, presupposes a transcendental idea, the idea of self-activity, entirely out of and beyond the causal series.

That bad system of metaphysics, the mechanical theory, also endeavours to get rid of the idea of self-activity. In its analysis of causal phenomena it, therefore, denies origination not only in each and every member of the causal series, but it does not assert that the causal influence comes from beyond, its object is the avoidance of the idea of pure, causal influence—it thinks to escape the concept of self-activity altogether. In this we see that it has stultified itself because in eliminating the idea of causality from the concrete series of events in experience, it has reduced them all to effects, pure and simple, and if these effects are without a transcendental cause that originates the influence that is transmitted by the series, then it follows that it is incorrect to

describe the members of the series as effects, for surely that which has no cause is not an effect. But without a cause, the unity of the series vanishes and there is no connection between any member of the series and its antecedent or consequent. One follows another in time, but is not connected with its antecedent or consequent by a causal influence. Since no member of the series is a cause, and consequently no member of the series is an effect, the denial of transcendental causality has resulted in the denial of all causality.

Without the idea of causality, all knowledge, all thought, all science collapses entirely. There is nothing in any one observation which leads us to inquire for its explanation in another observation. There is no dependence of one thing upon another, whatever. The most startling result of this conclusion is the production of a spurious theory of idealism—a result evidently seen by the most acute thinkers among our scientific men.

Each sense perception implies, in the first place, a sensation or activity in some one or more of the senses. Secondly, it implies the perception of the dependence of the sensation upon an object outside of it. Without the causal idea no sense-impression could be interpreted as the perception of an external object. The feeling would be entirely subjective. It is unnecessary to mention further that there could not even be a subjective feeling without presupposing the idea of causality, because even a subjective feeling discriminates between a subject which thinks or perceives, and the pain or pleasure or other feeling which is its object, and thus it becomes representation and this is a causal activity of the purest kind, namely a *causa sui* or self-activity.

I leave the subject here, knowing that all who deal with education will know how to appreciate the superior advantages of the theory of final causes over that of mechanical causes in explaining to the child and youth the civilization in which he lives and in leading him to the insights of art and literature, of religion and philosophy.

ART AS AN EDUCATIONAL FACTOR.*

BY JAMES L. HUGHES, Inspector of Schools, Toronto.

EVEN those who still see no reason for teaching any subject except its economic value are beginning to understand that art is one of the most important of all subjects on the school programme. Men are learning very clearly that artistic training in childhood means artistic manufacture in adulthood, when the productive period of life is reached.

* Address before the Department of Art Education, N. E. A., July 9.

161

The wealthiest nations are those which export manufactured articles, not raw material. The value of the manufactured article consists chiefly in the character of the transformation made in the raw material by the designer and the workman. The more artistic the designer and the workman can become, the more perfectly they can transform the raw material; the more completely they can unify beauty and utility, the more they increase the value of the manufactured article. The value of the article depends much more on its beauty than its utility. "Art transforms clay beds into gold mines." Dr. Harris has well said: "The great problem in the industry of nations has come to be the æsthetic one, how to give attractive and tasteful forms to productions so as to gain and hold the markets of the world."

Art is therefore revealing itself as the most practical of all subjects; as the subject that has most direct influence on the productiveness of individual men and women, on national wealth, and on the elevation of the home in its material conditions.

But the strongest reason for the universal introduction of real art teaching into schools is its educational, not its economic value. Art is an educational factor because it gives the child a new power of expression. Individual power develops only by self-expression. Art is the highest form of self-expression. Every time a child is trained to use a new means of expressing its self-hood, a new phase of self-hood is developed, and every other already developing power is increased, both in force and range of application. The varied powers of each individual form an inter-related unity, and each undeveloped power prevents the perfect growth of all other elements of the unity. It is even more grandly true that the development of each new power strengthens and extends the sphere of all inter-related powers. It is, therefore, of the highest importance that educational institutions should afford the best means for stimulating all developments of human power in each individual, in order that he may attain his widest and most complete growth, and be most perfectly qualified to understand his relationship and perform his duties to the universal brotherhood. As art appeals to a wide and high range of intellectual and æsthetic powers, it is an essential department of true education.

One of the established principles of education is that each child has a special department of power which is his interest center. This interest center may change at different periods of the child's development, but the essential psychological fact remains the same, that there is always some interest center in each child, which if aroused and

allowed to become the leading element in his executive work, will kindle his whole intellectual and moral nature and stimulate his most energetic efforts in self-expression. No external agency can rouse to the most productive interest. The interest that kindles, and defines, and accomplishes; that awakes and achieves, must act spontaneously from within the child himself, and it must have appropriate material and opportunity for its stimulation and its activity. With a narrow curriculum many children were never kindled, and they passed through life "deaf and dumb and blind to a million things;" indifferent, negative beings instead of energetic and positive, as they should have been.

Interest aroused in the central department of power, so fully as to lead to original expression, becomes the supreme agency in producing definite and, energetic action of the whole being, and, therefore, one of the chief aims in education should be to find the interest center of each child and provide opportunities for its executive activity.

There are many children whose central life power can not be fully kindled by mathematics, or science, or history, or literature, or music, who may be aroused to harmonious activity by art. If these children are not allowed to illumine their lives by art study and art expression, the result is restricted and barren lives. One of the most pathetic things in the world is a barren life. No life should be barren. No life can be fully productive unless it yields its best fruit in fullest measure. No life can yield its richest fruitage unless its powers of self-expression have been trained to self-activity. No individual power of self-expression can be trained to its supreme limit of productive activity unless all co-ordinate powers of self-expression have been trained, and especially the central element of highest self-hood.

Art should be a high form of self-expression for every child, and it may be the highest form of self-expression for many children; therefore, all lives must be relatively barren, and some lives pitifully barren, without art training. Every child should have the right of added joy, and power, and growth that may come to it through art, but especially those for whom it alone has strongest kindling power.

Mr. Morris says, "Art is for the few." This is a narrow view. It is the limited thought of an artist, not the broad thought of an artistic educator. All partial training is defective. Education without artistic training is partial, because the highest form of self-expression has been omitted. To omit this training restricts all lives and dwarfs some lives.

What are the educational influences of art in individual development?

* Art cultivates the observant powers. Seeing is an act of the mind. Every additional element of artistic thought increases the power of seeing definitely and widely, and especially of seeing beauty and relationships to which we were previously blind. The child who has not been taught the principles of symmetry is blind to the harmony of the beautiful designs in carpet and wall paper and other artistic productions. The child whose color sense has not been trained is not able to recognize the rich harmonies of color in flowers and trees and landscape and sky. The trained ear gets melody unheard by untrained ears. The trained eye sees a thousand beauties in form and color and symmetry that are unseen by untrained eyes. The melody and the beauty exist for all, and are seen by all in proportion as the mind is trained. Oh, the difference between the trained and the untrained?

We see only those things to which we pay attention. Thousands of pictures form themselves on the retina each day which are not seen. We see only those to which the mind attends. The mind can attend only to those pictures that are related to apperceptive centers found in it by experience and training. Each new apperceptive center increases the range of definite and comprehensive seeing. Each new apperceptive center makes us conscious of beauty, or relations of which we were previously unconscious. How different the relations of a great cathedral to an architect of wide artistic culture and a man of even large intelligence who knows nothing of architecture!

A child for years has gone to school in a city along the same streets. The houses and churches and public buildings have been to him but indefinite masses. He has scarcely been conscious of their forms, or colors, or proportions. He reaches at length a class where he is taught certain elements of historic art, and suddenly he begins to see. Every porch, and arch, and window, and spire is filled with interesting life. He finds design and purpose in each stone. He sees beauty or the lack of it, everywhere. He sees the correct and the incorrect, and soon can recognize Egyptian, or Ionic, or Doric, or Corinthian, or Gothic styles.

How much better it would be if all architecture were true! How much higher the silent influence of environment would be, if all schools in external construction and interior decoration were correct and harmoniously suggestive.

Culture in seeing power means culture of the mind, not of the eye. True botanical study vastly increases the power to see beauty, and harmony, and unity, and creative design in nature. True art teaching

multiplies our power to see the beauty, and harmony, and unity, and creative design in nature, and art in all their varied forms.

The power to see increases as the finite mind grows consciously towards the infinite mind. The best work of education is to promote the conscious growth of the finite mind towards the infinite mind. Good art training does this for most children more effectively than any other subject on the school curriculum.

Art trains the reasoning powers. Definite seeing leads to definite thinking. Accurate observation lays the foundation for correct judgment and comprehensive observation prepares for broader thinking in regard to a greater variety of individual things and their true relationship to each other. A considerable portion of our reasoning depends on conceptions of size, form, color, and relationship; therefore art training by the cultivation of new and exact apprehensive centers of size, form, color, and relationship makes a logical preparation for clear thinking.

Art provides the highest opportunities for the culture of the imagination. Real art is not a mere reproduction of beautiful things that have been stored in the memory, nor is its best work the representation of the beautiful in nature. True art is more than this. It is an expression of the highest revelation of a life-time in new forms in harmony with the individuality of the artist.

The divine element in man—his self-hood—should be trained to mould material things into new and higher forms, to beautify them with more exquisite and more harmonious colors, to decorate them with more attractive and more suggestive designs, and to transform them into more ennobling expressions of the highest spiritual evolution of humanity. But art does not stop here. It deals with the unseen and attempts the interpretation of the infinite. Its grandest work, the highest work humanity can ever do, is the revelation of the most transcendent development of spiritual insight, the expression of progressively unfolding conceptions of God himself in His personality, His attributes, and His loving relationships to the universe and to man.

It is by the transformation of material things, and by the expression of his highest ideals of God that man aids succeeding generations to broader, purer, higher evolution, and qualifies himself for clearer revelations of beauty and of Divinity. Whether art be reproduction, or representation, or transformation, or spiritual revelation it exercises some form of the imagination either representative, or constructive, or creative, and by exercise develops it and qualifies it for fuller, freer

activity. Our highest powers are capable of most rapid and most comprehensive development, and all powers grow most rapidly and most fully when used for highest purposes. As art is the highest form of self-expression it necessarily follows that it is one of the most perfect agencies for developing the imagination.

Art develops originality, and qualifies man to aid in increasing human wisdom and power, and in the promotion of human happiness by the revelation of new thought, new forms of beauty, and new conceptions of aesthetic and spiritual evolution. We should leave the world richer than we find it. Our only possible gift to civilization is some true revelation of our self-hood. The development of original power is, therefore, the supreme element in education. Original power can be developed only by the exercise of some form of self-expression in constructive invention, oratory, literature, music, or art. Art is certainly one of the highest of these forms, and, therefore, one of the most productive of original power.

There should be no barren lives, and every life is barren that gives out no new light, or new transforming thought, or influence to enrich civilization. No teacher should be satisfied unless the emotion and thought of each child is given out in improved form full of new life and power in harmony with the child's individuality. It is in this way that the sum of human achievement is increased, human power developed, human happiness promoted, and the certainty of the progressive evolution of humanity established.

We are too willing to be satisfied with high achievement in the power of expression by the child in oral language, written language, music, manual training, and art. Expression alone adds nothing to the sum of human power. Expression is but a preparation for self-expression. It is not even that in the truest sense. Self-expression is not only the desired end of education, but is the process by which the most comprehensive, the most definite, and the most perfect forms of expression may be acquired. Self-expression is infinitely more productive than expression. Self-hood should never be divorced from expression. The passive forms of expression are little better than the passive forms of accumulation in the development of the child. The self-hood or individuality of the child is his element of divinity. The development of this element of divinity must be accomplished in the same way that every other element of power is developed, by calling it into self-activity. The true function of self-hood is the exercise of originative or creative power. Whenever the creative functions of the child are

assumed by the teacher or are left out of consideration altogether, the child's development is dwarfed at its most vital center.

No other school work affords such universally attractive opportunities as art for the expression of self-hood, and for the revelation of the growing inner life by creative activity in improving and beautifying the conditions of our environment.

Art is of great educative value because it so readily reveals the possession of original power to the child himself. It is a most important epoch in the life of a child, when he awakens to a consciousness of independent power. This is the most inspiring moment of a child's experience. The central element in strong character is a positive self-reverence based on a conscious recognition of original power that should be used for humanity. No other school study affords such opportunities as art for the revelation of special power in a child, both to the teacher and to the child himself. The results of a child's original power are more distinctly manifest in art, more objectively real, than in any other subject.

Art should be a part of the education of every child in order that he may be qualified for the fuller comprehension of the great works of art. All the revelations that have been made to the world's great leaders are stored in literature, music, and art. I am never so conscious of a lack of education as when I stand with a painter before a great picture, or walk with an architect in a grand cathedral. He sees and feels and thinks a thousand things unseen, unfelt, unthought by me. I am relatively blind and unconscious. The things he sees and feels and thinks are recorded in the picture or the cathedral for me quite as much as for him. I cannot see them because I was not trained to see them. It might not have been possible for me to have seen them as clearly as he does, but my whole intellectual and moral life is narrower and weaker because I cannot see them as clearly as I might have learned to see them. Art training brings with it no deadening of the soul. It kindles and inspires and illumines. Oh! how we have blighted individuality and dwarfed intellectual power by some of our teaching in the past, by some of it even yet? But art is one of the subjects that awakens and broadens the child while he is gaining power to produce beauty or to appreciate beauty and emotion and thought as revealed by others.

We wisely try to train the race to be capable of comprehending and enjoying, and using the emotion and thought that are stored in literature. We should for exactly the same reasons train the race to

164

see and understand, and be uplifted by the revelations and records of the varied forms of art in painting, sculpture, and architecture. The fact that we could not all see what Ruskin saw in color or in architecture is no reason why we should not be trained to see as much as we have power to see. Our duty as educators is to kindle the children and cultivate their vital intellectual powers so fully that they may be able to gain as much of culture and of uplift as possible from the elements of culture and uplift to which they must always be deaf and blind unless they are truly trained.

Art as a wide educational value in correlation with other departments of work and study. The vital history of the race is recorded in architecture, and sculpture and painting quite as fully as in books. Much that has passed in schools for history is a record of the results of jealousies, and rivalries, and ambitions of a selfish nature. Architecture, and sculpture, and painting record great ideals as they have been revealed to succeeding generations and civilizations, and to different nations. Epoch conditions and national characteristics are indelibly recorded in the art productions of eras and of nations. It is quite certain that the boy who studies and draws the various types of architectural elements of different nations will have not only a more awakened intellect than the boy who studies history as it is usually taught, but a more revealing knowledge of the real influence of the nations upon civilization.

Art is the basis of true manual training. All forms of productiveness are degraded when beauty is subordinated to utility, or when utility alone is considered. The richest beauty cannot detract from the highest utility. True beauty cannot lessen utility. If the aim to give more beauty renders any article less useful, then the unity between beauty and utility is neglected and a fundamental law of beauty has been violated. Artistic design is one of the most important elements of educative manual training.

Art may also be correlated with geometry and geography and science and literature. Many of the fundamental principles of Euclid are essential in architecture and in the art department of manual training, and these principles learned incidentally as they are wrought out and applied in art are learned more definitely and understood more thoroughly than they could be by being committed to memory or even thought out by the most advanced methods of abstract thinking. A boy who draws the homes of people in different climates and of different degrees of civilization, or who sketches the people themselves in characteristic

national costumes, or who makes an illustrated map of the world with pictures of the animals found in the different zones, has learned and impressed the facts relating to these departments of geography better than by reading or listening to a teacher. Drawing and painting are now universally used in the study of botany, zoology, and other departments of natural science. Literature affords one of the best opportunities for the use of art in developing the originality of children, when pupils are allowed to represent in drawing or color their conceptions of the author's thought expressed in language.

Art should have a definite influence in the elevation of the moral nature. One of the most effective lessons I ever learned was taught me by a teacher of art who showed me a collection of Japanese pictures chosen especially as illustrations of color harmonies as developed by those greatest students of color, and who then placed beside the pictures cinders and bark, and decaying woods, which perfectly reproduced every color harmony of the artists. It means a great deal to a young life to be made conscious of the fact that even the commonest things that lie unnoticed around us possess some elements of beauty equal to the highest-developed conception of the race. The revelation of the beauty and harmony hitherto unrevealed prepares us to believe in the higher evolution of the race in order that it may be capable of comprehending the higher beauty and harmony yet to be revealed. It helps, too, to a clearer understanding of the universe and its Creator to realize that even the most apparently valueless things possess transcendent beauty, when we become capable of seeing it.

But the lesson that we are in the midst of beauty, and the training in power to see beauty, great as they are, are not so important as *the habit of searching consciously for the beautiful*. The greatest modern art teachers make alertness to beauty and responsiveness of life to its influence their supreme aims. The true teacher of art says to her pupils, draw, or sketch, or paint during next week or next month the flower, or the tree, or the tower, or the landscape, that is most beautiful to you. Or she may say,—bring me the pattern, or the picture, or the object that you like best. At first it is enough to have the choice made, but later the reason for the preference should be given.

Of course it is essential that the choice of each child be recognized as of absolute value to him, and reverently respected by his teacher. If his choice be inferior, his taste cannot be lifted truly to a higher plane by the adoption of another's choice. It is by continued choosing and by conscious delight in what at present appeals to us and satisfies us

that we gain a higher power of choice, not by weakly accepting the choice of some one else, consciously or unconsciously. The teacher should simply arrange the pictures or objects for exhibition without praise or disapproval. She should aim to establish standards of beauty by teaching the fundamental principles of correct taste, but such teaching should always be impersonal. All the pupils may be asked to choose the best specimens brought by their companions, but they should not be asked to include their own in the comparison, and they should report their choice privately to the teacher, not that a summarized vote may be given to that class, but as a revelation to the teacher of the present development of the individuals of her class.

The making of such choices, and the explanations of the reasons for making them form a very productive intellectual exercise, but the chief value of such training is the development of a persistent tendency to search consciously for the beautiful and true in our environment and conditions. The constant relating of the best outer to the best inner will lead to a conscious purpose to make the best inner become the outer by the joyous desire of not only appreciating the best, but doing it. The habit of choosing the most beautiful in environment will necessarily develop the most beautiful characteristics of the life, and exercise the highest elements of the intellectual and moral nature.

Ideals transform individuals and ultimately transform national life. Ideals become vital in our lives by consciously choosing them. The child who is trained to choose consciously the most beautiful things in his environment is being trained in the most effective way to consciously adopt true ideals in manhood.

Art has a high moral influence because it tends to lift the race soul above materialism. As Dr. Harris has said, "It arouses emotions and feelings, not appetites." Every workingman should feel that he can create and reveal ideals. So will his life be ennobled. Unless the material life can be spiritualized, man's tendency is towards the jungle. The spiritual in literature and music and art has lifted the race slowly towards the Divine. This is the only true education.

The time has come when, not the leading few, but all should become conscious of the exultant thrill of the soul when in conscious relationship to the universal spirit. Art can do more to achieve this grand result than any other subject.

Let us accept Ruskin's philosophy: "If we do not use the faculty of color to discipline a people, they will infallibly use it to corrupt themselves." The artistic power is one of the highest, and, therefore

is capable of highest development. With grander ideals of liberty and individual power, and the possibility of human achievement as we grow toward a truer spiritual emancipation, let us teach the best we know of art to all the children as a basis for a nobler art and a purer individual and national life.

R. H. QUICK ON EXAMINATIONS.

HON. HENRY SABIN, DES MOINES, IOWA.

EDWARD THRING in a letter to Quick paid him this tribute: "You are the only man I have met who has not been a mere partisan in education; who has not looked at it through professional spectacles of more or less self-interest, and been a modernist because that was his line, or a classicist because that was his line, but has quietly looked and thought about what is *best*."

If we could take off our professional spectacles, divest ourselves of all self-interest, and look at every educational question from the standpoint of what is best, we undoubtedly should reach more definite conclusions, and have a clearer apprehension of the ends at which we ought to aim in directing the work of the school.

The theorist is of necessity a partisan. His theory is his hobby, and he is sometimes willing to sacrifice the truth if thereby he may win a triumph. The professional spectacles are mischievous servants, because they often lead the owner as the blind lead the blind, straight into the ditch. The philosophy of common sense leads such school men as Thring and Quick and Arnold not to follow one line as specialists, but to watch carefully the trend of all lines in order to discern what in the aggregate is best.

In nothing is this more evident than in their views concerning the matter of scholastic examinations. Examinations are very burdensome. Why do we have them? The majority of teachers would answer that we can test in this way what the pupil has learned. But is this the object in view? Because he can answer ten questions in arithmetic is not a sure proof that he has been taught properly or that he is fitted to go on in that branch.

Quick says: "When I go with my papers to Abbott, he tells me that these are not fair papers in the subjects, for you went to find out whether the subjects have been well taught. Now here is an entirely new object given for the examination. My object is to find out who is capable of learning. Abbott's object is to find out who has learnt."

A fair examination in the subjects thus becomes an examination of the masters (teachers) rather than the boys. And directly Scripture, Geography, History are studied for examination, they are ruined for Education."

This statement of Quick's is worth considering. When the teacher has continually in her mind an examination of her pupils as a test of her work, all true teaching is at an end. In such a case the teacher is no longer a teacher but an overseer, exacting just so much work out of her pupils; and woe be to the pupil who fails to deliver the required measure at the required time. One half the work in our schools is ruined for education where the *fetich* of examination is held up prominently before the pupils as the object of study.

Quick, in his theory of examinations, endeavours to make clear the distinction between examinations as a test of how many dry facts the pupil can remember of what he has learnt and of the kind of teaching he has had, and examinations as the test of the results of his efforts to assimilate knowledge and gain strength as shown in his fitness to go on and in his capability of learning.

The examination of to-day looks entirely to the former of these objects. The teacher finds herself under the fire of criticism unless most of her pupils obtain a high per cent. as shown by the records of the school. Often the teacher, after examining a pile of papers, passes a sleepless night, agonizing over the blunders of heedless pupils, not because the pupils blunder, but because she knows that on account of their blunders her superiors will to-morrow stamp upon her work the brand of ignominy and failure.

And why did the pupils blunder? They had been well taught by a faithful, competent, conscientious teacher. They failed in their examinations because the questions were framed to show their ignorance; they called for dry facts, which the pupil failed to draw out of some cubby hole of the mind, if ever they had a place there. They were dead questions.

Thring says in his *Theory and Practice of Teaching*: "Let it be stated at once clearly, emphatically, without reservation, that examinations are an excellent rough method of deciding whether ignorance is before you."

Quick asserts that "it is not right to assume that because a boy has learnt in the past, he will be most capable of learning in the future." Yet we conclude, guided by his examination papers, that

because a boy can answer eight out of ten questions in arithmetic, seven in history and nine in some other branch, he is capable of learning in the future; and because he cannot reach a certain arbitrary standard, fixed for all alike, he is to be classed among the incapables. We measure the teacher and the pupil by the same standard and approve or condemn them together.

Very much is due to the temper of the examinations. I quote again: "Last week we had a discussion on examination papers. Storr was strongly opposed to irresponsible examining, and thought all sorts of injustice arose from the carelessness of untrained examiners when left to themselves. Abbott said far too much time is lost in the attempt to secure perfect accuracy. George Warr started the notion of marking difficulties *only*, and cutting the rest of the paper. Hallam protested against this plan as lazy and unfair."

Was not Hallam correct? Ought not excellencies to be marked rather than deficiencies? Yet in most schools more attention is paid to *demerits* than to *merits* by the examiners, and sometimes in this way great injustice is done the class. Not what the scholar can do, but what he has not done is made the turning point in his chances for promotion, as determined by the examination.

One of the most objectionable features in the practice of judging pupils by examination is that no discrimination is made between pupils as concerns individual peculiarities of mind. One pupil with a retentive memory and a good command of language easily answers every question within the prescribed time, and makes a fair paper. Another, perhaps his seat-mate, is deficient in one or both of these faculties; thinks more slowly, and chooses his words with more care. His paper is not finished when the time is up and he scores a failure. Yet it is possible he is the better scholar of the two. He is a stronger thinker, he displays more determination in attacking difficulties, and is less easily discouraged by seeming failures. In short, of these two pupils, the latter may have more of those qualities of mind which will fit him to grapple with the problems of success in the strenuous life of his day and generation. The system which attempts to measure fitness to go on simply by what the pupil has done, must be faulty in the extreme.

The same is true in an equal degree of a system which neglects to take notice of mental differences in members of the same class. "If books are the work of life this is not incorrect; but if teaching mind is the work of life, it is destruction."

167

Quick has this to say upon another point: "Examiners often ask about unimportant things from a notion that if unimportant things are known, important things must be known *a fortiori*. But it seems to me that asking about trifles tends to encourage wrong kinds of study. In studying we want to fasten on the important things, *and to forget the unimportant.*"

If you doubt the truth of this statement consult the lists of questions which are given to pupils to test their fitness to go on, and to teachers to test their fitness to teach. The length of rivers, the heights of mountains, the location of capes, the population of cities, the number slain in battles, the solution of problems made to order as puzzles, the conditions of which problems have no existence in actual life, the unravelling of intricate sentences, constitute a measure of unimportant trash, enlivened only here and there by a question which must be thought out before it can be answered.

No wonder Thring says: "In fact the whole domain of examinations is a wilderness with but few landmarks." And Quick adds: "It seems to me the height of folly to cram children with totally uninteresting and lifeless information."

Another English writer (Barnett) says: "Our examinations are excessively minute, and as a consequence tend to be directed excessively to incidental and collateral knowledge rather than to the things which greatly matter; to exceptions, to rare and inconsiderable items, to novelties, knotty points, and so forth." This was written with a view to English schools; it applies with equal force to American.

It is not the province of examinations to promote, but rather to present, thinking. A pupil in an examination in arithmetic solves his problem in a way of his own, using not half as many figures as the examiner thinks necessary. The result is correct, the reasoning is true, but the chances are that the one who follows the regulation formula given in the book will be counted the better scholar of the two.

There is no disputing the fact that where the examination is the end of study, there the book is magnified and worshipped, and the examiner becomes intolerant of answers not drawn directly from the lessons assigned to the class from day to day. Originality is at a discount here.

To make another quotation from Quick: "I asked about the effects of marks on learning and teaching. The latter effect the teachers don't seem at all conscious of. Only one said that marking makes the teacher

more attentive to the individual pupil. The fact is, marking has a tremendous influence over the teaching. It tends to convert the teacher into an examiner and exacter of work. In one way this is good; it tends to stop the 'copious explanation' style of teaching; but in another way it is bad, for in his effort to mark fairly the master is driven too much on exacting memory work only; other work cannot be knocked off and docketed with the same certainty. Then, again, marks keep the teaching to the matter in hand, and prevent the teacher who is brimming over with knowledge from divagations. *Per contra* marks often act like a strait waistcoat, and prevent all activity even of the healthiest kind."

The above is a fair summary of the good and evil results which come from giving marks in the examination. There are teachers who say honestly that they have no other way of estimating the pupil's progress or ability. The trouble is that they never have had their attention called to any way which is better. They have given the subject no thought beyond the per cent to which in the estimation of the examiner the paper is entitled. They have no other measuring rod by which to test the pupil's progress.

The examiner sits down to her task after a hard day's work in school, with her conscience burdened with a desire to do exact and impartial justice to everyone. Every question is exactly weighed in the mental scales, the weight is shifted backward and forward until the balance is so even that a hair would turn it, and the mark as read from the index is placed to the scholar's credit. It is just as arbitrary as fate.

How wearisome, how wearing upon the nerves this work is, hundreds of teachers are ready to testify, and would gladly do it if the witness stand could be opened to them. No account is taken in this process of that tendency to broad scholarship, of that love of knowledge for its own sake, of that estimation of the value of the subject reaching far beyond the minute details for which the examination calls, which are the ends aimed at by every teacher who realizes how great are the opportunities for good which God has placed in her hands. She is forced to do the lesser, when in her heart she would willingly do the greater.

And the effect of examinations conducted in this way is worse upon the pupils than upon the teacher. The day the pupils in school begin to "study for marks," they conceive in their minds a false ideal of success, to attain which occupies all their thoughts and engrosses every

effort. The knowledge which they have gained dies as soon as they have completed their examination. It has no staying power. It does not reach beyond to-day.

I believe that here is concealed, in a large measure, the reason why so many who complete the high school course fail when examined in grammar school studies. They learned their lessons so as to pass for promotion, and for no other purpose.

"Open your mouth and shut your eyes,
And I'll give you something to make you wise,"

contains the principle upon which the cramming process is founded.

When we exalt the method above the end, failure is inevitable. Education consists of two things, obtaining knowledge and using knowledge. We must in our schools have less to do with percentages and so-called results, and more with capacity, power to acquire, ability to retain and skill to use.

The system which makes the promotion of children from grade to grade during any part of school life dependent upon a certain per cent, as determined by written examinations, is faulty in its construction and injurious in its results. It is not only that the flushed brain is being forced to do unwonted work, but the wrong aim held up before the child is a far greater evil. An honest effort on the part of the child is always to be commended, even though it appear to result in failure. Praise should be proportioned in accordance with the effort put forth rather than with the success achieved.

A lady applicant for a position once sent me two specimens of scholars' work as an evidence of her ability as a teacher. They were good specimens of their kind, but what did they show? It is difficult to say. Of her ability to control, of her judgment, of her power to awaken thought, of her good influence over her pupils, of that teaching which sets the seal of the teacher's personal character upon the scholar, literally nothing.

What did they show regarding her pupils? That they were able to produce a neat, orderly paper, which, I grant, is a power worth having; but they told little of their every-day habits of study, of their moral culture, of their physical training, of their reverence for sacred things,—nothing of the gradual growth of those powers which make the child sensitive to truth, the youth sensitive to honor, and the whole man sensitive alike to truth, honor and duty.

We must first fix upon the product, and then adjust the machinery to the desired end. To introduce a temporary motive which does not

endure beyond the present is a terrible mistake. It is sowing the wind and forgetting the whirlwind, which is sure to follow. The chain which binds together yesterday, to-day and to-morrow has never been broken. "Whatsoever ye sow, that shall ye also reap," is nature's law. When the child through any process comes to understand that eighty per cent is success and seventy-nine per cent is failure, it would be better for him that he had never seen the inside of the schoolroom.

STATUTE ON COLONIAL AND INDIAN UNIVERSITIES.

APPROVED BY (OXFORD) CONVOCATION ON JUNE 3, 1902.

WHEREAS it is expedient (1) to provide for the making of regulations for carrying into effect the provisions of the Statute on Colonial and Indian Universities (2) to enable candidates from these Universities under certain conditions to offer themselves for examination in any Honour School of the Second Public Examination, and to supplicate for the Degree of Bachelor of Arts without having passed either Responsions or the First Public Examination, and (3) to confine the requirement of a sufficient knowledge of the Greek language to candidates from Colonial Universities and to determine the conditions under which candidates shall be permitted to satisfy that requirement by passing approved examinations of such Universities. The University enacts as follows:

1. In Statt. Tit. II, sect. VII. cl. 3 (P. 23, ed. 1901), after the words "Section of the Statutes," the following words shall be inserted: "A University admitted to the privileges conferred by this Section of the Statutes may at any time renounce such privileges: and this University may at any time by a vote of convocation withdraw the same from any University."

2. Ibid, clauses 4 to 14 shall be struck out, and the following clauses shall be substituted:—

4. Any member of a University so admitted, who shall have pursued a course of study prescribed by it and extending over two years, and who shall have passed all the examinations incident to the course may be admitted to the status and privileges of a Junior Colonial or Indian Student.

5. Any member of a University so admitted, who shall have pursued a course of study prescribed by it and extending over three full years, and who shall have taken Honours in the final examination incident to the course, may be admitted to the status and privileges of a Senior Colonial or Indian Student.

6. It shall be the duty of the Hebdomadal Council to draw up and submit to Convocation a statement of the conditions under which a member of a University so admitted shall be deemed to have taken Honours as aforesaid. Every such statement, if approved by convocation, shall have the force of regulations made by statute.

169

7. The status and privileges of a Junior Student shall be as follows:—

(a) The Term in which he is matriculated shall be reckoned, for the purposes of any provisions respecting the standing of members of the University as the fifth Term from his matriculation.

(b) A Junior Student shall not be required to pass Responsions, or to pass in an Additional subject at Responsions.

(c) A Junior Student who has passed the Second Public Examination, and has obtained Honours either in the First or in the Second Public Examination shall be entitled to supplicate for the degree of Bachelor of Arts so soon as he shall have kept statutable residence for eight Terms. Provided that, if he is a Colonial Student, he has shown a sufficient knowledge of the Greek language.

(d) A Junior Student who has passed the Second Public Examination, but has not obtained Honours either in the First or in the Second Public Examination, shall be entitled to supplicate for the degree of Bachelor of Arts so soon as he shall have kept statutable residence for twelve Terms. Provided that, if he is a Colonial Student, he has shown a sufficient knowledge of the Greek language.

8. The Status and privileges of a Senior Student shall be as follows:—

(a) The Term in which he is matriculated shall be reckoned for the purposes of any provisions respecting the standing of members of the University, as the fifth Term from his matriculation.

(b) A Senior Student shall not be required to pass any part of Responsions, or of the First Public Examination or any Preliminary Examination of the Second Public Examination.

(c) A Senior Student who has obtained Honours in the Second Public Examination, shall be entitled to supplicate for the degree of Bachelor of Arts so soon as he shall have kept Statutable residence for eight Terms. Provided that, if he is a Colonial Student, he has shown a sufficient knowledge of the Greek language.

9. Every person who, having been matriculated, desires to claim the Status of a Junior or Senior Student, shall make his application through an officer of a College or Hall or of the Non-Collegiate Body, to the Secretary to the Boards of Faculties, and shall at the same time pay to the University Chest through the Secretary, the sum of one pound or of two pounds according as he is admitted as a Junior or a Senior Student. If he makes his application later than a week from matriculation, he shall pay an additional fee of one pound.

10. Any person qualified to become a Junior Student on matriculation, may be admitted to any part of Responsions, any part of the First Public Examination and any Preliminary Examination in the Second Public Examination.

11. Every person who, being qualified to become a Junior or Senior Student on matriculation, desires to have his name entered for an Examination before he has been matriculated shall make his application to the Secretary through an officer of a College or Hall or of the Non-Collegiate Body, who shall send the name to the Secretary seven clear days before the day fixed for entering names for the Examination in question, together with.

11. (a) The Statutable fee and in addition thereto the sum of one pound or of two pounds according as the candidate claims to be qualified to become a Junior or a Senior Student.

(b) A declaration that the Candidate in his opinion *bona-fide* desires admission to his College or Hall or as a Non-Collegiate Student as the case may be, and

(c) Evidence showing that the Candidate is qualified as aforesaid.

Any Candidate whose name has been entered for an examination as aforesaid shall as soon as he has been matriculated become a Junior or a Senior Student, as the case may be.

12. A Colonial Student shall be deemed to have shown a sufficient knowledge of the Greek language if he has passed either (a) one of the examinations enumerated below in Schedule A, or

(b) Such examination or examinations of his University as shall satisfy the conditions laid down under the provisions of the next following clause. Provided that evidence of his having satisfied these conditions shall have been produced to the Secretary within one week from his matriculation, and that a registration fee of five shillings shall have been paid through the Secretary to the University Chest.

13. It shall be the duty of the Hebdomadal Council to draw up a statement of the conditions under which a member of a University which has been admitted to the privileges of this statute shall be deemed to have shown a sufficient knowledge of the Greek language in the examinations of his University. Every such statement shall be submitted to Convocation, and, if approved, shall have the force of regulations made by Statute.

14. The Secretary shall have power to make and vary from time to time regulations for the admission of qualified persons to the status of a Junior or Senior Student, and for enabling Junior or Senior Students or persons qualified to become Junior or Senior Students, to offer themselves for examination under the provisions of this section, provided that all such regulations and any variation in them shall be submitted to the Vice-Chancellor and proctors for approval.

15. It shall be the duty of the Secretary to keep a sufficient record of the members of the University who have the status and privileges of a Junior or Senior Student respectively, and of the persons not yet matriculated whose names have been entered for an examination under the provisions of this section, and to see that no Candidate is admitted to examination or to any of the privileges of a Junior or Senior Student who has not satisfied the conditions of this section.

3. Ibid, P. 28, in Schedule A, the words "Group A I" shall be struck out and the words "Groups A I and D" shall be substituted.

4. Ibid, P. 28, 29, Schedules B and C shall be struck out.

5. In Statt. Tit. VI sect. I A § 6 (p. 125), the words "Candidates . . . Students" shall be struck out, and the words "Candidates admitted under the provisions of the statute on affiliated Colleges or of the statute on Colonial and Indian Universities" shall be substituted.

6. In Statt. Tit. VI sect. 1 B § 3 (p. 128), the words "A candidate who has received" shall be struck out, and the words "A candidate who is an Indian student or is qualified to become an Indian Student or who has received" shall be substituted.

7. In Statt. Tit. VI sect. 1 B § 4 (p. 128), the words "A candidate who has received" shall be struck out, and the words "A Candidate who is an Indian Student or is qualified to become an Indian Student or who has received" shall be substituted.

8. In Statt. Tit. VI sect. 1 D § 2 cl. 5 (p. 144), the words "is an affiliated, Colonial, or Indian Student" shall be struck out, and the words "is admitted under the provisions of the Statute on Affiliated Colleges or of the Statute on Colonial and Indian Universities" shall be substituted.

9. In Statt. Tit. XVII sect. 9 § 2 cl. 3. (p. 307), after the words "as are laid upon him by" the following words shall be inserted: "Statt. Tit. II. Sect. VII 'On Colonial and Indian Universities,' and by."

A NEW DEPARTURE IN EDUCATION.

H. M. HODGMAN, BOSTON, MASS.

PESTALOZZI'S school at Yverdun is said to have attracted visitors from all parts of Europe. To the educators of the present day, the elementary school connected with the pedagogical department of Chicago University is of no less interest. This school is under the direction of Prof. John Dewey, and, although he has generously given large credit to the corps of teachers whose problem it was to make the theoretical practical, it is an attempt to realize his ideas of proper methods of education.

The location of the school is a former dwelling-house, where evidently "used to be large-hearted hospitality." In the crowded, bustling city, its wide verandas and green lawn have a most attractive air of space and leisure. Within, the visitor finds the place brimful of joyous, abounding life. A group of little boys and girls seated at a low table work at their sewing; for boys learn to sew and girls to carpenter here. The instruction, however, is by no means confined to teaching the use of a needle, but every thing is brought into requisition that can illustrate raw material and the processes of manufacture. Flax flowers and raw wool are shown, and the little folk peer through the microscope to see the difference between cotton and wool fibres. They card some of the wool by hand, spin it on a distaff, and have their own loom for weaving. The miserable little worm that spins the rich robe for *la belle dame* also tells them its tale. Or perhaps the teacher shows them a cotton boll, telling them delightful stories of the country where it grew, or of the inventors who perfected the different processes that have changed this raw material to cloth. In and out, in a slow, painstaking way, the needles pass, while the children seem to hear plantation songs, or picture to themselves darkhued figures wearily toiling in the white fields, or pale students bending over the midnight lamp.

At stroke of bell the little group passes to another room, to learn the art of cookery. A simple recipe is written on a blackboard. The effect of heat, water, and time of cooking upon the food materials to be used are explained by simple experiments. Directions are given for putting together the different ingredients of the recipe, and the child "goes and does it." Putting on a little white apron and taking his place at a table with gas burners arranged for cooking, he brings out of his table drawer the necessary utensils, carefully measures the materials, combines, and soon has his double boiler over the flame. A luncheon is prepared once a week by each group, for twelve people or more, including the group itself and invited guests. The work involved in the preparation of this luncheon is much subdivided. Some write notes of invitation and receive the guests; some prepare the food; some serve as waiters; some wash dishes, and some compute the cost of the food. The older groups go still further, and provide an entertainment. The table is most daintily set; and the viands are consumed with keen appetite. Thus not only is cookery taught, but the grace of hospitality enjoyed.

What was formerly the stable of the house has been fitted up as a well-appointed gymnasium, with a chamber above for carpentry, where boys and girls work together. Here, ready for use, little tools, specially designed for little fingers, are arranged in an orderly fashion.

In the main building many other interesting groups are found. In one of these the teacher is making some simple experiments in physics, while every child is eagerly trying to put himself in the best position for observation. In another the childish desire to "see the wheels go round" finds its full fruition in *making* the wheels go round; for the pupils are working at a real clock, taking it apart and putting it together, studying the relation of small cog-wheels to the larger ones, and the effect of the pendulum, with the teacher at hand, like an animated cyclopedia, to supplement their efforts as occasion requires.

In another room the teacher is talking about twinning plants. She holds one in her hands, and endeavours by carefully directed questioning and constant reference to the plant itself, to get the children to perceive and state in their own language why the plant turns in a certain direction, all the while interrupted by many voices eager to relate some bit of personal observation.

No effort is made to maintain the martinet order and discipline which is so much desired in the public school. The children gather about the teacher in easy natural positions, standing or sitting as best suits them for the subject in hand, questioning as well as questioned, always tremendously in earnest, and face and posture alike bespeaking intense interest.

A sub-primary department was added to the school in 1898, to which children from four to eight years of age were admitted. In the remaining nine groups of the school-children the ages range from six to twelve. Age, however, is not taken as a basis of classification, but rather community of interest and a like stage of mental development.

Turning from this external view to a consideration of the subject-matter placed before the children for their assimilation, it will at once be noticed that handwork plays a very important part. It is introduced incidentally in the study of primitive life, history and the sciences, and dexterity therein is *apparently* the chief end in

carpentry, cooking and sewing. In the three latter branches great care is taken to make articles of use in the school or at home, so that the child may realize some immediate result from his efforts. In the carpenter shop, for instance, the tiny tots begin by making tags, manilla envelopes, paper knives; the older ones make match-boxes, trays for toilet articles, book-racks, ladders, and boxes for plants, pencil and paste boxes. In the sewing department, bags are made to hold the pupils' work, holders for the use of the cooking class and sleeve protectors; and when every little brain is teeming with thought of Christmas and the good times coming, every hand is busied in making gifts for those at home.

In cooking, the first year's work is the preparation of cereals in different forms, — parching, boiling, popping, and observation of the effect of these processes on different grains. In the second and third years the children continue this work, and, in addition, prepare different kinds of toasts, and cook vegetables and vegetable soups. In the fourth, fifth and sixth years the course includes starchy foods, eggs, meat and fish, taking up last of all the preparation of batters and doughs with different raising agents.

It would be unfair, however, to look for specimens of highly finished workmanship in the articles produced in any of these three branches of handwork, since the aim of the school by these exercises is not to make artisans, but to give useful mental discipline.

At the age of eight or ten a change is made in the method of instruction. In cooking, for example, simple experiments are made to bring out underlying principles, and the work thereafter is treated more as applied science.

The study of history is preceded by that of primitive culture. The children are told of the savages who dwelt in cave, hut or wigwam. They are shown pictures and models in illustration, and questioned as to the natural resources upon which savages must depend, with the idea, perhaps, of training them to think out conditions and probable results therefrom. In natural sequence there follows the industrial life of primitive Greece, and then the history of Greece, of Rome and of the United States.

Geography finds a chance for expression in connection with history.

The literature of a country follows its history easily and naturally, and its masterpieces stand out vividly upon this background. In this connection the pupils make use of good translations of the *Odyssey* and *Iliad*.

The botanical work has been outlined by Professor Coulter. No effort is made to teach classification, but the plant is studied as "something alive and at work." The children hunt for the "mouths" on the twigs, plant seeds, watch their unfolding, and later learn their different methods of dissemination. Trips are made to vacant lots to study the adaptation of plants to their environment, and, no doubt, the burs and cockles of said environment demonstrate most clearly their excellent adaptation for holding on. Plant movements are watched, and the co-relations of plants and insects observed in gardens.

Physics comes in for attention in simple experiments with reference to specific gravity, pressure of air, hydraulic pressure, force pumps, etc.

Latin and French are both studied as living languages to think in, rather than to turn into English forms from the written page. As far as possible the French is acted out.

Some elementary facts in mechanics, physiography and geology are given, and art and music have due place. Special mention should be made of the half hour a week given to *current events*.

The following instances will illustrate the way in which the work in one branch is made to supplement that in another: When the class in history—to use the terminology of the public school—was studying social life in the colonies, its members made in the carpenter shop a four-post bedstead, similar to those used in colonial times, and the sewing class made the bed clothing. When the story of the Apple of Discord was told, the art work was painting apples. Speaking more broadly, cooking leads to botany, chemistry and related sciences. The coal used leads to geology and geography and botany again; carpentry and sewing lead to knowledge of materials and processes of construction. History, beginning with the life of primitive man, lays a foundation for literature.

Here is an instance of the exhaustive way in which a subject is sometimes treated. Occasion arose for teaching the younger groups something about the uses and different kinds of wood. The children were questioned as to such varieties as they had noticed in their individual experience; they went to the Columbian Museum to observe samples of different woods, were shown pictures of trees, and listened to a description of the construction of the houses of the lake-dwellers. Next they considered the woods from which furniture is made. Pictures made vivid the industrial processes from log-cutting to housebuilding. Games introduced wood-cutting and forest life. Visits were made to carpenter shops and wood-working establishments, and block-houses were built to scale. An older group measured the diameters and circumstances of trees; compared northern and tropical forests, observed pictures of Chinese and Japanese houses, and read stories of river transportation of logs to the mill. A still older group studied the forest regions of the world, Greek boats and modes of navigation among ancient peoples, and lastly the shrinking of wood.

For a certain period the gulf between this and the public school would seem to be impassable, without a very great waste of time and effort. Some of the chief points of difference may here be noted.

A great variety of method is employed; as, the constant use of objects, frequent excursions to museums, art galleries, manufacturing establishments, the sea-beach for geology, farms, dairy establishments,—any place where the children can get information.

The late stage at which books are introduced is a striking difference. The “training of the sense organs is considered more natural and easy to a child than keeping still at a book,” and much knowledge is gained from other sources before books are introduced.

Again, in the subject-matter taken up by the children, the emphasis is laid on studies presenting a body of valuable knowledge in themselves rather than on those which are simply tools to enable one to gain knowledge. Hence we have a very broad foundation laid in knowledge of elementary facts in the natural and social sciences, but reading and writing, so long holding the foremost place, are delayed until a mental hunger has been awakened in the child, which leads him to desire a command of these tools to record facts that he himself had noted, or to avail himself of the records of others.

Should the committee call for the class in reading, none would rise. But do the children not learn to read? Yes; but as a means, not an end. They frame their own little sentences about their lessons, and these are typewritten or printed on the school's printing press, and become the reading lesson for the next day! As the children always understand the matter, they read with intelligence and expression. In the older groups an effort is made to establish a habit of consulting books in order to gain information.

And writing? They learn to write in the same incidental, indirect way, so to speak, by making reports and keeping the school journal.

And mathematics, that standard of brain in the public school? The chicks are learning fractions in the carpenter shop; they are learning them again in the dry and liquid measures of the cooking lesson, and still a third time in the measurements of the sewing class. In fact, wherever anything they are doing can be made to teach them, mathematical principles are introduced. Thus far no palatable disguise has been found for our dear old friend the multiplication table, and they wrestle with it as many a weary one before has done.

Special note should be made of the great pains taken to utilize rather than repress the child's natural activities, to direct them in proper channels, and to help him to express himself through their agency. This would seem to be in accordance with the natural instinct which makes every strong, healthful child an example of perpetual motion.

A point on which much emphasis is laid is the inter-relationship of the school and the home. This subject has been treated in Professor Dewey's recent volume, but a few sentences from the official school record may not be out of place here.

“The school is organized on the basis of using as many connections as possible between everyday life and experience and the more formal work of the school. . . . Consequently, the introductory work is a continuation, so far as possible, of the forms of experience and modes of expression with which the child is already familiar. Differentiation is gradually introduced. . . . The problem of the school is then to secure that organization of equipment and facilities which will give the children typical and varied contacts with the materials of experience, so arranged as to further consecutive and orderly growth.” In the first period of school life, four to eight years, “the children are largely occupied with direct social and outgoing modes of action, with doing and telling.” Occupations which have to do with food, clothing and shelter are seized upon as points of contact with the social and physical environment of the child.

Much importance is attached to a careful observation of the things which interest the child at different periods of life, and to the assigning of work that shall appeal to those interests and at the same time direct them so as to further his intellectual development. The aim is to place before the pupil some object to be gained that shall seem important to him, and thus labor become a pleasure instead of a task.

The strain of the work on these pioneer teachers must be very great, since material does not exist ready prepared for their purposes, and they must needs be their own text-books in great measure. Not only that, but they must be walking encyclopedias to answer the animated interrogation points with which they have to

deal. Happily, this is somewhat relieved by the relatively large number of teachers, and the fact that each is a specialist in her department. In this connection, consider for a moment how much of education resolves itself into *intelligent, sympathetic companionship*.

In a sense the school seems very expensive, since its methods fully carried out would require a school museum; so to speak, of objects required to illustrate the subjects, an excursion fund, some outlay for cooking and carpenter materials, and a very large corps of teachers. A question also arises as to modifications necessary to adapt it to the country, which in some ways would furnish an excellent theatre for its work, but could not supply much in the way of manufacturing establishments, art galleries and museums. However, if it shall indeed prove that the result justifies this outlay, no school boards should hesitate to adopt these methods, since nothing is so valuable as the young, eager minds found in the school-room. The hope of the future lies with them.

As the school was established but a few years ago, sufficient time has not yet elapsed to show the result of this primary training in the later stages of education, but many are most eager to know what it will be. Certainly the foundations are laid broad and deep, and the atmosphere of this school-home is that of joyous interest. We can but anticipate that minds enriched by such training will be among those who are "never alone because accompanied by noble thoughts." Trained to see to what fine issues the simplest, commonest things may tend, they will find lying at their very feet a ladder that shall reach the stars. Possibly harmonious development like this is what the Greeks meant when they called education *music*.

WEAK LINKS IN INDIAN UNIVERSITY TRAINING.

A CORRESPONDENT writes to the *Daily Chronicle* :—

There was a man once who accepted the appointment of Professor of Mathematics in an Indian college. But when he reached that college, "Look here," said the Principal, "the acting professor is doing very well with the mathematical work, and we are rather weak just now in English; do you mind taking some English lectures for a while?" So the new man taught English for several months—he only had to expound the "Lay of the last Minstrel," or some such book, to about fifty undergraduates. And presently the Principal came to him again, suggesting that he was not doing much work, and asking him to take also, some History lectures. At that he wondered a little—as yet, remember, he had done no mathematical work at all; but History meant merely reading a shilling primer about Greece with twenty or thirty of the undergraduates, so he took that work also. Then came to him the Principal a third time, and proposed that he should teach Philosophy as well. At this he cried out, protesting that he was not engaged for such a task, to whom said the Principal indignantly, "Sir do you wish me to report to the Lieutenant-Governor that you consider yourself incapable of teaching Philosophy?"

When one comes upon a story like this—which is true in all essential details—on the very threshold of one's work in India, the effect is rather staggering. But it is only the precursor of many such. After all to demand that a Professor of Mathematics, should teach philosophy is almost reasonable in a country where great archaeologists are made inspectors of primary schools, and clever young surgeons promoted to lecture on bacteriology. The underlying principle in all these cases is that an officer in any Government department must take any post offered him inside that department; and that is a more plausible principle than many which now govern Indian education. The impression made by that first story quite faded out when I came upon a University where examiners have been ordered to set only such questions in algebra as can be answered out of Mr. So-and-so's book: where under-graduates have sued the Senate in the High Court for their degrees, and where, and unauthorised interloper having been expelled by the Registrar from an examination-room, the governing body first censured the Registrar and then (withdrawing their censure to prevent the Registrar's resignation) suspended for six months the minor officials who had been his instruments in the expulsion. These matters are not mere stories; they are printed in the official minutes of that University's doings.

How, one wonders, can any University founded and guided by Englishmen have come to such a pass? This is how. In the beginning (that is, in the forties and fifties of last century) men desired greatly to give India the blessings of English educational methods, in order both to emolify the Babu's manners and to fit him for taking his share of Government service. Schools of many sorts, largely under missionary influence, already existed; to complete them were needed the broader influence and higher culture of Universities. Now to imitate Oxford or Cambridge or any University of the residential type seemed in those days quite impossible; no city, except perhaps Calcutta, would furnish students enough to make a professional staff worth keeping up, and the then student class—Brahmin mostly—was too poor to afford the luxury of living for some years away from home. So the London type was chosen; examining boards were constituted in the three Presidency towns, and certain picked schools (hence forth to be called colleges) were allowed to train and send up students from their own districts to the central examinations. But the original motive was never quite forgotten. It had been hoped at first to induce men of high caste or good position to make their sons University students, who not having to earn their living immediately, and paying reasonably high fees, might be expected to work steadily and with zest at those subjects on which young Englishmen of similar qualifications find their culture, and who would thus be well enough trained to do good work under Government in offices where intimate knowledge of the native mind was especially valuable. As a matter of fact, the leisured class held aloof; the students who did come clamoured till they got their fees reduced; and employment under Government, instead of being the privilege of the best students, came to be regarded as the right of all who took a degree,

not to say their chief aim in taking it. But in the curriculum the old culture-standard still held its ground and to this day crowds the course of study with subjects that to the young Indian have neither interest nor meaning; still the boy of fifteen, weak in his English, and knowing little of his own land's history, is confronted with the whole of Roman and of Grecian history to be studied in two years, because—to quote the words of one professor, a sentiment that was conveyed to me in other words by many professors in all the Presidencies—"you can't call a man educated who doesn't understand classical allusions."

For twenty years or more, however, the evils of the system lay dormant. Good men were working it, men who know already the weaknesses of the Indian mind; and, because the number of students was as yet small, the good men could know each of their pupils individually, and could stir up in them by personal contact that love of learning which the examination system itself encourages too little. "My father," said a notable Calcutta Vakil, "was one of a class of twelve; I was one of sixty; my son is one of two hundred. My father was a scholar, for his teachers could look after him; what sort of scholar is my son likely to be?" Few students, moreover, meant few colleges and few professorships, for which there was not lack of excellent candidates; it meant also a slow increase in the number of graduates, so that the control of the Universities remained in English hands, and the standard, though it was but an examination standard, was at least kept fairly high.

But now—well, there are Universities and Universities, Colleges, and Colleges, some better and some worse; there is one University, however, situated in the Indian capital, with Viceroys for its Chancellors, which may serve as an object lesson. One of its own Vice-Chancellors, Sir Alfred Croft, said in 1895, "There is an overwhelming demand for University education, as affording to large classes the only opening, I will not say to wealth and honour, but to bare subsistence." Let us see how this demand has affected the institution which is called upon to satisfy it.

Here are some extracts from an article on Calcutta University, published six months ago or so in one of the leading daily newspapers of that city, and approved of in that paper's leading column. It is worth while saying this, because so direct an attack so publicly made would have been refuted if refutation were possible; but, though reprinted in full in other more directly educational journals no answer was made to it, for none could be made:—

"The most demoralising part of the system is that it falsifies standards. The Calcutta Senate.....devotes itself to constructing a curriculum which looks, on paper, as severe as that of London University, side by side with an examination system which encourages pure memory work, and needs no use of the intellect at all. Its mathematical syllabus, for instance, is excellent; but under its rules a boy could get a first-class if he had simply learned the text book by heart and understood not a word of it. It asks boys of fifteen, who barely understand English enough to ask the simplest question

intelligibly, to comment on the administrative reforms of Lord Cornwallis, for their answer is printed ready to hand in a paragraph of the prescribed short Indian history."

To learn a mathematical text-book by heart may seem a severe task, but it is done constantly. I know of candidates for the Calcutta M. A. in mathematics who were hopelessly puzzled by the old cheap dodge of setting problems to be solved with P. Q. R., as the points given instead to the A. B. C., used in the text-book.

And, again, note that F.A. stands for First Arts, an examination held two years after matriculation:—

"Most of the teaching for the F.A. examination is done in English; it is therefore important that students in F.A. classes should have a practical understanding of ordinary spoken English such as their teachers are likely to use. The University, by means of the entrance examination, selects out of a great mass of candidates a certain number of students for the F.A. classes, and hands them over to the affiliated colleges to be taught. And its way of selecting them is (a) to set papers in which at least two-thirds of the questions can be answered by the pure rote-work of committing "Authorised Guides" to memory; (b) to choose twenty-seven examiners, only three of whom speak English as their mother tongue; (c) to impose on them a system of marks which allows a boy to pass in English who has merely learned by heart the words of the text-book and two or three lists of grammatical irregularities."

The test of writing a short essay or letter in English, which really is a practical one, is valued in Calcutta at seven marks out of 200. As for the product of all this, the finished Babu—

"He leaves the University a worse man than he was at entrance; it has damaged him in three ways. Physically, by planting him in the centre of a huge city full of temptations, leaving him largely to his own devices (for the control over his place of abode is very slight, and over his mode of life non-existent), and forcing him into unnatural habits (for if he is married he has to live away from his wife; and there seems to be a tendency to differ marriage because a graduate is worth a higher dowry). Intellectually, by plastering him with information in no way related to his own experiences and his daily life, words that can be remembered without their meaning and formulae without their reasons. Morally, by vitiating his standards, by confusing for him the difference between memory and intellect, knowledge and ignorance; by asking him to give, at any rate, a formal respect to men whose aim in life is to help him outwit the examiners when he cannot satisfy them."

With regard to the quaint suggestion about graduates and dowries, a corroborative case has just occurred in Calcutta. A young undergraduate received 6,000 rupees with his bride on condition that he passed his B. A. examination; he failed, and has had to refund half the money to his disappointed father-in-law.

Report of the Committee appointed by the Senate of Calcutta University.

WE, the members of the Committee appointed on the 17th August, 1901, to enquire into and report upon—

(a) The system under which candidates are trained for the B. A. degree Examination,

(b) The courses of study prescribed for that Examination,

(c) The mode in which candidates are sent up for admission to that Examination,

(d) The system under which the Examination is conducted, including the character of the questions set in the various subjects and the standard of proficiency demanded from the candidates,

have the honour to submit the following report—

2. Judging from the preamble to the motion adopted by the Senate in appointing this Committee, which is in these words:—"That having regard to the results of the B.A. Examination in recent years, especially the results of the last Examination, the Senate do appoint a Committee"—we think the main object of our enquiry should be to ascertain the causes of the unsatisfactory results of the B.A. Examination in recent years, that is since 1891, there having been a marked fall in the proportion of successful candidates at the B.A. Examination since that year, as the table given at the end of the Minutes for 1900-1901 will show.

3. We also think that our report should suggest means for improving the results of the B.A. Examination, that is for reducing the proportion of failures without lowering the standard of proficiency required for passing the Examination. The steady high proportion of failures at that Examination since 1891 must imply either that the previous qualification of the candidates, when they commence the study of the B.A. Course, is low as compared with the standard of the Examination, or that their preparatory training in that Course is insufficient, and something must, therefore, be done to raise the previous qualification of the candidates and to improve their preparatory training, if necessary,

so as to prevent the waste of time and energy, which this high percentage of failures involves.

4. To ascertain the causes of these unsatisfactory results, we asked the Registrar to address a confidential circular letter to the Heads of institutions affiliated up to the B.A. standard, requesting them to favour us with information on certain points connected with the above mentioned four matters, which we have to enquire into. To this circular letter replies have been received from the Heads of 27 affiliated institutions. A copy of the circular letter is herewith annexed as Appendix A.

5. We also requested certain of our colleagues to favour the Committee with short notes on the modes in which candidates are trained for the B.A. Examination in the British Universities. A copy of these notes is herewith annexed as Appendix B.

6. With a view to ascertain what standard of proficiency our examiners adopt in awarding marks to the answers of B.A. candidates, we requested certain of our colleagues to look over some of the answer papers in the different subjects at the last Examination.

7. We now proceed to state separately, with reference to each of the four matters we are asked to enquire into and report upon, the results of our enquiry, pointing out what appear to us to be the causes of the unsatisfactory results of the B.A. Examination and suggesting what occur to us to be the remedies for the same.

As regards—

(a) *The system under which candidates are trained for the B.A. Examination,*

the Committee are of opinion—

(1) That the previous qualification of B.A. candidates, when they begin the B.A. Course, is not adequate, the principal defect being the want of a competent knowledge of English.

(2) That, by reason of the extent of the subjects prescribed for the University Examinations and the largeness of College classes, there is not sufficient scope for supplementing the oral class-teaching by written exercises, which are so necessary for

the training of students who have to study their subjects in a foreign language.

(3) That, to remove the deficiency in the previous qualification of B.A. candidates, a higher proficiency in the English language should be demanded from candidates in the entrance and F.A. Examinations and if necessary, the present courses for those Examinations should be modified in order to promote that object.

(4) That, as mere attendance at lectures does not of itself constitute the prosecution of a regular course of study, the definition of a "regular course of study," in para. 2 of the F.A. and B.A. Regulations should be modified as follows:—

"No candidate shall be considered to have prosecuted a regular course of study, unless he has attended at least 66 per cent. of the lectures delivered in the institution to which he belongs in each of the subjects in which he is to be examined and has satisfied the authorities of the institution, by undergoing such tests* as they may prescribe, that he has properly studied the subjects taken up."

A. C. EDWARDS.

(5) That the Course in English Prose prescribed for the Entrance Examination should consist of interesting pieces written in plain and precise English, selected mainly with a view to enable students to acquire a correct knowledge of simple English, pieces abounding in allusions being avoided. As examples of suitable works, the following may be mentioned:—

Johnson's "Rasselas."

Defoe's "Robinson Crusoe."

Lamb's "Tales from Shakespeare."

Freeman's "Short History of the English people."

Green's "Readings from English History."

(6) That in all cases in the Entrance Examination, where the answers are written in English Examiners in giving marks should take the correctness of the English into account.

* I think that for the words "such tests as they may prescribe" the words "one or more Test Examinations" should be substituted.

(7) That, in the Entrance paper in the English text-books, the Examiners should be instructed to frame the questions so as to test the candidates' knowledge of the English language, as well as their knowledge of the text-books.

(8) That, in the second half of the second Entrance paper in English, twenty marks should be assigned to a simple essay or letter or other original Composition.

(9) That in the Entrance Examination the minimum pass marks in English should be raised from 33 to 40 per cent.

(10) That text-books in History for the Entrance Examination should be selected with due regard to the *style* in which they are written.

(11) That Huxley's Science Primer should be omitted from the Entrance Course and that a simpler and shorter textbook in Geography, than those now in use, should be prescribed.

(12) That no candidate should be admitted to the Entrance Examination who has not completed the age of fifteen before the 1st of January next preceding the date of the Examination.

(13) That in schools recognised by the University there should not be more than 60 students on the roll of any class or section of a class.

(14) That the Course in English Prose prescribed for the First Examination in Arts should consist of writings of standard authors, pieces, being avoided which abound in obscure allusions or which are largely taken up with the criticism of works which have not been read by the candidates.

(15) That the amount of English Prose prescribed for the First Arts Examination should be increased by fifty per cent. and that the subject for Original Prose Composition should be set in the Poetry Paper instead of in the Prose Paper as hitherto.

(16) That, in place of the 25 marks now assigned to Original Composition in one of the English Papers for the First Arts Examination, 20 marks should be assigned to Original Composition and 10 marks to the reproduction in the candidate's own words of the substance of some unseen passage or passages from an English author of the same standard as his text-books.

(17) That, in the First Arts Examination the minimum pass marks in English should be raised from 30 to 33 per cent.

(18) That Chemistry, instead of being included as now with Physics as a Compulsory subject for the First Arts Examination, should be grouped with History and Logic as a third alternative subject under heading V of the Compulsory subjects.

(19) That, in place of the present class of works prescribed for the First Arts Examination in the subjects of History and Logic, works of a fuller nature should in future be selected in each case.

(20) That in place of the present Courses prescribed for the First Arts Examination in the subjects of Physics and Chemistry, fuller Courses in those subjects should in future be prescribed.

(21) That, in the subjects of Logic and Chemistry, respectively, there should be prescribed for the First Arts Examination one text-book only written in a simple and lucid style and covering the Syllabus as nearly as possible and that the range of the topics included in the Syllabus should be regulated by their treatment in such text-book.

As regards—

(b) *The Courses of study prescribed for the B.A. Examination—*

The Committee are of opinion—

(1) That in the Mental and Moral Science Course for the B.A. Examination, there should be prescribed in each branch of the subject one text-book only written in a plain and lucid style and covering the Syllabus as nearly as possible, and that the range of the topics included in the Syllabus should be regulated by their treatment in such text book, regard being had to the foot-note on page 39 of the Calendar for 1901.

(2) That, for the B.A. Examination, Political Economy and Political Philosophy should be excluded from subject IV, both Pass and Honours, of the A Course and that a sixth Optional subject should be added in the A Course to be called "Political Philosophy including Political Economy," the Honours Course in that subject being a fuller course than the Pass Course.

(3) That the Second Pass Subject in the B Course should be either Pure Mathematics or Mixed Mathematics, Pure Mathematics consisting of Analytical Plane Geometry and the Differential and Integral Calculus as defined for the Honours Course, and the Course in Mixed Mathematics being the present Pass Course. The Honours Course in Mathematics to be the Pass Courses in Pure Mathematics and Mixed Mathematics combined.

(4) That, in Subjects III, IV, and V of the B Course the Doctrine of Scientific method should be omitted from the Honours Course.

(5) That Physiology should be added as an Optional Subject in the A Course.

(6) That no candidate should be allowed to take up Honours for the B.A. Examination in more than two subjects.

As regards—

(c) *The mode in which candidates are sent up for admission to the B.A. Examination—*

The Committee are of opinion that, with a view to prevent candidates from being sent up to the F.A. and B.A. Examinations indiscriminately and with a view to secure better preparation on the part of students, no candidate should be admitted to the F.A. or B.A. Examination unless he produces a certificate from the Principal of his College to the effect that he has satisfied the Principal that he has a reasonable probability of passing the Examination.

As regards—

(d) *The system under which the Examination is conducted, including the character of the questions set in the various subjects and the standard of proficiency demanded from the candidates—*

The Committee are of opinion—

(1) That the character of the questions set at the B.A. Examination has not always conformed to the conditions prescribed by the rules and they therefore recommend—

(i) That the system of moderating the question papers should be extended to the B.A. Examination as far as practicable.

(ii) That the enforcement of rule 9 on page 149 of the Calendar for 1901 should be ensured by enquiring Joint-Examiners to give a certificate over their joint signature that the papers set by them conform to the prescribed conditions and do not involve a variation from the average standard, and that a similar certificate should be required in the case of single paper-setters.

(2) That the object, with which the system of dividing the Pass Papers in English and Philosophy into half-papers was introduced, namely to secure uniformity in the Examination, being no longer attainable, in English at all events, by reason of the increase in the number of candidates and the consequent increase in the number of Examiners, and the system having been found by experience to be attended with certain disadvantages, the Committee recommend that it should be given up.

(3) That the question on Original Composition in the English Pass Papers should form a separate paper by itself.

(4) That, from the materials before them, it cannot be said that the *standard of proficiency demanded by the Examiners from the B.A. candidates* is at all too high.

(5) That, with a view to encourage the attainment of a higher standard of proficiency among the Pass students in the B.A. Examination, the successful candidates should be arranged in two divisions, the first in order of merit and second in alphabetical order, students obtaining 50 per cent. of the aggregate marks and over being placed in the First Division.

(b) That, in the Pass Course of the B.A. Examination, the pass marks in English should be raised from 30 to 33 per cent.

8. The Committee are of opinion that, with a view to encourage the training of a body of qualified teachers and their employment in Schools recognised by the University, the University should institute a Degree of *Licentiate in Teaching*.

9. We have considered Mr. M. Havell's letter, which has been referred to us for consideration and report by the Faculty of Arts and, while we assent to much of what he says, we are unable to accept as correct the view that English literature should be studied by the Indian student only for the purpose of learning the English language. We think the Indian student should read

English literature for attaining two objects, namely, learning English and having literary culture; the importance of the former object diminishing and that of the latter increasing as the student advances in his study, and that Poetry should always form part of his Course in English. The other questions raised in Mr. Havell's letter have in effect been dealt with in our recommendations relating to the Courses of study in English for the Entrance and the F.A. Examinations, and need not be considered again. We would add that the English Poetry prescribed for the Entrance Examination is simple and modern poetry, and is very small in quantity compared with the Course in English Prose.

(Sd.) GOOROO DAS BANERJEE,

Chairman.

„ KRISHNAKAMAL BHATTACHARYA.
 „ AMEER ALI.
 „ E. LAFONT, S. J.
 „ KALICHURAN BANURJI.
 „ A. C. EDWARDS.
 „ N. N. GHOSE.
 „ ASHUTOSH MUKHOPADHYAY.
 „ JOHN MORRISON.
 „ C. LITTLE.

I approve of the above Report's recommendations so far as they tend to raise the standards of the Entrance, F.A. and B.A. Examinations and accordingly beg to support them. I should have liked, however, to see the B.A. standard further raised, but illness has prevented me from attending the Committee's meetings, in which I might have humbly endeavoured to lay before the Committee my views in this respect and to obtain their approval, if possible, thereof.

(Sd.) H. M. PERCIVAL.

I regret that, owing to ill-health, I am unable to consider the Report with the attention I should have liked to give to it. Instead however of keeping it waiting, I sign the report while reserving to myself the liberty of proposing any amendment, which may appear necessary, when the matter comes up before the Senate.

(Sd.) A. M. BOSE.

EDUCATIONAL NOTES.

HERBERT SPENCER.

MR. WILLIAM C. MCBAIN contributes to the April number of the *Liberty Review* the following poem on Herbert Spencer who completed his 82nd year on 27th April, 1902.

With the power which genius wields,
With the intellect's brightest sun,
He hath searched through knowledge's widest fields
And bound all truth into one—
One law of transcendent hue,
And far as we can scan
Stretches the universe through
In a vast unbroken span.
Eternal change,
Through boundless range,
From the dawn of worlds to man.

The miracle-working law
Of motion's rhythmical throb
Which shapes without break or flaw
The Cosmos wonderful robe.
A motion of ceaseless play,
Of sweeping alternate trend,
Evolving, dissolving, refashioning alway
And before which all things bend.
The magical dower
Of an Unseen Power,
Without beginning or end.

A patience to sift and reap,
A purpose steadfast and bold,
And a mental power of unerring sweep,
For his task of heroic mould.
A life which knew no youth
Save the glow which devotion brings
Unfolding the widest cosmical truth
Which through all phenomena rings,
Add by which we see
The wonderful key
• To the Transformation of things.

179

Illusions soil not his page,
Yet a vision of hope he kindles,
Of a far-off golden age,
When man's lower nature dwindles;
When envy, ambition, and strife,
Shall yield to the good and the true
As o'er the billtops of life
Steals sympathy's healing dew.
Beyond us—But still
We must work with a will
For humanity tuned anew.

THE JUBILEE ART ACADEMY.

AN APPEAL TO THE INDIAN PUBLIC.

The Principal, Jubilee Art Academy, Calcutta, has issued the following appeal:—
There are many who are perhaps not aware of the existence of the above institution, which has done so much for the promotion of aesthetic culture among Indian youths. The Jubilee Art Academy was established just five years ago, by some ex-pupils of the Government School of Art, and since then it has passed out over five hundred students with thorough training in painting, modelling, lithography, engraving, photography and other branches of Art. The Academy is now located in the commodious premises, of 92 Bow Bazaar Street, Calcutta, where an Art Gallery with an excellent collection of pictures and models has also been established. The institution is further provided with a good library containing Art magazines and rare books of Art.

The primary object with which the institution was founded was to awaken in Indian students an ardent love for aesthetic art in all its branches, and not to make them merely mercenary sculptors and painters. How far this object has been attained, the works turned out by the students of the Academy will testify.

Bearing in mind that the majority of the Indian students belong to the middle and poorer classes, the authorities of the institution have, whenever possible, secured means of subsistence to deserving students during their course of studies. As regards passed students many have found lucrative employment in European and Indian firms, while others have been able to establish an independent business of their own. The institution viewed from any point has proved a factor of national good.

The institution was the outcome of unaided Indian efforts, and, as was to be expected it has continued its wars amidst great difficulties, involving considerable personal sacrifice on the part of at least one of its promoters who for obvious reasons, does not wish his patriotic labours to be mentioned.

The tuition fees charged at the Academy are exceedingly small and they include the supply of all the necessary materials to the students. The charges in fact, have never been sufficient to pay the cost of the ordinary materials. It is impossible for the work of the Academy to be conducted amidst such distressing circumstances, and this appeal, therefore is made to the public, with the hope that some pecuniary

assistance will be given to the institution. The Academy exists only for the benefit of the public, especially of the class from whom the vast majority of Indian students are drawn at present. The Principal of the Academy will be glad to receive any visitors during working hours, to explain the work which is being done by the institution. Mr. Norendro Nath Sen, Editor of *Indian Mirror*, has taken a lively interest in the institution since its foundation, and he is at present the President of the Academy. It is hoped that this appeal to the Indian public will not go in vain.

ORIENTAL BRAINS.

Some interesting experiments in brain measuring have been recently occupying the attention of the Japanese scientific world. The result of these investigations, or a part of it, was made known by Professor Taguchi, of Tokyo University, at a meeting of the same kind as the annual Medical Congress held last month in the Japanese capital. The points which the professor kept specially before his mind throughout the examination of some six hundred brains (of which about one-quarter were female were as follows:—

1. Influence of sex on the weight of brains.
2. Relation between weight and stature.
3. Relation between weight and age.
4. Comparison between Japanese and European brains considered physiologically.

The difference between the weight of brain in the male and female, is decidedly more marked in Japan than among Europeans, a lecture which might very naturally be looked for, seeing that mental development among women is but a thing of the last twenty years in Japan, and cannot be called, even yet, very general. Compulsory education is established for boys, and has been for some time past, while even before the introduction of that law a certain amount of cultivation fell to the boy without considering the part played by the early adoption of a strenuous life in the world. In Western lands the average difference in weight of the brain of a normal man of twenty-five and a normal woman of the same age is about 120 grains—in Japan it tends to reach 150, while in the maximum brain of each sex which came under Professor Taguchi's notice the difference reached the very great amount of 260 grains (male grains, 1,700, female grains 1,432). As between the minimum male, 1,063 grains and minimum female 961 grains, the distinction becomes less marked precisely as is the case among Europeans. With regard to stature in short men the ratio 1,325 grains and in men of average height 135 grains, but in tall men the ratio was dropped again to 138. In women, height did not appear to influence the weight of the brain as the ratio for tall and short alike worked out at 1,249 grains.

Coming to his third point, the Professors announced that the result he had reached could be summed up thus: The weight of a male brain increases up to the age of fifty or thereabouts, after which it decreases steadily. The weight of the average female-brain increases more rapidly, but only up to the age of thirty to thirty-five, decreases again till fifty, then again increases during the next decade, beginning its final shrinkage about sixty.

As between European and Japanese brains the Professor suspects less difference than appears on the surface, but his data were not, at the time of delivering the

address complete in this respect. He however, believes that the maximum development in weight falls a few years earlier with the white than is the case with the Oriental. If this be established it will prove a curious fact for in hot countries it is universally recognized that development is inclined to be premature, and it is undeniable that a Japanese woman of, say, five-and-thirty is a grandmother compared with the English maid or matron of a like age. Judging by all other physiological standards, it would certainly be reasonable to assume, that if the Japanese female brain is at its heaviest, when owner is bordering on the thirties, that of the Englishwomen would not touch its maximum till ten years later. Assumptions, however, are wont to be unscientific. But in this part of his subject the most surprising and most interesting statement made by Professor Taguchi was that in which he informed his hearers that, as compared with the weight of the whole body, the weight of the brain was higher among Japanese men and women than among Europeans though only slightly so.

Among males the proportion of the brain was 3.81 per cent. of the weight of the body, and among women, 4.372. If, however, the point is of any importance, in proving the value of a brain weighing heavy relatively to the rest of the body, it could only serve to establish the superiority of Japanese female brains over those of the white male, as well as the men of her own land.

The subject is full of interest, and when more thoroughly threshed out may assist in the solution of other "Comparative" problem of a more practical a nature. Meanwhile Japanese scientists are congratulating Professor Taguchi on the first results of his eight years' labours.

TOLSTOY ON EDUCATION AND INSTRUCTION.

In *La Revue* for June 15th M. Jean Finot publishes an unrevised fragment from Count Tolstoy's pen on Education and Instruction. For the ideas therein he is specially careful to disclaim all responsibility.

RELIGIOUS DOCTRINE THE BASIS OF EVERYTHING.

As the basis of everything should be a religious doctrine suited to the degree of instruction of men, this doctrine cannot be Catholicism, Protestantism, Buddhism, nor any creed based on trust in certain prophets:—

This doctrine must be justified by the reason, aspirations, and experience of each man. And this doctrine is Christian doctrine in its most simple and reasonable expression.

... Everything we teach children intentionally is . . . conscious inspiration; everything which children imitate is unconscious suggestion.

Conscious suggestion is what is called instruction ; unconscious suggestion is what we call, in the narrow sense, education, and what I shall call enlightenment.

... In our Society instruction is very advanced, but real enlightenment is not only backward, but absent.

... That education may be good and moral it is necessary, strange to say, that the life of the educators should be good. It must be good, not by chance in certain details, but its bases must be good.

"A good life" he defines as one that aspires towards perfection, towards love.

" INSTRUCTION."

As for instruction, or science, it is merely the transmission of the best thoughts of the best men on divers subjects. Such thoughts of good, intelligent men are always about (1) religious philosophy of life and its importance ; (2) experimental and natural sciences ; (3) logic and mathematics :—

All these are true sciences . . . yet know or you do not know. All sciences not corresponding to these requirements, such as theological, legal and historical studies, are mischievous, and should be excluded.

Count Tolstoy also strongly insists on the importance of teaching some manual labour, be it carpentry, sewing, or what.

A DIVISION OF TIME.

This is how I represent things to myself: the teachers fix the hours themselves, but the pupils are free to come or not. . . . Entire freedom for the pupil to study when he wants to is the condition *sine qua non* of all useful teaching, just as in eating the condition *sine qua non* now is that the eater desires to eat. The only difference is that in material things the mischief of restriction of liberty is shown at once—by sickness and derangement of the stomach—and that in spiritual matter the results are shown less quickly ; perhaps years later.

Eight hours for sleep, eight for "education in the narrow sense—enlightenment," also housecleaning, manual work, with intervals for rest or play (depending on age) eight hours for study, the subject to be entirely the choice of the pupils.

181

ON LANGUAGE TEACHING.

As for the teaching of languages—the more one knows the better—I think it absolutely necessary to learn French and German, English, and if possible, Esperanto (a universal language). Languages must be taught by making the pupil read a book he knows and trying to make him understand the general sense, then drawing attention to the essential words and their roots in the grammatical forms.

LONDON UNIVERSITY.

APPEAL FOR £1,000,000: GENEROUS RESPONSES.

THE LORD MAYOR presided over a meeting held on the 9th ultimo at the Mansion House in support of the appeal being made for £1,000,000 for the equipment and endowment of advanced university education and research in connection with University College, London (University of London). Among those present were the Duke of Devonshire, Lord Reay, Lord Monkswell, Lord Avebury, Lord Brassey, Sir Michael Foster, M.P., Captain Jessel, M.P., Mr. Cohen, M.P., and Mr. Provost Governor of the Bank of England.

The Duke of Devonshire explained that London University had now statutory powers to teach, but it had not the material means of teaching. He believed that the senate of the university had already done something in the direction of co-ordinating the course of studies in the schools affiliated to the university, but if the university was to become a teaching centre for London, they must endeavour to substitute incorporation for mere affiliation. It was proposed that university college should pass to the university. That transfer involved no menace to the continued existence of the other schools of the university. (Cheers.) It was now recognised that in all professions and industries success must depend on the knowledge of scientific principles and on a trained capacity to apply those principles. The changes in the requirements of higher education had found us in this country to a certain extent unprepared as a nation. We could not be said to have been quick to recognise the necessity of corresponding changes in our higher university training. The older universities of Oxford and Cambridge had recognised the necessity, and had made great efforts to equip themselves with the necessary machinery but they had found themselves hampered by a want of the necessary resources. Even if complete satisfaction could be given to the claims of the older universities that would not suffice for our national needs or meet the requirements of present conditions. Our success as a nation depended upon the possession of trained brains, and these we could not get in sufficient number from any one class ; and the old universities, however liberally endowed, could not supply the number of trained men whom we needed for our national industries. In all the great industrial centers university institutions properly equipped and liberally endowed were now a necessity. He regretted that the incorporation scheme for London had not yet received the support they might have expected from the wealthiest city in the world. The value of the site, buildings, and equipment to be transferred under the scheme provisionally settled between the authorities of the college and the senate of

the university was estimated at £500,000, and in addition the administration of the income of certain trust funds, which amounted to nearly £300,000, would pass to the university. In order to make the transfer effectual certain preliminary conditions were required:—(1) The extinction of the debt upon the college, which had been accomplished by the gift of £30,000 from the Drapers' Company; (2) the removal of the University College School, an institution of a secondary type, in order to obtain the needful accommodation for university teaching and research; the cost of which was estimated at £60,000; (3) an arrangement by which separate provision, including class rooms, laboratories and a pathological museum could be made for advanced medical studies in order to place the school of medicine on a proper footing, which was calculated to cost another £40,000. Towards the sum of £100,000 which was the immediate object of the appeal £30,000 had been given by an anonymous donor, and there were other sums promised to the extent of £15,000. On the remaining £55,000 being raised and the college placed at the disposal of the university, the £20,000 offered by Mr. Astor for the increase of the endowment of chairs became immediately available for university purposes, and the university would also assume direct administration of that part of the contribution of the Technical Education Board which it had hitherto entrusted to the college. Later, and at far greater cost as the funds at the disposal of the university increased, it was hoped that further advantage would be taken of the opportunities presented by the acquisition of the college for the development of higher education. He could not doubt that in the wealthiest city in the world there would not be found the slightest difficulty in raising the very small amount which his resolution had in view, and would enable the university to start on its career. This was, however, only a part of a larger sum necessary in the future to enable the university to carry on with full efficiency the work which it had undertaken. (Cheers.) He moved a resolution in favour of incorporation and endowment. The resolution, having been seconded by Sir Michael Foster, M.P., and supported by Professor A. W. Rucker, was carried unanimously.

Lord Brassey submitted the next resolution, an appeal for £1,000,000. Lord Avebury seconded, and in supporting the motion Mr. Lionel Phillips said his firm would give £10,000. (Cheers.) The resolution was carried, and other donations announced included: An old student, through Sir M. Foster, £30,000; Drapers' Company, £30,000; Mr. Astor, £20,000; Messrs. Wernher, Beit and Company, £10,000; Mr. Max Mechelis £5,000, and Mr. Pierpont Morgan, £2,000. The Treasurer (Sir Richard Farrant) intimated that subscriptions to the amount of over £110,000, had already been received.

BRET HARTE.

A prince among short-story writers and authors of the dialect ballad passed out from earth when Bret Harte died at Camberly, Eng., on the afternoon of May 5th last. Unique alike in the characters he chose for portrayal, as in the way he pictured them, he was enthusiastically welcomed in his early literary career as a guide into a realm at once novel and romantic. It was greatly to his advantage that in his California life and experiences he had a field practically all his own. He had not to share the interest with any rival. But it is probably the fact that those early experiences so deeply impressed him, that he continued to delineate them long after they had become things of the past, that accounts for his manifest loss of

interest with American readers, such as even his most ardent admirers admit. A man may work over old ore so much, that there is little, if any, gold to be found in it at last.

Bret Harte was born in Albany, N. Y., August 25, 1839. His father was a classical professor in a female seminary there, and was a scholarly and accomplished man. He died when Bret Harte was but a boy, and in 1854 the widow with her family removed to California.

The discovery of gold there a few years before had precipitated upon the Pacific coast a horde of adventurous spirits. Many of these pioneers were men of fine fibre; they were intellectually and morally strong. But there was also a large element of the vicious, degraded, and even criminal classes, that made the life of the mining camp and the new town anything but safe or desirable. Everything was booming. Projects that usually consume a century to complete them were accomplished in a generation. Society had to mould its life and frame its code of laws. It had to feel and find its way from pioneer chaos to permanent civilization.

It was into this strenuous life that the young Bret Harte was thrown, and he naturally felt its impact. He wished to be of service. He tried school teaching, but failed in it. Then he tried mining, but he failed also in it. He then went into journalism, but his success here was only partial. He was appointed secretary of the United States mint, and held this position for six years. During this time he wrote some highly creditable sketches and ballads. "John Burns of Gettysburg" was one of his best poems of this period.

In 1868, the *Overland Monthly* was begun, and Bret Harte was made its editor. Its second issue contained his sketch of "The Luck of Roaring Camp." But there was a great row in the office over its acceptance. The proofreader returned the manuscript to Bret Harte with the statement that the matter was "too indecent, irreligious, and improper" to be published. But it was published, and its appearance soon after brought an order from the *Atlantic Monthly* for a similar article. "The Outcasts of Poker Flat" was written for the Eastern magazine, and by many this has been esteemed his best story. While on the Overland, he also wrote of "Ah-Sin—the Heathen Chinee," which though of slight literary merit made a great hit. Several of its lines and phrases became household words all over America.

But Bret Harte chafed at the cold reception his literary efforts met with on the Pacific coast. The fact is that it was never favorable to his portrayal of its pioneer life. The miners were deeply offended at his grotesque pictures of their camp. The educated classes resented what they called his "local slang and queer morals." There was little short of an antipathy to him in the far West. This at last led to his leaving California in 1871, and he never revisited it. He came East to New York, where for seven years he led a somewhat Bohemian life.

In 1878, he was appointed consul to Alfeld, Germany, and in 1880 consul to Glasgow. Since 1885, he has made his headquarters in London, having practically expatriated himself from his native land. He became a great favorite in English literary society. His stories of American life were eagerly read by the British public, such as "The Calaveras Clarion," "The Man at the Semaphore," "In the Carquinez Woods," and others.

Bret Harte has a vigorous, imaginative, and vivid style. He has a keen insight into character, and a subtle and pervasive humor. Who has not laughed over Mr. and Mrs. Dimmidge airing their matrimonial differences in a whole page advertisement in the "Calaveras Clarion," and paying \$100 spot cash for the space? But he has been under fire frequently because of his apparent choice of low characters for his stories. "Teresa," in "In the Carquinez Woods," is "a vulgar heroine of a shooting affray, a woman of dance halls, and many lovers." But though he seems to prefer as heroes and heroines, people "of shady antecedents," it must be remembered that he makes even his worst specimens capable of the finest feelings of humanity. The gulch can furnish womanhood as well as the drawing-room. Even "Teresa" becomes transformed by her marriage into a gentle, delicate, suffering woman.

One singular feature of Bret Harte's writings is that he assigns the quality of tenderness so often to men rather than to women. But this feature sometimes appears in Dickens also, and there is little doubt that in this as in some other respects he has chosen the English novelist as his model. It has been thought that it is his copying of Dickens that has made him so popular with English readers. Whether this is valid or not, it is true that he has had in recent years a greater fame in England than in America. And it was among Englishmen that he ended his days.

INTERESTING FACTS SHOWN BY THE CENSUS.

The recent Indian census has revealed many interesting facts concerning the religions of the country. The adherents of Brahmanic Hinduism have declined from 207,689,000 in 1891 to 207,075,000 in 1901, and it is a strange circumstance that the diminution is in males alone. The decline, it can hardly be doubted, is due, not to decay of faith, but to the severe famines of the decade. Hindus, being most numerous among the famine-stricken population, have suffered proportionately. The precise figures for the separate administrations are curious. In the British Provinces there was an increase of 3,400,000 in the number of Brahmanic Hindus, despite a falling-off of 1,120,000 in Bombay and the Central Provinces, where famine was most severe. The growth of Hinduism was especially noteworthy in Madras, Bengal, and Assam. But the increase in British Provinces was more than counter-balanced by the reduction in the Native States, especially in those of the Deccan and Rajputana. The total decrease in Native States was 4,013,000, of which 2,102,000 must be assigned to Rajputana. In strong contrast is the growth in the second great religion of India, Mahomedanism, the Mussulmans showing an increase from 57,321,000 to

62,458,000 or 9 per cent. In Bengal Mahomedanism grew twice as fast as Brahmanic Hinduism during the decade, while its progress in Madras was also very marked. In Baluchistan were enumerated nearly 500,000 Mussulmans who were not returned in 1891. The growth in the number of Mahomedans has been attributed in part to the relative prosperity of the regions where they mostly reside, in part to conversions. A large increase in the population of Burma has been accompanied by a still greater increase in those professing Buddhism, the increase in Buddhists being from 6,888,000 to 9,184,000, or over 33 per cent. India proper, it may surprise many to learn, has only 293,000 Buddhists. The total population of Sikhs is 2,195,000, a rise of 287,000. Of these no less than 2,103,000, are to be found in the Punjab and its Native States. The Jains, like the Hindus, suffered severely from famine in Bombay and its Native States, and in Rajputana, where, (and in Central India) they are mainly located. Their numbers fell from 1,417,000 to 1,334,000. The Brahmo Hindus (Brahmo Somaj) who have excited some interest in this country, number only 4,000, while the Orya Hindus, founded by a Brahmin about 25 years ago, form a sect of 67,000. Some details have already been given in *The Times* of the Christian population, which has been returned at 2,023,000. That active race of commercial people, the Parsis, has grown from 89,300 to 91,200, and the Jews have advanced from 17,194 to 18,228. The head "animistic" comprises 3,584,000 persons, a reduction of 696,000 on the figures of 1891. The tribes whose religion is thus described are chiefly found in the hill country of Bengal, Assam, the Central Provinces and its States, Central India, Madras, Burma, and Baroda. To sum up, Hinduism, in spite of a decline in the decade, is still predominant, its adherents numbering 70 per cent. of the aggregate population, as again 21 per cent. who profess Mahomedanism. Of the rest of the population, about 3 per cent. are Buddhists, and 3 per cent. animistic, leaving only 3 per cent. for Christians and all others.

GREAT MEN AND MATHEMATICS.

The old dispute as to the relative educational advantages of literature and science, when narrowed to literature and mathematical science

in particular, incidentally discloses some amazing contrasts in great men. A well-known classic scholar, now living, once said to a pupil, "Although I will undertake to translate an ordinary piece of English read at moderate speed, into Greek or Latin, yet, were you to set me a simple question as to the cost of papering a room, I could not do it." Macaulay's lack of mathematical powers is historical. The author of the immortal "Elegy" hated mathematical pursuits. Emerson, we are informed in Mr. G. Willis Cooke's "Life," could make no headway in this study, whilst his early translations of Greek were neat and happy. The late Dr. Brewer, a short time before his death, wrote, "my friend Woodham, Fellow of Jesus, the best classical scholar I ever knew, never could cross the *Pons*, and was smuggled through his mathematical examination, then a *sine qua non*." It has been hinted that Mr. Gladstone, in spite of his marvellous command of figures, as revealed in his annual Budget speeches, was by no means a mathematician. A correspondence, conducted a short time ago in *Notes and Queries*, supplies us with other examples. Lord Dudley, a distinguished classical scholar and diplomatist, according to his biographer, Bishop Copplestone, then Head of Oriel, could not learn a single proposition of Euclid. There was one walker, whom Trinity College, Cambridge, determined to elect Fellow for his celebrity in classics, was obliged to smuggle through the schools on account of total incapacity in "the exact science." The greatest of Italian philosophers, Vico, we are informed by Professor Flint, could not get over the *Pons Asinorum*—the fifth proposition. And Alfieri, in his "Life," declared that he could not learn mathematics; Massimo d'Azeglio acknowledged that he was equally incompetent. Before mentioning instances where ability was displayed in a remarkable degree, it may be well to point out a part played by the memory in the study of such subjects as Euclid, Algebra, and Trigonometry. Otherwise, how can we explain the fact that men justly renowned for skill in mathematics are often unstable and "bird-witted" in other studies, and in the affairs of life? Roger Ascham, biassed, it is true, in favour of the study of Latin, tells us to mark how "mathematical heads" are solitary, unfit to live with others, unapt to serve in the world. There we seem to have a variant of the old maxim that mathematicians, like musicians, are mad. Kipling puts the practical side very bluntly in his "Arithmetic on the frontier"—

"No proposition Euclid wrote,
No formulae the text-books known,
Will turn the bullet from your coat,
Or ward the tulwar's downward blow."

With respect to memory: the student phenomenally endowed has his working tools, in the shape of formulae, constants, key theorems, and time-saving postulates, ever ready. Whilst his less fortunate brother is painfully labouring through the intermediate stages of an involved problem by a frequent appeal to first principles, the other remembers what may be safely assumed, compresses the links, and sees the end from the beginning. In the case of Mr. Gladstone, already quoted, it is probable that his magnificent memory was a great aid. Charles Marriott, of Balliol, afterwards Fellow and Dean of Oriel, would offer to recite by heart the whole of the books of Euclid.

THE TONE OF THE SCHOOL.

The coming together of a number of persons daily, under set circumstances constitutes an environment. There is going to be an environment, it cannot be evaded; the only question is what kind of an environment will it be? It is the environment of the pupil that, in a large measure, determines his character and future usefulness. According to the Darwinian philosophy animals and plants have been affected by the environments of climate, soil, light, and other causes and have been greatly changed. But a moral element must enter the school and add to and employ the physical environment and produce moral effects. The plant and the animal were unintentionally affected in past ages. Man has the power of employing the environment to attain to a higher and better existence. The environment will be differently employed in different schools dependent on the motive of the teacher.

If the motive is righteousness or moral character, what is termed *tone* is apparent. By this is meant the pervading spirit. There is high purpose; there is cheerfulness, industry, freedom, enthusiasm, a scorn of meanness, an effort to further attainment, a love of knowledge, and an interest in the great accomplishments of the race. The production of this tone and the maintaining of it marks the skilful teacher. And that without a tone is really not a school in the best meaning of the word.

It must be borne in mind that tone is not a product that the teacher simply has to order to exist and it exists. At times, it seems to the most competent and conscientious that a proper tone cannot be produced; but he never ceases to labor for it, for he knows that a school lacking tone lacks its most essential element.

We have mentioned some of the characteristics of a school where tone exists. Cheerfulness; this is another name for quiet happiness. Tone produces happiness and happiness, tone. Helpfulness; this is the employment of the feeling of good will. Industry; the normal being desires to be active. Freedom; a human being in moving toward high objects must be free; there can be no tone where there is compulsion. Despising meanness; the aim is righteousness when we look at the entire movement of the human race; what may be termed the natural school has a scorn of mean acts. A love of knowledge; while there is drudgery that causes dislike the desire to know and to increase in knowledge is a mark of civilization or advancement.

The superintendent who visits a school cannot long be in it without feeling there is or is not a tone in that school. The pupils in a reading class will do something besides read. As they come to their places he catches their eyes: does the effort they are about to make cause them happiness? And similar questions could be asked concerning other features possessed by the ideal school. These the official is asking himself. He may find that the class reads well, but that tone is wanting. He will know then that no great results can be realized there; he may not be willing to condemn; neither is he able to praise.

READY FOR SALE.

Price 1 Rupee.

REPORT

OF THE

Indian Universities Commission

Government Edition Printed in Large Type
Cloth Bound.

Apply to

V. KALYANARAM IYER,
ESPLANADE, MADRAS.

THE INDIAN JOURNAL

OF

185

EDUCATION

(FORMERLY THE MADRAS JOURNAL OF EDUCATION.)

VOL. XLII.

{ MADRAS JOURNAL
OF EDUCATION.

INDIAN JOURNAL
OF EDUCATION. }

VOL. V.

AUGUST 1902.

EDITORIAL NOTES.

THE Report of the Educational Commission has been published, and every person interested in education must welcome its advent. Whether we approve or disapprove of the recommendation is another matter. A large section of the Indian educated public with its head-quarters at Calcutta, openly disapprove. They seem to see in the Report sinister political motives and foresee the downfall of higher education. As Mr. Kellett at the Teachers' Guild remarked, the idea of the "Bengalee" and its followers is that the purpose of the Commission is to accentuate racial differences. A fair-minded perusal however must lead to a different decision. The one idea throughout is efficiency, and efficiency based on proper non-racial lines. Why this cry has been raised is clear. In Bengal a number of proprietary institutions have sprung up,

the first object of which is not education but money. The Commission in Sect. IX of its report remarks as follows:—"We find that in many places colleges have been established in private houses, so surrounded by other buildings that there can be no adequate provision for the health and comfort of the students." It continues by recommending "that the Syndicate shall use every effort to secure that all their affiliated colleges are decently and suitably housed." The sum and substance of the whole outcry can be gathered from these quotations. In the first place there is a consciousness that many of the existing colleges do not come up to the requirements which the Commission recommends shall be made. As a corollary, a protest is made against the Syndicate's being arbiter. With whatever body the power lay, the protest would have been made. That the Syndicate is proposed as the arbiter is accidental, and immaterial to the protesters. Also accidental is the fact that the majority of the institutions that will be affected are native institutions. Further, if they were Mahomedan the Bengali would not mind: unfortunately they are mainly Hindu. Lastly the cry of danger to higher education and to private effort is not to the point. It is merely a case of drawing the red-herring across the track. Private enterprise will not be prohibited: it will only be forced to consider the ends of education a little more deeply.

* *

THE report is divided into the report proper and the note of dissent by the Hon'ble Mr. Guru Dass Banerji. That dissent would occur in this quarter might have been surmised. As a matter of fact surmise was unnecessary. The "Bengalee", the Calcutta newspaper, had gathered with remarkable cleverness that this very gentleman differed from his colleagues. Following its usual course of ardently pessimistic utterance, it condemned the report, and for the same reasons as the outspoken patriot. The only difference is that Mr. Banerji did not express fear of officialism and sinister political motive. The "Bengalee" and its imitators have done that for him.

186

Following the telegraphed summary of the 'Madras Mail,' it will be most convenient to deal first with the note of dissent. The main objection is scarcely of an educational nature. It seems that there was a consensus of evidence to the fact that the Senates of the various Universities 'are too unwieldy, and that a large number of the Senators or Fellows of the Senates are ignorant of educational matters.' Accordingly the majority of the Commissioners (to quote Mr. Banerji) "recommend that the existing Fellows not appointed to the Senate may be allowed to retain their Fellowships as an honorary distinction, but without having any voice in the management of each University, which will be placed in the hands of a body of men to be called the Senate, consisting of 100 members for older, and 60 members for younger Universities, these members being for the most part appointed and only a small number being selected by the appointed members or by graduates, and one fifth retiring every year, but being eligible for re-appointment or re-election." Apparently the word that sticks in the throat of the Judge is 'appointed'. This is the word too that is seized on by other non-educational experts. Thus the "Hindu"—: "The existing number of Fellows over and above these maxima (i.e. the 100 members for older and 60 for younger Universities) are to be forthwith converted into a sort of ornamental appendages without any direct or indirect voice in the management of the University." "In matters of this sort people naturally look to some sort of continuity and permanence. The constitution of a University should not be liable to be changed in the same way as men change their clothes. When the existing Fellows were appointed, it was clearly understood on either side that whatever privilege or power was associated with the position of a Fellow would be continued for life, and not terminated according to the passing whim of a later time. If existing Fellows are to be treated as though liable to be turned out at any moment, there is no reason why the graduates on the roll of the University should not be called upon to surrender their diplomas and to receive them back under a new lease and new conditions. In principle the two do not differ."

The analogy is obviously fallacious. In principle, possibly the pot and the kettle do not differ. They may both be black. Any how, it is hard upon the University graduate to compare him with some University Fellows. The graduate gets his diploma, presumably on merit. Many a Fellow gets his Fellowship on favour. To make Fellowship depend on merit which is the obvious intention of the Report, is a step forward. Under the present conditions of India there seems no other way of creating a Senate but by appointment. Free institutions are as yet in their infancy and it is impossible for the Government to create bodies of electors to Fellowships with a surety that the work will be properly done. It is enough that it should make a step in that direction in giving, if it should do so, power of selection to graduates. At any rate that should give a voice to a large body of men who are not teachers solely. It may confidently be asserted that Senates of Fellows appointed or elected as proposed will maintain a better level of intellectual capacity than the present Senates with their odd assortments and job lots. As for the assertion that the changes proposed destroy continuity, it is plain that the objectors differ from the Commissioners in the ellipsis after continuity. The latter imply a properly chosen Senate of Fellows, Syndicate and University officers. The former insist on the continuity of the present system of Fellowships given for political or social work. As we said, the objection taken is not educational; it is political objection to appointment by the Government. It is also uttered on behalf of that worthy section of the community that lives and works for empty honours.

* * *

The arguments used in support of the objection are not strong. There is a fear that appointment may impair the independence of members of the Senate: that questions will not be decided upon their merit, but according to official wishes. There is much to be said against officialism: Heaven forbid that the University should completely come under its sway. Nevertheless in India, where people cannot be trusted to keep up positive effort

for long, but can criticize and ask to see others make an effort, officialism is to some extent and for some time to come a necessity. What is the object of Mr. Banerji, as of all friends of education? Is it not greater efficiency? Why then stand in the way of the only method to produce efficiency? At present in Madras the Senate is held in check by the nature of its members: the assembly is in the grip of Missionary enterprise, and without unfairness it may be said that improvement in the standard of teaching and of examination is prevented thereby. Progress is blocked by the influence of great names upon Fellows who know nothing of educational principles, and therefore look for light and leading to prominent personages. Far better to have a body of men, whether elected or selected and appointed, who will know what they discuss. There will be then more chance of independent opinion getting expression than now. The Commission recommends that the new governing body be recruited from existing Fellows in the main. Does not this satisfy the plea for continuity? The process seems analogous to changes within a house: a party-wall between two rooms is knocked down. The exterior of the house remains the same, and the old materials are partly used for the internal re-arrangements.

* * *

Why the temporary nature of the appointment to the Senate should destroy independence is not clear. If the receipt of future favours depended upon obedience to the supposed wishes of the constituent authority, then it might be clear; or if payment were made for services, the idea might be grasped. If anything the absence of reward should stimulate to independent expression of opinion. If one-fifth of the appointed or elected Fellows vacate annually as proposed, at any rate there will be the chance of fresh criticism and new proposals. At present some particular influence, governmental or other, prevails in a Senate, and new Fellows appointed or adopted through that influence naturally are swayed by it. The separation of Honorary Fellows from Fellows should work for independence i.e., in the opposite direction to that which Mr. Banerji imagines.

The present conception of what qualification should be necessary for Honorary Fellowship requires modification. In European and American Universities this title is given for distinction in some branch of learning. Yet even so, Honorary Fellows have no voice in the conduct of University affairs. In Indian Universities neither is the case. The title of Fellow is given for success in any department of life, from governing a native state to skin-dealing. It is a common reward for title-hunters, so that its value is depreciated. Further, the person who at best should be an Honorary Fellow, taking no part in the management of Educational affairs, is allowed on occasion to be whipped up and induced to vote for this or that measure or person. To give instances is unnecessary; they are common talk.

* * *

The real difficulty lies in the question what to do with existing Honorary Fellows. There is no reason why they should not be arbitrarily suspended from doing further mischief, but be allowed to keep the title. In future, it is to be hoped, Honorary Fellows will be chosen on Educational grounds. If the University wishes to honour distinguished patriots outside the circle of learning, and if the constituent authority is willing to accede to their wish, let them create some sounding title analogous to the D. C. L. of Oxford or L. L. D. of Cambridge. Imagine however the horror of the Oxford or Cambridge or Harvard Dons, if it were proposed that some Sir Thomas Lipton or Mr. Pierpoint Morgan should be thrust upon them to help their discussions on purely educational matters.

* * *

After the Senate comes the Syndicate which is to be much as at present the executive authority of the University. Mr. Banerji objects to one or two of his fellow Commissioners' recommendations thereon. Thus there should not be, he says, a statutory majority of teachers on the Syndicate. Now this body, which it is proposed should consist of 9 to 15 members, has a double function: it is probouleutic and executive. For the first function

as for the second it seems only reasonable that educational experts should have membership. The greatest experts in education throughout the world are teachers. In such a body proposals of professional associations of teachers, such as Teachers' Guilds, are most likely to find realization. As things are, such associations die away, and the reason is that there is no scope for their activity. They merely record expression of opinion, and have no power of realizing their opinions. In Madras there is little life in the 'Teachers' Guild' in part for the reason stated. Again, not to allow a majority of expert opinion upon the executive board is contrary to custom elsewhere, which is based upon experience. Thus at Oxford the Hebdomadal Council contains Fellows alone and is largely composed of Heads of Colleges. At Dublin the Provost and Senior Fellows (known as the Board) make or alter rules, but such rules must be sanctioned by the Senate or Congregation of the University. It will be found that these instances are typical, allowing for minor variations of all Universities. Incidentally it will be found that as a rule the Congregation or Senate or great Council, or whatever name is given the body which corresponds to our Senate, is generally composed of resident M. A.'s. Until the Degree M. A. becomes more popular, the suggestion of appointed Fellows and Fellows elected by the graduates looks the most feasible.

* * *

A further objection is made to the proposal that the Senate be "not allowed to review the actions of the Syndicate as regards appointments, affiliation and disaffiliation of Colleges, and exemptions from Examination Rules." Now if the Senates of the various Universities were properly constituted, and there were a certainty that questions would be discussed on their merits, this objection might be intelligible. But Mr. Banerji objects to efficient bodies called Senates, if not theoretically at any rate practically. No doubt the proposal of the Commission is made in the light of past experience. If however there were some guarantee that the Senate

* Educational system of great Britain and Ireland. [Balfour].

would prove a workable University Parliament, it might be dropped. But until this were proved, the Syndicate should be responsible to an impartial authority, and there could be found no authority more impartial than the constituent. The real basis of the objection appears to be that the Syndicate would be official in its tendency and therefore hostile to private colleges that ran counter to the demand for efficiency. That this is so, has been plainly shown by the nature of the outcry raised in Calcutta. It was said that honest effort would be repressed and that many native institutions run by private persons would suffer. It was hinted that the object of the repression was political—to check the self development of the people and to make them dependent upon a Bureaucratic Government. The truth is that many of these institutions are run not for the students but the managers, and that the instruction imparted is shoddy. There is no public objection to the existence of private schools. They exist in England even now, but there they have played an important part in the development of education. At the present moment however there is a movement towards their subordination to the State. In India on the other hand they have sprung up subsequent to the establishment of a limited State education. The State has the right to demand efficiency of them, if they are to receive its recognition. Proofs of efficiency will have to be given for affiliation or for the continuance of affiliation. That the Director of Public Instruction should report to the Syndicate upon applications for affiliation seems reasonable. How or through whom else does Mr. Banerji propose to get information about such applicants? At any rate the Director has Inspectors and Sub-Inspectors upon whose reports he can to some extent rely. If not the Director, then probably Mr. Banerji would propose that the Syndicate made personal investigation either in a body or through a delegate. That would involve an extra outlay against which a cry would be immediately raised. Here again the objection at bottom amounts to hostility to an official. Still the official exists, is paid and may as well be employed. He will be as impartial as any other authority Mr. Banerji and his supporters may suggest. He will be an ex-officio member of the

189

Syndicate and, in a way, its secretary, as well as vice-chairman capable of giving valuable information.

* *

Why in his note of dissent Mr. Banerji did not object to the possession by the Syndicate of any executive power at all, is not obvious. He objects to all the most important powers in detail, but does not formulate a principle—such as this:—"Have a Syndicate; it looks well on paper; but in practice let it twiddle its thumbs." He dislikes the notion that the Syndicate should see that affiliated Colleges do not fall below the standard required, and that other proposition "that second grade colleges that cannot hope to rise to the first grade should gradually be made to revert to the position of High Schools." As to the first, what is to be done? On the one hand the Director of Public Instruction is rejected as an unfit person to report on application for affiliation. On the other, the Syndicate is regarded as an objectionable arbiter of the fate of second grade colleges and others. Perhaps if the Syndicate and the Director exchanged these duties, the dissenter might be satisfied. There is a second course, viz., to allow all applications and to let all colleges exist without change. Perhaps, however, Mr. Banerji would like a Senate, filled with "Tomnoddies," to do all the executive business, and dispense with a Director and Syndicate. Even suppose the Senate to become fully representative of all interests, whether by way of election or appointment, it would be too unwieldy a body for executive business. Nevertheless we suppose the idea of the objector is that the Senate shall waste its time debating upon the transfer of fledgling matriculates, just as the House of Commons solemnly discusses the curing of flat fish.

* *

YET there is some reason in the objection though the reason is not based on theory. It is not that the executive and legislative authorities of the University will be separated and that there will be no appeal from the decisions of the executive. It is based on the supposition that heads of colleges will sit in the Syndicate and be allowed to adjudicate upon the claims of rival institutions.

It is not clear how the difficulty can be avoided. On the one hand there is the certainty of better knowledge of what constitutes efficiency, springing from greater experience. On the other there is the bare suspicion that men, presumably honourable, will be actuated by low motives of jealous rivalry. To the ordinary mind, a certainty is more acceptable than a suspicion; and clearly the suspicion can be met by an additional statutory regulation that all interests should be represented. It must be conceded to Mr. Banerji that at present, at any rate in Madras, such representation is inadequate. In the composition of the present Syndicate, apart from the representative of the various government colleges which must inevitably be represented, the preponderance is given to the men of one great missionary organization. Admit that this body has limbs extending throughout South India, yet there are other interests,—the interests of other missionary bodies that do equally good work, of native states that do better work, or of native corporations. That this is the natural result of the particular development of education in South India we may grant; but that it should always be so, cannot be admitted. It may be agreed that Mr. Banerji has ground for objection in this particular respect to the possession of executive power by the Syndicate. But his proposed remedy goes too far and would prove unworkable. In any case the inclusion of an independent man in the person of Director of Public Instruction, should counteract to some extent this supposed tendency of syndicates. The representation of all interests should further help. The exclusion of educationists is in any case wrong; especially in view of the need of expert treatment of educational questions; especially too, if the Syndicate is to be a probouleutic body.

* *

The vexed question of Text-books for the Entrance Examination is dealt with by the Commission. It urges their abolition. The best solution of the difficulty is one of "toss-up"—the Commission chooses heads, Mr. Banerji tails. Whatever regulations are made, cramming will inevitably take place. Select a Text-book, the

student will try to learn the book backward, and the teacher will analyse, parse, paraphrase and summarize it from cover to cover. Ordain "General English" for study, and Meiklejohn's or Nesfield's or some other money-maker's Grammar is treated as a text. To combine both Text and Grammar or to set papers on both is not efficacious to avoid "cram." That this is so, is partly evidenced by the vacillating policy of the powers that be. They have shifted from Text to General English, and will soon revert, so rumour goes, from General English to Text. Incidentally this change of policy is hard upon Mofussil teachers. Those "in the know" in Madras can prepare to meet the change. What is wanted is some system that will encourage private reading. The selection of some books in simple and good language that the student must prepare by his own effort, and the teaching of which should be forbidden to schools, might partly meet the difficulty. Thus from the Matriculation student or under the proposed scheme, from the leaving examinee, knowledge of books such as Lamb's 'Tales from Shakespeare,' Kingsley's 'Heroes' or Hawthorne's 'Tanglewood Tales,' might be demanded. If he crammed them, it would be private cramming: the majority of students would not afford a coach for them. For promotion from form to form, Head Masters should be bidden to demand a knowledge of some simple book or books, studied by private effort. At present the teacher is the Dictionary. Boys only know one meaning for a word. They have got into the slovenly habit of dependence on the teacher. As a result their vocabulary is limited and their use of words is grotesque. The habit too remains in the F. A. classes and the teacher has great difficulty in rousing them to make an effort that is new to them. If in every school there were a library of school-boy tales of historical kind, such as those of Henty or of Fenn, and the teachers made it a duty to recommend particular books to go side by side with the historical period under study, some sort of interest might be given to the dry bones of fact that must be assimilated by the boy. It is only in the F. A. that interest in history is created as a rule, because it is there first that the boy sees any meaning in what he learns.

The suggestion of the Commission that the rule be repealed that no one engaged in teaching shall set questions on his own subject in a University Examination, is excellent. The objection of Mr. Banerji must be on theoretical grounds. It might be found difficult to get outside men who are interested in such subjects as "Political Science" and "Political Economy," or at any rate have a knowledge of the University Standard in such subjects. Either such men will require the criticism of a board of teachers, or a separate and paid board of examiners will have to be created. Such a board will inevitably become little more than examining inspectors. One argument for them is that they might with less compunction raise the standard of teaching by setting questions that would inevitably demand a wide reading or a study of authorities for their answering. The practical difficulty would lie in the expense: to keep a staff adequate to the work would require a larger outlay than at present. Men engaged in teaching would certainly do the work for a lower pay than men specially appointed and more dependent for their living upon examining. As a matter of fact, though sometimes the contrary is unavoidable, in Madras the policy is that men shall set papers on another branch of their subject than that which they teach. It is worth while considering that in other Universities of the World, teachers of a subject are also examiners, and no slur is cast upon them or their motives. Thus at Oxford, it has often happened that a man who lectured on Theocritus, would examine in Theocritus, and to say that he taught the questions would have been libellous. If a man teaches conscientiously, he must teach every thing equally, avoiding stress upon those particular departments of the subject upon which he is setting questions. Mr. Banerji has distrust apparently of teachers. He doubts their impartiality on the Syndicate and on the Board of Examiners. After all, teachers in Madras, whatever they may do in Calcutta or elsewhere, generally refrain from dirty acts. At any rate this is true of those men of higher qualification who are Examiners and Assistant Examiners. They are chosen because they are men of honesty and industry, and their moral character as well as their intellectual capacity is weighed before they are chosen.

The recommendations of the Commission will perhaps not affect Madras very seriously, as has been pointed out in various quarters. Many would wish that this were only a pious hope. It cannot be truly said that the University is efficient. After all there is much in the remark of a local paper that the Colleges are on nearly the same level as High Schools at Home. Probably the writer meant Public Schools. Of course the comparison cannot be pressed. In Madras there are many subjects studied, as branches, much more thoroughly than by English school boys. Yet the thoroughness depends upon the earnestness of the teacher and the size of the classes. Of the two the latter is the more important factor in the majority of Indian Colleges. Whatever the earnestness of the teacher, he can do little or nothing with an enormous class. What possibility is there of really efficient work with a class of two hundred students? It is all very well to point to the success of the lecture system of teaching. Under a system of examination, such as holds in Madras, where practically the cramming of notes in addition to a paltry text-book is sufficient, there is no stimulus given to wide reading. It is a known fact that a student can get a first class in the B.A. Examination of Madras, by the absorption of a set of notes that do not vary from year to year, or by the power of repeating a text-book used in the Matriculation Class. The Commission in Sect. ix. of its report lays stress on the need of tutorial work as well as lecturing. If insisted on it would work a revolution in teaching. Such colleges as indulge in Tutors either employ men simply to correct papers or try to combine the work of lecturer and tutor in the same person. Well trained tutors in History, Mathematics, or Philosophy, would greatly relieve the pressure upon Professors, and if interested in their work, would stimulate private reading in the student and correct the inaccuracy which he generally contracts as a disease. The Commission "recommends that efforts may be made to discourage the kind of lecture which consists in merely dictating notes." This by itself would not be much more efficacious than the present system. Before long custom would recognize certain books as Text-books and these would be crammed in the same way as the lecturer's notes aforetime. If by "Dicta-

ting notes" is meant the present slow method of procedure, under which not a single honeyed word must be lost, well and good. At the same time to discourage lectures that admit of the taking of notes would be disastrous. In a University where no distinction is made between Honour Students and Pass Students, for the benefit of the latter outline notes at any rate are necessary. Nor is it the custom to lecture wholly on the plan suggested by the Commission in any University, except when the lecturer is a Regius Professor or one of his kind. It is true that one eminent gentleman in his evidence at Madras, said that this was the method he adopted with success. But it is doubtful whether other and plainer men could be as successful. Experience goes to show that only a small percentage of students properly grasp the lecture so delivered. Outline notes, with interpolated discussions and questions, are perhaps the most suited to Indian conditions of education. The wider adoption of a sound tutorial system should prove an excellent subsidiary.

* * *

The Commission remarks that "in many cases the adequate number of lectures is considerably smaller than the number now given." Without discussing whether this proposition is applicable to college lecturing in Madras it certainly may raise the question of the hours of labour. In the High-Schools of Madras Town the hours seem much too long. Boys commence sitting at ten a.m., and continue with one hour's intermission till five p.m. If the result were to turn out a body of highly intelligent or intellectual youths, one would not so much grumble. When one considers the percentage of passes in the Matriculation examination one begins to marvel whether the game is worth the candle. Other things increase one's marvel. The class-rooms are rarely of a size adequate to the numbers seated. The atmosphere becomes foul, and the breathing organs must become affected in the case of weak students. In addition the light is often execrably bad. Six hours work in a foul atmosphere and ill-lighted rooms should largely account for the feeble physique and bad sight of many students. It is true that after five o'clock the play-ground is open to all: that

competitions occur from time to time for cricket, foot-ball, gymnastics and athletic sports: and that about five per cent take an interest therein. It is also true that Gymnastic instructors are employed to take sections of the lower classes for about half an hour a week. But what does this all amount to when summed up? What a miserable item does physical culture appear in the school curriculum. The inspector comes round and instead of inspecting the gymnastic work of each class and section, occasionally asks to see a specimen of school gymnastics. Two or three show boys who have kept up their exercise are brought out on view and the report is consequently excellent. But to one who takes an interest in athletics it is a paltry shame.

* * *

The fact of the matter is that the hours are too long for the proper cultivation of the body. The work done could be equally well done in five hours as in six, provided that the regulations concerning the size of classes were strictly enforced. For many subjects forty minutes might be substituted for one hour, and thus the scheme could be made to meet both the requirements of the University for Matriculation, and of physical culture. To close the schools at four p.m., would be more advantageous to every one. Then there would be some possibility of introducing a compulsory system of games or exercise. It is a well-known fact that both teachers and taught are weary during that last hour from 4 to 5 p.m., and the work done under such conditions cannot be satisfactory. In mission schools, where hours varying from two at the least to five at the most per week are devoted unnecessarily to Scripture, there may seem a feeble show of reason for such a length of hours. But other schools have no such reason. They merely imitate the missionary schools. It is an established fact that the Scripture hour is a wasted hour and that students either take no interest in the subject, or make a mock of it, or simulate an interest with a view to future favour and advancement. Thus indifference, licensed idleness, cynicism or hypocrisy are, one or another, encouraged. If reference be

made to institutions outside India, it will be found that there is greater variety. In the country not even that ten minutes interval at the end of the second hour in the morning is allowed. No practical or manual work is done, but the boy has simply to sit. Every one knows that in English public schools work is so arranged as to allow of exercise, and that on certain days the latter is made compulsory: even in day schools an attempt to make exercise compulsory is made, while nowhere are the class hours so long as here. At the outside six hours teaching is given, but it is so broken that the afternoon is free. Granted that here games could not be played, even if the hours from two to four p.m. were free, there is no reason why school should not be closed at four and exercise then commence. Why should young boys be compelled to sit one hour longer than bigger collegians? Further be it remembered that many schoolboys have to rush after five o'clock to catch the 5-30 p.m. train out of Madras, and even had they the desire for exercise they could not satisfy it. Besides the physical need, there is a moral and social need for the change advocated. Everyone who deals with students in India knows that the field of games develops a fairness and an unselfishness, together with a power of cohesion, than the unathletic student does not possess. The athlete has not that ridiculous punctilio of the mere book student. He learns to lose that despite of caste for caste, at any rate while on the playing field. The Brahmin and the Mudaliar, as the lion and the lamb, sport together in amity.

PUBLIC SCHOOL LIFE IN ENGLAND.

As I was lying in my easy chair taking in the pleasant sea-breeze that relieves the dull monotony of heat in this climate of Madras, my thoughts wandered, I know not why, back to the day when I first became a scholar of a large school. I say scholar advisedly, because had I not won a scholarship, I should never have gone thither. The school was a far journey from my home. Compared with Indian distances it was a fleabite; but to a youngster of fourteen a journey of two hundred miles that took from eight o'clock in the morning till half-past three in the afternoon

was a glorious undertaking. Glorious at the outset, but the novelty of the land and the strangeness of the faces dimmed the splendour, and a finish in brakes in the company of rude quizzing school fellows who had been there before, brought me rapidly to the vanishing point of self importance. Before long I suffered from homesickness, the disease whereby all new and many older boys are attacked. Life was there a system: hitherto a day boy at a small private school, home lessons had been to me a matter of volition. I spent anything from a quarter of an hour to an hour and a half. But now our hours were fixed. At various periods of the day we had to sit and grind. Our day began at 7 A.M., in winter, and in summer at 6-30. At each of those hours in their respective seasons a big bell was rung for all the school. But that was not enough. The English school-boy is a somnolent youth. The additional stimulus of a raucous fish-bell rung in each separate dormitory and the vocal summons in stentorian tones of a 'John' or servant were necessary. Our dormitories were at the top of the house—great airy barrack-rooms, with beds ranging in number from ten to thirty. Here we poor worms did hole, ruled by a lordly person of sixteen to nineteen years, in name a monitor. When first I went to school our dormitory was a rowdy one: 'larks' of many kinds there were. Some hapless youth of mild aspect was made our sport. On Sunday mornings when we were spared another hour's rest, a stump speech or an improvised song was demanded. The victim's rostrum was then a wash-handstand. Sometimes he was crammed into a 'locker' or clothes cupboard. If he arrived from entertainment with a master late at night, he found his night-shirt sewed or tied in knots. A gross and frequent offender against the mob rule of the community was made to sit in a basin of cold water, or was pelted with wet sponges by twenty young barbarians. Every new boy was tested in one of two ways. Either, when well asleep, he was 'turned', was pitched over on the floor and his mattress on him, or a sea-nail was forced between his teeth. The latter was a precious compound of tooth-powder and soap made into a pill. For snoring, the most unpleasant disease

and most fatal crime against the peace of the dormitory, it was a favourite remedy. This horse-play which every English School-boy who is a boarder must suffer and enjoy, is part of the system. It teaches good humour and knocks the conceit out of the individual. But the prig is schooled to common sense. If some times it develops into 'bullying' before long the general sense of 'decency' brings things back to their true state of wholesome, vigorous banter.

Every morning after the half hour given for dressing, we rushed to chapel. The bell for the latter went for ten minutes; yet before the ninth minute you would not see nine fellows inside the building. Most got in during the last minute, many after the bell had stopped. They forced their way by weight and numbers, in past the gance, or sergeant who held the door. This joy's strife was called a 'bully'. After chapel which lasted for ten minutes, we went to an hour's school. In winter, when the mornings were dark and cold, we loathed that hour. The pipes that heated the class-rooms were not warm, and while the boys were frosty, the masters were crusty. School at that hour was spartan discipline in winter, but in summer almost an epicurean pleasure. After the hour we rushed to breakfast with a magnificent hunger. But of our food and feeding-hours anon. After breakfast we were given a ten minutes grace before we were shepherded to our houses and studies for fresh work. We spent three quarters of an hour in preparation and then were treated to an hour in one class followed by an hour and a quarter in another. That brought us to the time of noon in summer and half past twelve in winter. Twice in the week when we had half-holidays, we stayed a half hour more in pedagogic fetters. When next we retired to study on full school days, it was 4 p.m. We then prepared work for half an hour and thereafter devoted ourselves to two hours in class. At 6-30 p.m. we were fed again, and three quarters of an hour later we went to preparation. This was known as "long prep." It lasted from 4-15 to 8-30 and the scene of operations was the "big-school." The latter was a large hall of twice the size of

Pachaiyappa's Hall, without its decorative art. At either end was a dais. Both daises and the floor of the room were filled with fixed desks and benches arranged for separate forms in squares. The presiding geniuses of our labours were two masters, the terrors of the school, who from afar could espy, and owl-like pounce down upon the timorous offender. We scarce dared lift our eyes. It was a weary time for those whose love was not for books. Once more, when prep. was over we were called to chapel. This time for twenty minutes. Then supper came: then for the smaller fry retirement to bed, but not to sleep. The older unfortunates knocked off work at 10 p.m. The gas in the dormitories was turned off at 10-20, when sleep was supposed to supervene. The monitors who lived in separate "boxes," square cubicles, might remain till eleven. To them the privilege of separate gas-jets was allowed.

The food problem for such a little multitude was great. There were great kitchens and bakehouses where provender was manufactured. The kitchen led off from the great hall. The latter was a long low room with a dais at the upper end. Here we fed by houses. Of the latter there were eight ranged with the other buildings round a square, some hundred yards across, but not complete. On the fourth side there was a wide gap, which led to the cricket grounds. To return to our muttons—the first meal of the day was before early chapel. It was simple—a cup of hot cocoa without solid accompaniment—but was acceptable on cold winter mornings. At breakfast we were given tea and bread and butter. Of course this was insufficient, and was supplemented from private tuck boxes or by special orders for porridge, chops or eggs. Our next devouring came at 1.15 p.m. There we had two courses, meat and pudding. In those days the quantity was often insufficient and the quality poor. The Bursar, an old Scotch veteran, was of a frugal mind, as Scotchmen often are. By such seeming parsimony, to his credit be it said, he had brought the School through from impecuniosity to wealth. When we became monitors we sat apart, except those whose weekly turn it was to carve for a section of the "house". We dined as gods on comparative nectar

and ambrosia, apart on high upon the dais with the Headmaster and his two assistants. From 1.15 we went till 6.30 P.M.—a long stretch very wearisome for those who could not afford to buy provisions for themselves. And then the food was “scanty” in name and fact. For each a small loaf of three inches square, and one pat of butter, and a liquid that passed for tea were provided. I learnt well the pangs of hunger on those days, when my pocket money had run out and one only of these doles fell to my lot. Two hours’ exercise and two and half hours’ work demanded greater replenishing. Good discipline however, it doubtless was. Our manducational pleasures were watched of course by masters. At dinner there was a full complement, but at the other meals they had in turns, two a day, to take the roll and to prevent misbehaviour and throwing of bread, butter, and other delicacies.

I have mentioned discipline several times. Now for the agents of discipline. At our head was one supreme being who lived apart, yet knew us all and took the kindest interest in each one of us, punishing us for dirty collars, asking us to breakfast, thrashing some for bad delinquencies, expelling others for noise, smiling on those who showed signs of virtue, beloved by the majority. This was our “Head”. Below him there were some twenty five ranging in income according to merit, work, and age. Each house had its “house master,” often a “holy terror,” who walked along the passage on silent slippered feet, bursting suddenly upon the sinner who was “brewing illegally” (feeding in the studies during forbidden hours). He was usually the Jove that wielded that petty thunderbolt the cane. Some house masters were notable whackers. Twelve cuts was the usual penalty and, if carefully delivered, excoriated the flesh through good thick clothes, or at least left gorgeous black weals. We bore no malice however; for the moment the good man was a “beast”, but the justice of the “beast” survived the pain that he inflicted. The younger masters especially mingled more freely with the boys. They joined in our games, football, hockey, cricket, fives, racquets and paper chasing. They talked with us

195

from a less lofty pedestal. For the elder boys there were literary societies, some public institutions to which all the masters, as of right, had entry, some private, run by particular masters, as men interested in the development of the young mind. They would ask us to their room, to breakfast or tea and chat with us as men to boys, not as Olympians in converse with mere mortals. In a large school such intercourse was necessarily limited: only the more prominent in games or work enjoyed such liberty. But the “Head” and his wife, whom we all loved for her kindness, set the rest a clear example. Both knew the names of every boy, his friends, his capabilities, his home surroundings. Every new boy went to breakfast with them soon after his arrival. They tried their utmost to lead us from our young brute society and to humanize us by their interest. They succeeded too; and counteracted the great danger of large schools where the softening influence of the feminine is absent—the danger of mere male boorishness.

Under the masters and above the common crowd came that great body of semi-men, on whose upper lip might be seen the one appearing hair. This is that body who go by various names,—monitors, prefects, ‘praepostors.’ To them are given the subordinate disciplinary duties. Our specimens were called monitors. In every house there were two or more. They ruled the dormitories, silencing speech, checking uproar, dwelling apart in special cubicles. During every lock-up they took the roll of the inhabitants of the house: sought out illegal “brewing” with the keenness of old offenders. They had sundry privileges as reward. At meals they sat apart, as gods from men, and ate of more palatable fare. They had a library of their own. In chapel they sat together in one private block of pews. From them were chosen the editors of the school paper, the profits of which, if any, they might absorb. Their body provided the special guardians of the great school library, for which guardianship a terminal reward was granted. Lastly half-duty, half privilege, the power of chastisement of non-monitorial offenders was bestowed upon them. As a corporate body they might ‘lay on’ ten times: sectionally, their representatives

in each house for minor misdeeds might give four cuts. Of the minor offences the commonest was cutting compulsory 'games.' Games are in English schools a system in themselves; wherever possible they are enforced. In large boarding schools compulsion is not hard. Parents are told before they send their sons that this is so. The only ground of exemption is medical unfitness. In mixed schools, half-boarding, half day, the system is with more difficulty maintained. At any rate the boarders must play and they bring moral suasion to bear upon the laggard dayboy. At my own school no such difficulty arose. Every one, monitors excepted, played perforce. The latter if not athletic could legally abstain, but as a rule abstention was discouraged by public opinion. Twice a week on half holidays were games compulsory. The only excuse was a medical certificate obtained from the doctor who was kept as one of the staff to deal with the bodily ills of our little world. That certificate was countersigned by the house master and again by the captain of the house. Malingering without such leave was punished with the cane of monitorial authority. On the compulsory days matches were arranged between house and house for both first and second teams. All others were called "hoi polloi" a Greek phrase which means "the many" "the mob," "the useless." On ordinary days most fellows played some game, when the weather was fine. House games were arranged, or runs were taken or fives was played, others would box or fence or practise gymnastics. 'Fugs',—people who did not exercise their limbs were generally despised. In the summer term non-cricketers on ordinary days would walk or botanize or go birds-nesting, between the hours of two and four. Many who had committed misdeeds might be seen for three quarters of an hour after dinner 'drilling' or being drilled by the ex-soldier specially kept for that and other disciplinary purposes.

There are many other details of school-life that might be given, the essential characteristics only have been outlined. It is a vigorous stimulating life: it keeps the body hard and mind

19.6

wide awake. Critics, who live a cloistered or an academic life, complain that too much time is given to games. This to one who has been through the life, or who has been a practical school-master is hypercriticism. Of all the vices, loafing is the worst. Eight hours preparation and school is ample for any boy. The training of the body keeps the body and mind healthy. The average English boy though rude and outwardly unsentimental is a simpler creature than the product of a hot house half-conventual system such as the French use, or of the ultra-freedom of the American school. He learns responsibility and duty as a monitor: as an ordinary boy he discovers the principles of obedience not merely to pedagogues, which is easy, but to his fellows. From the system of game he learns esprit-de-corps, first for his house and then for his school; and this sense of community is most valuable in after life. The rough and ready banter of the dormitory and the study trains him to patience and good humour. No doubt the method of the training is not ideal: if the qualities were founded on reason rather than experience it might be better. No doubt too, it tends to lack of sympathy towards the fellow who is really sensitive. Yet from the point of view of after life, the sensitive youth gets good schooling. The system of fagging which in modern public schools is far less rigorous than of yore is of benefit in inculcating a wholesome knowledge of mental work in the small boy. It also teaches him that others' wants must be supplied before his own. The freedom from supervision out of school trains the sense of honour. There are certain rules to be obeyed: the rest of the system and the fear of being found out partially operate to make them more than partially observed. Sneaking or tale-bearing whether in person or anonymously, is discouraged by boys and masters alike. The encouragement would surely tend to more frequent breach of rules. Lying even to masters, is despised by the majority. Meanness of any kind meets with a deserved kick. Perhaps the impulsion of elementary morality by physical means is the most usual method adopted by school opinion; and the advice and friendly intercourse of superiors tends to the same end.

EDUCATIONAL NOTES

IN England the Secondary Education Bill and the questions that arise out of it are absorbing the attention of the educational world. The main object of the bill is to put Secondary Education under one central authority which delegates a portion of its work to local authorities. It does not touch the Universities, but is a step towards the inclusion of them in one great national scheme. The chief point of interest to Indian Educationists is that England is moving towards an accomplishment of an object which is being accomplished in India—the centralization of Education. Critics out here have imagined that the Tory Government had acted autocratically and found fruitful comparisons between it and Lord Curzon, who is a member of the same party. It is true that the Free Churches have seen in the Bill an Anglicanizing process. It is worth while however considering that educational bodies in England have one and all welcomed the Bill, and for the simple reason that now educationists will have some chance of realizing their opinions. At last there will be some authority to which they can go. Further it will link though not as fully as might be desired, the primary and the secondary schools. Both will be united to a central authority by the proportionate grant out of the Imperial Treasury.

Thus the English Journal of Education:—

"The most satisfactory feature of the almost interminable discussions on the Education Bill is the absolute unanimity of the associations of teachers and other experts in favour of the general principle. No less than ten of these bodies, representing every grade of secondary, technical, and elementary education, have dealt with the question in a broad and businesslike manner, avoiding all reference to sectarian questions, and suggesting amendments to make the Bill more workmanlike. Well might Lord Avebury express his astonishment at the unanimity in this matter of such a very mixed body as the Association of Technical Institutes. But the most remarkable sign of the times was the discussion at the meeting of the School Board Clerks' Association, which body declined to condemn the Bill. It is worthy of remark that such bodies as the 'Teachers' Guild' and the 'Association of Assistant Masters,' two widely different bodies, have expressed approval."

In the April number of this Journal a quotation was given from a proposal of Professor Marshall to establish a Tripos in Economics and

1917

Political Science at Cambridge. In connection therewith the following note from Cambridge, quoted from the 'Journal of Education' is of interest.

* * *

"As the outcome of an important memorial, signed by a hundred and thirty members of the Senate, a Syndicate has been appointed to inquire into and report upon the best means of enlarging the opportunities for the study in Cambridge of Economics and associated branches of Political Science. Prof. Marshall has issued a pamphlet explaining the grounds of the "present discontents" with the position of Economics. The subject is now dealt with partly in the Moral Science Tripos, and partly in the Historical Tripos. In each case it is associated with extraneous subjects, which tend to hamper the comprehensive study of a wide ever-growing science. Something like a Political Science Tripos is adumbrated: that will make the eleventh Honour Examination. That suggestion that a new degree should be instituted "on modern lines" has little to commend it. A new degree is about as hard to establish as a new daily newspaper. Very many years must elapse before its meaning and value are understood."

* * *

There is a good deal of outcry in some quarters against the secularism of Indian universities and schools. Wonderful suggestions are made. Some would have the Bhagavath Ghita taught and expounded; others would prefer the Upanishads watered down. It is highly improbable however that such a course would succeed; nor does it seem necessary. Hinduism resolves itself into Philosophy, and should find opportunity for itself in the Philosophy courses of the University. If an oral teaching be acquired, the question would arise how far and what? In schools there is plenty of morality taught. For that matter it is amply taught, but not by direct inculcation, in Hindu homes, if one is to infer anything from the love that students have for moral platitudes in their debating societies. A system is wanted in which there is more practice and less talk. Such a system is one in which the teacher and the taught move freely and in innocence. It does not however seem likely to come about in the near future. There is still too much fear on the part of the student, and of the Dominie on the part of the teacher. In Universities it is impossible to set up a School of

Theology. Something more practical is required. If a student is a Mahomedan he is taught before he becomes a student. So too if he is a Hindu. As for a Christian Theological faculty, the notion is preposterous. It is impossible because India needs something more reasonable: Theology only supports superstition, banks free enquiry and creates sectaries. Free and rational enquiry is what is needed, and for this Philosophy or History or Science is adequate.

* * *

In America they have discovered a new term for a special treatment of teachers. To 'politicaster' is to turn from a post a man who is, and because he is of the rival political party. We find several instances of it in American educational journals. "Politicastering" says the School Journal of New York, is by no means peculiar to any one party." It proceeds to give instances from New York, Minnesota, and Kansas. This is only an educational exemplification of the same party intolerance that is shown by American employers towards their workman. The phenomenon is not peculiar to America—only the name and the form. In India it takes the form of caste or religious prejudice. Sometimes it takes the form of personal favouritism or dislike. Cases are known of a teacher of long standing ousted because he has not kowtowed sufficiently to his masters.

* * *

The Educational News of South Africa for March contains a long and interesting article on Education in the Transvaal in which it is stated that at the end of 1901 there were over 8,000 children attending the camp schools. The eighteen schools on the Rand had in February 1902 over 91 per cent. of their 5,135 pupils in average attendance; 1350 children were attending school in Pretoria, and schools had been established in some dozen other Transvaal towns. Further:—"As far as can be seen, the Government schools prove so attractive that it does not appear that there will be any necessity for a compulsory enactment. As secular instruction is imparted in English, the language will not be made acceptable to the burghers by compelling their children to learn it. At the same time it can be borne in mind that the upheaval in the conditions

of the country has completely revolutionized the ideas of the Boer. He has been brought into contact with modern ideas and methods; he will have learned how to make two blades of grass grow where only one grew before; and very few of the 50,000 who are at St. Helena, Ceylon, Bermuda, Northern India and the coast ports will return with the same narrow-minded views with which they went away. Their children will be reared on the farms, and the isolation will then disappear."—*The School Journal* New York, Chicago and Boston.

* * *

In the June number of the Kindergarten Review (America) Professor C.W. Eliot, President of Harvard University has an interesting article on the relations of the Kindergarten and Higher Departments of Instruction. He points out that the Froebel system implies what is called "the sanctity of the individual—the need of attending to the individual capacities and powers of each child." "This idea applied to higher classes means the diminution of the number of pupils to the teacher." This diminution is an object of reform. "It is fundamental and urgent, because the present task assigned to a teacher in the first eight grades is usually one that it is absolutely impossible to perform." Apply this to our High-schools and it will be found to be more urgent than in America; yet though practicable to diminish the number, it probably will never become possible either here or elsewhere to reduce the number to the ideal limits. Perhaps in India it is more important that the proportion in the college classes should be diminished than in the schools. Hear Professor Eliot:—"I say, therefore, that the observation about little children which Pestalozzi and Froebel made applies forcibly to much older children and to adults. When a university lecturer talks for one hour to five hundred students assembled before him, he has no idea whether any considerable proportion of his audience are attending to him or not. He has no means of knowing what they are thinking of. After a few minutes the minds of many of them are entirely absent from the scene. Their minds are gone; their bodies remain

present encumbering the room. That is the experience of all lecturers whenever they address a large audience." Admit that it is impossible to accomplish this ideal, yet grant that the ideal of education wants changing. Instead of boasting of our power to train the individual we boast of our large classes and make hugeness and big fee incomes the object.

THE second principle of the Kindergarten is 'self activity' as Froebel termed it. In scientific laboratories and in the higher college classes alone is this attempted. In the High Schools the pupil has merely to sit, occasionally standing for punishment or answer. If Chemistry and Physics is taught it is not the pupil who makes the experiment, but the teacher. "Showing how somebody does things," is not the best way of teaching. "A few adults out of five hundred may perhaps learn a good deal in that way; but they are exceptional people that can learn anything valuable by distant observation, by listening, by being told about a thing, or how somebody else does a thing. Almost everybody needs to do the thing himself,—to get practice in the exercise of his faculty." Let the boy try to make the experiment: he will learn better and will have greater interest. In the college if Psychology is taught, encourage the student in class to make psychological experiments: if History, teach him to refer to authorities and use induction; if mathematics to solve original problems. If he fail, the very effort spells success. This is trite enough, but too often forgotten.

"Another fundamental principle with Froebel was expressed by him in a single excellent phrase:—"Man particularly in boy-hood should become intimate with Nature." There are religious and caste difficulties against the complete carrying out of this principle in Indian Schools. But not even a beginning is attempted. The elementary knowledge of plant structure might easily be taught by sympathetic teachers. To encourage the students to bring plants and pull them to pieces might rouse the child-mind to a lively interest in the concrete world of nature and teach him the beauty of it in fact and not in hyperbolic language. The metamorphoses

199

in the life of the butterfly, again is a simple subject. Collections might be objectionable, because of Hindu dislike to take life. But the life might be spared: only let the changes from caterpillar in living object lessons be traced. Most Indian school boys, except from readers, are ignorant of butterflies as distinct from moths. Apply the statement more widely, and take for granted that by 90% of schoolboys the method of raising itself that a common cow adopts will be incorrectly given. Mere bookworms they are all, when life is beautiful and they do not know it. Prof Eliot insists upon this practical work because it develops through interest, the power of concentration or inhibition—"the power to exclude from attention irrelevant things." "Applications trained through keen desire to apply one's self will become a mental habit." Fear is a weak motive to application when compared with interest. "I remember going into a Moslem school in Tangiers, a barbarous town of twenty thousand inhabitants, in which at that time (1887) there was not a wheel of any sort—not even a wheelbarrow. The door was wide open, and I stood in the doorway. The floor was of earth with some straw upon it. An old man with a long white beard sat cross-legged on a slightly raised wooden divan in the middle of one side of the room, and around him was arranged a semicircle of children. The children were about twelve feet from him—all of them. In his hand he held a long, flexible rod about ten feet long and with his arm extended he could reach any child in that semicircle. And he did reach them. What was going on was simply the repetition to him of sentences from the Koran. He dictated, and the children repeated aloud together. The children were committing to memory phrases from that extraordinary book which is at once religious law and civil law to the Moslem. And that was all that ever went on in that schoolroom,—the training of the memory, with the attention compelled by a stick long enough to reach every child. Now, no initiating power could be got into those children in that way; no motive was presented to them which was applicable in them in after life; and, if you think of it, the picture of that school will supply you with the reasons why the Moslem peoples are unprogressive."

Some have maintained that the benefit of this system is that "children should be forced to do on command that which they least want to do." This is good moral discipline perhaps; but it is better to show them that there is interest to be got out of that which they dislike, and to train them to work as willing agents rather than or slaves. As yet we in India are not far above the Moslem teacher cited by Prof. Eliot: we drive children in droves and do not lead them as good shepherds.

It is the tyranny of theologians that created tests in the Universities. Englishmen must feel that there is danger therefore in establishing theological faculties in a country like India. In time to come it might be found that Hinduism would become the test and exclude Mahomedans or Christians. Theological faculties after all are only relics in Oxford and Cambridge and other Universities. They are comparatively lifeless and have lost their power of exclusion. The latest case of the removal of religious tests is at King's college, London, where the council "has at last decided to fall into line with the general trend of University work by their abolition."

On the subject of cramming, this quotation from an English Educational Journal is worth reading. "With a stiff examination ahead on which one's future depends, it is obvious that one's education will be within strictly defined limits. It seems to be beyond the wit of man to devise an examination syllabus that does not open the way to possibilities of cramming." This certainly seems applicable to Indian Universities and Schools. Cramming is inevitable—even the 1st class Honours man at Oxford or London must cram very considerably. It is not cramming in itself that is objectionable, but mere cramming. The prevention of this lies in the teacher's hands. Continued and personal interest in students; advice as to what to read; questions as to what is read; essays on subjects or books outside the region of cram:

these are the most ordinary methods of helping a student to wider knowledge and interest.

Efficiency is the key note of the Commission's Report; but it is noteworthy that it does not touch upon the payment of teachers. This is a very important point in the consideration of efficiency. Man being an economic animal, he works for his daily bread and will work more eagerly and efficiently for more bread than for less. In Primary and Secondary Schools the poor work done may be partly attributed to the low salaries paid. In High Schools there is a tendency to cut down salaries. The process is that described in the following taken from a speech at a discussion of the Association of University Woman Teachers held at Bedford College in London. "In not a few cases the inefficiency would very likely be found to be due to the low salaries paid to the teachers, or to the tendency now prevalent of dismissing the older and well paid teachers in order to restaff the school with younger teachers at lower salaries, or to the frequent changes in the staff in consequence of this policy." This is frequently done in India. Managers of course are influenced by the rush of teachers for a post and therefore reduce the salary. But the dismissal of old and tried servants on good pay in order to introduce inexperienced youngsters with an L. T. attached to their name is unjustifiable. The effect is inefficient teaching and a sense of insecurity among the teachers.

It is worthy of notice too that the teaching body is largely affected by the practice very general in Madras of Law College students taking posts temporarily. Men come to Madras to read for their B. L., and to help out their living are ready to take posts on very low salaries underselling genuine educationists. This is an evil that should attract the attention of the University authorities. In justice it should be said that the cutting down of salaries by managers acts in the opposite direction. Often men who would be educationists turn to Law because they see no hope of reward for

their labours. There is an interesting parallel among Secondary School masters in England. There the person who undersells is the fledgling teacher, fresh from the University, whose object in teaching is to mark time until he is fitted by age or theological knowledge for a curacy in the Church. The new Registration order should have the effect of cutting him off from this unfair source of income. A registration list in the Universities of India as recommended by the Commission should act similarly.

**

PRINCIPAL LODGE writes to the *Times* (June 10) to call attention to the two chief methods for the encouragement of University education, "which so far have been regarded with favour." He says:—

**

ONE mode is the scholarship method—viz., to pay the expenses of students, and so enable large numbers to attend existing places of instruction, at the same time expressing a pious hope that such places, though possessing attractive features, may in some respects reform and develop new and improved departments—an operation which, if undertaken, clearly entails on those places an era of beggary, and the necessity of laying their case before persons able to help. The other mode is the equipment method—viz., the provision of the best possible educational appliances and the highest grade of University professor, and then leaving it to individuals, or to the public bodies of districts, or of other countries, to arrange a method by which their students shall go and reap the benefit of the instruction so provided. For science, splendidly fitted laboratories, as in Germany; for history and literature, lectures of the highest class, as in Paris. These attract suitable students from all parts of the world automatically; any question of how they can live and pay the fees, if any, being a matter for private arrangement at home—not for committees at University centres. It would be, perhaps, as easy, and it would certainly seem more natural, for the colonies to subscribe each to send its own scholars to a splendid educational home centre, if

such existed in this country, as it is for them subsequently to send donations to improve the appliances for teaching at inadequately equipped places to which their youths may already have been gratuitously sent. If however, the other method has anywhere been adopted, then it would seem appropriate that a contribution towards equipment should accompany any influx of students to the mother country, whether that influx occurs under the scheme of the 1851 Exhibition Commissioners or under some other auspices. Quoted in *Educational Times* (England.)

**

MR. BARTLEY, in the House of Commons (June 2), asked the Vice-President of the committee of Council whether secondary schools carried on for private profit were now eligible for public grants out of taxation as well as those secondary schools which were conducted so as to pay a substantial dividend on the capital employed. Sir John Gorst: They are not eligible for public grants. Mr. Bartley asked on what authority financial grants were made by the Board of Education towards the education of pupils in secondary schools whose pupils were financially able to pay, and did pay substantial fees for their education. Sir John Gorst: The sums granted by Parliament are administered by the Board of Education in accordance with regulations annually laid before Parliament. Such grants are made to schools which, from their character and financial position, are eligible to receive aid from public funds, and not to individual scholars. *Educational Times* July 2nd 1902.

**

THE first part of this should be read in reference to the meeting held in Calcutta in protest against the Commission's report. The second is the policy of the Government at present. The only feasible plan is to allow the heads of colleges to select the pupils who require aid. The only argument against the policy is that the selection is made on too wide a scale. In many colleges in Southern India all is not done as openly as it should be. The aid being

given in proportion to fee income, the object at once is to show as large a fee-income as possible. In institutions that get their funds from subscriptions, it is possible to distribute charity privately to the students, who then pay their fees in full and the college or school benefits. This is at once dishonest and hard upon other colleges and schools which have a revenue derived from property and which have to show their figures to Government.

A propos of the Rhodes scholars and the possible complications which may arise, the *Oxford Magazine* has an amusing "diary," of which the following excerpts may amuse some (not too exacting) readers:—

APRIL 1.—Just seen Rhodes' will. Free culture at Oxford! What Oxford? Idaho or Maryland? Must look up a map.

APRIL 2.—Find there's an Oxford in England, too. Sorry. Should have preferred something more up to date. Wired Bursar for details.

APRIL 3.—Rhodes says college authorities children. Have mailed them two dozen box-kites, four clockwork coyotes, and two casks molasses candy—preliminary commission for seeing business through.

APRIL 23.—Long letter from Bursar. Haven't time to read it all. Speaks of "imbibing the spirit of the place." No doubt meant as caution. Very proper. Have mailed him my brother's temperance certificate; quite easy to alter initials. This will reassure Bursar.

APRIL 25.—Another letter from Bursar. Likes "local colour" of my wires, and is sure I shall become one of Oxford's "polished gentlemen." Think he takes me for a coloured man.

APRIL 26.—Brilliant idea! Send nigger in my name. Nigger will live cheap and remit balance.

APRIL 27.—Got good-sized local coloured nigger to go for 200 dols a year. Am having him blacklead for polish.

APRIL 29.—Nigger taking capital polish. Am having Stars and Stripes enamelled on his chest for more "local colour."

APRIL 30.—Great disappointment. Nigger struck for 250 dols. Have just had him lynched.

MAY 1.—Late nigger's father has offered to go for 180 dols. Will do, but does not take polish so well as his son.—*Educational Times*.

THE second volume of the Report of the Commissioner of Education for the United States of America for the year 1899-1900, has reached us. It is a bulky volume of 1,367 pages and is largely made up of statistics. The question will present itself—Who reads these reports? If American teachers have as much to do as their British colleagues, there is comparatively little time and energy left for the study of ponderous tomes of this sort, valuable and scholarly though they no doubt are. We notice that the Government of Madras has directed its attention to this very question. "Agreeably to the wishes of the Government of India the Report on Public Instruction in the Madras Presidency for the year 1900-1901 has been compressed into 45 pages as against 107 in the preceding year, but this is not thought to be enough; next year 40 pages is to be the limit." The American plan of reprinting important articles from journals in different countries has its advantages, but it certainly tends to the production of unwieldy volumes.—*The School World*.

EDUCATIONAL NEWS, (FOREIGN.)

In connection with the grant of £10,000 a year recently voted to the University of London by the London County Council in aid of work of the Faculties of Arts, Science, Engineering and Economics, the Senate have made the following appointments:—Prof. Ramsay, F.R.S., Teacher of Chemistry at University College; Prof. Capper, Teacher of Mechanical Engineering at King's College; Prof. Unwin, F.R.S., Teacher of Civil and Mechanical Engineering at the Central Technical College. At the London School of Economics and Political science:—Prof. Hewins, Director of the School, Teacher of Modern Economic history; Mr. A. L. Bowley, Teacher of Statistics; Mr. Edwin Cannan, Teacher of Economic Theory; Prof. Foxwell, Teacher of

Banking and Currency; Mr. Herbert Hall, Teacher of the Sources of Early Economic History; Mr. H.J. Mackinder, Teacher of Economic Geography; Mr. A. L. Sargent, Lecturer on Foreign Trade. Also Dr. Karl Breul and Dr. Robert Pribsch to the Professorships of German, founded by the University; and Dr. J. Norman Collier, F. R. S., to the Professorship of Organic Chemistry at University College.

It is worth while noticing in connection with the Tata Research Institute that higher Technical Education is differently conceived by the Senate of London University than by those advocates in this country who urge the teaching of mere mechanic work. First comes the proper scientific training of Managers. The mere mechanical work of the artisan comes afterwards. At any rate in a country new to large organised industry such as India this would seem the most Economic procedure.—

THE REV. ARCHIBALD ROBERTSON, D.D., L.L.D., Principal, King's College, has been elected Vice-Chancellor of London University for 1902-3.

THE REV. J. H. B. MASTERMAN M.A., has been appointed to the temporary (three years) Chair of History in the University of Birmingham.

At Cambridge, the special Board of Indian Civil Service Studies have appointed Syed Ali Bilgrami, B.A., L.L.B. Calcutta to be University Teacher of Marathi.

The chair of History is vacant at Cambridge through the lamented death of Lord Acton. Reassuring reports as to his recovery had come from Germany, and it was reasonably hoped that next year he would be able once more to resume his work in Cambridge. Now the great "History of Modern Europe" which he designed must be carried on by other hands. The first volume however, is nearly ready, and will be issued, under Dr. A. W. Ward's direction, in the autumn. A requiem for the late Professor was celebrated in the Roman Catholic Church; the service was attended by the Vice-Chancellor and many other University officials.—*London Educational Times*.

Prof. Woobrow Wilson, who holds the chair of Jurisprudence and Politics in Princeton, has been elected to succeed the resigned President Patton. The reason given by President Patton was that he wished to devote more time, to literary work than he could possibly give as the

head of such an institution. He will retain his professorship in the University in the chair of Ethics and the Philosophy of Religion. The School Journal, New York, June 14th, 1902.

EDUCATIONAL NEWS, (INDIAN.)

THE HINDU COLLEGE, TINNEVELLY.

On the 1st Aug. the annual distribution of prizes to the students took place last evening with the Right Rev. Bishop Morley in the Chair. There was a very large gathering of the friends of the institution, many of whom from time to time assembled and watched the remarkable growth of the buildings during the past seven years. The College originated in a small Anglo-Vernacular school, and has developed into the palatial premises now in use, accommodating 590 scholars, the result mainly of the untiring labours of the Principal, Mr. E. Winckler, who has held the reins for the long period of 15 years. The President of the Committee, Mr. Kailasam Pillay read the Committee's Report for the Secretary, Mr. Mutthia Pillay, who was unavoidably absent. The financial condition was satisfactory and the general result a source of gratification to the Managers; particular attention was called to the spacious upper storey added to the original building at a cost of Rs. 8,000. The Principal then read his Report and referred to the able work and co-operation of the staff. The result of the examination was as follows:—F. A. 28 out of 42, two 1st Classes; Matriculation, 32 out of 68, with a percentage of 50. Mr. Winckler noted with pride the flattering success in various departments of the past students from the College. The numbers on the rolls are about 600. The branch school, two miles off, was also doing good work, and the Committee hoped to provide a larger building as its numbers were also increased. —*Madras Mail*.

REVISION OF THE EDUCATION RULES.

THE RECOGNITION OF AIDED SCHOOLS.

On the 27th June last the Hon'ble Mr. G. H. Stuart, M.A., Director of Public Instruction, brought to the notice of Government that under the existing provisions of the Madras Educational Rules a newly started school had to be recognised, if it satisfied the bare conditions of recog-

dition specified in Chapter II even though the educational needs of the locality do not require it. Mr. Stuart pointed out that in bringing a recognised school on the Aided list the necessity for its existence in the locality was taken into account, but that this was not considered when a school merely sought recognition. The Director of Public Instruction suggested that it be made a condition of recognition of a new school or form or class that it was really needed in the locality.

Government has approved of the suggestion and has directed that a notification on the subject be published in the *Fort St. George Gazette*. The Director has also been requested to issue a revised edition of the rules numbering them continuously as in the Grant-in-Aid Code.

In Ootacamund, the Municipal Council has decided that no children of parents drawing over Rs. 12 a month shall be educated in the Municipal Schools.

In Bangalore, a monthly grant of Rs. 30, a furniture grant of Rs. 200 has been sanctioned to St. Anthony's Boys School, Convent of the Good Shepherd: Also an increased grant of Rs. 200 per month to Baldwin's High School for Girls in the Civil and Military Station.

On August 7th at his residence at Egmore took place the death of Mr. P. Rungiah Naidu. He was for many years a Trustee of the Pachaiyappa Charities, in which capacity he did hard and faithful work. He was also an Elected Fellow of the University of Madras.

The Travancore Medical School is shortly to cease its existence. In its stead Scholarships are to be given to selected students to the Madras Medical College and the Tanjore institution of Native medicine.

Mr. C. A. PATERSON, Registrar of the Madras University, who it will be remembered was obliged to take leave and go to the Pasteur Institute at Kasauli has for some time past been again in charge of his office.

On August 11th Rev. G. Pittendrigh of the Christian College was elected to a place on the Syndicate of the University vice Rev. W. Skinner, resigned.

Dr. WILLIAM CRESER, Mus. Doc. Oxon is expected in Madras on September 27th to examine the local Candidates in Music for Trinity College, London. He comes to Madras from Hyderabad.

206

The Honour Diploma and Gold Medal of Cirencester Agricultural College has been awarded to Sheik Makbed Husain of Ondh.

The following Indian Students were successful in the City and Guild of London Institute Technical Examinations:—

JEHANGIR S. Bhowmagri, Cotton Spinning; Raghunath V. Gurjar, Cotton Spinning; Shripad S. Sirpotdar, Cotton Spinning; Morarji N. Desai, Cotton Spinning; Ardeshir D. Kapadia, Cotton Spinning; Maneckshaw F. Mulla, Cotton Spinning; Nasserwanji K. Bottlevalla, Cotton Spinning; Chhotalal M. Contractor, Cotton Spinning; Shanker, Lal P. Khanderia, Cotton Spinning; Gajanan G. Vyas, Cotton Spinning; C. S. Buchirajulu Naidu, Cotton Spinning; Framroz L. Bamjee, Cotton Weaving; John L. L'Souza, Mechanical Engineering; M. G. Ramachandra Rao, Electric Lighting; Dinshaw D. Mehta, Electric Lighting; Hormusji B. Dadyburjor, Electric Lighting; and Dattaraya G. Apte, Electric Lighting.

Mr. W. G. HOARE, Principal of the Doveton Protestant College left Madras on the 29th Ultimo upon a year's furlough.

MEASURES have been taken to commemorate the services of Mr. Chanaprogoda Lakshminarasimham Garu of Amalapur, Godavery District who has recently retired from service after 30 years service.

On the 6th instant some of the Members of the Madras Teacher's Guild had a successful outing to Chingleput, where they visited the Reformatory School. About 50 Members went, of whom some 24 or 25 were ladies.

On the 26th Ultimo Professor K. Gajjar of the Wilson College, Bombay, was presented with an address in a Silver Casket, upon the occasion of his retiring from the service of the College.

The following notifications were made in the *Fort St. George Gazette* in the month of August:—

Educational Department.

OOTACAMUND, AUGUST 1, 1902.

Rangachari, Mr. K., M.A., L.T., Herbarium-Keeper, Government Museum, to act as Senior Assistant Professor, Presidency College, in the Tenth Class of the Provincial Educational Service, with effect from the 21st July, 1902, without prejudice to his own duties.

Melagiri Rao, Mr. S. V.—Privilege leave on full pay for two months and ten days is granted to Mr. S. V. Melagiri Rao, Sub-Assistant.

tant: Inspector of Schools, Nandyal Range; and Mr. G. Jagannadha Rao, Supervisor of Primary Schools, Cumbum Taluq, is appointed, subject to the approval of the President, Taluq Board, Markapur, to act as Sub-Assistant Inspector of Schools, Nandyal Range, in the Probationary Class, during the absence on leave of Mr. S. V. Melagiri Rao or until further orders.

OOTACAMUND, AUGUST 14, 1902.

Nelson. Mr. R. A., Principal of the Law College, has been granted by the Secretary of State leave on Medical certificate for four months from the 28th July 1902.

OOTACAMUND AUGUST 15, 1902.

Bernard. Miss Henrietta W., Third English Assistant and Acting Superintendent, Presidency Training School for mistresses, to be First Assistant Inspectress of Girls' Schools, Central Circle.

Govindarajulu. Miss Sarah, Sub-Assistant Inspectress, Madras Girls' Range, to be Second Assistant Inspectress of Girls' Schools, Northern Circle.

Patterson. Jessie, Miss Sub-Assistant Inspectress, Tinnevely Girls' Range, to be Third Assistant Inspectress of Girls' Schools, Southern circle.

OOTACAMUND, AUGUST 20, 1902.

Hensman. Mr. James Moothiah, B.A., Lecturer, Kumbakonam College, to act as Principal of that College during the employment of Mr. J. R. Stone on other duty or until further orders, and with effect from the date on which Mr. H. S. Duncan avails himself of the furlough granted to him.

Guruswami Aiyar. Mr. K. P., B.A., Second Junior Assistant Professor, Presidency College, to act as Lecturer, Kumbakonam College, in the Tenth Class of the Provincial Educational Service, *vice* Mr. J. M. Hensman on other duty or until further orders.

Duraiswami Aiyar. Mr. K. R., B.A., Second and Acting First Assistant Lecturer, Kumbakonam College, to act as Lecturer in that College, in the Tenth Class of the Provincial Educational Service, *vice* Mr. K. Ramanni Menon, B.A., on other duty or until further orders.

OOTACAMUND, AUGUST 22, 1902.

Ramanni Menon. Mr. K., B.A., Lecturer, Kumbakonam College, and Acting Senior Assistant Professor, Presidency College, to act as Profes-

sor of Biology, Presidency College, from the 14th July, 1902, during the absence on furlough of Dr. A. G. Bourne or until further orders.

Arbuthnot. Sir George Gough, Kt., to be President of the Council of the Victoria Technical Institute, *vice* the Hon'ble Mr. H. A. Sim, C.I.E., resigned.

Kodandarama Naidu. Mr. C. Sub-Assistant Inspector of Schools Madanapalle Range, is granted furlough for three months, in continuation of the privilege leave for three months already granted.

REVIEWS OF BOOKS.

Arithmetic made easy: Mabel. A. Marsh [John Murray: Text-books of secondary education].

This is a capital little book in an educational series that is intended for teachers. It is entitled "Arithmetic made easy for teachers and pupils"; but on inspection it is doubtful how far the latter will benefit by its perusal. It is a hand book for teachers of Arithmetic beginning from the lowest grade. The first chapter gives some useful general advice—"never explain" "and never stick to your lesson after you have perceived your class to be impenetrably stupid." These two dicta are paradoxes which in themselves require explanation. The author insists in the main on two things, the use of practical illustrations to develop the infantile sense of number, and the use of arithmetical terms from the very beginning. A summary of the teaching in each chapter is given in blacker type, which is to be put down by the child in its note book. Perhaps such words as "addenda," "subtrahend" and even "arabic" figures (though the latter is explained), are a little difficult for children of eight. It will take a child above the ordinary to understand at the age of twelve the terms 'abstract' and 'concrete.' The author insists upon slow-going so that the idea of number may be carried about by the child in ordinary life and not be nearly a dull class-room abstraction. She urges the use of stories, dots and beans in the lower stages and of coins a little higher up. At the end she gives a chapter on methods of working, but does not make it clear that her elder pupils have a knowledge of algebra. She suddenly jumps from multiples of five, illustrated in nuts and cows to the summing of progressions by the use of algebraical terms. The book contains little that is new. It is a summary of the experience of an arithmetic teacher

who has some idea of the difficulties that children have in applying figures to facts and seeing in formulæ something more than words. It is a book that will be very helpful to inexperienced teachers.

Short History of Rome; Robinson (Rivingtons). 3s 6d.

This small volume is written on the same lines as the author's 'Short History of Greece' to which it is intended to form a companion volume. In the preface the author says he has tried to tell the story so as to arouse some interest in the personal fortunes of the actors in the great drama of war and politics which developed a single small republican state into a world empire under the sway of a single ruler. But that can properly apply only to the period of the decline of the Republic. When the personality of great individual actors comes to prominence,—for the special characteristic of the history of Rome in the best of days of the Republic is the high degree of the average ability of its citizen-rulers with few or no individuals of genius,—even in the author's treatment there is no special prominence given to the personality of the actors, except perhaps in the long lists of names that are collected at the head of each chapter. In fact, one would even have expected the author to have given more attention to the personality of some of the chief actors e.g. Pyrrhus, the Scipios, Hannibal and even the Gracchi, giving an estimate of their character and their work.

From a student's point of view, the earlier portion of the book seems to be specially helpful. Of course as the author himself admits, no attempt has been made to discuss any of the theories propounded concerning problematical history and politics of Rome:—the early development of Rome, the origin and history of the Plebs, the nature of the latter Regal period, the history of the Decemvirs; and this tends to give an appearance of false simplicity to these really difficult questions. But the general treatment of the portion is very interesting. One special feature of it is the treating of the 'internal and external history together; for whatever the advantages of a separation of the two for purposes of special study, such separation greatly obscures the intimate connection between the two, and the manner on which the one acts upon and is acted upon by the other.—a connection particularly striking in the early history of Rome. At each step in the progress of Rome, the writer clearly describes the state of things all round; from what the new development is to take place; and the stages of transition are well described. As related by this

author the history of Rome is, not as often happens, a dry catalogue of events, but, as it ought to be, the interesting story of an organic development. The Gracchan Revolution is not very fully treated, but it is well set forth within the short space devoted to it. In the history of the later years of the Republic, the author seems to have been carried away by the rush of events and devoting more attention to their details, and rarely stops to improve and enliven the narrative by interesting comparisons and contrasts and reflections of his own. The policy and work of Augustus, the basis of the early principate and its later transformation into a haughty despotism are all well described. The fortunes of the Empire are also briefly related in a short sketch bringing down the History to the fall of the Eastern Empire 1,453, and thus it is attempted 'to bridge over the gap between ancient and mediæval times.' There are two interesting chapters added on National Life and Literature in Rome. By the mechanical contrivance of difference of type in the body of the book itself the attention of the reader is specially drawn to important facts and events.

On the whole, neither too general, nor too detailed, the book will meet the longfelt want of a good manual of Roman History for the use of our F. A. Students.

History of India for High Schools; by C. F. De la Posse, M.A., Oxon; Macmillan & Co.:—

The object of this little book, primarily intended for students, is, in the author's words 'to give in convenient compass a general outline of the history of India from the earliest times down to the end of the 19th century.' As to the particular features of the book, the author himself declares 'it differs from existing small histories of India in two main respects; the Hindu period has been dealt with at greater length and the chronological order of events has been throughout more closely followed in the narrative. It has been my aim to include only such matter as is important from its relation to the general history of the country.' The contents of the book fully bear out these remarks of the author. The history of the Hindu period is by far the best part of the book. The author omits a lot of commonplace matter, well enough known to Hindu Students, and devotes his attention to the main phases of the early development of the history of the Aryan in India. The progressive course of Aryan colonisation is well sketched, and special atten-

tion drawn to the distinction between the earlier method of Aryan settlement—which was always followed by an annihilation of the conquered aborigines—and the later form, when the Aryan settlements chiefly consisted of colonies in the midst of the Aborigines themselves. This distinction is of special importance, for it was under this latter method, that a gradual mixture of races took place, giving rise to the caste system, subsequently developed by other circumstances. A fair estimate is given of the caste system, which was not without its benefits in its proper time, though it has been productive of evil now that it has outlived the circumstances that made it necessary. The rise and fortunes of Buddhism and the history and nature of the 'New Hinduism' are also clearly described. An interesting, though short, account is also given of the growth of Sanskrit Language, Literature and Science.

The Muhamadan period however is treated in the usual monotonous way, with little to make the study interesting. The author however lays special stress upon one fact—the difference between the relations of Hindus and Muhamadans in the North of India, and those of Hindus and Muhamadans in the South, a difference very similar to that between the relations of the Aryans and the Aborigines in the North of India and those between the Aryans and Aborigines in the south, both of considerable importance in explaining much of the later history and condition of the two parts.

The British period receives a fairly full treatment—though a number of unnecessary facts are omitted. By a rapid sketch of the eventful years of their respective administration ending with an appreciative estimate, a very good idea is given of the merits and work of some of the great 'rulers of India' especially Hastings, Wellesley and Dalhousie. The important effects of Bentinck's administration, and the various causes that led to the great Indian mutiny are fully and clearly set forth. By closely following the chronological order of events, a certain amount of unity is realized, and though there may be some disadvantages in the method of weaving the History of the early foreign invasions, into that of the Hindu dynasties, the early history of the Mahrattas and of the European powers into that of the Moghuls, the later history of the Mahrattas and the Moghuls into that of the English in India, the author fully succeeds in keeping the central subject in due prominence, making the other forces play round in their proper spheres,

thus giving a faithful picture of the whole. The History of the Dekhan however before the advent of the English has received very little attention. The author himself admits this, but if the history of India is to be of special interest to us as the history of our country, we here may reasonably expect to be told something as to the history of this division of the vast Indian continent.

On the whole the book is very interesting and it must specially commend itself to our High School Students, on account of the recent change in the nature of our University papers in History.

The Autocrat of the Breakfast-table by Oliver Wendell Holmes with introduction and notes by John Downie, M.A., (Macmillan and Co., London).

What would the Autocrat say to his being recognised as a classic and to being honoured with an annotated edition of his works? In his frank genial way he would not dislike the idea of being embarrassed with the attention of his 'parasites' as he owned to enjoying the attentions of the British public in his last visit to England. Yet we suspect his kindly nature would not relish the idea of any student of his books getting to hate him and all his works because of his being compelled to study Holmes. Byron's feeling towards Horace is not an uncommon thing. We remember presiding at a literary society meeting when the lecturer of the evening denounced Scott in unmeasured terms and praised a novelist not named in politic circles. We know what ailed the lad. He had to study some novels of Scott as text books for two or three years running. Holmes' books if prescribed as text books for successive years may rouse in the minds of the readers the same sort of hostility and give some twinges to the shade of the kind-hearted writer.

Holmes' feelings apart, it was inevitable that the 'Autocrat' should become a classic and have the fate of all classics—get annotated. If there is any book needing annotation for the average reader it is certainly Holmes's book. They take for granted a greater amount of general knowledge in the reader than he generally has. The writer's wonderful memory and wideawake interest in varied fields of intellectual activity make him refer to many things which would have no attraction in the absence of knowledge on the part of the reader.

Hence any one that cares to get all the good out of Holmes must follow his example of constantly consulting reference books (Vide Morse's Life.) In the absence of a consulting library the best substitute is a helpful annotator like Mr. Downie.

We have looked carefully into Downie's notes and we have not found any point that really needed elucidation passed over. 'Wenzel' might have had a short note (p. 260) as the common books of reference do not give an account of the oculist's life. But that is a matter of individual opinion. If any thing the notes err on the side of too much. We should like to have the notes confined to such points as really need explanation. Wherever a reference can be made to common books of reference like Beeton's Dictionary of Biography, Smith's Classical Dictionary, the Bible Dictionary &c., the annotator must content himself with "saying see Smith's Dictionary &c." If the information has to be got from sources not accessible to readers, then help may be given. But we are afraid that annotators will find their occupation gone if they follow our advice. This alone makes for sound learning and not the over full annotations which makes things too smooth for the reader. Otherwise we have nothing but praise for the notes.

The biographical and critical introduction is well done and not the least attractive feature of this book is the map of part of New England which explains so many of the local allusions in the Autocrat.

SCHOOL INSPECTION.

In the July number of the "Journal of Education" (England) is an article upon the inspection of Secondary Schools. It starts by defining the inspector of the Elementary Schools "as an ogre whose visits are dreaded: as a monster who must be appeased at any price: as an educational hawk; whose piercing eye will detect the slightest faults of commission or omission." This attitude is perhaps necessary in lower schools, where arrangement, sanitation, and cleanliness are most important. But something better is required in High or Secondary schools. In India the Inspector is generally "a holy terror"—but not so much because he demands efficiency as because he carries a clerk about with him who fills in tables or assists the inspector to make comments. Should this clerk have a vindictive

sentiment towards a head master, or should the head master be a weakling who gives the clerk an opportunity of showing his cleverness and scoring, the report will be adverse. Smaller mofussil High schools have most fear of these awful beings.

The fact is that the system of inspection is antiquated. For one thing it is too formal and premeditated. The school is well prepared. Scholars are carefully mustered and arranged to the best advantage: the passages and rooms are kept extraordinarily clean: everything from floor to roof is ready for inspection. The inspector's visit should be unforeseen, so that the ordinary state of things may be viewed and faults which are stowed away on this great day of judgment may be seen in their fulness. Again the inspector devotes himself to personal questioning of scholars. If he could give a week to a whole school working all the six hours a day, some benefit might be derived therefrom. As a matter of fact a morning usually suffices for the whole business. The arguments against the use of the method scarcely need summarizing: they are the stupidity of classes with a stranger: their inability to adapt themselves to his mode of treatment: the chances that the inspector will try to show his own cleverness and prove how small is the amount of knowledge they have acquired, and the poverty of the teacher's intellect: the act that at any rate in a class of forty there is not time for more than two or three rounds in an hour and those rounds have to suffice for an enquiry into all the subjects taught. Take a concrete instance: an inspector visits a school of 620 boys. The forms he inspects are three; IVth, Vth and VIth. Two forms have five sections and one has four. Suppose the figures to be these.

	Total.	Sections.	No. in Section.
IV.	200	5	40
V.	200	4	50
VI.	220	5	55

Thus there are 14 sections to be examined in two hours and a half. Taking the outside limit of five rounds in an hour and granting that an adequate idea of the knowledge of each section requires five rounds, the inspection should last for fourteen hours or $2\frac{1}{2}$ days at the full rate of working. At the rate of $2\frac{1}{2}$ hours a day, it should occupy $5\frac{1}{2}$ days. Yet the complete inspection is over in less than a fifth of the necessary time under the present system. Of course allowance must be made for

abstention from school, amounting at the outside to 14% ; allow too that an inspector may do with less than five rounds. Further this statement must be modified by taking the difference in the size of sections into account. But even with these allowances the inspection is miserably inadequate. It is too perfunctory and short. The inspectors are not to be blamed. They have to carry out the inspection of a multitude of schools and probably cannot allot more time to each. What is wrong is the system. Without going unnecessarily into detail it is obvious that the methods of the examiners for the degree of L. T. might be adopted as a commencement. Instead of teaching and questioning, let the inspector listen to the teacher's teaching. To quote from the English "Journal of Education" on the new Education Bill. "The latest regulations state explicitly that the educational inspections will deal with all subjects comprised in the curriculum of the school, but not by way of systematic examination either written or oral. This can be understood if it means that the results of public examinations and the marks obtained in various subjects considered in relation to the papers set, are to be carefully studied by the inspector and used in drawing up his report. But, if it means that the opinions as to the quality of the teaching are to be expressed as the result of general impressions, the regulation must be condemned in unmeasured terms. There has in the past been too much of this "impressional" inspection—hands in pockets (metaphorically speaking) the inspector walks about to see how the boys "go about their work." It will not do; there must be something systematic about the inspection if any definite opinion is to be published as the result of it." How is this systematic inspection to be obtained? By a careful comparison of the results of annual and other examinations held within the school. This may be a purely mechanical test, but it will be something. It will show that the master can stimulate his pupils to work. To counteract the tendency to cram that it might create, suggestions might be made as to the type of question set in the examinations: the master might be heard teaching and the regular exercise books of the class looked into. In this way the inspector would become the adviser of the masters, both head and assistant. To be a good adviser his relations must be cordial. He should take the "part of the candid, but honourable friend." To quote again:—"The function of the secondary school inspector is not that of carping critic of details. Small defects—a piece of paper on the floor, a slip in

209

the registration of a student—must not be magnified into gross fault. One example of the kind of inspection of which complaint is made will perhaps, do more good than any amount of explanation in general terms. A board of education inspector visited not long ago a small secondary school in the provinces. He proceeded to inspect the chemical laboratory, obviously with the idea of pouncing on some small defect. At last his zeal was rewarded. A bottle containing hydrochloric acid had been temporarily labelled HCL by a laboratory assistant; whereas the correct formula is HCl. Any one who knows chemistry will see at once that this slip could not possibly cause any mistake or confusion as to what the bottle contained. But the inspector not only pointed out the mistake in his best inspectorial manner, but reported it to the head master; and, at a later stage, it was used as "official" evidence of the science master's neglect of duty. This may be a bad example; but the same sort of thing is going on at the present time in secondary schools. Well educated men who are working to the best of their ability with small salaries and poor prospects will not allow a new terror to be added to their lives in this way. It is primarily the duty of the head master to detect bad teaching and slackness of work. Criticism made to the head master by the inspector must be such as could be revealed and criticism of a derogatory nature should only be made in extreme cases, if at all. There are possibilities of grave danger in the triangular relations between head masters, assistant masters, and inspectors. Unless a strict code of etiquette is established and enforced, a very unhealthy spirit may arise in secondary schools; and to eliminate that spirit, once it arises, will be the work of years."

Of course the duties of the Inspector will include sanitary arrangements of the size, ventilation and light of class rooms, the proportion of teachers to students and the adequacy of the apparatus. Even in this direction much remains to be done by the Inspector in India. Cases are known of repeated advice on the part of the Inspector as to the size of sections. The law lays down a Statutory number for classes but it is within the truth to say that in 50 per cent of schools these numbers are exceeded and the excess is winked at. If a protest is made by the Inspector, little attention is paid thereto. Managers are anxious to get as much income as possible from students and to keep expenses down to the lowest limit. As a result they not only allow and

encourage their Head masters to fill up the sections beyond the proper number, but they do not keep the proper proportion of teachers to the taught. Whatever is possible with Primary Classes, with Secondary it is impossible to do adequate work if the class is very large. One may lecture to huge College classes though against this even there is much to be said; but to draw out the individuality of young boys is beyond the powers of mortal teachers, in such a case. It is this that makes secondary education such a failure in this land. Boys are parrot-taught and the teacher cannot help it. The simple test of the Matriculation Examination is enough to prove the failure. Contrast the higher percentage of passes in small Mofussil schools with that of the larger both in Madras and outside. Here there is work for the Inspector. He has the power to enforce the rules or to get them enforced. But some educational rules unfortunately exist only to be broken. So also in Sanitation he can do much. If report be made to him that a municipality allows a stinking open drain to run past school rooms, it lies with him to see that that drain is covered up or diverted or properly flushed. If managers are not keen in expenditure upon properly lighted and ventilated rooms, it is his duty to see that they are driven. The mind of the student is not the only part of him, but his body also needs tending. All these remarks are platitudinal, but it is because they are so that the matters with which they deal are forgotten. In a country where custom is very easily made, pressure is needed. It has almost become the custom to receive Inspector's recommendations and to drop them. It may be expected that insistence upon their fulfilment will be regarded as wildly revolutionary.

THE USE TO THE STUDENT OF THE STATISTICAL METHOD OF CHILD-STUDY.

EVERY ONE who has charge of the lives of little children—parent, teacher, or nurse—must, consciously or unconsciously, be engaged in child-study. As soon as we become conscious of our own interest we begin to try to make our knowledge accurate and systematic. We go to physiology and psychology to learn what to expect of the child's body and of his mind; we study logic and ethics and try to form clear intellectual and moral ideals for his guidance. We keep a careful record

of our own observations and experiments, and we study the accounts given by other observers in the same field. By these means much help and guidance may be gained for the choice of the path of least resistance in daily life and a keen interest in child-study is developed. But this interest is apt to lead to dissatisfaction.

The sciences we have been studying deal with abstractions—the child is one and indivisible, and, like a chemical compound, his possibilities do not answer at all to the sum of the possibilities of his component parts. At the same time, the knowledge of the whole child gained by study of a few children, though it may be founded upon sciences, is in itself empirical and cannot satisfy a real student. He is anxious to find some basis for generalization, but no such basis can possibly be provided by private individual observation of a few children. Variations are strongly marked and easy to note, but it is far more difficult to distinguish what great principles of growth and development underlie all these striking diversities. Only a small number of children can possibly be closely observed by any one student; and, moreover, there are several weaknesses necessarily inherent in the study of individuals.

First, each of us looks out upon the world through eyes that have been formed by process of slow development through the whole of our past life. Every circumstance of race, country, caste, creed, all the thousand and one influences of heredity and environment, have helped to make those eyes of ours, and we can use no others. Besides the prejudices due to the whole of our past, there are yet other prejudices due to position which add greatly to the difficulty of interpreting the child.

In order to understand what we see we have to try to remember our own past subjective experiences, to recover whatever dim and misty fragments still remain of our own thoughts and feelings when we were children. Unfortunately, selective attention has weeded these memories, and there are serious gaps in the hazy images that still persist.

Robert Louis Stevenson has thrown light upon this difficulty of understanding a being whose stage of development is quite different from our own, in his fable of "The Tadpole and the Frog":—"Be ashamed of yourself," said the Frog; "when I was a tadpole I had no tail." "Just what I thought," said the Tadpole; "you never were a tadpole."

We are ready enough to remember certain facts of our own early life—our activity, our daring, our power of eager enjoyment; but we are

only too ready to imagine, or at any rate to assert, that when we were tadpoles we had no tails.

Our point of view has altered. As we look back we seem to see our elders in those old days as an entirely different race from what we ourselves are, now that we are in authority. We often found them absurd, still more often tiresome and exacting; we used to feel justified in making fun of them, and in sometimes disobeying them. Now, all the earnest thought and care of which children are unconscious, forms part of our own subjective lives, and we are in danger of feeling impertinence or disobedience on the part of the child to be thoughtless ingratitude.

And it is not only our own personality, our own subjective life that influences our study—the personal reaction of the child has also to be reckoned with, and our instinctive response to his affection, and to his other attractions seriously disturbs our investigations.

The result of these investigations, however, in spite of all drawbacks, has the very greatest value for ourselves. We are generally able to get to know a great deal about the children we study, and our daily life is the easier for this knowledge. But we get no data for generalization. Our deductions are made to fit the particular cases we are studying: a useful generalization seldom, if ever, fits any particular case. The scientific order of knowledge has been summed up as:—(1) observation (2) comparison and classification, (3) deduction, (4) verification. It is a common and a tempting error to stride from the first to the third step, and to go no farther, to observe a few specimens, to make large generalizations from this limited study, and to rest satisfied without any attempt at verification.

Direct and careful observation cannot deal with examples enough for sound comparison and classification, and the deductions made as the result of individual study alone are likely to be true only of the individuals studied. We want some criterion by which to measure our children, some standard of normal development; we need help and guidance in our individual study. Earnest self-questionings will come to any one who knows and loves a little child over whose life he has a large power of control. "What ought this child to be able to do at this age? What motives are now ripe for my appeal? What interests may, I fairly expect to arouse? What pursuits should I suggest or

encourage? Am I treating him too badly? Am I letting him fall behind what he might be and do?"

We may go carefully back over our own notes, and we may compare these with all we can find of other people's observations, but our results are apt to baffle all attempts at co-ordination. It is very difficult to compare one child with another child and to get any useful knowledge from the comparison; we want some common measure with which we may compare both individuals—something that may be called the normal child.

In order to find such a measure we have to try to shake ourselves as free as possible from all prejudice and to look straight at facts; we ought to eliminate the element of personal affection; we ought to study without having too definite an expectation of what we shall find; we ought to give ourselves an opportunity of generalizing from sufficient data.

It is now that observation of large groups of children of different ages will be found of immense value. Such observation is most easily carried on by collecting spontaneous, unprompted, written answers to carefully framed questions. Every class-teacher can learn much from the papers he has to correct every day if he gives suitable problems and systematically studies his results; but the work may be extended in a valuable way by the collection of papers from many hundreds of children.

It is in the framing of the question that the great difficulty of a statistical study lies. A clear and definite choice must be laid before the child, and his experience must be appealed to in such a manner that he may give a definite answer in few words. Any one who reads over some hundreds of papers written by children of various ages in response to a question that they have understood and taken an interest in will be struck with their spontaneous frankness. The fact that writing is an unaccustomed means of expression seems to make a child all the more self-revealing.

A school master who had been kind enough to let his boys write papers, out of pure friendliness and without much interest in the subject gave testimony, all the stronger for its unconsciousness, to the value of material of this kind. "It is simply astonishing," he wrote, "how, after all our pains in teaching composition, their colloquial

method of speech will show itself in writing the simplest stuff. The selfish, the kind and merciful, and the commercial stand out largely writ in their answers."

When the papers first come into the hands of the student he is keenly alive to their originality, their freshness, and to the amusing turns of speech and habits of thought he finds in them. The preliminary looking over of the first batch is full of amusement and interest. But the pleasure gained from the papers is due to elusive literary qualities; the charts that have to be built up from them contain nothing but dry facts. Anything unusual or unexpected is apt to strike the reader, and, if the impression is deepened by several repetitions, he thinks of the point as important, whereas numerical investigation may show it to be hardly worth mentioning.

A definite choice has been presented to the children, and their answers must be classified according to the way they have chosen. Dot by dot the summary of results grows under the hand of the worker. He is little called upon to use his own judgment, and, whatever may be his prejudices, the facts he has to record remain independent of him and his ideas. He cannot even see what is coming out until his work is nearly done; for he takes the papers age by age, and cannot compare as he goes along. The chart records only the definite statements made by each child; all that is beautiful and suggestive in the individual papers must disappear. But when the work is finished, and the time comes to compare the numbers for the different ages and sexes, two results at least emerge of which some intelligible account may be given. The figures form a guide to the normal order of development, and to the differences existing between normal children of the same age due to sex, race, or environment.

From quantitative results arrived at in such a manner, the drawbacks that hamper individual study are almost eliminated. There can be but little disturbance due to personal bias, as there is no personal contact between student and child. The question that is given to the children to answer must be framed in such a way as to bring out certain definite results, but the variations in the answers are not in any way under the control of the investigator, and the rise or fall of his percentages may come as a surprise to him.

Let us take an example of a generalization arrived at by means of a statistical study. A very interesting piece of work was done, some years ago, by one who had been for years an earnest and brilliantly successful history teacher. Its object was to ascertain at what age a class of normal children may be expected to begin to appreciate original documents. It is impossible to grasp the scope and value of the work without carefully studying the whole of it, but a single test may be selected as an example of what may be gained by a judicious and intelligent use of statistical methods. Two accounts of a military event were submitted to the children—one the signed despatch of the officer in command, the other a paragraph, well and simply written, giving the same facts. One thousand two hundred and fifty children of various ages were asked: "Which of these accounts would you keep if you could only keep one, and why?" Their answers, arranged in percentages, were as follows:—Despatch preferred because its truth is assured.

Age ...	9.	10.	11.	12.	13.	14.	15.	16.	17.
Boys.....	1	3	11	32	48	44	42	61	82
Girls.....	9	8	20	26	32	45	58	65	80

It is only possible to indicate briefly some of the points of interest in these figures. First, the children's appreciation of the original document *increases* in both boys and girls as they grow older; though there are interesting variations in the *rate* of increase. It appears, therefore, that such material need not be reserved for especially gifted pupils—it is of use for ordinary class work. Secondly, not until the girls are between fourteen and fifteen, the boys between fifteen and sixteen, do half of them realize the value of the signed despatch. It would be wiser, then, to wait until the average age of the class was a little above this, before allowing the bulk of their teaching to rest upon original sources; though children of eleven or twelve may be expected to begin to take an interest in the comparative value of evidence. Thirdly, the lines of development run extraordinarily parallel for the two sexes. No difference need, therefore, be made in this subject, at least between the teaching of boys and of girls.

The comparison of many charts is necessary before the students can appreciate the interest and importance of the variations in the rate of development. Such comparison can only deepen the conviction that

these tables of percentages give one a glimpse of great guiding principles—of irresistible tendencies of development.

No one child is likely to follow exactly the line indicated in such charts, either in his mental, his moral, or his physical development; but the probable limits of variations are not very wide. It is a great help and comfort to the parent or teacher to know what may fairly be expected of any child. We are all far more apt to expect too much than too little, and we seldom make enough allowance for the effect of natural physical crises upon the mental and moral development. As we study the figures that show the gradual evolution of childish thought, an explanation is often suggested of phenomena that have perplexed or discouraged us. Changes that we were trying to explain by means of small personal causes are seen to be common to most children at that particular age, and to rest upon some deep physiological or psychological need; so that we are supplied with fresh confidence and invaluable guidance for the further study of individual children.

In order to make statistical studies practically useful, the standards of normal childish evolution that they suggest have to be carefully compared with actual children. And here it must be borne in mind that no single individual child can be expected to exactly follow the normal course that has been traced out.

A doctor compares the patient he is examining not with any other particular case, but with a generalized standard in his mind that never exactly fitted any patient. When the deviation from the normal type has been once ascertained, then useful comparisons may be made between particular cases.

Statistical studies help us to look at children with a view to finding out how they vary from the normal standard—we have neither hope nor expectation of finding, or making, them exactly fit it. The parent and the teacher *must* be engaged in child-study; their work is lightened if they can only realize that the phenomena of child-life are guided as surely by great evolutionary tendencies as any of the other phenomena of life.—MADELL A. MARSH.

In the Journal of Education (England).

REFORM IN MATHEMATICAL TEACHING.

We publish a summary of the Report of "The Mathematical Association on the teaching of Geometry" by its Hon. Sec. Mr. A. W. Siddons of Harrow. The report should be interesting to mathematical teachers in this country. The summary is taken from "The School world," (England).

THE Mathematical Association is a body peculiarly well fitted to consider that burning question the teaching of elementary mathematics. Originally founded to improve the teaching of geometry, the Association has always numbered many mathematical masters among its members; to-day it probably represents the views of the Public Schools better than any other body.

There is a general feeling in England that the school curriculum is bound by examinations, and that at present the course which we are compelled to pursue is far from the ideal. This committee has tried to draw up a list of practical suggestions which might be adopted at once provided examiners would make the necessary changes in their schedules. If examining bodies find that the Public Schools are in agreement there is every chance of these changes being made; but it is obvious that this agreement can only be obtained if the reforms suggested are moderate in character and easily adaptable. It has therefore been the object of this committee to propose moderate, though none the less important, reforms.

The Report has been sent to all the schools mentioned in the "Public Schools Year Book," and is published in the May number of the *Mathematical Gazette*. Criticism, favourable or unfavourable, will be welcomed by the Committee, and will be carefully considered before the Report (in a modified form if needs be) is presented to the principal examining bodies.

Before considering the proposals, it is interesting to note that the Oxford Local Regulations¹ for 1903 go even further than the Committee

¹ Extract from the Regulations:—"Questions will be set so as to bring out as far as possible a knowledge of the principles of geometry, a smaller proportion than heretofore consisting of propositions as enunciated in Euclid. Any solution which shows an accurate method of geometrical reasoning will be accepted. No question will be set involving necessarily the use of angles greater than two right angles."

dared to suggest; the Cambridge Local Examinations Syndicate² is we believe, considering the question, and the Civil Service Commissioners have for sometime set an excellent example in the Army and Navy entrance examination papers.

It may be considered that many of the suggestions are too obvious to be worthy of mention: for instance:—

It is desirable that a first introduction to geometry should not be formal, but experimental, with use of instruments and numerical measurements and calculations.

This is almost a platitude, but nevertheless the advice is only followed in very few preparatory or Public schools, the reason, no doubt being that it seems not to pay; very few examiners have set questions on this work in the past. But even though it may not pay directly, it would certainly pay in the long run; but the Report goes on to suggest that Public School Entrance, University, and other examinations should recognise the value of this work and encourage it by setting questions on it. There is no doubt that many schoolmasters do not regard the work with favour; they dread the mechanical and mere memory work of geometrical drawing, as geometrical drawing is so often taught; but deductive geometry is helped by a good eye, and a clear understanding of the terms used is essential; failure in deductive geometry, both in doing riders and understanding propositions, is in most cases due to a lack of knowledge of geometrical facts, and it is just here that practical work is a great help.

A well thought-out course of this work prepares the mind for deductive geometry before the pupil is old enough to begin the stricter study. But such work should not be merely introductory; it should be continued right through the deductive course. The result of VI. 2. for example, is much more clearly understood if the lines are actually measured, and the ratio worked out to two or three significant figures. Quite lately I personally have even found it a help in beginning inversion with

² "Geometrical proofs of the theorems in Book II. will not be insisted on." 2. It is reported that the Syndicate has appointed a special committee, including the Master of Sidney Sussex, Prof. Forsyth, Dr. Hobson, and Prof. Ewing, to consider the regulations relating to mathematics.

advanced pupils, to invert a circle by carefully plotting out the inverses of a series of points on the circle.

So much for the experimental course: now for the formal course.

Since the pupils will have been already familiarised with the principal constructions of Euclid before they begin their study of formal geometry, it is desirable that the course of constructions should be regarded as quite distinct from the course of theorems. The two courses will probably be studied side by side, but great freedom should be allowed to the teacher as to the order in which he takes the different constructions.

This division into two parallel courses has already been adopted on the continent and is followed in the A. I. G. T. geometry.

The Committee propose, with a view to making the course of theorems independent of methods of construction, that no proof of a theorem should be considered invalid by reason of an assumption that a line or angle may be divided into any number of equal parts or that a line may be drawn from any point in any assigned direction and of any assigned length, or that any figure may be duplicated or placed in any position.

Without sacrificing rigidity such assumptions would undoubtedly simplify the proofs of many theorems. For example, an easy proof of I. 5 by I. 4 can be given if we assume the necessary existence of a bisector to every angle (which is very different from assuming that we know how to construct that bisector.)

It will probably be a disappointment to many that the Committee consider it wise for the present to retain "Euclid's Logical order". Most teachers feel that a standard order is essential in England, because boys are constantly passing from master to master, besides passing from preparatory to public school, and also because of our system of examinations. The Oxford Local Authorities and the Civil Service Commission do not seem to consider the latter reason to be of any weight. What the standard order should be is very open to question and the proposal of such an order might have entirely wrecked the unanimous approval which it is hoped will be accorded to this report. Further than that, the standard order has not yet been sufficiently discussed. Professor Lodge has proposed¹ an order for the theorems in the first 32 propositions of Euclid, Book I, and of course there are the A.I.G.T. geometry and other books, both foreign and English; but very few of these have been properly considered except by a small minority of the

¹Nature, April 10th, 1902.

mathematical teachers of this country. When the matter has been fully discussed, if a standard order is really necessary, the Mathematical Association would be a most suitable body to draw in upon. But this is looking into the future; suffice it to say that for the present—

It is not proposed to interfere with the logical order of Euclid's series of theorems—in other words, it is not proposed to introduce any order of theorems that would render invalid Euclid's proof of any proposition.

But in order to give as much freedom as possible, subject to this restriction, the Report recommends that—

As far as possible, proofs of theorems should be based on the first principles and long chains of dependent propositions should be avoided.

And also, that—

Proof of *Congruence* by superposition, and in particular, proof of symmetry about a line by folding, should be considered fundamental methods of proof.

The following clause is important:—

In pass examinations it is desirable that the system should be gradually introduced of requiring that a candidate, in order to secure a pass, should evince some power besides that of being able to write out book work.

A boy who can write out propositions in perfect style, but cannot do riders, can hardly be said to have mastered the elementary principles of deductive geometry; and unless he does many riders in the very early stages, he is so slow in grasping the latter propositions that much time is lost—more than would be spent over such earlier riders. Examiners can do much to encourage the solution of riders; but the whole matter really rests with the teachers. No good can be done by cramming a few stock riders; but, on the other hand, if more time is devoted to teaching boys how to tackle them, the results will be beneficial in every way. This, no doubt, is fully recognised by mathematicians; but it must not be forgotten that in many schools, especially preparatory schools, geometry is taught by men who have had no special mathematical training.

The Committee propose the omission of many of Euclid's propositions, partly in order that more time may be left for the teaching of riders and practical work with instruments, leading up to future propositions, and partly because there are many propositions which are

215

unnecessary and of little interest, or the logical value of which is understood by very few—possibly by none until some years later.

The following is a complete list of the *theorems* which it is proposed to retain in the first three books:—

I.—4, 5, 6, 8, 13, 14, 15, 16, 17, 18, 19, 20, 21, 24, 25, 26, 27, 28, 29, 30, 32, 41, 43, 47, 48.

II.—1-7, 12, 13.

III.—3, 7, 8, 9, 14, 15, 20, 21, 22, 26, 27, 28, 29, 31, 32, 35, 36, 37.

As stated above, it was considered unwise to propose any definite detailed order at present, but it is suggested that Book II. should be taken after III. 32.

Under the head of Theorems in Book I., the following points, among others, are suggested:—

1 See below under Book III.

That 8 be proved by placing the triangles in opposition.

That proofs of 24 by 19, which are incomplete, should be amended; but that proof by 20 should be preferred.

That 26 be proved by superposition.

That, in connection with 1, 4, 8, 26, the following proposition be introduced:—

Two right-angled triangles which have their hypotenuses equal, and one side of one equal to one side of the other, are congruent. (This can be proved by placing the triangles in opposition with their equal sides coincident, and applying I. 5 and 26.)

That the following propositions be introduced:—

(1) The locus of points equidistant from two given points is the perpendicular bisector of the line joining the given points.

(2) The locus of points equidistant from two given intersecting straight lines is the pair of bisectors of the angles contained by the given lines.

That Playfair's axiom is preferable to Euclid's 12th axiom.

That it should be proved (for commensurables) that the area of a parallelogram is measured by the product of measures of its base and height, and the area of a triangle by half this product.

Book III.—It is suggested that there should be a preliminary discussion of some of the fundamental properties of the circle—the course

sketched out in the Report would certainly render unnecessary in an ordinary school-course such propositions as 10, 11, 12, and 13, the interest of which is purely philosophical. It is also proposed—

That the "limit" definition of a tangent be allowed.

That 16, 18, 19, be replaced by the proposition, *The tangent at any point of a circle and the radius to the point of contact are at right angles to one another*; with the corollary, *One and only one tangent can be drawn at any point of a circle*,

That 26, 27, be stated as one proposition, and be proved by superposition, and that the equality of the sectors be proved as a corollary.

Book II.—The Report suggests —

That the following definitions of a *rectangle* and a *square* be accepted:—

A *rectangle* is a parallelogram which has one of its angles a right angle.

A *square* is a rectangle which has two adjacent sides equal.

That those proofs are preferable which do not make use of the diagonal.

That illustration from algebra ought to be given where such is possible.

Book VI. Here, again, the Report lays stress on the value of experimental work and points out that "practical problems in heights and distances can be solved by quite young pupils, and are found most interesting exercises." Later on it says:—

In connection with the formal course, as soon as the proposition that equiangular triangles are similar has been proved, the sine, cosine, and tangent can be defined (if this has not been done earlier in the experimental course). In order to make the meanings and importance of these functions sink deeply into the pupil's mind, numerical examples should be given on right angled triangles (heights and distances); these should be worked with the help of four figure tables.

In this way the pupil will be at once taught to apply his deductive geometry, and thus interest will be added to the work. The Report suggests:—

That an ordinary school course should not be required to include incommensurables—in other words that in such a course all magnitudes of the same kind should be treated as commensurable.

The treatment of incommensurables is thus to be postponed and regarded as a branch of higher mathematics; this is what is already done in most schools, I believe. None but the best school-boy mathematicians could ever appreciate the logic of Euclid's treatment of Book V. and VI.; many of those who read these books fail to grasp their

beauty, and regard the work as a clever, though irksome, way of escaping a little algebra. Besides this, the Committee suggest:—

That, in the ordinary school course, reciprocal proportion should be dropped and compounding replaced by multiplying.

That all statements of ratio may be made in fractional form, and the sign = used instead of ::.

These three recommendations will remove much that is formidable in Book VI., and so will enable many boys to grasp the essential facts about similar figures which would otherwise be partly if not wholly obscured from them because of the difficulties in Euclid's treatment of ratio and proportion.

Two methods of proving VI. 1 are suggested. In the first proof a common measure of the two bases is taken; the second depends on a proposition suggested, as an addition to Book I.¹

The adoption of the following proposition is proposed:—

If two triangles (or parallelograms) have one angle of the one equal to one angle of the other, their areas are proportional to the areas of the rectangles contained by the sides about the equal angles.

19 follows immediately in the form, *The areas of similar triangles are proportional to the squares on corresponding sides.*

20 can be deduced as in Euclid.

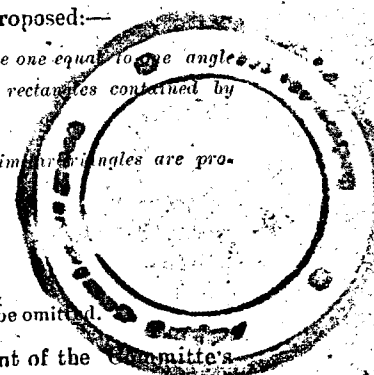
22 follows at once.

14, 15, 16, 17, 21, 23, 24, 26, 27, 28, 29, 32, should be omitted.

In the above we have noticed the more important of the Committee's suggestions. The whole Report "is the outcome of many meetings, and of prolonged deliberation on the more drastic of the changes proposed. It affords striking evidence, if any were needed, of the fact that mathematical teachers are neither unconscious of nor indifferent to the condition of things so forcibly depicted at the last meeting of the British Association. It is gratifying to note that the counsels of the Committee were on the whole pervaded by singular unanimity.

"Similar reports will shortly be issued on the teaching of Arithmetic and Algebra. The reports taken as a whole will represent a body of opinion which cannot be ignored, and should have a wholesome effect on the future of mathematical teaching in this country.

I. Last paragraph in Book I. above.



UNIVERSITY OF MADRAS.

SUBJECTS FOR EXAMINATION.

MATRICULATION EXAMINATION, 1903.

BRANCHES I AND II.—LANGUAGES.

Sanskrit.—Selections to be published by the University.

Uriya.—Poetry : Jajatikesari. By Radhanadha Roy. Prose : History of Orissa : First four chapters. By Peary Mohan Acharya.

Marathi.—Navanita : Edition of 1895. Moropant : Savitri-akhyana Uttargograhana Krishna Shishlayi, pages 244—270. Waman Pandit : Bharatabhava Nrisinhavata, pages 112—132. Pranayi Madhav : by Pandit Waman Sastri Islampurkar.

Greek.—Xenophon : Anabasis, Book II.

Latin.—Cornelius Nepos : Lives of Alcibiades, Thrasybulus, Conon, Dion, Iphicrates, Chabrias.

Arabic.—Nukhab-ul-Milah, [Juz-ul-Avval, Qism-us-Sani, i.e., First Series, Part II]. [S. P. C. K. Depot, Vepery, Madras.]

Persian.—Muntakhal-up-Ash'ar, the whole. Wazir-e-Iankuran, the whole. Muntakhabat-e-Farisi, No. III, selections from "Iyâr-e-Danish." } [S.P.C.K. Depot, Vepery, Madras.]

Hindustani.—Mukhtar Ashar, Part II, First half. Gulistan, expurgated edition, Chapters III and IV. } S. P. C. K. Depot, Vepery, Madras.

Tamil, Telugu, Kanarese and Malayalam.

Selections to be published by the University.

French.—Alexandre Dumas : La Bouillie de la Comtesse Berthe. (Edited by Cormell Price—Longmans Green & Co.) LaFontaine, Fables choisies : Books I, III, V and VII.

German.—Theodor Körner Zring. Selections from the poems of Schiller and Goethe (Clarendon Press Series).

BRANCH IV.—PHYSICS AND CHEMISTRY.

- (a) Elements of Physics. Balfour Stewart A Primer of Physics:
(b) Elements of Chemistry. Roscoe : A Primer of Chemistry.

FIRST EXAMINATION IN ARTS, 1904.

BRANCHES I and II.—LANGUAGES.

English.—Shakespeare : As You Like It. Johnson : The Vanity of Human Wishes. William Morris : The Proud King (the Earthly Paradise). Select Essays of Steele, Addison, Swift, Johnson and Goldsmith as in Lobban's "English Essays" (Blackie and Son.) Cotter Morison. Macaulay (Englishmen of Letters).

Sanskrit.—1. Raghuvamsa, Cantos 9—15. 2. Nagananda: Sriharsha. 3. Bhartrihari's Nitisataka.

Uriya.—1. Mahabharata : Virataparva by Krishna Simha. 2. Sakuntala (Drama) by Harihara Rodho, First Edition.

Marathi.—1. Navanita (Edition of 1895) : Raghunath Pandit's Nala Damayanti Akhyana, pages 377—406. 2. Do. Dnandeva : Dnaneshwari, Chapters 2 and 3, pages 2—14. 3. Do. Moropant, pages 221—243. 4. Bhau Sahibachi Bhakhar, edited by Kashinath Narayan Sane, B.A. 5. Bacon's life by Waman Daji Oke.

Greek.—Euripides : Hecuba. Herodotus, Books IV and V.

Latin.—Virgil, Aeneid, Book III. 2. Horace : Epistles Book I, Epistles I to X. 3. Livy, Book III, Chapters I to XL. 4. Cicero : Pro Marcello.

Arabic.—Nukhal-ul-Milah, Juz-us-Sani, Qism-ul-Avval, Second Series, Part I (S.P.C.K. Depot, Vepery, Madras.)

Persian.—Divan-e-Hafiz : Radif Re to Nun (inclusive). 2. Anwâr-e-Suhail, Chapters, III and IV. 3. Hikâyat-e-Yusuf Shah, the whole (S.P.C.K. Depot, Vepery, Madras.)

Hindustani.—Mukhtar Ash'ar, Part III, the whole. (S.P.C.K. Depot, Vepery, Madras.) Toubat-un-Nusuh, the whole.

Tamil.—1. Villiputturar Bharatam : Draupadi Malayitta Sargam, Indra-prastha Sargam and Arjuna Tirtha Yatrai Sargam. 2. Naladiyar, chapters 21—25, inclusive. 3. Tiruvankata Malai, first half.

50 stanzas. 4. Pulavarpuranam; Villiputturar and Pillaiperumal Iyengar. 5. Uttaramayana Charitram. By T. Srinivasaraghava Chariyar, pages 1—55. 6. Manikkavasagar in Prose. By Tiruchittambala Pillai, from page 12 to the end.

Telugu.—1. Bharatamu; Udyogaparvamu, Canto IV, from Balarama's Pilgrimage. 2. Markandeya Puranamu, Canto VI (Rajah K. R. V. Krishna Rau's edition). 3. Telugu Poets, Part III, 15 selections. By Rao Bahadur K. Veresalingam Pantulu. 4. Parvati Parinayamu: Chilakamarti Lakshminarasimhamu. 5. Bharata Vachanam: Adiparvamu, Canto I, from page 14 to the end. By S. Venkatarangam Sastrulu.

Kannarese.—1. Jaimini Bharata, Sandhis 1 to 4 inclusive. 2. Sesha Ramayana, Sandhis 17 to 21 inclusive. 3. Narakasura Vijaya Vya-yoga. By S. Sivasankara Sastri. 4. Padyakadambam. By Mysore Sitarama Sastri. (Published by Graduates' Trades Association). 5. Artha Sastra. By H. V. Nanjundaiya M.A., pages 1—101 inclusive.

Malayalam.—1. Adhyatmaramayanam, Balakandam. By Tunchat Ezhuttachan, the whole. 2. Harichandra Charitram. Manipravalam, Sargams 2 and 3. By Unnikkutti Vaidyar. 3. Nalacharitam Kathakali. By Unnayiri Wariyar. Second day's play. 4. Kamala, The first 12 chapters. By C. Krishnan Nayar, B.A.

French.—1. Victor Patrice: Au Pole en ballon. (Edited by P. Shaw Jeffrey; Macmillan & Co.) 2. Moliere: L'Avare. (Edited by L. M. Moriarty—Macmillan & Co.) 3. Corneille: Cinna. 4. Boileau: Epitres.

German.—1. Eichendorff: Das Marmorbild; Das Schloss Durande (Edited by Hellinghans.) 2. Schiller: Wilhelm (Edited by Huls-kamp.)

B.A. DEGREE EXAMINATION 1904.

English.—Chaucer: The Noun Preestes Tale. Shakespeare: The Tempest. Shelly: Adonais. Tennyson: Maud. Leslie Stephen: Swift (English Men of Letters.) Plato, translated by Church (Golden Treasury): The Apology and the Phædo. Kingsley: Westward Ho!

Sanskrit.—1. Sisupala-Vadha of Magha, Cantos 1—3. 2. Nalachampu of Trivikrama, Chapters 1 and 2. 3. Malati-Madhava of Bhavabhuti.

Uriya.—1. Maha Bharata: Nari, Samti, Asramika and Aswamedha Parvas, in all 98 pages. By Sudramuni Sarala Dass. 2. Bosan-ha Gatha. By Madhusudana Rau. Rama-Bonobaso. By Ram San-kar Ray.

Marathi.—1. Dhaneshwari, chapters 6—10. (Edited by Dr. Anna Kunte.) 2. Moropant. Krishna-Vijaya, Uttarardha, chapters 59—63, pages 1—100. 3. Waman Pandit: Charangurumanjari. 4. Shiv Chhatrapati's life. Krishnaji Anant Sabhasad (1889). 5. Cicero's Devanche Swabhava va Samarthya. By Balwant Rao Anant Dev.

Greek.—1. Sophocles: Antigone. 2. Aeschines: In Ctesiphon tem. 3. Thucydides, Book VI.

Latin.—1. Lucretius: Book V.; from line 777 to the end. 2. Virgil: Georgics, Book I. 3. Cicero: Tusculan Disputations, Book IV. 4. Tacitus: Annals, Book I, Chapters I to XLV.

Arabic.—1. Ilm-ul-Adab, Part I, the whole. (S.P.C.K. Depot, Vepery, Madras.) 2. Majani-ul-Adab, Part I, the whole. (S.P.C.K. Depot, Vepery, Madras.)

Persian.—1. Sikandar, Namah, first half. 2. Insha-e-Abul Fazl, first half. 3. Hikayat-e-Hakim-e-Nabatat, the whole. (S.P.C.K. Depot, Vepery, Madras.)

Hindustani.—1. Muntakhab-e-kulliyat-e-Souda. (Nawal Kishore Press, Lucknow.) 2. Ab-e-Hayat, first half. 3. Tahzib-ul-Akhlaq, first half. (Nawal Kishore Press, Lucknow.)

Tamil.—1. Kamba Ramayanam. Yuddhakandam, Mitchippadalam. 2. Purananur, stanzas 201—225. 3. Kural. First 10 chapters. 4. Kandapuramam. Markandaiya Padalam, 157 stanzas. 5. Pulavar Puranam. Narkirar and Kambar. 6. Hari Samaya Dipam, Parama-pada Sargam and Adiyogi Sargam.

Telugu.—1. Uttara Harivamsamu, Canto VI. 2. Bhimakhandamu, Canto II. 3. Sisupalavadha, Canto I. (Published by the Rajah of Venkatagiri). 4. Satya Vijayamu, Canto III. By Parthasarathi Chetti. 5. Chanda Kousikamu. By Vaddadi Subbarayudu. 6. Chandralokamu. By Adithamu Suranna. 7. Sarva Lakshana Sara Sangrahamu, Canto II. (Manjuvani Press, Ellore.)

Kanarese.—1. Bhavachintaratna, Sandhi 1—4 inclusive. By Gubbi Mallanarya. 2. Kaviraja Marga, Third Parichcheda. (Mysore Government edition.) 3. Pampa Bharata, Aswasas III and IV. (Mysore Government edition.) 4. Karnataka Kadambari, B. Mallappa's edition, stanzas 501—800 inclusive. 5. Sri Ramasvamedham, Aswasas 6—11 inclusive. (Kavyakalanidhi Series.)

Malayalam.—1. Bharatam, Sabha Parvam and Aranya Parvam. By Thunchot Ezhuttachan. 2. Krishnagatha (Krishnappattu), from Kamsa Satgati to Syamantakakatha inclusive. 3. Sakuntalam, the first four Ankas. By Valikpiltampuram. 4. Resalesika, Malayalam version of Johnson's Rasselas, the whole.

French.—1. Sandeau: Mademoiselle de la Seigliere. (Edited by H. C. Steel—Macmillan & Co.) 2. Lamartine: Lectures pour tous. (Hachette, Paris.) 3. Victor de Bornier: La fille de Roland. 4. La Chanson de Roland, lines 1—500. (Hachette, Paris).

German.—1. Goethe: Faust, Part I. 2. Lessing: Nathan der Weise. 3. Freitag, Die Velore ne Handschrift, 4. Pestalozzi: Lieuhard and Gertrud.

BRANCH IV.—1. History of Philosophy, Latta, Leibnitz: The Monadology, etc., pages 21 to 73 and pages 215—271. 2. History of Ethics, Aristotle: The Nichomachean Ethics, Books, I, II, III, IV and X (Weldon's translation recommended).

BRANCH V.—iii. Outlines of the History of Europe, A.D. 1453 to A.D. 1852. vi. Special subjects—(a) Bryce: Holy Roman Empire, b) Warner: Landmarks in English Industrial History.

219



THE INDIAN JOURNAL

OF

EDUCATION

(FORMERLY THE MADRAS JOURNAL OF EDUCATION.)

VOL. XLII. { MADRAS JOURNAL OF EDUCATION. INDIAN JOURNAL OF EDUCATION. } VOL. X.

SEPTEMBER 1902.

EDITORIAL NOTES.

The Government has issued an important resolution upon the subject of scientific research. After summarizing its appointments of various officers, two mining experts in the Geological department, a Cryptogramic Botanist, a curator with special qualifications as an Economic chemist, an Agricultural chemist, an Entomologist and a Bacteriologist for the Civil and Veterinary Department, and finally an Inspector-General of Agriculture, it proceeds to state that it intends to bring all these officials into a Board of Advice of Scientific study. Their work is correlated. As it remarks, Agriculture needs the aid of Botany, Botany the assistance of Geology, Geology that of Chemistry, and an endeavour should be made to combine the different departments in a system of mutual assistance. This Board is not to be a mere assemblage of scientists with no object in view but the classification and systematization of the results of their labours. "The inclusion of an Inspector-General

of Agriculture adds to the staff an official with close interests in all branches of science which bear upon the agricultural condition of the country." The object is that a solution may be made of more practical problems. "Though greater prominence has been given in recent years to the practical or economic side of enquiry, its importance is even yet not adequately recognized."

This is all very excellent: no doubt much benefit will accrue, but more, if the results be popularized: As yet the question of technical education is unsettled: no doubt it will be the agent for the diffusion of the knowledge acquired by experts. What is wanted is a further co-ordination of the Board of Advice with the Educational Department. Better still would be the formation of a Board of Education co-ordinating its various branches. Education in the lower reaches, up to the Matriculation Standard is too literary. The influence of the Medical Department might lead to the teaching of some elementary hygiene, that of a future Technical Department to some practical work. It may be difficult to teach the results of bacteriological work among cattle: but to teach the results of botanical research is easy enough. In many American and English Schools such information is taught to the primary classes. It is sufficient to mention the potato blight. In Germany botanizing expeditions are a matter of course in many schools. The beneficial results of such teaching to Indian boys is manifest. They will be taught to observe: they will learn at the outset that agricultural disasters have natural causes and are not the gift of Heaven. All will depend however upon the spirit of teaching, kindness, not violence, disinterestedness, not money-grubbing must reign in the primary schools.

No doubt some time must elapse between the formation of such Board of Scientific advice and the application of its results to general education. If such co-ordination as is suggested take place, how will the educational authorities proceed to work? The following suggestions are made for what they are worth.

1. By the provision of suitable elementary text books. It will be necessary that they be of the simplest possible type in the lowest grade. A comparison of American, English and German books might be made as a preliminary. Their composition should be left to teachers, who have a practical knowledge of the requirements of primary classes. Next they will require translation into the various vernaculars. There will be comparatively little difficulty in this task for the non-Dravidian languages. Marathi, for instance is capable of adopting and transliterating English technical words. In the case of the Dravidian languages it should be a *sine qua non* that such words should be transliterated. Thus the creation of an up-to-date, unpedantic language will be begun.

2. Text books alone will be inadequate, indeed it should be ordered that the text-book should be rather for the teacher than the child. One of the best features in American Primary education is that the use of text-books by young children is kept as small as possible. But greater insistence by inspectors should be made upon practical work. The teacher should himself pull a plant to pieces, if Botany be the subject: should show the children by illustration, if it be the life of insects, the various metamorphoses that take place: should encourage the children themselves to bring specimens which he will help to name and analyse. It is not necessary that a regular course should be pursued in each subject, Entomology, Botany and Zoology. With young children the main thing is to interest them in the world about them. The ignorance of Indian students of "the world beautiful" is pitiful: besides giving them the rudiments of a scientific spirit of enquiry in simple terms, they may learn of beauty of structure and colouring. In this country where there is nothing of such teaching (and how should there be, when it is only in its first infancy in the West?), it is hard to say where the beginning is to be made. This step on the part of Government suggests the way. There is a loud cry for technical education. No doubt that will be benefited by the co-ordination of the results of scientific enquiry. But in its

strict sense it should come after a general education. Preliminary to it should come a training of the eye and hand, which at present children do not get. Above all for Brahmin boys is the dignity of manual labour a necessary lesson, as yet unlearned.

3. To carry out these two suggestions, a body of teachers trained to the purpose is requisite. In the various training colleges, in addition to a theoretical knowledge of sanitary requirements which seldom find realization, and an outline of the history of pedagogy, and practice in the instruction of large classes *en masse*, a new spirit must be taught, the spirit of kindly interest in the individual. In no branch of teaching is this interest likely to be developed more than in one which encourages 'doing' on the part of the child. To get the child to do requires stimulus of the individual, and that a stimulus of wise encouragement, not of fear. Of the subjects suggested however at present teachers are hopelessly ignorant. They must be trained to knowledge and then to exposition and method. All this it may be said is impracticable and ideal. Ideal it may be, but not impracticable, if Government only take up the matter seriously. It cannot be yet, but it may be an object towards which to work.

During the past month a large number of meetings have been held throughout the Presidency and in Calcutta to discuss the proposal of the University Commission. Most of the meetings have ended in protest, and there is a certain unanimity on the points discussed. In both quarters there have been students' meetings. With the exception of one or two occasions when a few rhetorical squibs have been let off, the meetings in the Presidency have been mild enough in expression. In Calcutta we hear that the catcall of government oppression has been loud, and that fervent students hooted or hissed the names of prominent Government leaders. In this Presidency the principal meetings have been at Trichinopoly, Tiruturaipundi, Madura, Black Town and the premises of the, 'Mahajana Sabha.' The common objections have been to the abolition of

Second grade colleges, the abolition of the vernaculars in the B. A. course, abolition of the compartmental system, the raising of college fees, forbiddance of students to transfer themselves from one college to another during a session, the control and relations of Senate and Syndicate.

Apart from the question of vernaculars which is of special interest in the Dravidian Districts, the Calcutta objections in the main coincide with those of Madras, but for different reasons and with different emphasis. To take Calcutta first, it will be found that the last question, the control and relations of Senate and Syndicate, not to mention their composition, is the most prominent. Why is this? If an inspection be made of the names of members of the Senate and Syndicate of Calcutta University, it will be found that the majority are gentlemen of Indian or rather Bengali nationality. It is an open secret that the deciding reason for the late commission was the conduct of the affairs of that University. Private profit and nepotism were the distinguishing marks of its government. The Bengali agitators are aware of this, but they must set up a plea that will hide their methods. They talk ingenuously of the stifling of independence and the excess of governmental influence under the proposed changes. Rightly too, for no longer would there be secret understandings between the families, who have swamped education in Calcutta with an oligarchical rule. If government officials be imported it will no longer be possible for the family of B to get the family of D to agree that a member of B be allowed to start an ill-equipped school and get recognition, provided that a member of D be given the sale of a certain text book of which he is Editor and Publisher. Nepotism in some form or other is ever-recurrent even in the best and most democratic societies, and the Bengali with his antiquated liberal gibberish of 1832 has managed to give the world a clear exposition of how it should be done. Take the case of grace marks. The Syndicate because some influential man has a relative who wishes to get through and so arrive at a government or other

appointment, is said to have the right to add on a number of marks all the way down sufficient to raise the relative's marks to the required standard for a pass. This is only an ingenious perversion of the ordinary rule that boards of examiners may raise the mark of a particular examinee who has done excellently in most subjects, but has just failed to get into the first or second class by a poorish mark on one paper, and whose other work justifies the addition. In Calcutta it is not consideration of work but kinship that justifies this action. Again on the text book committee, there are pretty tales of members who are professors in Science, History or some other subject, who also keep in their non-educational Mr. Hyde aspect a book and printing shop and who have worked the recommendation of a book which they may have written and which at any rate they alone print and sell. These gentlemen are as it were a Trust, and the University an object of exploitation of which they have and wish to keep the monopoly. The family relationship is not confined to the University proper, it extends and takes into its keeping all the private-profit shops of education that are scattered up and down Calcutta. How is this done? Obviously by gradually lowering the standard of education. A degree of B. A. is a passport to Government service; many Bengalis desire government service, ergo the examination for degree must be made less stiff. This is done partly by the choice of text-books. It is said to be a tacit rule with the Calcutta text-book committee that no text for F. A. must exceed a certain low price (say 12 annas). The object of this is primarily to let those relatives engaged in teaching fix the standard of work, secondarily to give local printers the benefit and exclude more elaborate or better printed editions.

Now every fledgling B. A. who has read Jenks' History of Politics, knows that the interests of the class and the state must clash and that the latter must supersede the former. This principle is seen at work in the present instance, if there be truth in these rumours.

In Madras the question of Senate and Syndicate though it has called forth protest, has not roused such violent outcry as in Cal-

cutta. Here no one's pocket and feeling of kinship is touched. The reason of the protest is a suspicion that the legislation on the lines of the commission will result (to quote the words of the committee of the Mahajana Sabha) "necessarily in the great majority of the members being European Officials or non-officials and Christian Missionaries." Without laying stress on the racial question, we recognized a certain element of truth in their objection in our last issue. If, however, the committee had substituted, "may result" for "will necessarily result" they would have got more support from sane opinion. Let people, however, who think this way consider one or two facts, first that if they follow Mr. Banerji and object to a statutory majority of teachers on the Syndicate, and their objection be listened to, it 'may result' that we shall get a statutory majority of managers or their kin among the expert educational authorities. It is certain that they will not want the inconsistent, ignorant, pettifogging ways of managers introduced into University affairs. Secondly, let them consider that after all Christian Missionaries are a phase in the growth of a national education and that at present in south India they supply a preponderance of the funds to non-governmental education. Indians are too ready to look the gift horse in the mouth. They accept missionary scholarships and education, even beg for both with magnificent fervour and then having enjoyed them, blaspheme. Let them further consider that missionaries do more for the lower classes than all the rest of the bodies of educationists. Lastly let them consider that the type of argument adopted by the "Sabha" is suspicion and prejudice—argument that is no argument. Mark the phrase of its memorandum. "The committee entirely agree with Dr. Banerji." "There is no reason whatever why the Director of Public Instruction should be ex-officio Vice-chairman": "there is no reason to think that the Senate is incompetent to decide on the merits of a given institution." Everywhere a bare statement of opinion without supporting argument, save that of racial and religious prejudice. The same is the case with the most eloquent orators. We have seen public oratorical statements that there is reason to distrust the Christian Mission-

ary: that he attempts the subversion of Hinduism. Yet from the same mouths we hear objections to the teaching of Philosophy and Sanskrit, the two main supports of National Hinduism: and these same speakers have trafficked with the enemy; they have sold their own schools run for a-profit, to missionaries with more disinterested motives.

There are however two questions that have raised much opposition and are debatable. One is the question of the vernaculars. On this the Mahajana Sabha makes no remark. But Madura, the home of Tamil, as it may be called, Trichinopoly Students, Tiruturaipundi and Mr. Subramania Aiyar in Black town have all protested. For one ignorant of both Sanskrit and Tamil, it is not fitting to discuss the matter. The argument, however of Mr. Srinivasa Sastri in the "Educational Review" seem conclusive. It is noteworthy also that in otherwise unanimous meetings of protesters, there are supporters of Sanskrit. Thus Mr. G. A. Natesan at the Thondai Mandalam meeting opposed Mr. Subramaniam: so also did Mr. Lakshminarasu-Naidu. It is obvious that as a medium of the scientific study of language, Sanskrit, which has been the object of enquiry of many eminent scholars in Germany, England, America and in India (e.g. Dr. Bhandarkar) is superior to Tamil, with only Caldwell and Pope. When method has been learnt from the study of Sanskrit, it can be applied to Tamil in the M. A., where philological research and literary criticism may be set as subjects. Until the influence of pedant Pandits is gone there seems no hope of advance. They oppose the importation of foreign words, though colloquial Tamil is full of them. It remains for post graduate students to make it their aim to bring Tamil up to date. It has few artistic, scientific and technical terms and the borrowed words are simpler and easier of understanding than the egregious equivalents of pedants. Suppose Sanskrit equivalents for words like 'electricity' are invented: at present they would not be understood. It is on the cards that with a universalizing of Sanskrit study they could easily be adopted. Until

that event come to pass, Tamil requires to be made less exclusive. Marathi adopts foreign words and is literary. Why not Tamil?

The other great question for Madras is the abolition of second grade colleges, and with this goes the subsidiary question of the separation of the building, teaching and management of high schools from colleges. With regard to the former, favourite counter arguments are the destruction of parental control and poverty of students who are "too poor to afford the luxuries of a town-life". Of course parents do not like to lose control of their children, but the argument is over-done. Any unbiassed Hindu will tell you that a very large number of students in every second grade college comes from outside the town where it exists. Thus Trichinopoly gets students from Tanjore, Pudukottai, Madura and elsewhere. Yet it is no different a case from that of many a University. Take Edinburgh and other Scotch Universities, where the students are younger than in the English Universities and where there are few or no residences provided for them, and where, also, the students are drawn from every quarter of the United Kingdom. It is common statement among Hindus that Hindu boys are more developed than English boys: presumably in view of this objection, they are less independent. If the objection took the line of insistence that college authorities should provide Hostels and supervise the out-of-College life of students, it would have had more weight. That this should be done is an undoubted need: it is to be hoped that the Government in its final recommendations will do more than express a pious wish that Hostels shall be founded. Taking the argument of poverty, which is used to support objections rather than an objection in itself, we find that it is the main plea used against the raising of school fees. It seems as if the habit of bargaining had entered even into educational discussions. The argument possibly reminds you of the hawker on your doorstep, who having done a good deal with you pleads for a higher price, saying "I poor man, master." Be it granted that there are a very large number of poor students: that the majority, if you like it, are poor;

but let consideration be taken of several mitigating circumstances. To begin with, the majority of students are Brahmins: this no one can deny; if he does, let him refer to college registers. Now in every town there are many institutions for the feeding of Brahmins—a Brahmin need never starve: we know of several such Brahmin body-salvationist societies in Madras. His food difficulty is solved. His residence is not a very serious matter. He only requires a room to sleep and read. This he can either take himself or share with another for anything from one to four rupees a month. How is he to meet payment? He has his own caste-men and other caste-men who are ready to help a poor student in difficulties: he can also make something, from time to time by tuition. The next question is his fees. First of all he tries to get a remission: in Madras as all honest people know, the beginning of the college year is very busy with applications from students: who ask remissions, listen to your offer and either take it or go elsewhere to make a better bargain. Suppose the remission is half or quarter or three-quarters, the rest is not necessarily paid by their parents. Professors know well the story of the father having recently lost money or gone away on a religious journey, and the earnest beseeching for help in the difficulty. European professors are the fairest and the best game. Some are soft hearted, others recognise that they are the first shot. In the much blasphemed missionary institution, though often not appearing in the accounts, these remissions are most frequent. In one college the full-paying students are only 23.5% and this percentage must be reduced by taking into account holders of special scholarships for special subjects. The chief difficulty occurs at examination times, when fees have to be collected. In this case students come to principals for certificates of identification and conduct, and armed therewith go forth on a begging expedition. There are special expenses, such as the doctor's bill, which can be met in the same way. The people who suffer most are Sudra and Vaisya boys for whom there is less consideration, but even for them helping societies are springing up. Thus having got every help towards minimising expenses, there is a further demand, in a species of bargainmaking for the reduction of fees.

224

If this were made it is difficult to see how colleges could be maintained either with the help of endowment or charitable subscription.

**

In this connection the interesting article of the editor in the Indian Review is thoroughly fallacious. Not only is there a smack of cant about such sentences as "The teachers and gurus were poor: the pupils were poor. Considerations of power and pelf never entered their mind"—at any rate as a statement of modern conditions; but his elaborate calculations as to the comparative cost of education in India and England are, not ingenuous. Rather, the evidence of Rai Bahadur Lala Baij Nath before the Commission is of that character. He quotes from Sir Roper Lethbridge that "a modest £20 is all that is paid by an Oxford undergraduate for his tuition, and out of the colleges of Oxford the endowments of one alone are probably equal to all the money spent by government on all the colleges of India." Again from Mr. Selby "It is an entire delusion to suppose that the parent pays for the education which his son receives at the University. It is obvious that he merely supplements the endowments of pious founders, as the Hindu parent supplements the contribution of the State." To begin with the sum paid for tuition is £21, but tuition is not the only item. There are games at the rate of £2-10 on an average, paid on the amalgam system every term. That makes £23-10 per annum. Now very few scholarship exceed £100 a year, most of them are £80 and besides there are the exhibitions ranging from £60 to £10, the emoluments of pious founders. Again of the 3000 odd scholars the maximum number of scholarship and exhibition holders may be taken as 1000. The cost of living to an economical man is apart from outside expenses, furnishing rooms, books, doctor's bills etc., which are heavy, is £130. This multiplied by 4 (the period for an honours degree being four years) gives £520. Amount of scholarship at £80 = £800: the remainder (apart from outside, necessary expenses) £200. But for exhibitioners this is much greater, and for commoners greater still, since they pay full fees and have

no remission and comprise two thirds of the University. Now as we have pointed out—except in Government colleges which are patronised by the well-to-do who to some extent correspond to the commoners of Oxford,—though there are not always endowments to colleges, there are numerous ways in which the student can and does meet his expenses. Incidentally, the large number of free and half-free scholarships are seldom given for any other plea than poverty. Perhaps a “full free” is granted to a first class matriculation or F. A. student, but the basis or reason of the grant is poverty. This is very seldom the case at Oxford: some degree of intellectual merit must be shown. The higher scholarships are mostly open for competition. The effect of Mr. Natesan’s argument is that education at Oxford is charitable and that the expense is very small even in the case of scholars the expense is great. Again the emoluments only partly go to the scholars, the greater part goes for religious purposes or the payment of fellows. The fundamental conception of a college in old established Universities does not recognise the existence of an undergraduate. He has relied too much on statements of Sir Roper Lethbridge without making independent enquiry. Take again the statistics he gives, for Indian University expenses, quoting from the same Indian authority. Grant that the full cost of College fees is about 360 rupees. This makes no allowance for the very large number of scholarships granted. Take the average cost of education in fees for Madras over four years as 70 rupees per annum. That gives 280 Rs. Fix it higher, if necessary, at 336 Rs; but, to be honest, for 50 % of students in S. India deduct one half and then make further allowance for donations. The cost of education is nothing like that stated, though it is difficult to give an exact figure. To fix the cost of books as 200 Rs. is preposterous. No student except one who can well afford it, spends one half that amount on books. The majority get cheap editions of the texts at 8 as. to 1 Re. both in the F. A. and B. A. courses. In the branch subjects, they rely either upon professors’ notes, or on cheap handbooks, or, if they are studious they borrow from college libraries or from Professors much to the damage of the Professor’s books! Again the “cost of

living in ordinary style in a boarding House” is put down as 800 Rs. Now in an expensive place like Madras, a single man can live comfortably, as economical managers of Hostels will tell you, on 11 Rs. for board and lodging. This at 9 months in the year gives 396 Rs. Against this must be set again subscriptions and public and charitable feeding institutions which take off the expense from the students shoulders. The miscellaneous 100 Rs. is very pretty! The whole picture, given in figures, is drawn with a view to represent the comparative cost of an Indian and an English Student’s Education and the comparative resulting income. An English graduate in India may expect to get 300, an Indian graduate 30 or 40 Rs. Here there is no doubt moderation shown: at the same time it should be remembered that if an English graduate were not needed, he would not get 300 Rs. and that when an Indian graduate is the economic equivalent he will oust the English graduate. Despite the optimistic opinion about the average Indian graduate as compared with the English [vide the Mahajana Sabha’s Memorandum] with few exceptions, there can be little doubt that he is not as yet up to the English or European or American Standard. But some day he will. Perhaps the economic test of equivalent values is better than a statistical discussion. At any rate it is more honest.

* * *

The question of transfer from one college to another during a course of study is another point of debate. There no doubt are occasions when it is desirable, as when a college in a particular district has to be closed because of plague, cholera, famine or some such calamity, to prevent students with a clean bill of health from getting the benefit of lectures elsewhere is certainly hard. These occasions do not often occur and when they do can be met by special treatment. But in ordinary cases transfer is a nuisance and is harmful. In the first place to have students enter a class half-way through a session is neither good for the student, the professor nor the credit of the institution. The student is behind-hand, must make up work and get into the spirit of the class and the new professor; the Professor does not know how much a student knows or

how to make up the lost work, and the institution will suffer, because there is a likelihood that the student will fail. It is, in the second place, harmful because it gives room for all sorts of jugglery. Take the case of selection examinations. An undergraduate desires to go up for the examination, his professors have not the same desire. The fellow has paid his full term fees and gets his acquittance certificate, being ready to forego the remaining fees for which he has got nothing, if only he can sit for the examination. He goes elsewhere, gets admitted if there is time, and is forwarded as a candidate from his new college. The discipline of selection is gone and the examiners have one more worthless paper to look over. In colleges that are run for profit, the practice leads to undue competition. To get a fresh student, some remission will be made and as the remissions grow, the pay of the teachers suffers, since their pay depends on the fee income, and it is certain that the proprietor will not suffer: a further result, as in Calcutta, is the lowering of the standard of teaching.

A special matter that interests Madras is the recommendation that the compartmental system be dropped. Here there is some reason for objection and on purely Educational grounds. The nearest approach to specialisation is found in this system. Apparently the Commission wishes to introduce a system which will give a general higher Education; but it is doubtful whether their object will be attained. They propose optional subjects, such as History or Science, but make Philosophy compulsory. It is found in Madras that there is great difficulty in doing justice to either of those subjects even under the compartmental system. To introduce a scheme of work which shall be more comprehensive will be fatal to solid work. How is it possible, even supposing some of the logic be worked off in the F.A., to do more than the rudiments of philosophy when there is English and History as well to be studied. Each subject must suffer. The effect will be a loss of depth and an extent of surface. We have nothing to say against Philosophy as a subject, as have some objectors. What we do say, is that such a subject if worth studying must be studied thoroughly, or as nearly

226

thoroughly as is possible in two years. The further effect will be just that against which the Commission proclaim, viz. cram. Text books are to be chosen: nothing else will be read but text books for the simple reason that there will be no time for the using of a general or special library. As it is the compartmental system requires improvement, not removal. In the History branch Political Economy is a big subject. Compare the list of books recommended by the Board of Studies in Oxford with the books recommended for perusal by M. A. students of this University. That subject alone should occupy the two years. But besides Political Economy, we have Political science, for which the syllabus prescribed is antiquated and insufficient. Then there is Indian History with its vast openings, English History and its multitude of books and European History covering some hundreds of years. The fact is there is an attempt to cover too much ground: there is no real opportunity of teaching historical methods and of encouraging in the smallest degree research work. Indian History has all been done for the Matriculation and everybody knows that very little more is read for the B. A. Sinclair's compendium is quite adequate. In English History it is not clear whether political, constitutional or industrial History are to be treated all together or separately, or which is to be excluded. Of European History there are three periods set in rotatory order. The merest outline is possible and one or two books are sufficient. If any change were made, it would be better not to destroy the compartmental system, but to make it more efficient—in the case of History by shortening the periods of study and widening the amount of reading. What is called a special subject in Madras is a text book such as Bryce's Holy Roman Empire and it is considered unfair to set questions that demand other reading. This special subject might easily be dispensed with and true specialising be made the feature of Indian, and English and European History. In Indian History it would be wise to set a short period and state that knowledge of documents, inscriptions etc. be shown. This would stimulate research or the coordination of the results of research. An excellent instance of what may be done was recently given by the Indian Review, in an article on the

reconstruction of South Indian History from the work of epigraphists. More useful work of this kind would be done by competent men, if demand were made for it. In English History a greater knowledge of documents might be required of candidates. Translations of Stubbs would soon be forthcoming and there are already books like Prothero and Gardiner. If considered advisable only a portion might be set, in order that thoroughness be arrived at. The teaching of method is more important in India than a superficial knowledge that may be acquired from a smaller Ransome. It may be taken as certain that interest once aroused will be continued and that the Historical student, because he has traversed only a small portion for his B. A., will not therefore cease to read and study. As in History so in other subjects: let teachers of Philosophy, Science or Mathematics consider whether it be not possible to limit the range and increase the depth of reading. This is the only sure way of preventing noxious 'cram.' The true ground of objection to the Commission's proposal is not a physical one, that the student with such a number of subjects will be injured in health: the prescription of text-books will meet that difficulty, aided by mere memorizing and cram: it is rather educational—that it will make thoroughness in teaching and reading less possible than at present. The success of the compartmental system has been proved in a practical way by the frequent success of Madras candidates over those of other Universities in competitive examinations open to the whole of India. It can be improved by the adoption of the means suggested for History. The objection to the inclusion of philosophy as a compulsory subject is not that Philosophy is unpractical. It is difficult for instance to see why the dissemination of moral ideas through the teaching of ethics is any more unpractical than the teaching of the history of the country's past. Both are important and useful, but in different ways. On the whole we should say the former was the better. It is rather that it cannot be taught in a satisfactory manner alongside English, Sanskrit and an optional subject. Yet the inclusion of Logic in the F. A. is a very desirable thing. We refer our readers for reasons to Professor Welton's interesting arti-

cle which we have incorporated in this number. There is no harm in leaving History to the B. A. course; the student will at any rate have learnt something of the subject for his Matriculation, and an intermediate course of logic, if properly taught, should clear his reasoning faculty. Every teacher of Political Economy and Political science knows that a little preliminary discussion on logical methods, is necessary so that students may understand the line of reasoning. This would be saved by the study of logic in the F. A. course.

* * *

We can recommend the following to the thoughtful perusal of those gentlemen who imagine that Higher Education in India can reach no higher. The first is from the 'Indian Social Reformer,' the second from a speech of Mr. A. R. Banerji at Ellore and they well represent the opinion of those Indians who keep racial prejudice in check, but are strong patriots. "Our countrymen in Bengal talk only in superlatives. The proceedings at the Meeting held at Calcutta to protest against the recommendations of the Universities Commission offer striking confirmation of this proclivity. We have already expressed our approval of the spirit in which the Commission have approached their subject and in the light of some of the speeches made at the Meeting at Calcutta, are not inclined to reconsider that opinion. The Chairman said that he did not claim perfection for Indian graduates, but he had a right to ask, he said, if they were found wanting in the qualifications for the public service and the liberal professions. That shows that he, at any rate, has not appreciated the purport of the Commission's recommendations. The Commission do not want the Universities to be primarily avenues to the public services and the liberal professions. The great Universities of the world are not so. A University must be a home of learning and research and not a Servant's Agency for Government".

* * *

Thus Mr. Banerji:—"It is almost impossible to reconcile the diverse theories that have been set forth by diverse critics of this

Report, but the public mind may rest with this firm belief that Lord Curzon's Government will evolve out of the multiplicity of suggestions, representations and criticisms, a system that is beneficial and is well-adapted to the needs of this country. Higher education directly affects, after all, an infinitesimal portion of the population, and if the educated men of this country are to take the lead and raise, as they should, the lower strata of the several communities that constitute the three hundred millions, then only the fullest benefits of such education will make themselves felt over the vast area of the Indian Continent. To become a leader certain equipment is necessary and a thorough, all-round, wholesome and sound education only can furnish it."

"There is a cry against the proposal to abolish the Second Grade Colleges, and it is said that they are doing a lot of good. In my opinion they are creating a lot of discontented members of Society, poorly equipped with what may be termed the materials that go to make a man. If you take statistics of the outgoing students for each institution after they finish their career in the Second Grade Colleges, you will see the truth of my statement. Second-Grade Colleges with some exceptions of course, especially those under Missionary management, are, as a rule, business concerns attracting a large number of students desirous of entering into a lucrative profession or Government service, and their object mainly is to give these students the minimum of training that is sufficient for the purpose. These Colleges cannot be equipped in the manner that they ought to be, because there is no inducement, no incentive, and no pressing necessity. They have made education a cheap article and lowered the height for the sake of surface—to use upside down the famous epigrammatic expression of the Minute of Dissent. I certainly think that surface is not the only object, it has length and breadth but no depth, and may hold only a thin layer which will evaporate in the atmospheric changes of everyday social and practical life. I certainly think that high education can mean only one thing, and that is the highest which the system you adopt is capable of giving; that there can be no half-way limit to the

tower where you rest and then give up the climb. The University is the tower, and one who takes up a University career must aspire to the topmost flight of steps leading to the highest platform it has erected. The Second-Grade Colleges of this country, no doubt, opened a wide gate for private enterprise, but their abolition does not necessarily close this gate. Such enterprise can flow in the same direction and establish fully equipped institutions adapted to the needs of high education and intended to turn out men fit to lead in the spheres of literature, arts, commerce and agriculture.

Reported in the "Madras Mail."

STORY COMPETITION.

We offer to our readers in competition a prize of 10 Rs. for the best short story on Indian life. The following rules will be observed.

1. By 'reader' is meant 'subscriber' to the Magazine.
2. The story should not exceed 6 sheets of foolscap.
3. It should reach the Editor not later than Dec. 1, 1902
4. The Editor shall be sole judge of the merits of the stories sent in, and his award shall be final.
5. Unsuccessful stories will not be returned, but will be destroyed.

PRIMARY EDUCATION.

For a long time it has been my desire to give vent to my opinion on this subject of Primary Education. As the distance between the primary classes and myself increases, the more do I feel the imperfections of the instruction that is given there. But it must be borne in mind that this increased sense of their imperfections is not because I judge the primary instruction from my own standard of a B. A. student, but because I feel more and

more by experience the necessity for a better foundation at the beginning of scholastic life. It is perhaps needless to remind the reader of the proverb: "As is the seed, so is the fruit." Though this opinion is the direct result of experience of twelve years ago, yet I sincerely believe that the instruction now given is as inefficient as, if not less efficient than before.

To begin with, scarcely any attention is paid to sanitary principles in the arrangement of primary classes. In the majority of cases there are no separate rooms for these classes. Almost all of them are packed in a series of big quasi-halls. The rooms are often ill-lighted, badly-ventilated, and low-roofed. They are so constructed as to violate the elementary demands for ample air and light. The packing of classes makes their natural conditions worse. Discipline is also vitiated. There is not a large, not even a moderate space between classes, so that more or less free communication can be easily made between one class and another. Their arrangement and the nature of the work done affords ample scope for boys in adjacent classes to communicate. So that apart from the heat, and the bad atmosphere, discipline is replaced by confusion and open disorder. This is easily understandable when it is considered that most of the work is recitation by the boys, the teacher playing the passive part of listener.

This brings me to the heart of the subject—the method of instruction generally pursued in these classes. I say "instruction," but the word is wrong: there is no instruction. The method is 'cram.' Though the method may be pursued by the teacher as the mother pigeon crams her young, not even that is done: the boy it is that crams himself, at the bidding of the teacher. In every subject is this the case. In the Elementary English Readers, in English Grammar, in History, whether in English or Vernacular, in the Vernacular itself, even in Arithmetic cramming is the rule, and intelligent teaching and study the exception. It is not with the intention of giving a hyperbolic touch that I have mentioned every subject separately, but because I want to say a few words about the method of teaching each subject. In the English

readers the boys are given not more than a paragraph or two comprising not more than a dozen lines of large type. This the boys are asked to prepare. Finding it more convenient to get it by heart than to understand, they do so and repeat it in class verbatim. The method is realized in the result, in the sing-song and machine-like way in which these young boys repeat their lessons. Their poor little memories are loaded with meaningless words and given unnecessary exercise. Their feelings are never touched, and their intellects not made to work even in the roughest way. So too in English Grammar. As in the Readers, a portion of ten lines is given for home cramming. Next day each boy repeats his lesson and he thinks (as perhaps also does his unintelligent teacher, that his duty for the hour is done. What wonder, if he does? The teacher merely listens to these vain repetitions. It is very seldom that he explains and illustrates with a view to interest the young mind. Is it to be marvelled at therefore that Grammar is regarded by boys as a cold, dry, insipid and somewhat unnecessary subject? Or that, when his monotonous recitation is over, he spends all his vigilant attention to see when the master's eyes are drawn away from him, so that he may freely converse with his neighbours? If all other subjects are badly taught, this is taught worst. The same system holds in teaching History. This is a subject which can be made very interesting if only the master exerts himself a little. Interesting stories which at the same time have an important bearing on the subject can be related. But this is not done, hence the boys never understand the spirit of History. The teacher himself is so averse to variety in text-books, because that means more exertion on his part, that he strongly protests against the introduction of new text-books. The method is continued into the middle schools. Let me give a concrete instance. I found a boy reading the first Maisur war (If I am not mistaken) from Sinclair's "History of India" the phrase "Haidar, starding on enemies." I thought there must be some straining of language for this to denote any possible human action in history. However I waited to see if it was only a slip on the boy's part. He persevered in the passage and after half-an-hour I ventured to ask him to allow me

to glance at the book. To my surprise I found the passage to be "Haidar standing on an eminence." He saw no difference between the one word and the other. He was a student of the third form going up for the Lower Secondary Examination. But the method of teaching in primary and middle schools is much the same. I do not mean to say that such ignorance is the rule, but yet I cannot conceive such supreme ignorance, if it is not associated with miserable cramming. Even in the vernacular portions the sole work in class is the repetition of a stanza, after which for the rest of the hour, opportunity is given for idleness and chatter. The case is not far different in Arithmetic. There is no attempt made to attract the infant's mind by putting elementary sums in a picturesque kindergarten way. When we consider the teaching of Geometry in the middle school, we feel despair of a boy's intellectual future. Most students think it very hard to have to prove a proposition when once the figure is slightly inverted or when the ordinary letters A, B, C, are changed to X, Y, Z. Better not to teach Geometry at all than to teach it in the cram-book fashion. I do not mean by this detailed description to imply that every sort of cramming is avoidable or that it is altogether unnecessary. There is nothing more beneficial in early education than a limited and, more important still, an intelligent cramming. But, to use a paradox, then cramming is not cramming, but full comprehension of the meaning of the subject. It means, however, effort on the part of the teacher, who must set slightly longer tasks—too long to get up by heart, and must exert himself to interest the boy by explanation and illustration. I know by experience how burdensome is learning under such instruction: to make study hateful cramps the imagination and the intellect and stunts the love of reading for its own sake.

In a comprehensive scheme of education, ethics must take a part. They may be imparted either by direct instruction, special hours being set aside for moral and religious teaching, or by frequent insistence in the midst of other work upon a few simple precepts of elementary morals, supported by the example of the teacher.

Much too may be done by free relations between teacher and the taught. Suppose that instruction in this branch were given in a general conversational way in class, it would fail for two reasons: first, the 'Dominie' attitude of the master, preventing those intimate and happy relations that are common enough nowadays in England, but rare in India, so that the influence of the master ceases with the precincts of the school: secondly the character of the teachers themselves. Fine intelligence in a master does not end with his scholastic qualifications. But not even these latter are attached to the majority of Teachers in the primary schools. No doubt the economic reason of insufficiency of pay is responsible for this. Yet probably nowhere is it so important to have trained and intelligent teachers as in these classes composed of boys upon the threshold of education. Men on better pay and with better educational qualifications will be less likely to descend to the petty tricks which at once are the mark of poverty and of faulty training, and which lose the respect and affection of the boys. The teacher needs private students to increase his income. He holds classes after hours in which he privately instructs. Those who join his classes are better to-do boys. He must therefore keep their favour to have their patronage. He therefore favours likely or actual private students by keeping them at the top of the class. He dishes the marks to get them promotion: he will sell promotion for a paltry sum and for money will reveal the questions, with answers, set in the annual examinations. He shows favouritism—which always destroys the respect of boys, and worse, sells it and the poor boys know it. To keep any sort of discipline he resorts to the rod—his natural weapon. His rule is based on fear and corruption. Is it wonderful that he has no moral influence?

What I have written, I have written without ill-feeling, but with the purpose of laying stress upon the weak points of primary education in its own interests. I do not pretend that this is a universal description. I have related my own experience and may state that my parents being wise and seeing the futility of the instruction I received removed me and gave me a private tutor

But I am convinced that though not universal my picture is true of the generality of primary education.

P. R.

THE DIFFERENT MEANINGS OF THE ADJECTIVE 'SOCIAL.'

"Social", says Littré, "is that which concerns Society." It is in this sense that we speak of the 'body social', which is merely synonymous with 'society.' In this sense also we sometimes speak of "the social being, the being living in Society." In this sense the phrase of Aristotle "*ho anthropos zōon politicon esti*" is translated into "man is a social being." In this sense Rousseau spoke of the *social contract*. Further in this sense Littré himself faithful to the idea of Auguste Comte and not foreseeing the storms that were to burst upon their adjective, defined social science as "the science of the structure of societies."

But it is important to get a clear notion of the extension of the concept *social* in this first definition. Human society exists in several forms at once: on the one hand men are grouped into settled communities united by particular ties more or less exclusive towards outside peoples, the most complete of which is the State: on the other hand men have manifold relations with their fellows, instructive and based purely on sympathy, economic or judicial, the sum of which constitutes more particularly the life of Society. But both methods of grouping are human societies, manifestations of the "*politicon zōon*." If then the word "social" such as Rousseau understood it in his contract, is equivalent to "that which concerns Society", the conception embraces both the political life and the life of Society. It is, following the phrase of M. Waserab, "*staatlich-politisch und gesellschaftlich*." This sense sprang from the confusion which arose in the 18th century, in Rousseau for instance, between Society and the State, Society being considered a creation of the State. But there is little chance of its disappearing today, when the opposite confusion is made, when theorists incline to dissolve the State into Society, to consider the State historically as the substitute, as the adventitious proxy of Society

and to reduce it more and more to that character. This conception finds fullest expression in the term 'social statecraft.' But in its apparent unity this term, 'social statecraft' contains a contradiction. If there is a social statecraft: if we think it necessary to extol it, it is because there exists or exist a statecraft or statecrafts which is or are not social. We reach then a second determination of the concept 'social', considered this time in opposition to the conception 'statecraft': all will be 'social' which concerns Society without concerning the 'State.'

But we are not at the end of this analysis. When we oppose 'Society' to 'the State,' it is in order to study in Society the network of manifold relations which entangles the lives of men independently of their relations as members of states. Now these relations are the relations of men in different circumstances. 'Social' will then mean that which relates to the division of men into classes, into physiological or economic groups. When we speak of 'social' questions we do not mean by that all the questions which interest men living in society, since we exclude from them and even oppose to them questions properly belonging to statecraft. We call social questions those which admit the relations between groups and the conditions of life in the groups, or following the analysis of M. Waserab: 1. class questions; 2. questions relating to groups ('feminism'); 3. the general conditions of physical life; 4. the general conditions of intellectual culture; 5. questions of organization, populations, economic arrangements, the legal ground work of society. In a closely kindred sense and still in opposition to the conception 'statecraft,' M. Wagner defines 'social statecraft':—limits or principles which bound the relations of men to each other or in opposition to everything else—and, he adds, with a tendency towards equality. This shows us that the conception 'social' is not a purely phenomenal conception, it encloses a moral element. This element was long ago contained in Aristotle's complex epithet, '*politicon*.' Man, he means thereby, is a being who lives in Society, but also a being made to live in Society, sociable as well as social. Then enters into this word '*politicon*' a strong element of finality. Now

from finality to morality the way is short. If man is created to live in Society, there are individual men or groups of men who are more or less inclined to this way or rebellious thereto. There are individual men or groups of men who are, in varying degrees, anti-social. This word 'anti-social' clearly indicates that we pass a moral judgment on men or their acts according as they are in agreement or disagreement with this supposed end of man, who is to live in Society. Hence arises a new sense for the word 'social' which is worded thus by Littré, "that which is fitting and which is appropriate to Society :—the social qualities."

Current speech is perpetually making this confusion between the 'real' and the 'final' meaning of the word 'social.' By 'social' art or 'social' literature, is understood now an art or a literature whose object is 'social,' that is which should represent the collective life of mankind or of a group of mankind (1st sense), and especially the material, moral, intellectual circumstances of the life of men (2nd sense), eg. the art of a Balzac, a Zola, the 'Choral Symphony,' the 'Meistersinger'; now an art or literature which is addressed to the masses, which should give them certain collective sensations that are considered desirable: the drama of M. Pottecher is called a social drama, even though individuals are most commonly the subject of his composition. Again, and this more and more commonly, an art or a literature will be 'social' which sets itself to reform society, to make certain social theses triumphant, eg. the drama of Ibsen ('individualist' though his ethics generally are), of Gerhardt Hauptman in 'The Weavers,' of M. Descaves in 'The Glade,' etc.

Let us mark in passing that, of all the factors of Society that which seems nowadays to us to be by far the most important is the economic factor. There is no one who has not been influenced by the theories of Karl Marx and of historical materialism: no one who does not give the first place among social questions to questions of food, wages, credit, exchange. Hence the sense of the word 'social' is further narrowed to mean little more than a rather wider and more concrete method of treating economic problems. A

social question is in reality an economic question considered upon abstract data, theoretical or numerical, but in men, as living agents who illustrate the theory and support the numbers. Nine persons out of ten are in the habit of using the word, "social" in this narrow sense. Even ourselves have been unable in the preceding passages to resist this custom altogether: we have used the word "social," in a somewhat fluctuating manner, now in its etymological sense, now in a sense between which and 'economic' there is but a shade of difference. In short, to denote this new and more human aspect of political economy there has been created a new expression into which the epithet 'social' had necessarily to enter as a composing factor: 'social' economy the sense of which will be more precisely seen by comparison of it with its German translation; "Volkswirtschaft"

Granted that the word 'social' encloses a 'final' and ethical conception, in short the perfecting of society, it must result and it does result in its particular application to the suffering members of society, those whose actual circumstances more imperatively demand betterment. Now we have just recalled the fact that the actual organization of society rests above all on the division of men into economic classes of unequal power, and that it is economic problems, which are particularly titled 'social'. But among economic problems, will be considered as specially social those which relate to the circumstances of the classes most feeble economically. So it is that the phrase 'social questions' by a restriction that is also improper, ends by becoming almost completely synonymous not only with 'economic question,' but with "labour questions," in fact it is in this sense that we employ it in common speech, every day emptying the conception 'social' of almost all its contents.

Littré sometime past marked this deviation in its sense in the following terms. "It (*social*) is used of the conditions, apart from the forms of government, which lead to the intellectual, moral and material development of the popular classes."

But this narrowed conception also enwraps that final and ethical element which was included in the wider conception. The

development of the popular classes is no longer one of those problems which it is allowable to solve or to leave unsolved, which are lost in the misty heights of speculative science. Every one of us is under an obligation to solve them and we all feel in a confused way that they must be solved in a certain sense, namely by the lessening of the sufferings of the suffering classes. Even as a social man is not only a man who lives in society, but a man created to live in society, who adapts himself to society and helps it to realise its special ends, in short a 'sociable' man—so the 'social' writer will not be altogether a man who studies society, but more particularly he who studies the circumstances of the popular classes with the desire of bettering those circumstances. Further, by the popular classes is meant more specially the labouring classes. So that 'social' says M. Wasserrab, ends by being equivalent to "arbeiterfreundlich."

This limitation of its sense explains the "Long live the democratic and social Republic" of our fathers in 1848: it was the republic of the labourers. "Social Reform" will be an attempt to better the actual condition of the labouring classes. A "christian socialist" is a christian who desires by getting inspired with the teachings of the Gospel and the methods of the Christian Church, to solve the evils of the labouring classes. 'Social Democrats' are those who want to see that before the political programme of democracy, there is undertaken the task of economic re-organisation out of which will come the emancipation of the labouring proletariat. It is, as clothed with this latter sense, that the epithet 'social' has given birth to the substantive 'socialism'.

We may thus see how numerous are the different senses of the adjective 'social' and to what confusion this multiplication of meanings conduces. The same confusion will necessarily be found in any attempt to define and classify the 'social' sciences.—HENRI HAUSER

'REVUE INTERNATIONALE DE L'ENSEIGNEMENT.'

ALL educational theories of the present day seek a psychological foundation: "the child" has become the centre of interest. And this is good so long as it is not forgotten that the child has to develop into an adult, and, consequently, that a consideration of the "natural" tendencies and "spontaneous" interests of childhood is no sufficient guide to sound educational procedure. Were it true that these tendencies and interests lead a child to such mental activity as will develop his capacities and powers to their fullest extent, and in the most fruitful directions, then, indeed, child psychology would be the one satisfactory basis of educational doctrine. But experience is far from bearing out any such optimistic opinion. Each human mind has its inherent weaknesses as well as its innate capacities, and spontaneous interest will at best lead only to the development of the latter, not to the strengthening of the former. Not spontaneous but compelled mental activity is necessary to exercise those mental functions which are naturally weak, and in arranging a course of study this medicinal effect of studies should be borne in mind as well as their more directly obvious value. "There is no stond or impediment in the wit but may be wrought out by fit studies," says Bacon, and his words convey an important truth too apt to be forgotten in these days of premature specialisation.

Not the least common "stond or impediment in the wit" is inability both to think clearly and to express thought exactly and unambiguously. Yet no one is likely to deny the importance in life of accurate thought and expression. To estimate correctly the force of evidence, to distinguish between proof and assertion, to see through sophisms, to draw exact distinctions, to avoid confusing prejudice with knowledge, the desired with the established—all this keeps a man both from deceiving himself and from deceiving others. But this—like other desirable things—only comes by being sought, and the vast majority of children show no "spontaneous" tendency to seek it. The school must supply the appropriate medicine for loose thought and inept expression, and must insist on the medicine being taken.

On the face of it, formal logic is just such a systematic analysis of the meaning of sentences and of their combination into discourse as seems the most obvious medicine of the kind required. Moreover, it is certain that invalid argument and faulty expression are much more

common in writers and speakers of to-day than in mediæval writers, who all studied formal logic in school and university. We have then a *post hoc*; is it also a *propter hoc*? De Morgan held that it is. "We live in an age," he wrote, "in which formal logic has long been nearly banished from education . . . The growth of inaccurate expression which this has produced gives us swarms of legislators, preachers and teachers of all kinds, who can only deal with their own meaning as bad spellers deal with a hard word, put together letters which give a certain resemblance, more or less as the case may be. Hence what have been aptly called 'the slipshod judgments and crippled arguments which everyday talkers are content to use.' Offences against the laws of syllogism (which are all laws of common sense) are as common as any species of fallacy: not that they are always offences in the speaker's or writer's mind, but that they frequently originate in his attempt to speak his mind. And the excuse is that he meant differently from what he said: which is received because no one can throw the first stone at it, but which in the middleages would have been regarded as a plea of guilty."

Of course it will be urged that sufficient training in exact reasoning and accurate expression is given by other subjects in the ordinary school curriculum, notably by mathematics and the physical sciences. But further thought will, perhaps, throw some doubt on this.

Mathematics does, indeed, demand exact reasoning, and, it gives a more thorough training in concentration of thought than does any other branch of study. But its range is limited and its expression highly technical and symbolic. There is not much belief nowadays in a training of abstract "faculties" which can, when trained, be applied to any subject whatever; such pseudo-psychology seems to linger only amongst the extreme advocates of "training the observation." Generally it will be granted that we apply our trained powers easily and well only in directions cognate to those in which they have been trained. Thus, the trained mathematician will reason well mathematically, but will not be helped by his mathematical training to draw inferences from data which have no mathematical aspect, or in which the mathematical aspect is unimportant. Again, some minds are defective in mathematical power, and no amount of mathematical "medicine" will do much to strengthen their weakness in this direction. Nor is it necessary that everybody should become a competent mathematician. But it is desirable that

234

every adult should be competent thinker, and able to express his meaning exactly. We must, therefore, seek a medicine which is not mathematical to apply to the very large number of pupils who have either little ability or little time to give to mathematical studies. In this connection, too, we may note, in passing, the movement towards making geometrical mathematics more "practical" by substituting sense "intuition" for demonstrative reasoning.

The objection to mathematics as a general training in inference on the ground of the narrowness of its scope applies with perhaps greater force to any branch of physical science. This seems, indeed, to be often ignored, and teachers are urged to introduce physics and chemistry into their schools on the ground that those subjects are of pre-eminent worth in training the mind to exact reasoning. But to reason well in any subject implies an extensive knowledge of data, as well as skill in using data; consequently, instruction in chemistry will not enable one to reason well in a different subject, of the contents of which he is ignorant. Further, it is open to considerable question whether the teaching of a branch of physical science in school is such an excellent training in inference as is commonly assumed. That to reach by inference correct conclusions in physics or in chemistry demands very exact thought as well as very copious knowledge of data may be granted at once. But this is just what, in the great majority of cases, the schoolboy or school-girl cannot do, because the immaturity of knowledge available renders it impossible to see what data are really involved. Every natural phenomenon is of enormous complexity, and it requires very much more knowledge than a pupil at school possesses to unravel that complexity with skill and certainty. The "inferences" of such unprepared minds are, in not a few cases, more or less wild guesses from data carefully selected and presented by the teacher. Even when the conclusion announced is true, its accuracy can be proved only by an appeal to a much wider range of data; it is, therefore, unjustified as an inference from the data present. In such cases the "science" lesson is a training in inaccurate thought, though its real character is disguised by the accidental accuracy of the conclusion.

There is needed, then, a subject which will give as general training as possible in the drawing of inferences, and it should be of such a kind that the data can be clearly and adequately grasped by the pupils.

Language studies partly fulfil the requirements. The education of rules of grammar is a process similar to the discovery of a physical law, with the difference that the data in the former case are both more familiar and indefinitely more simple than in the latter. Similarly, translation from one language to another demands clear grasp of the thought to be expressed and careful search for the most appropriate form of expression. But the full value of translation is only gained by fairly advanced students; and, moreover, translation merely develops the power of grasping thought; it gives no practice in criticising thought.

Such considerations as these may throw doubt on the claim that the usual school curriculum gives an adequate training in exactness of thought and expression. What is needed is an instrument to develop the power of dealing with data of all kinds, and of testing the validity of the inference both of oneself and of others. Such an instrument, we believe, is to be found in formal logic, the very province of which is the investigation of the connection of the data themselves and of the actual truth of the conclusion. It is a subject, indeed, in much disrepute amongst those who have not studied it. Those who have will be more likely to agree with De Morgan that "logic" tends to maintain the power of reason over the unusual and unfamiliar more nearly equal to the power over the usual and familiar than it would otherwise be." No logician would claim that logic alone will make a man reason well, but a study of the forms of valid inference and the more usual modes of violating those forms at least affords some protection against many kinds of error, and continued practice in both analysing given expressions of thought and seeking clear forms of expression for oneself trains a habit of accurate use of language which reacts on the character of thought.

It will probably be objected that formal logic is too abstract and technical to awaken the interest of children. In reply it may be urged that most of the technicalities of the subject are excrescences which may well be dispensed with. We would not encumber school logic with the artificial forms of immediate inference or with the distinctions of moods. Stripped of these redundant refinements, formal logic is much less technical than any branch of physical science. Nor is it exceptionally abstract. The subject matter is thought expressed in language, and this is as concrete as is the subject matter of chemistry, or physics, or even geography. The relations logic investigates are abstract only in the

235

sense in which all general relations are abstract. There is nothing in the essential nature of the subject, then, to make it repellent to young minds. Indeed, Lewis Carroll, in his preface to the First Part of his "Symbolic Logic"—a book intended primarily for young folk—speaks of it as "this fascinating subject" and as a "most interesting mental recreation." Of course it may be made dull by bad teaching but then so may every subject.

Nor are we pleading for the addition of a new subject to a timetable already in too many cases overcrowded. Everything we desire to see taught can be taught as integral parts of subjects already accepted, and we will be bold to say will make the teaching of those subjects more effective because more real. The matter of formal logic may be classified under three heads—terms, propositions, inferences. Of these the first may be dealt with as part of grammar, and will include investigations into such questions as implication and application of terms, the force of negative prefixes and suffixes, the differences between collective and class terms. In such enquiries there will be made manifest the nature of definition, the difficulties of framing exact definitions and the mistake of supposing that inability to define is necessarily a proof of complete ignorance. The doctrine of propositions treats of the forms in which judgments are expressed, especially the distinctions between general and particular, and between categorical and hypothetical. These distinctions will be drawn out in connection with grammar lessons and applied in composition lessons. Finally the doctrine of inferences treats of the justification of judgments and of the setting forth of proof. It will, therefore, find its place mainly in composition lessons, grammar being called in as an auxiliary in dealing with matters of form.

It is not intended that these three lines of enquiry should be conducted in this order. Probably the best starting-point is the examination of some fallacious arguments with the object of discovering the nature of the invalidity. This may be made not only interesting but fascinating, and it will lead both to the formulation of canons of correct inference and to the more minute examination of the forms of propositions and the meanings of terms. This is a mental exercise appropriate to children of from twelve to fourteen years of age, and we believe that one or two lessons a week conducted on these lines would be of immense benefit to the pupils, and would be a most valuable preliminary to the study of the physical sciences as well as an excellent preparation for life.

We would urge, finally, that the examination of inferences be not confined to syllogism, but be extended on the lines of symbolic logic to combinations of more than two premises. Logic is thus made much more interesting as well as more extensive in its application. The use of diagrams should be encouraged, and the examples should be made as varied and attractive as possible. Probably the teacher cannot do better than take as his general guide the little work by Lewis Carroll to which reference has already been made. These remarks may, indeed, appropriately close with the concluding sentences of the advice given to his young readers by that most sympathetic of their friends:—"Once master the machinery of Symbolic Logic and you have a mental occupation always at hand, of absorbing interest, and one that will be of real use to you in any subject you may take up. It will give you clearness of thought—the ability to *see your way* through a puzzle—the habit of arranging your ideas in an orderly and get-at-able form—and, more valuable than all, the power to detect *fallacies*, and to tear to pieces the flimsy, illogical arguments which you will so continually encounter in books, in newspapers, in speeches and even in sermons, and which so easily delude those who have never taken the trouble to master this fascinating Art. *Try it.* That is all I ask of you!" J. WELTON, (*"School World"* England.)

EDUCATIONAL NEWS (FOREIGN).

The most notable death of the month is that of Professor Virchow, the great German scientist. He was director of the Pathological Institute at Berlin from 1856. He also played a prominent part in Municipal Politics, and in State Politics was a Radical.

Mr. G. R. Parklin is preparing a scheme for the Trustees of Mr. Cecil Rhodes' will, to carry out the provisions concerning American and Colonial Scholarships.

An international congress of Orientalists was held at Hamburg at the beginning of September. Representatives were sent from various countries.

236

Apropos of Mr. Justice Banerji's objections to examination papers being set by teachers it is worth while observing that the University of London has appointed a number of experienced Teachers as Examiners for its Matriculation Examination. "The School world" remarks that "the chief objection to examiners of the old type is that their standard of mental capacity is wrong, with the result that their papers are often open to severe criticism when judged by practical Teachers." The list of examiners contain such well-known names of teachers as Dr. James Gow, Mr. Francis Storr, Mr. A. F. Pollard, Mr. H. B. Baker, Mr. G. G. Chisholm.

At the new Birmingham University, Prof. W. J. Ashley has been fitly given the first degree of M. Co. (Master of Commerce).

The School of Modern Languages at the same University has received four scholarships of £50 for students in the B. A. course and travelling Scholarships of £100 after completing the course to be held at some German University. The generous donors are Mr. and Mrs. Charles Harding.

Mr. G. W. Rundall, an old Marlborough master and subsequently Headmaster of the High School, New castle-under-Tyne has been appointed Registrar of Teachers by the Teachers' Registration Council, with approval of the Board of Education.

Mr. Sargent, Director of Education in the Transvaal has succeeded in getting together 70 teachers from the Transvaal and Orange River Colonies to a conference in Johannesburg.

Mr. Kegan Paul the well-known publisher who died on July 19 in his seventy fifth year was a master at Eton from 1853-1862. He was notable, among other things, for his religious acrobacy. After leaving Eton he took Orders in the Church of England. Then he became an agnostic (even an atheist, some say) and a publisher. Lastly he turned to Roman Catholicism.

An Educational Conference (with closed doors) was held at the Colonial Office, we understand, on July 10, under the presidency of the Earl of Onslow, the Under-Secretary for the Colonies. It was initiated by the

Oxford University authorities and was attended also by many colonial representatives, political and educational. The subjects on the card were, we believe; (1) the present status and privileges of students from the colonies; (2) the special requirements of students from the colonies; and (3) the provision, actual or possible, for meeting such requirements.

The University authorities sought to know if special educational needs existed in the colonies in regard to those students aiming at political careers, learned professions, commercial careers, or the Civil Service. At present the University has special courses in philosophy, psychology, history, theology, physical research, law, economics, and history and practice of education. It was suggested that additional courses could be arranged if a demand were shown to exist. It is understood that these matters have long engaged the attention of the college authorities, and that the Rhodes scheme has helped to bring the question to a head. The conclusions of the Conference, if any, are not yet disclosed. It is stated, however, that Oxford will formulate a scheme embracing the conditions under which Colonial students will be admitted to the full advantages of the University, and that this will be officially published in the course of the next few months.

A new Statute has lately been passed by the University of Oxford which repeals the former Statute relating to Indian students. Two classes of such students will be now recognised, called respectively, Junior and Senior students. The first class includes those who have studied for two years in India, passing the examinations incidental to that course. The second class comprises the students of a three years course, who have taken Honours in that course. The conditions under which the student is deemed to have taken Honours will be settled by the Hebdomadal Council.

The status and privileges of a Junior Student shall be as follows:—

(a) The term in which he is matriculated shall be reckoned, for the purposes of any provisions respecting the standing of members of the University, as the fifth Term from his matriculation.

(b) A Junior Student shall not be required to pass Responsions, or to pass in an Additional Subject at Responsions.

(c) A Junior Student who has passed the Second Public Examination, and has obtained Honours either in the First or in the Second Public

237

Examination, shall be entitled to supplicate for the degree of Bachelor of Arts as soon as he shall have kept statutable residence for eight Terms.

(d) A Junior Student who has passed the Second Public Examination, but has not obtained honours either in the First or in the Second Public Examination, shall be entitled to supplicate for the degree of Bachelor of Arts so soon as he shall have kept statutable residence for twelve Terms.

The status and privileges of a Senior Student shall be as follows:—

(a) The Term in which he is matriculated shall be reckoned, for the purposes of any provisions respecting the standing of members of the University as the fifth Term from his matriculation.

(b) A Senior Student shall not be required to pass any part of Responsions or of the First Public Examination or any preliminary Examination of the Second Public Examination.

(c) A Senior Student who has obtained Honours in the Second Public Examination, shall be entitled to supplicate for the degree of Bachelor of Arts so soon as he shall have kept statutable residence for eight Terms.

No distinction is now made between "European British subjects" and others. They are all exempt from examination in Greek.

Signs of the educational awakening which is taking place on England are the offer of six studentships for competition by the London School of Economics, and the establishment of a Board of advisors to the chair of education in the London University, and the appointment of professors of education at London and St. Andrews' Universities.

Among the forty-nine first Fellows of the New British academy for the promotion of Historical, Philosophical and Philological studies appear the following connected with India and Indian Literature. Lord Reay, President of the Royal Asiatic Society: Sir. Courtenay Ilbert. Prof. E. B. Cowell, Professor of Sanskrit in the University of Cambridge: Prof. Rhys Davids, Professor of Pali in University College London: Mr. Whitley Stokes.

The examination for the Brotherton Sanskrit Prize at Cambridge will take place on Saturday, November 29. Candidates must be gradu-

ates of Cambridge under the standing of M. A. Apply to Prof. Cowell, 10 Scrope Terrace, Cambridge, on or before November 15.—*Educational Times* (London.)

Sir John Gorst had retired from the post of Vice President of the Board of Education; his place is taken by Sir William Anson, Warden of All Souls, Oxford. The post of President is taken by Lord Londonderry, whose sole knowledge of education comes from his brief tenure of office as Chairman of the London School Board.

The Board of Education, London, has decided to recognise a period of not less than 18 months approved service in elementary schools in India under Government inspection as qualifying certificated teachers to receive their parchment certificates upon the recommendation of a Government Inspector.

EDUCATIONAL (NEWS INDIAN.)

The Hon'ble Mr. Raleigh has been reappointed by the Chancellor, the Viceroy, to the Vice-Chancellorship of Calcutta University.

On September 25th the Rev. J. W. T. Wright, of the Cambridge Delhi Mission and Principal of St. Stephen's College died at Dalhousie.

It is rumoured that Mr. C. S. Boyle, English Professor at H. H. the Maharajah's College, Trivandram, Travancore is to take leave owing to ill-health.

Mr. H. E. Stapleton, a Professor of the Presidency College Calcutta, was severely injured by the bursting of a glass retort during some chemical experiment.

Mr. F. H. Vieyra, an Ex-Student of the Madras Medical College, subsequently Medical Superintendent of St. Martha's Hospital, Bangalore has succeeded in getting a commission in the I. M. S. He is an M. R. C. S. and L. R. C. P. of London.

238

The Amir of Afghanistan has made the handsome contribution of 6000 Rs. per annum during his lifetime to the Anjuman-Himayat Islam of Lahore. A younger brother of the Amir has founded two scholarships for such orphans as shall, after passing the Entrance Examination, continue their education on the Tolamia college, and one of the widows of the late Amir has given Rs 1000 to the orphanage of the same Society. (Madras Mail September 2nd)

A deputation of Students of the Mahommedan Anglo-Oriental College at Aligarh have been touring round to collect funds for the Education of poor Mahommedan Students, unable to pay their College Expenses. They appear to have had considerable success. At Surat Nabob Mir Muzaffir Hassainkhan contributed 501 Rs. At Loodhiana and Patiala they had considerable success. Other places visited were Kurnal, Umballa, Jullundur and Lahore.

At the end of August and the beginning of September H. H. the Gaekwar of Baroda was on a passing visit to Madras. He spent a great part of his time in visiting public institutions. Among places viewed by him were the Presidency College, where he put questions himself to some of the Students; the Museum, where he spent an hour looking at the curiosities guarded by Mr. Edgar Thurston; the Victoria Students' Hostel; the Senate House; the School of Arts, where he was particularly struck with the Aluminium work, and lastly Pachaiyappa's College, where, after inspecting a few of the classes, he was entertained and garlanded by the Trustees. In an extempore speech the most important and practical advice he gave was that students now educated by the institution, should, when they made their pile gratefully remember their College in their will.

There has been quite a crop of prize distributions of late:—on the 28th August, at the Mackbi Madrasa, Newlazi Mohalla, Bombay, the Hon'ble Mr. Justice B. Tyebji distributed prizes to the Students.

On September 3rd the Hon'ble Mr. G. T. Mackenzie, British Resident in Travancore was to have distributed the prizes at H. H. the Maharajah's Girls' School and College, but was unfortunately prevented by a sad domestic occurrence. H. H. the Maharajah and

family were present. The report showed good progress. The most interesting portion of it dealt with the variety of castes and creeds receiving education there. Of the low caste Eluvasthars there were 19 pupils in attendance. Before the distribution of prizes by the Maharajah an entertainment of music and action songs by the younger children was given.

On September 6th the Founder's Day was celebrated at the Lawrence Asylum, Lovedale Ootacamund, by services, prize distribution and entertainment. The Governor Lord Amphill was welcomed by the Principal Mr. S. Akkinson and staff. The reports of the Inspector and Inspectress on the boys' & girls' Schools respectively were thoroughly satisfactory. The success of the school as opening a career for its students as soldiers, telegraphists and typists was commented on by Lord Amphill. The report of Miss Arnold mentions with deep regret the retirement of Miss Mc. Combie the Headmistress "who has found herself obliged owing to her health not being equal to the work, to resign the appointment. She has laboured here with untiring devotion for more than nine years, and has raised our girl's school to a unique position amongst the schools of its grade in the Presidency". The Inspector's report remarks on the conduct of the boys, "that the school is improving all round. The pupils are well behaved and properly dressed. Discipline and tone leave nothing to be desired." He notes that the boys are not "oppressively well behaved" and that truancy which not many years ago was almost epidemic, or to be more accurate, epipaedic, has now become a dim tradition.

On September 20th the Sethupathi High School, Madura was the scene of a distribution of prizes and an interesting speech by Mr. A. G. Cardew, I.C.S. The Report read by the Head Master Mr. Narayanaswami Iyer showed that much progress had been made since the school was founded 14 years ago. The school has a number of interesting features, notably a Teacher's Institute, a Hostel, and classes for music instruction. The Chairman after commenting upon the excellence of the fee income and the examination results and the existence of the Hostel, and after remarking favourably upon the conduct of classes in verandahs which have at any rate the benefit of free ventilation, proceeded to give some advice to the boys. This took the form of a plea for a variety of

interests. He contrasted the small number of hobbies taken by Indians with the larger variety by Europeans and illustrated his remarks by a list of the subjects dealt with in a leading literary paper. He suggested hobbies for Indian students, recalling the collection of coins of Mr. T. M. Ranga Chari, Sub-Judge, and the Translations of Pandit Natesa Sastri of Indian folk-tales. Lastly he pointed to the opening in Scientific subjects; Botany, Geology, Zoology. Why should they not have a small museum attached to the school in which collections of flowers, plants, rocks, insects and animals might be made and studied?

On Wednesday September 24th, the 48th Anniversary of the C. M. S. School, Ellore, was celebrated. After the reading of the report the prizes were distributed by Mr. Tanner, and the Chairman, Mr. A. R. Bannerjee I. C. S. gave his address. He dealt with various educational subjects, notably the recommendations of the Universities Commission. Speaking on the low use of Education, he remarked that most graduates of the Universities only use their education to secure a selfish aim. A curious objection, he said, was raised to the lessening of B. A's which would result from the carrying out of the proposal of the Commission. It was that the Marriage Market would be dislocated. He insisted that by a higher standard of Education in the higher classes, the masses would be benefited. As it was, the responsibility of the higher orders in regard to the lower had never been keenly felt by the Indian community. The Missimaries had found in this neglect their opportunity. To this selfish aim he attributed the lack of great Indian leaders at the present day. There were no men of the Stamp of Rammohun Roy or Keshub Chandra Sen. Why was this? Because the high ideals of the past were anything.

On Friday September 26th at Pachaiyappa's High School, Conjeevaram, the anniversary and distribution of prizes took place, Mr. J. A. Yates, of Pachaiyappa's College Madras presiding. The proceedings commenced with a number of recitations and the performance of several scenes from 'As You Like It'. This was a novelty in the schools of Conjeevaram and proved a great attraction. The scenes were acted with spirit and very good enunciation by the majority of the actors. A special stage and scene had been erected at considerable trouble, and thanks are due to the many friends of the school who lent their help in loans

of material and in training of the boys. The Head master Mr. Vijia Raghavachari is thoroughly to be congratulated on his venture. The Report of the school showed progress all round. The chairman in his speech insisted upon the need of the physical development of students. In Conjeeveram learning needed no encouragement.

On September 28th at the Kumbakonam Girls' School the prizes were distributed. Dewan Bahadur R. Raghunatha Row complained of the utter indifference and apathy of his fellow countrymen to Female Education and appealed for contribution from the people and the Government. Miss. Arnold Inspectress of Schools commented on the paradoxical state of things that in Brahmin centres, such as Kumbakonam where male education was most advanced, female education was most backward. She remarked on the natural intelligence but actual ignorance of the women, and pointed out the value of Education to them not only as companions to their husbands but also as trainers of their children.

It is reported that the Government is soon to take up the question of Technical Education. At present the material collected by the Commission are being worked up.

It has been proposed by the Director of Public Instruction and sanctioned by the Government that the conference for the allotment of results grants be renewed in February. It will be remembered that by G. O. No. 581 Educational of Oct. 4-1901 the conference in February was dispensed with. The inability however of the Assistant Inspector's office to cope with the work has led to the revision of the order.

The Annual Meeting of the Senate of the University of Madras was held on Saturday August 30th at the Senate House. The following fellows were present:—The Hon'ble the Rev. W. Miller, (Vice Chancellor), the Rev. Dr. W. Downie, Mr. P. Theagaraya Chetty, Mr. T. R. Scott, Mr. W. Keess, the Rev. L. B. Wolf, Mr. A. Perinawmy Moodeliar, Mr. T. Ramakrishna Pillay, Mr. S. Mangesha Row, Mr. H. J. Bhaba, Lieutenant Colonel H. D. Love, R.E., Dewan Bahadur Krishnama Chariar, Mr. M. Visvanatha Iyer, Rai Bahadur K. Veerasingam Pantulu, the Rev. Mr. Frobmeyer, Mr. J. M. Vela Pillay, Mr. Subramanyam, the

Rev. Dr. W. I. Chamberlain, the Rev. E. M. Macphail, the Rev. J. M. Russell, Mr. E. W. Middlemast, Mr. Justice Benson, Mr. J. B. Bilderbeck, Dewan Bahadur P. Rajarathna Moodelliar, the Rev. Geo. Pittendrigh, Lieutenant Colonel H. Allison, I. M. S., Colonel W. R. Browne, I. M. S., Mr. M. Krishnan, the Rev. F. W. Kellett, Mr. S. Sathianathan, Mr. P. S. Sivasawmy Iyer, Mr. H. Rungappa, Mr. J. R. Henderson, the Hon'ble Mr. G. H. Stuart, Mr. J. H. Stone, Dewan Bahadur R. V. Srinivasa Iyer, Mr. J. M. Hensman, Mr. L. D. Swamikannu Pillay, the Rev. J. N. Ogilvie, Mr. M. Runga Chariar, Mr. C. Sankaran Nair, Sir V. Bhashyam Iyengar, Dewan Bahadur C. Ramachandra Rao Saheb, Mr. H. J. Allen, Lieutenant Colonel J. E. VanGeyzel, I. M. S. Mr. J. G. Smith, Mr. M. O. Parthasarathy Iyengar, Mr. E. H. Elliot, Mr. H. K. Beauchamp, and the Hon'ble Mr. J. P. Wallis.

The Syndicate reported to the Senate that it had granted exemption from the production of the certificates of attendance required for admission to the First Examination in Engineering and the B. E. degree examination in the case of one and five candidates, respectively.

CONSTITUTION OF THE FACULTIES.

On the recommendation of the Syndicate the several Faculties for the present year were constituted as in 1901—1902 with the following alteration:—

FACULTY OF ARTS.

The following names to be omitted:—Sir K. Seshadri Iyer, B. A. K. C. S. I., Rao Bahadur A. Dhanakoti Moodelliar, Mr. C. M. Leonard B. A., Mr. M. B. Susai Pillay, M. A., Mr. P. Rungiah Naidu, Mr. P. Thanu Pillay M. A. and Mr. N. Vaidhyanatha Iyer M. A.

The following names to be added:—The Hon'ble Mr. J. Thompson, M. A., C. S. I. (*ex-officio*), Mr. M. Visvanatha Aiyer B. A. and Mr. T. Sankara Row B. A.

FACULTY OF LAW.

The following name to be omitted:—Mr. K. Kalyanasundara Iyer, B. A., B. L.

Dewan Bahadur V. KRISHNAMA CHARIAR expressed regret at the loss sustained by the Senate in the death of Mr. P. Rungiah Naidu, a regret in which the Senate joined both in the case of Mr. Rungiah Naidu and of others whose names were mentioned in the Agenda.

Lieutenant-Colonel Love drew the attention of the Vice Chancellor to the fact that the name of Mr Chisholm was being repeated year after year in the Faculty of Engineering though he had left Madras for good.

The Vice-Chancellor said that he was under the impression that Mr. Chisholm had not left the country altogether, but that he had been frequently going Home and returning to India. Now that the matter had been brought to their notice, the Registrar would see to the name being omitted next year.

THE REPORT OF THE SYNDICATE.

On the motion of Mr. Justice Benson, seconded by Mr. J. B. Bilderbeck, the Senate unanimously adopted the Report of the Syndicate for the period extending from the 1st August, 1901, to the 31st July, 1902.

ELECTION OF PRESIDENTS OF FACULTIES.

The Senate then proceeded to elect Presidents of the Faculties of Arts, Law, Medicine, and Engineering with the following result:—

Arts.—The Hon'ble Mr G. H. Stuart.

Law.—The Hon'ble Sir V. Bhashyam Iyengar.

Medicine.—Colonel W. R. Browne, I.M.S.

Engineering.—Lieutenant-Colonel H. D. Love, R.E.

ELECTION OF THE SYNDICATE.

The next business on the agenda was the election of the Syndicate and the following were elected:—

Arts Syndics.—The Hon'ble Mr. G. H. Stuart, Mr. J. B. Bilderbeck, the Rev. Geo. Pittendrigh, Mr. N. Subramaniam and Mr. T. Marsden.

Law.—Mr. C. Sankaran Nair.

Medicine.—Colonel W. R. Browne, I.M.S.

Engineering.—Lieutenant-Colonel H. D. Love, R.E.

CANDIDATES FOR FELLOWSHIPS.

The next item of business before the Senate was to propose candidates for election as Fellows in accordance with the rules framed by the Syndicate in connection with G. O. No. 155, Educational, dated the 27th February, 1893. The following are the candidates whose names were proposed and seconded:—

(1) Mr. V. Kanakasabha Pillay, B.A., B.L., clerk in the Government Secretariat—proposed by Sir V. Bhashyam Iyengar and seconded by Mr. C. Sankara Nair.

(2) Dewan Bahadur S. Venkatarama Doss Naidu, Dewan of Pudukottab—Proposed by Dewan Bahadur P. Rajaratna Moodelliar and seconded by Mr. P. S. Sivaswami Iyer.

(3) Mr. A. Subba Rao, Lecturer, Rajamundry College—Proposed by Mr. M. Visvanatha Iyer, and seconded by the Rev. F. W. Kellett.

(4) Mr. A. S. Vaidyanatha Iyer, Principal, Tellichery College—Proposed by Dewan Bahadur R. V. Srinivasa Iyer and seconded by Mr. J. N. Hensman.

(5) Dr. S. Swaminathan, Barrister-at-law—Proposed by Mr. N. Subramaniam and seconded by the Rev. J. M. Russell.

(6) Mr. P. Ratnasabhapatil Pillay, Executive Engineer—Proposed by Lieutenant-Colonel H. D. Love, R. E., and seconded by Mr. J. H. Stone.

DR. S. PULNEY ANDY'S ENDOWMENT.

On the motion of Colonel W. R. Browne, I.M.S., and seconded by Dewan Bahadur V. Krishnama Chariar, the following recommendations of the Syndicate were unanimously adopted:—

That an endowment of Rs 2,000 from Dr. S. Pulney Andy for the purpose of awarding a medal annually under the following conditions be accepted:—

(i) The medal may be awarded to a candidate who takes Botany and stands first among the successful candidates for the M. A. degree examination qualifying for the degree in that year.

(ii) Failing an M. A. candidate, the medal may be awarded to a candidate who takes Botany and stands first among the successful candidates for the B. A. degree examination qualifying for the degree in that year.

(iii) The Senate shall have power to make such changes in the conditions of award as new circumstances may render desirable.

JUBILEE MEDAL.

On the motion of Mr. N. Subramaniam the following recommendations in regard to the conditions of award of the Jubilee Medal were unanimously adopted:—

Omit proviso :—" That he takes the degree within two years from the time of his passing the First Examination in Arts."

Add :—" The Senate shall have power to make such changes in the conditions of award as new circumstances may render desirable."

TRAVANCORE AND COCHIN SCHOLARSHIPS

On the motion of Lieutenant Colonel H. D. Love, R.E., certain minor modifications in the rules governing the award of the Maharajahs of Travancore and Cochin Scholarships were also unanimously adopted.

F. A. AND MATRICULATION EXAMINATION.

The Syndicate reported that the Government had approved of the alterations proposed in the by-laws relating to the Matriculation and the First Examination in Arts with the exception of such portion of them as related to the re-introduction of a text-book in English and to the abolition of the translation paper under "English Language."

The Rev. E. M. Macphail enquired what the practical effect of the alterations would be on the F. A. Examination.

The REGISTRAR replied that so far as English was concerned there would be no alterations.

The Rev. E. M. Macphail asked in connection with the Matriculation Examinations whether the alterations that had been approved would come into force this year.

The REGISTRAR replied that they would for all other branches than English. It was so announced in the *Fort St. George Gazette*.

Government has passed the following Order on the Medical College Report for 1901-02.—

MEDICAL COLLEGE.

The strength of the College at the close of the year was slightly in excess of that in 1900-1901 and, taken as a whole, the results except in the case of the Apothecary Department were better. There was, however, a total failure of the College students at three of the University examinations.

The number of students seeking admission to the L. M. and S. class in the College showed no improvement. At present the minimum qualification for entrance to this class is the same as that for the M.B. & C.M. class, and students wishing to enter the College naturally elect for the higher course. In view, however, of the difference in the courses of

242

study, the College Council and the Director should consider whether the qualification for admission to the latter class should not be raised.

So far as the College Department is concerned, the latest results now given are those of the work done in the previous year. The Governor in Council considers that the results of the year to which the Report relates should be ascertained and embodied in the Report.

The action taken by the Director with reference to paragraph 2 of G. O., No. 450, Educational dated the 15th August, 1901, in the matter of improving the clinical study of the students should be reported.

There was only one admission to the Chemist and Druggist class. If there is no improvement in the strength of the class, the question of its abolition will have to be considered.

The Hospital Assistant Department will be transferred to Royapuram as soon as the necessary accommodation is provided.

The Accountant-General will be asked to explain the falling in the contributions from Municipality noticed in paragraph 21.

The Report is still too long and detailed orders for its curtailment will be issued separately.

TEACHERS' COLLEGE.

The ninth celebration of the Teachers' College Day will be held on or about the 20th December and the appended rules relate to the Prize Essay Competition and the Educational Exhibition connected therewith :—

1. The Prize Essay competition shall be open to all the alumni of the College.
2. The Essay shall be on :—" Realism in Teaching and how it can be secured in Indian Schools."
3. The Essay shall not exceed 20 minutes in the reading.
4. The best Essay of approved merit shall be read before the Public Meeting on the day by the author.
5. The Essay shall reach the hands of the Secretary by the 15th November.
6. A prize or a medal of the value of about 8 per cent. of the collections this year shall be awarded to the successful competitor.
7. To ensure secrecy, the competitors shall write a motto only on their respective papers and send therewith an enclosed and sealed.

envelope containing their name card and having the same motto written on it. The envelope of the successful competitor alone shall be opened and the rest destroyed.

8. The Committee shall reserve to themselves the right of publishing the best paper.

9. Messrs. J. H. Stone, and W. Keess, have been requested to be the judges of the Essays.

THE EDUCATIONAL EXHIBITION,

1. The Exhibition shall be open to all the recognised schools of this Presidency.

2. The Exhibits shall consist of (a) *bona fide* work done by pupils, as specimens of painting, drawing, freehand and model, map-drawing, and kindergarten work of all kinds; (b) models or pictures of school buildings, furniture, apparatus and appliances; (c) practical devices employed in teaching the various subjects in schools; (d) cheap and effective substitutes adopted in schools in the place of costly kinds of apparatus; and (e) schemes of improved registration or distribution of work actually obtaining in schools.

3. Prizes shall be awarded to specimens of approved merit which shall be returned carriage paid to the claimants.

4. The exhibitors shall send the secretary a list of their intended exhibits by the 15th November.

5. All exhibits shall be sent to the Secretary in the first week of December except the Fine Arts Specimens which may be addressed to Mr. Shaik Dawood Sahib, the Drawing Master of the Teachers' College.

A Scheme is being drawn up for a comprehensive educational fund which will enable Eurasian and Anglo-Indian families to give their children an adequate Education. It is to be called the Mutual Educational Association and is in nature an Insurance Company. The Scheme emanates from Simla where the Provisional Committee has its headquarters.

On Saturday September 20th a meeting of the Madras Teachers Guild was held in the Anderson Hall, Christian College. Rev. F. W. Kellett presided. On the motion of Mr. V. S. Srinivasa Sastri, Mr. J. A.

Yates, Principal of Pachaiyappa's College was elected secretary instead of the late Rev. G. Cocks. The meeting was subsequently addressed by Dr. Chamberlain of the Arcot American Mission upon 'American Education'. The American ideal, he said, was based "on adaptation to, assimilation of, and control over the environment of each individual." He then sketched the organisation from Primary to University Education.

REVIEWS OF BOOKS.

A History of German Literature. By John G. Robertson, Lecturer in the University of Strassburg [W. Blackwood and sons, 10s.]

While Histories of the literatures of other countries are available in English, there has been a great poverty of books upon that of Germany. This volume is therefore all the more acceptable to English and American students. It is thoroughly scholarly and is full of the historical spirit which places writers duly in their relation to the development of literature, and is without that personal bias which, though arresting the attention, is apt to be unjust to the merits of unfavoured writers.

The book begins with a careful summary of the historical development of German literature, its geographical distribution and its special national characteristics. No one will seriously object to the following generalization. "German literature in its highest national development has always been romantic—that is to say, individual, spiritual, lyrical: this is its importance and explains its mission in the economy of European letters. And just as the historian of French literature must keep constantly in view the social background, or as English literary history must take account of the national enterprise and independence of the Anglo-Saxon race, so German literature must be regarded preeminently as the literature of subjectivity and individualism." The author makes this the leading idea of his treatment of the German novel. "The German novelist of the 18th and 19th century deals with feelings and thought rather than with actions and events: his aim, to which all else is sacrificed is to follow out, in all its details, the growth of an individual and his pen is at the service of subjective and personal ideas, which he

enforces with an insistence that often outsteps the bounds of aesthetic licence." "This is the leading trait of "Die Leiden des jungen Werther".

The greatness of Werther lies in the faithful picture it gives of a great human soul. This gentle youth in the blue coat, yellow waistcoat and top boots, with his love for nature and his faith in Homer and Ossian, the tender, sensitive nature which breaks under an over powering passion, is one of the most convincing portraits to be found in the literature of the 18th century." This might easily degenerate into feeble sentimentalism, and Wertherism became lacrymose and a subject for mockery. The supernatural combined with character become the motive-springs of the Romantic literature. This too, reached the phase of the ridiculous and in its place the national German literature, starting with Heine and the young German school and fixed by Wagner, have awakened a higher literary activity. It has passed through a period of reaction in imitation of the French, as in the case of Sudermann. Of him the author remarks:—"Although Sudermann's dramatic work is deficient in enduring qualities, he is a writer, whose ideas are of very real interest and importance to his contemporaries, and he has the power of putting them in concise and concrete dramatic form blurred neither by metaphysics nor by romanticism. In a literature such as that of Germany, the faculty of looking at life in a strictly realistic way is valuable." So also there has been a period of realistic novel-writing, but realism is contrary to the German nature and writers like Hauptmann and Kutzer both revert to the supernatural of the romantic period and to mysticism. The book is admirable; it is concise, yet replete with information; giving the briefest account of the less important writers but always to the point. Its sketch of earlier German literature is good. The work while not following Schlegel's hypothesis of a *Blütezeit* of German Literature, nevertheless clearly shows the mediocrity of long periods. It would seem, as if the Germans required some great change, due to external or internal pressure, to raise high literary artists among them.

Algebra for Beginners. By I. Todhunter, D. Sc., F. R. S. New Edition Revised and enlarged by S. L. Loney M.A. London (Macmillan & Co. 1900.)

Algebra is generalized Arithmetic, and its province is to deal with laws and principles relating to numbers in general. Although a great many books of varying degrees of merit and utility have been published on the subject, we have yet to see one on the lines of Dr. Chrystal's

244

Classical Text Book of Algebra or of his Introduction to it. As things go, more attention is paid to algebraical artifices and conundrums than to the elucidation of general principles. The wood in fact is lost for the trees.

The science of Mathematics indeed like any other science is bound to advance, and no work however suitable at one time can be expected to serve its purpose indefinitely unless it is kept from lagging behind by timely improvements. The mathematical works of the late Dr. Todhunter were once widely used as Text books in this country for years, but of late have fallen into disuse, rightly as we think, as being behind the times. Attempts are now made with the help of well-known scholars of ability and repute to bring them up to date, and the work before us is one of this class. The changes made by the Editor will, we think, be appreciated by teachers and meet with general approval. Besides inserting additional chapters on negative quantities, Quadratics and Logarithms he has re-written the chapter on Factors and considerably expanded the latter portions of the book. The total number of examples has been more than doubled and the miscellaneous Exercises have been rearranged. But perhaps practically the most useful change is the pushing forward of the chapters on simple equations and equational problems—a step with which all practical teachers will agree. The publisher's name is a guarantee for the quality of type, paper and general get up. We believe that with the improvements thus effected by an Editor whose attainments as a mathematician are universally recognized and whose reputation as a Text book writer deservedly stands high, this handy volume will be found more suitable than heretofore for use in our High School classes, and we venture to predict for it a fresh career of usefulness.

Makers of Europe. By E. M. Wilmot-Buxton. Methuen & Co. London 1902.

In these days when the slightest movement in the Farthest East makes itself felt in the Farthest West, no country in the civilized world can be said to stand by itself, and its history to be unaffected by its neighbours. For an intelligent understanding of the history of one country, a general familiarity with the leading events in those of its neighbours is absolutely necessary. In India when the history of the land is generally taught by teachers who possess little or no knowledge of the countries which, by their contact have affected the policy and action of its rulers,

the invasions of Ahmed Shah Abdali and Nadir Shah is unintelligible to students and is looked upon by them as miraculous visitations of providence on a sinful world. But let them learn the history of the revolutions in Persia and Afghanistan in the eighteenth century; they will not then fail to understand these events and assign them their proper place and importance. The Burmese and Afghan wars may appear to a superficial reader as mere aggressions on the part of the English on their neighbours, but if he acquaints himself with the conditions of Afghanistan and Burma and the policies of their rulers, his misapprehension will be removed and he will be in a position to form a just estimate of the motives and actions of the English.

Similarly in English History, many facts are not understood in their full significance and importance owing to the lack of necessary information which will serve as a corrective. The Norman conquest of England will stand out as a solitary unaccountable fact to the student who knows nothing of the Northmen and the part they played in European History, and the foreign policy of Elizabeth will be a mystery to him who has no familiarity with the past history of France and Holland. Hence the importance of the study of European History side by side with that of England.

The book before us is an Outline of European History intended for the middle forms of schools in England. It divides the whole period into eight epochs and deals in a clear and simple style with the Rise and Fall of the Greek and Roman Empires, the migrations of the Barbarians and the origin of modern Europe, the renaissance and the Wars of the reformation, the struggle of the 17th and 18th centuries for supremacy in Europe, the French revolution and Empire, the growth of Germany and the union of Italy. It is an excellent book of its kind. The treatment is lucid and in places even graphic. Central events have been seized and made prominent without encumbering the work with needless details and unimportant incidents. No fact of real importance has been omitted. The arrangement of the subject matter leaves nothing to be desired, and the value of the book is enhanced by its maps. The title of the book "Makers of Europe" is at first sight rather misleading but it is a trifling matter. On the whole we are of opinion that the lady author has rendered a real service to the pupils of middle forms in England by placing within their reach such a pleasant and readable history.

245

Macaulay's Essay on Chatham Edited by H. W. Dennis M. A., 1/6 (Longmans' British Classics). This is an excellent edition for Historical students. It commences with an introduction that gives in outline the life, work and political surroundings of Chatham. Then follows the essay, its lines as usual numbered, illustrated mainly by the reproduction of portraits. The text is clear and on good paper. The notes at the end are mainly historical to elucidate the references in the text. At the end is a chronological chart and a list of authorities. The title page states that there is a "general introduction to the study of Macaulay and an Essay on literary characteristics." This is a curious mistake. The Introduction, as examined, appears to be mainly historical. The double cabinet system, the American war and the futility of Chatham's advice occupy its pages. Possibly a mutilated copy was sent for review.

Burke's "Thoughts on the Cause of the Present Discontents" Edited by F. J. Selby M. A., (Macmillans, English Classics). This volume like the preceding is mainly of interest to historical students. Like the other volumes in the series, it is excellent in printing, arrangement and matter. The introduction contains a brief sketch of Burke and a summary of the "discontents". The text is numbered into lines. The notes at the end are fully explanatory of the constitutional terms and obsolete technicalities. It does not confine itself to historical notes, but treats words and phrases of difficulty with equal adequacy. A summary of Burke's views is added.

Kenilworth. ('Sir Walter Scott Continuous Readers') Adam and Charles Black: London.

We learn from a note that the publication of the series was due to inquiries made as to the reading of all sorts and conditions of boys in England. It was found that the 'light' reading of fully 70 per. cent was supplied by weekly papers and magazines containing short stories and scraps of miscellaneous information. Anything more calculated to make continuous mental effort a burden cannot be conceived. Another thing the inquiries brought out was that 15 per cent. read Sir W. Scott's novels. It was thus found that Scott was a favourite among healthy-minded youths. So we have the shorter of the Waverley Novels published in a slightly abridged form as 'Sir Walter Scott continuous Readers.'

Though we are generally opposed to abridgments and adaptations of classics we welcome the series as we know that Scott's Novels are in their unabridged form felt tiresome by Indian youths. Not long ago this very novel of "Kenilworth" was in the unabridged form prescribed as a text book for the F.A. Examination of the Madras University. Both the teachers and the taught found that there was too much of a good thing. There could have been no objection to "Kenilworth" in the form before us. Under favourable conditions the book might be even taken up by the sixth form youths of our High Schools. Nothing more baneful to the sound teaching of English can be conceived than the omission of good readers from the curriculum. As there seems to be no prospect of the responsible authorities adopting the opinion of those best entitled to be listened to on the matter, we would commend to the Head masters of High Schools the desirability of making boys of the Fifth and the Sixth forms study novels in such abridged forms as that of "Kenilworth" before us.

There is a short introduction, historical and critical, very helpful to the understanding of the story. The notes are not overdone and they are accurate. We find however in chapter II p. 8 the phrase 'hoped up' explained as meaning 'embarrassed' 'in a fix.' It means only 'helped up' used ironically. But this is a trifle. The book is attractively got up and we commend it to the boys in our High School and College classes as admirably suited for home reading.

Selections from Campbell. Edited with Introduction and Notes, by W. T. Webb, M.A., (Macmillan & Co., London).

The small and attractive book before us includes in it all that is best of Campbell's, all that we would not willingly let die and perhaps something more. The poet born a third of a century after Pope's death and dying exactly a century after it, carried on in his earliest and the most popular of his poems the tradition of the classical School. Except in the purple patches, 'The Pleasure of Hope' does not present any attraction to the modern reader. There are parts in the poem which may suggest to unsympathetic readers "Hayley's Triumphs." We can understand an editor erring a little on the side of too much when he wants to present to his readers, as Mr. Webb does, all that may be of a permanent interest in the poet edited. Except that we have something too much of 'the Pleasures of Hope,' we find that the

poems included are those which would naturally find a place in such a selection.

The critical introduction is very well done and worthy the reputation of the editor as a well-known annotator of English classics. The notes so far as they explain literary or historical allusions are good. We wish the editor were a little more sparing of giving explanations of words and phrases which the readers might find out for themselves by referring to any dictionary. *Vide p. 86 tocsin, curbed, p. 87 plastic, p. 266 uncovered.* Even with regard to other explanations we have a feeling that the vicarious diligence of the annotator makes our Indian youths resort to books of reference less than they would do otherwise. But if we must have annotations we prefer those of capable Editors like Mr Webb, to the full notes of less accomplished individuals.

We commend to all lovers of poetry this neat selection of the best things of Campbell, a poet more neglected now perhaps than he deserves.

Geography: *Longmans' geographical series* Bk. IV. The British Empire 305 pp. [3/6]. *Descriptive Geography from original sources:* Central and South America with the West Indies: selected by F. D. and A. J. Herbertson, 239 pp. [A. & C. Black 2/6]. Both these books give evidence of the improvement that has taken place in geographical textbooks and readers. The first book is strongly bound in red cloth and well printed. It is very full of information of a valuable kind and well arranged. Capital Chapters are given on Mathematical and Physical Geography at the commencement with good illustrations. Prominence is given to causes in these as in other chapters and facts of Physical Geography are brought into relation with commercial development. A large section of the book is devoted to the British Isles which are well illustrated by sectional maps and maps of relief. Then again not merely a catalogue of industries and the towns busied therewith is given, but the causes of the development of those industries and in those particular localities. In the same way the other parts of the British Empire are treated. India is not sufficiently illustrated however, though the textual matter is good. Altogether it is a book well worth purchasing by students for Matriculation under the new scheme. The date of the copy sent for review is 1899: consequently it is not up to date in a few particulars. Thus it still treats on the influence of the Gulf-stream on

English climate, though American geographers declare that its force is expended and without influence. It does not give any account of the Australian commonwealth, only of the separate members.

The second book is a very useful Reader. The second of the Editors is Lecturer in Regional geography in the University of Oxford. The book is composed of extracts from the works of travellers and from the proceedings of various geographical Societies. Particular stress in the choice of extracts, is laid upon climate and fertility, the natural products and economic possibilities of the countries. Darwin, Wallace, Knight, Head, Whymper and other famous travellers are laid under contribution. All the extracts are interesting and literary and not too highly technical. The illustrations consist of photogravures and wood cuts. We note that Asia is shortly to be edited on the same plan. It should, if as good as the present book, be used as a Reader in Schools with advantage.

Blackwood's Classical Texts: Arrian *Anabasis* 1-11 edited by H. W. Auden 168 pp. 2/6. There is not much demand for Greek books in this country and there is likely to be less in England as time goes on. Nevertheless modern editions for schools are more scholarly, better printed and illustrated than aforetime. This book is an exemplification. The author says that he believes that, "no English edition of Arrian's *Anabasis* of Alexander exists." At any rate, whatever recommendations it possesses as a reading book, it is the history of the great personality. The Editor treats it as a hand book to history, and historical students though knowing no Greek, might do well to study the historical introduction and the appendices. Thus without adding anything new, a sketch of Alexander's career, the results of his conquest to Greece and to Asia is given at the beginning and a note on his army with a comparison of Alexander with Cromwell as a Cavalry leader, as well as a summary of Alexander's appearances in legend is added. The text is clear and has the now customary guidepost at the side: it is not overloaded with notes on the text and has one of two good diagrams.

First Greek Reader. E. C. Marchant, M. A. (Bell) 72 pp. 1/6. This is a short reader in two progressive parts, beginning with short sentences and ending with short tales. It is made more interesting by illustrations drawn from vases, bas-reliefs, busts and imagination. So far it is to be preferred to the ordinary text book for beginners. For the rest

247

here is not much difference. It contains the ordinary hints: the second part is the story of *Odysseus* in prose and therefore has a continuous interest: at the end the customary vocabulary is added, but the verbs are a little fuller than in many readers.

TEXT-BOOK OF LOGIC BY S. H. MELBONE [BLACKWOOD 5/.]

The object of this work is to give a clear exposition of the principles of traditional logic and to base this treatment on the Philosophy of modern logic. Even a cursory glance into its pages will convince the reader that the object of the work has been almost realised. The modern position has been adopted at the outset in describing logic as a normative science and in making the judgment the unit of knowledge; though tradition has led the author to give the same old division of terms into positive and negative without any explanation whatever. The treatment of propositions would be complete if something were said about the types of judgment. Certain remarks made with regard to immediate inferences need to be harmonised with the statements in Chap. XI, especially page 342. A verbal inaccuracy in p. 122 should be noted.

The best parts of the book are Chapters VIII, IX, and XI and the treatment of the various topics in such a clear and forcible way and with such originality makes the book valuable. The sad defect in the work is the meagre treatment of Hypotheticals. This not only leaves the syllogism incomplete but also fails to exhibit the unity of thought in Deduction and Induction.

However the book as a whole is excellently written both in style and thought and the neophyte student of modern logic will find it very useful.

IMPORTANT BOOKS.

Historical: "Historical Essays" by the late Bishop Stubbs, being introductions to certain volumes of the "Rolls Series" edited by A. Hassall M. A. [Longmans & Co: shortly].

"Cambridge modern History" Vol I, based on the Scheme of Lord Acton and carried out by Dr. Ward, Dr. Prothero and Mr. Stanley Leathes. It begins with the Renaissance. "By a universal modern history," say the Editors "we mean something distinct from the combined history of all countries; in other words, we mean a narrative which is not a mere string of episodes, but displays a continuous development. It moves in a succession to which the nations are subsidiary." For each of the twelve volumes of the History some historical fact of signal importance has been chosen as the central idea "round which individual developments are grouped, not accidentally, but of reasoned purpose."

Shortly.

Two volumes of lectures by the Late Lord Acton, a. on the French Revolution, b. General history of Modern Times, edited by R. Vere Lawrence [Macmillan & Co., shortly].

Periods of European History. *The close of the Middle Ages 1273-1494* Period III. By R. Lodge, M. A. [Rivington].

Philosophical: [Psychology]: 1. Studies in auditory and visual space perception by A. H. Pierce PH. D. [Longmans].

2. Analytical Psychology by Lightner Wilmer [Ginn].

3. The varieties of Religious experience; a study in Human nature. The Gifford lectures on Natural Religion at Edinburgh 1901-02. By William James, (Longmans).

Scientific: "Response in the Living and Non-living." by Prof. J. C. Bose, M. A., and D. Sc. of the Presidency College, Calcutta. It "describes experimental investigations on animal, vegetable and inorganic substances regarding their response to stimulus." (Longmans).

An Introduction to the Study of the Comparative Anatomy of Animals Vol. II. The Coelomate Metazoa. By G. C. Bourne, M. A. D. Sc. F.L.S. (Bell).

A course in Invertebrate Zoology by Henry Sherring Pratt, P.H.D. (Ginn).

Educational: "Nature study" by Clifton F. Hodge, PH. D. Ginn. A book much read and of great use.

The School Master: By A. C. Benson: (Murray). A defence of the Public Schools system of England. A witty disbelief in training.

Fort St. George Gazettes. September 10, 1902.

Shanmukham, Miss A., Fourth assistant, Presidency Training School for Mistresses, Madras, to be Sub-Assistant Inspectress Madras Girls' Range, sub: pro tem., in the second class, vice Miss S. Govindarajulu promoted.

Jups, Miss Marry Anne, to be Sub-Assistant Inspectress, Tinnevely Girl's Range sub-pro tem in the second Class, vice Miss J. Patterson promoted.

Ootacamund, September, 19, 1902.

Oggers, Mr. Charles, Barrister-at-Law, Junior Professor of Law, Law College, to act as Principal, Law College, during the absence on leave of Mr. R. A. Nelson or until further orders.

Narasayana Rao, Mr. K., B.A., B.L., Special Lecturer, Law College, to act as Junior Professor of Law, during the employment of Mr. Oggers on other duty or until further orders.

Swaminadhan, Mr. S., Barrister-at-Law, to act as Special Lecturer Law College, during the employment of Mr. K. Narayana Rao on other duty or until further orders.

The above appointments to have effect from the 25th August 1902.

Parsons, Miss Phoebe, B.A., L.T., First Assistant, Presidency Training School for mistresses, to act as Superintendent of the school during the employment of Miss E. A. Gow on other duty or until further orders.

Ootacamund, September 20, 1902.

Rangachari, Mr. K., M.A., L.T., Herbarium keeper, Government Museum, Madras, to be lecturer on Botany to the Chemist and Druggist Class of the Medical College during the current session.

M. A. DEGREE EXAMINATION, 1903.

BRANCH I.

(b) viii. Lloyd: *Lectures on the Wave Theory.*

BRANCH II.

(A) The standard in Physics to be that of the Honours examination for the B.Sc. degree of the University of London; in Mixed Mathematics, that of Natural Philosophy for the B. A. degree examination of the University of Madras, Astronomy being excluded; in Chemistry, that of Optional Chemistry for the B. A. degree examination of the University of Madras, Organic Chemistry being excluded.

(B) The standard in Chemistry to be that of the Honours examination for the B.Sc. degree of the University of London; in Physics; that of Optional Physics for the B. A. degree examination of the University of Madras.

BRANCH IV.

I. *Additional Problems*—(1) Recent theories of the nervous system with special reference to Flecheig's theory of association. Centres and the doctrine of the brain threshold. The psychology of emotion. Pluralism versus Monism. (2) The connection of Logic with Epistemology. The relation between thought and language. The plan of hypotheses in science. (3) The relation of ethics to the natural sciences. Responsibility in the light of heredity. The Metaphysical implications of morality.

II. *History of Philosophy*—(1) Descartes, Malebranche and Spinoza. (2) The contributions to logical method of Bacon, Newton, Whewell and Jevons. (3) Plato's Ethics.

III. *Selected authors*—(1) F. W. H. Myers: Human Personality. (2) A. Sidgwick: Use of words in Reasoning. (3) A. E. Taylor: The Problem of Conduct.

BRANCH V.

1. Ancient History—History of Roman from B.C. 133 to B.C. 44. 2. Mediæval History—The relations of Scotland with England till 1603. Modern History—The thirty years' war. 4. History of India—The sepoy mutiny. 5. Historical subject—The first century of the East India Company. 6. Science Auxiliary to History—General Ethnology. 7. International Law: Lawrence: Handbook of International Law, Hall: International Law, Maine: International Law. 8. Political Economy—Nicholson Political Economy. Bastable: Public Finance. Walker: The wages question. Walker: Money. Gibbins: Industry in England. Ingram: History of Political Economy. Kirkup: Socialism.

BRANCH VI.

English:—Sweet's Anglo-Saxon Reader (Seventh edition)—Poetry: XX, XXI, XXIV, XXV, XXIX. Prose: I, IV, V, VIII, X, XVI, XVIII. Morris and Skeat: Specimens of early English, Parts 1 and 2; the following selections. Aicren Riwle. Havelok the Dane, Cursor Mundi, Langland and Gower. Chaucer: Prologue to the Canterbury Tales. Sale of the Man of Lawe, Pardoner's Tale. Henryson: The Testament of Cresseid. The Morality of Everyman (see Dodsley's old plays). Spenser: The Faery Queene, Book II. Kyd: The Spanish Tragedy. Shakespeare: The Two Gentlemen of Verona, Henry IV. Part II, Othello, The Winter's Tale. Ben Jonson: The Poetaster. Milton: Samson Agonistes. Dryden: The Medal, Mac Flecknoe. Johnson: London, The Vanity of Human Wishes. Shelley: The Cenci. Robert Browning: A Death in the Desert, Caliban upon Satebos, Bishop Blougram's Apology. D. G. Rossetti: Dante at Verona, Sister Helen, The King's Tragedy, The Blessed Damozel, Ave, The Burden of Nineveh. Latimer: Sermon on the Ploughers (see Arber's reprints). Raleigh: The Last Fight of the Revenge (see Arber's Reprints). Clarendon History of the Rebellion, Books I—III. Burke: On the Proposals for Peace with the Regicide Directory of France. Carlyle: Life of Sterling. Pater: Marius the Epicurean. Courthope: Life in Poetry and Law in Taste.

Sanskrit:—1. Rigveda, 10th Mandala, sukta 50 to 82, omitting sukta 61 with the Commentary of Sayana. 2. Chandogyaopanishad, with the Commentary of Sankaracharya. 3. Apastamba's Dharma-Sutras, with the Ujjvala of Haradatta. 4. Sri-Bhagavata, 11th skandha, with the Commentary of Sridhara. 5. Tarka-Sangraha of Annambhatta with the Dipika. 6. Siddhanta-Kaumudi of Nagoji

249

Bhatta, omitting the Tadhita and Kridanta portions. 7. Anandvardhana's Dhvanyaloka. 8. Kadambari of Bana, Purvabhaga. 9. Naishadhiya-Charita of Sriharsha, first six cantos. 10. Sakuntala of Kalidasa. 11. Uttararamia-Charita of Bhavabhuti. 12. Veni-Samhara of Bhatta Narayana.

Greek:—1. Aeschylus: Choephoroe. 2. Sophocles: Philoctetes. 3. Euripides: Bacchae. 4. Herodotus, Books I and II. 5. Thucydides: De Bello Pelopouvesiaco Books IV, V and VI. 6. Aristotle: Ettues—Books I, II, and III. 7. Plato, Crito. 8. Demosthenes: Olyvlhiacs, I and II. 9. Aristophanes' Peace: Plutus. 10. Homer Iliad, Books I, II and III.

Latin:—Virgil: Aeneid, Books VII, VIII and IX. Horace: The Satires. Lucan: Pharsalia. Juvenal: From the 7th to the last omitting the 9th. Martial: Epigrams, Book I. Tibullus: The whole. Terence: Andria. Plautus: Menaechmi. Cicero: In Venem, Orations III, IV and V. Seneca: Epistolae XCVII to CX. Livy: Books I to V. Tacitus: Annals, Book I; Historia, Book I.

Tamil as First Language. 1. Ramayanam, Kishkinda Kadam, from Padalam 8 to the end. 2. Chintamani Ilakkanaiyar Ilambakam. 3. Silappadigaram, Padigam and Pukarkandam; 5 Kadai. 4. Kalittogai, Mullai kali. 5. Perumal Tirumozhi. 6. Tevaram, Tirunavukkarasuswamigal, from Koil Peria Tirutandakam to Tirupunkur Tirunidur Tirutandakam. 7. Pathupattu, Nedunalvada. 8. Porul Adhikaram, Purattenaiyal. 9. Pulavar Puranam, Part II. 10. Sivite poets from Tirugnanasambandar to Tirumular inclusive. 11. Tamil Philology, verbs by M. Seshagiri Sastriar.

Tamil as Second Language.—1. Villiputturar Bharatam, Sabha Parvam. 2. Kambaramayanam, Velvipadalam to the end of Karmukapodalam. 3. Kural, The fourth 20 chapters. 4. Pulavar Puranam, Part I, Kalameghapulaver and Vaseikaviyandan. 5. Nannul verbs. 6. Tamil Philology, verbs.

Telugu as First Language.—1. Bharatamu, Santiparvamu, first 3 Asvasas. 2. Amukta Malyada, first 2 Asvasas. 3. Andhra Bhagavatamu, Skandha 7. 4. Venkatesvara Vijayavilasamu, 600—700 stanzas. 5. Ramakrishnarjunarupa Narayaniyamu, Canto I. 6. Bilvesariyamu, Canto I. 7. Sakuntala Parinayamu, By Peddada Nagarajamatya, 601—700 stanzas. 8. Kavyalankara Chudamani, Alankara Prakaranamu. 9. Appakaviyamu, Asvasa 3. 10. Ketana's Vignanesariyamu, Vyavaharakandamu. 11. Philology (verbs), M. Seshagiri Sastri.

Telugu as Second Language.—1. Bharatamu, Dronaparvamu, Asvasas 1 and 2. 2. Ramabhyudayamu, Canto 1. 3. Andhra Bhagavatamu Dasamaskandhamu to the fall of Kamasa. 4. Narasabhu-

paliymu, Canto I. 5. Telugu Poets, Tikkana, Errapragada, Srinatha and Potana. By Rao Bahadur K. Viresalingam Pantulu.

Kannarese as First Language.—1. Sabdamani Darpana, Kittel's edition, the whole. 2. Chickadevaraja Vijaya (Kavyamanjari series), the whole. 3. Adipurana, the second half. 4. Nagavarmachandassu, Kittel's edition, the whole. 5. Mirravinda Govinda (Kavyamanjari series), the whole. 6. Sriramasvamedham (Kavyakalavidhi series), the whole. 7. Rajasekhara Vilasa, Asvasas 1—8. 8. Kavyasaram, the whole.

Kannarese as Second Language.—1. Kavyasaram (Kavyamanjari series), stanzas 501 to the end. 2. Udayadityalankara. 3. Sabdamani Darpana. 4. Sakuntala. By Basavappa Sastri. 5. Jaimini Bharata, Sandhis 1—17 inclusive.

Malayalam as First Language.—1. Mahābhāratam, Parvas 1 and 2. 2. Krimmira Vadham Kathakali. 3. Nalacharitam, Kathakali. 4. Bhāshanaishada Champu. 5. Adhyātma Rāmāyanam, Kishkindhakaṇḍa and Sundarakaṇḍa. 6. Abhijnana Śākuntalam. (Bhāshana-takam). 7. Krishnagātha. (Krishnappattu). 8. Alankāradipaka. By Raja Raja Varma Tampuran. 9. Mārtāṇḍavarma. 10. Bhāgavatam, Dasamaskandham. 11. Mayūra Sandēsam.

Malayalam as Second Language.—1. Bhāratam, from Salyapaivaim to the end. 2. Nalacharitam Kathakali. 3. Dakshayagam and Uttarasvayamvaram, Kathakali. 4. Pātala Rāmāyanam. 5. Krishnagātha, Rituvānanam. 6. Ascharya Chūdāmani.

L. T. DEGREE EXAMINATION, 1904.

SPECIAL SUBJECT.

Life and works of Herbart.

FIRST EXAMINATION IN LAW, 1905.

I. *Jurisprudence.*—Austin's Jurisprudence, Volume I, omitting Lectures II, III and IV. Maine's Ancient Law. Mackby's Elements of Law. II. *Roman Law.*—J. B. Moyle's Institutes of Justinian, except book III, Titles I to XII (inclusive), and Excursus I and X, and the Latin Text throughout; but including the Autho.'s English translation. III & IV. *Contracts.*—Anson's Law of Contracts. The Indian Contract Act with Cunningham and Shephard's Commentaries thereon. Casper's edition of Chalmer's Indian Negotiable instruments Act. *Torts.*—Pollock on Torts. Principles of Equity in relation to Contracts and Torts. H. A. Smith's Principles of Equity. Specific Relief Act, with Nelson's Commentaries thereon. As for 1904.

B.L. DEGREE EXAMINATION, 1905.

I & II. Theory and Law of Property including (a) The Law of Trusts and Trustees, (b) The Transfer of Property. Real Property. Digby's History of the Law of Real Property. Goode's Modern Law of Real Property. Indian Easements Act, with Mitchell's Commentaries thereon. Personal Property Goode's Modern Law of Personal Property. Trusts and Trustees. The Indian Trust Act, with H. A. Smith's Principles of Equity. Transfer of Property. Indian Transfer of Property Act, with Shephard, and Brown's commentaries thereon. H. A. Smith's Principles of Equity. III. Hindu and Muhammadan Law. Mayne's Hindu Law and Usage. MacNaughten's Principles and Precedents of Muhammadan Law. IV. Law of Evidence. Best's Principles of Evidence. Indian Evidence with Cunningham's Commentaries thereon. V. Criminal Law. Indian Penal Code, with Nelson's Commentaries thereon. VI. Indian Constitutional Law. Cowell's Courts and Legislative Authorities in India. The Historical Introduction in Ilbert's Government of India. As for 1904.

M.L. DEGREE EXAMINATION, 1905.

The following text-books are recommended for the guidance of candidates reading for the above examination, but it must be distinctly understood that questions will not necessarily be confined to the books specified:—

BRANCH I.—THE SCIENCE AND HISTORY OF LAW.

Jurisprudence.—Austin's Jurisprudence. Maine's Ancient Law; Early History of Institutions; Early Law and custom. Baile Powell's Land Systems of British India; Indian Village community. Lightwood's Nature of Positive Law. Kant's Philosophy of Law (Translated by Hastie) Savigny's System of the Modern Law. Volume I (Translated by Holloway). Volume II (Translated by Rattigan). Holme's Common Law.

Roman Law (General).—Muirhead's Historical introduction to Roman Law. Salkowskie's Institutes and History of Roman Law. Poste's Institutes of Gains. Mackeld's Roman Law.

Roman Law (the Digest).—Roby's Introduction to the study of the Digest. *Digest IX (2). The Lex Equilia or Damage to Property By Grueber. Digest XLVII (2). De Furtis. By Monro. Digest XIX (2). Locati Conducti. By Monro. Digest XVII (1). Mandati. By Bryan Walker. Digest XLI (1) and (2) De acquirendo rerum Dominio. De acquirenda Possessione. By Bryan Walker. Digest VII. (1). De Usufructu. By Roby. Digest XII (1) and (4) to (7) De Conditionibus. Digest XIII (1) to 3. De Conditionibus. By Bryan Walker.

Legislation.—Bentham's Principles of Morals and Legislation. Sidgwick's Elements of Politics, Maxwell's On the Interpretation of statutes.

*It is already notified that one of the four portions bracketed will be (prescribed yearly in rotation with reference to text books in Roman Law (Digest)—Vide notification in the Fort. St. George Gazette, dated the 20th September 1904.

Public international Law—Hall's International Law. Wheaton's International Law. Edited by Boyd. Pitt-Cobbet's Leading cases and Opinions on International Law.

Private International Law—Dicey's Conflict of Laws. Bar's Private International Law. Foote's Private International Law. Nelson's Selected cases in Private International Law.

Constitutional Law and History—Stubbs's Constitutional History. Hallam's Constitutional History. Earskine-May's Constitutional History.

Legal History—Anson's Law and Custom of the Constitution. Dicey's Law of the Constitution. Stephen's History of the Criminal Law of England.

BRANCHES II AND III.

It is not deemed necessary to recommend any particular text-books in these Branches.

BRANCH. IV.—Customary and Statute Law relating to Land Tenure in India.

Maine's Ancient Law. Maine's Early History of Institutions: Early Law and Custom; Village Communities in the East and the West.

Baden Powell's Indian Village Community; Land Systems of British India. Field's Landlord and Tenant.

For other parts of this Branch it is not deemed necessary to recommend any particular text-books.

As for 1904.

L. Sc. DEGREE EXAMINATION, 1905.

Chemistry.—Roscoe's Lessons on Elementary Chemistry. Wanklyn's Water Analysis. Hasall's Food and its Adulterations.

Physics.—Balfour Stewart's Lessons on Elementary Physics. Scot's Elementary Meteorology. Buean's Hand-book of Meteorology. Ganot's Natural Philosophy for Beginners.

Sanitary Law.—Manuals for Public Officers of Health and Hand-book for Inspectors of Nuisances, by Michael Corfield. Wanklyn's Manuals of Public Health, edited by Earnest Hart. The different Sanitary Acts passed by the Government of India. The Sanitary Clauses of the Penal Code.

Vital Statistics.—Dr. Farr's Vital Statistics. Parkes' Manual of Practical Hygiene. King's Manual of Hygiene. Article on Medical statistics in the Cyclopædia of Anatomy and Physiology. Reports of the Famine Commission. Madras Census Reports of 1871 to 1891.

Sanitary Engineering and Sanitation.—Latham's Sanitary Engineering. Haskol's Water Works, Sewers, Sewerage and Irrigation. Krepp's Sewerage Questions. Corfield's Dwelling Houses. Galton's Constructions of Hospitals. Manual of Hygiene, Sanitation, and Sanitary Engineering (available at the Government Press, Madras.)

General Hygiene.—Parkes' King's and Wilson's Manuals. Moore's Public Health. Manuals for Ireland. Noel Hartley's Manual of Health.

General Pathology.—Hooper's Vade-mecum. Aitkin's Practice of Medicine. Klein's Micro-organisms and disease. As for 1904.



THE INDIAN JOURNAL

OF

EDUCATION

(FORMERLY THE MADRAS JOURNAL OF EDUCATION.)

VOL. XLII.

{ MADRAS JOURNAL
OF EDUCATION. }

INDIAN JOURNAL
OF EDUCATION. }

VOL. X.

OCTOBER 1902.

EDITORIAL NOTES.

A very good instance of the hidden meaning of words has recently been given by a correspondent to the Madras Mail. An 'American School of Correspondence' offered free scholarships to young men of the Anglo-Indian and Eurasian community, who wished to get a technical education in electrical, mechanical, stationary, marine or textile engineering. At the outset the fact that only one class was to benefit, looked suspicious. It was also doubtful, as the 'Mail' pointed out, whether technical subjects which constitute the courses could be thoroughly learned on paper by means of communications by post between places many thousands of miles apart. It is doubtful even, whether literary coaching can be very thorough by such means: much more whether technical. It was plain that the 'liberal offer' was not worth considering when it was discovered that to get a claim to the free scholarship, without a certainty of receiving it, a lump sum of Rs. 83-6 or three monthly instalments of Rs. 27-12 was a necessary preliminary.

Lately there have occurred two instances of the closer tie which is gradually being drawn between England and India. One of these is the new list of rules drawn up by the Hebdomadal Council at Oxford, which we published last month relating to the qualifications for admission of Indian students to the University and the remissions made to them. This is a vast improvement on what was before, but it is hardly enough. A student who has taken a two years course in an Indian University may be matriculated and allowed to finish his course in three years. A student who has taken a three years course with Honours may be matriculated and read for two years. What Honours means is not quite clear, but the Council reserves to itself the right of deciding what constitutes Honours. Unfortunately Madras in comparison with Calcutta suffers, unless the Council discovers that the Madras B. A. course is harder than the Calcutta Honours course. Perhaps it would recognize a 1st class as the equivalent. The new rules ordain that Greek is no longer a needful subject. This is something, but it is worth while observing that while this benefits the reader of "Pass Mods" it does not help him in "Greats." A philosophical student cannot take the latter course without a knowledge of Greek, since it involves reading of Aristotle in Philosophy and Thucydides in History, to mention no other authors. Besides there are translation papers in both Greek and Latin. To give a thorough benefit of the course to Indian students, both Greek and Latin should be excluded, at any rate for them, and they might be allowed to take the examination and even get a 1st class upon knowledge of Philosophy and Ancient History from English books. Nothing is said about that miserable examination known as Divinity Moderations or Mods, vulgarly "Scrappers" or "Divinners." Ten years ago, instead of this wretched relic of theologian domination Indian Students might take Plato! This involved a more thorough knowledge of Greek than the alternative. Many preferred to take the Scriptures—with ludicrous results. Now that Greek has been removed from their curriculum, the question rises; what is the substitute? Are they now obliged to have a knowledge of the Bible in English? Are they blocked by some Latin Text as an alternative? or are they let off altogether without a substitute? Information on the point would be interesting.

* *

The other instance is the opening of the Common Room and Lecture Hall of the Oxford and Cambridge Hostel now in course of erection at

252

Allahabad. The Hostel buildings form three sides of a quadrangle and when finished will comprise 50 rooms, each room measuring 10 by 14 feet. The Common Room and Hall is in the centre of the main block, and projects some distance into the quadrangle. Round this, as round the Hostel Rooms, runs a verandah. The building has been put up with sums given voluntarily, aided by a Government Grant. The interest taken in the matter by the two English Universities is shown by the fact they both make considerable annual contributions to its support.

The work and life is a reproduction of English University life. There are to be lectures on various subjects, literary, scientific and religious. The tutorial system is introduced: indeed a step further than at home is to be made, since it appears to be incumbent upon the staff members that they mix with the men freely, joining in their games, for which ample provision is made, interesting themselves in their intellectual pursuits and influencing them morally and socially. If a 'Teaching University' were introduced on these lines, there would be no objections. Religious instruction is left to the option of the student: if he likes to ask questions on the matter he will get advice, but no definite creed is adopted or enforced.

* *

In the recently issued list of subjects for examination under the University of Madras, we note an extraordinary crop of mistakes, mainly of spelling. They do not seriously affect the accuracy of the information given but they look hideous to the artistic eye. In the Matriculation subject for 1903 we note under German *Theodor Körner Zring* for *Theodor Körner, Zriny*; again in the F. A. subjects for 1904; *Schiller, Wilhelm* presumably for *Wilhelm Tell*; in the B. A. subjects for 1904; *The Nonne Preestes Tale*; in Branch IV of the M. A. for 1905, the ridiculous form *A. Sidquick*; in Branch VI *Mac Flecknoc—Caliban upon Satebos—Choephorce—Philoctebes—De Bello Peloponnesiaco—Aristotle, Ettues—Aristophane's Peace—Oicero. in Venem*; in the F. L. subjects for 1905 *Jurisprudence*. Probably many more could be found among the Oriental subjects.

* *

The new regulations of the University of London concerning the Matriculation Examination comprise many changes. The English "School world" remarks:—

"The examination is to be shorter: there will be six papers instead of nine. It will admit of much more complete specialisation: neither Latin nor Science is compulsory. The standard in several subjects is lower: only one of the two Latin papers survives; the English is a mere shadow of its former self. As a result, the examination will be at once easier and less valuable. It is an open secret that the London medical schools have found the old Matriculation a well-nigh insuperable bar to many of their students who desired the London medical degrees. It is largely owing to their influence that the present degradation has taken place."

It has ceased to be a leaving examination for schools: and therefore not worth the attention of Schoolmasters and Schoolmistresses. The same paper continues:—

"In no subject is the lowering of standard more evident than in the English. There is to be one paper only. From the syllabus English Grammar, the History of the Language and Literature, have all disappeared. The single remaining paper, which may well be headed "General Elementary English," is to contain questions on (1) Composition, précis-writing, paraphrase, analysis of sentences; (2) the salient facts of English History; and (3) the salient facts of General Geography."

On the other hand History is an optional subject: either Modern History or Ancient History may be taken. There is an improvement in the former as an optional subject; instead of stopping at "the irrational 1700," the period to be studied is 1485-1901, with some reference to the contemporary History of Europe and the Colonies.

* *

The other side of the question is stated by the "Journal of Education":—

"Apart from the question of standard, it is evident that the new examination for Matriculation in September is a godsend to many science and other students who wish to go in at once for a London degree, but have been deterred hitherto by the Latin and difficult historical English, while many non-scientific students are availing themselves of the opportunity given by the removal of compulsory science."

There is another great change, which though a hardship, would if adopted in Madras much simplify matters in the Matriculation Examination.

"The privilege of a second or subsequent entry for examinations at half-fee has been abolished for new students. This has struck veritable dismay into the large company of students who have been wont to come up at each "Matric," even up to the seventh time, until at last a favourable set of papers lets them through. Three "shots" has always been a favourite number with many candidates for "Inter." All this will now be greatly curtailed."

* *

On Oct. 22nd, Rev. G. Padfield wrote the *Madras Mail*—By the way, he has been much *en evidence* of late in the correspondence column—suggesting that the most economical plan for the Madras University to adopt would be a preliminary Matriculation examination in English and Mathematics during November followed by an examination for some 3000 of 8000 who passed this preliminary Test. No doubt this would benefit the university. The same fees would be collected but less money expended and less time wasted on worthless papers. At the same time the conditions of India are not suitable to the adoption of the suggestion. The poor student has to be considered. Many a one would be obliged to go up to his centre twice. There is no reason why the University, which profits considerably at present by examinations, should try to increase that profit at the expense of the student. We "hope" (contrary to Mr. Padfield) "that the University will not consider this suggestion."

Early in the month of October, a letter appeared from the same gentleman on the subject of Government Training Schools. The Government Training School—an Upper Secondary Training School—forms the text of the sermon. After describing the object of normal schools—the setting up of a *norm* or standard of teaching, the writer justly criticizes the methods of Government in maintaining the norm. The best men should be chosen as instructors, and to get the best men good salaries should be offered. In the case of the Headmaster of Coimbatore a good man according to

the testimony of Mr. Padfield, the pay is 85 Rs without increase. He is himself an L. T. One of the assistants is also an L. T, but he is a Malayali and his work lies among Tamils. Further he only passed his L. T. Examination in the current year. Probably therefore he was the more willing to accept a small salary. Of the other teacher one is an F. A, having passed one branch in the B. A. Degree examination: the third assistant is a Matriculate, whose attainments are little. There is a drawing master who knows no syllable of English. He is old enough for retirement or cannot help the Headmaster in any way. "The institution, which has to send so many returns every year, owns no writer; and the whole clerical work falls mostly on the Head Master and somewhat on the assisting staff. I understand that the Inspector is convinced of the necessity for a clerk and has moved the Director on the subject. There is a gymnastic master, who is good enough for that part of the training that he has to give".

The whole makes a pitiable picture of mediocrity. How can efficiency be expected, if the salaries offered are low? surely it is the business of the Government—according to the Commission it is its creed—to see that efficiency is maintained? Probably the plea is lack of funds: lack of funds because the funds at disposal are being uselessly applied. It proposes to start model Primary Schools at different places in the Presidency and to fill them with children wrongly taught and teachers wrongly trained. Is it true that the authorities of Teachers' College are about to put up new Primary Schools? Is it too because they do not know what else to do with these surplus funds? If all such expenditure were stopped and the money were turned to the improvement of teachers, greater benefit would accrue to the taught. The Commission protests against 'cram' in the Universities: the disease goes down to the roots. From the so-called 'kindergartens' upwards it is found, and one reason is that the teachers, whatever their pedagogic theories, know no better.

We wrote last month on the subject of teaching of a more practical kind, one which insists upon the training of the faculty

of observation by means of natural object lessons. In a separate article in the number we have collected some facts about 'nature-study.' This is merely the idea we have suggested pushed further. It starts with the infant and endeavours to train the intelligence and morally of the child through nature. Those who heard Mrs. Courtwright's lecture at the Teachers' College on November 1st, must have been fully roused by the novelty of the idea, in India at least. She is a lady who has made of nature-study an organized scheme of education. It is pleasing to know that the Director has ordered the publication of her lecture. The advantage of nature study in Primary education over the old kindergarten lies in the power of the former to 'draw out' the latent power of the child, whereas the latter taught the child to imitate the teacher. Mrs. Courtwright illustrated her lecture by specimen lessons. It is with very great pleasure that we are able to promise to our readers a series of articles upon infant education from her pen.

Without describing her system, which may be better left to her, it at any rate may be allowed us to quote her remark that she "never knew one single instance in which familiarity with a pupil had led to contempt." By familiarity she means the mingling of of the teacher with the taught in good friendliness. Such familiarity is the crying need of schools and colleges in India. That it is possible is evidenced by the success of Aligarh and the popularity of the late Theodore Beck. Even in South India occasional instances of friendly teachers have been known; pupils have been benefited and the teacher has not lost caste. Grant the difficulties of complete intercourse owing to the peculiar social conditions nevertheless on the playing field and in the college precincts after college hours friendly advice and conversation is never wasted. The Hindu Student is peculiarly appreciative and responsive. We know of one young native teacher who, because he does not hold off like others but interests himself in the lives of the boys outside is almost worshipped by them. In his case it is natural genius; others would do the same, if they were trained to that familiarity first by enjoying the familiarity of teachers and then themselves practising it on others in the training-school. Those of us who have been

through the English public-school know how we appreciated the kindness of the master even if it were only an invitation to 'grab': each generation sees a more sympathetic race of school masters. Since Arnold broke the back of the old boy-swishing system of awe, the idea of sympathy has gained and is gaining wider credence. In India the brutality is wanting but the sympathy is wanting also.

THE GOVERNMENT'S NOTE ON THE UNIVERSITIES COMMISSION'S REPORT.

Sooner than was expected by the majority of people, the government has issued its "circular letter dealing with certain points in the report of the Indian Universities Commission." The moderation of its tone and its willingness to listen to arguments on controverted points has reduced the outcry that was previously raised against the original report. Even the ungracious native press could scarcely bluster much in the face of § 8 of the letter:—"In recommending to the Secretary of State, and in ordering with his approval the publication of the report as soon as possible after its submission, the intention of the Government of India was to evoke the fullest and freest expression of opinion, not only from the governments and officials, but also from individuals, representative bodies, and the public press, so that before arriving at a final decision, they might be in possession of the views of all persons interested in the future of Education in India." Here is something with a resemblance to government by discussion as one of the native papers pointed out in jubilant language. The Pioneer, as might be expected, regarded the note as a sort of backing down and leaving vested interests undisturbed. If by vested interests it meant a 'proprietary right to inefficiency' we are not sure that the view is correct. §§ 13 and 14 dealing with the recognition, affiliation, disaffiliation of institutions clearly state what is "the standard of efficiency which all Indian Colleges may be expected to maintain." Affiliation is to rest with the Syndicate in the main

but in view of the difficulty of enquiring and settling "within reasonable time" what institutions deserve "to retain their privilege of affiliation," the note suggests that a strong and representative committee of the Senate be appointed to enquire and make recommendations regarding such institutions. This seems like a concession to the dissenter, Mr. Banerji, but it will be seen that it is not suggested as a permanent committee. If this temporary committee be 'strong and representative,' there will be no danger that the 'vested interests of inefficient colleges' will control it and that it will be composed of factors of such colleges.

That blessed phrase "the Educational Despatch of 1854" has been so frequently used by the agitators and as an instance of Governmental breach of faith, that it is interesting to note that in § 4 of the Government's letter it considers it desirable to disclaim emphatically any intention of receding from the policy set forth in the Educational Despatch of 1854 and affirmed by the Education Commission of 1882, that it is important to encourage private enterprise in the matter of education, both because to do so shifts a larger proportion of the cost on to the shoulders of those who should properly bear it, and because private enterprise is peculiarly competent to adapt education to the varying needs and conditions of different places and different times. "This is obvious enough, but it is forgotten in the discussion: as is also forgotten the other fact that if the Government gives aid to educational institutions, it should have the right to see that they maintain efficiency. Thus the Government with a Solomonian air:—"Inferior education at cheap rates is in all countries a snare to parents and a danger to their children": and again, like a grandmother:—"it should be the constant endeavour of the Government to raise the standard of efficiency, not so as to deprive the children of the country of the means of education, but to protect them as far as may be, against wasting the only years of their lives during which education is possible." The gentlemen who wish "to take their license in the fields" of education talk largely about the "rights of the people" to have a cheap education. Well and good, if they

will explain what they mean by the people! Do they mean the whole of the inhabitants of India? No? merely the Hindus? No, again? Well, then the higher castes? nominally, but in fact you may as well limit their meaning to the Brahminic caste, with an insignificant number of non-Brahmins added. They pretend to a superiority over Eurasians and Mahomedans and Native Christians. They are the *people* par-excellence. They boast of the inherited traditions of learning that they possess, their Sanyasis, and Rishis and the marvellous output of works in the past ages, Vedas, Puranic glories, Upanishads, and Bhagavath Gita, until one is sick of the sound of the word Sanskrit. It amounts to this after all that a section of one of the Indian races arrogates to itself the title of "the people", borrowing it from Liberal works of the early forties; claims that it is the most fit for learning and then stultifies itself by asking for a cheap and nasty education. In England and America the aim is a good universal education, suited to the needs of the various classes. Universal Education is as impracticable in India as Universal Suffrage. Its arrival would mean that caste had disappeared and that Brahmin and Pariah were as one. Is it not absurd that 'the people' or caste which on its own showing has the best traditions of learning, should demand an education which will merely fit them for a clerk's post? It is also absurd to find public bodies protesting against the statement of the Commission that Higher Education in India is not on a level with that of the West. They point to men like Dr. J. C. Bose of Calcutta or to learned Vakils as specimens of Indian educated men. But the first was educated afterwards at Cambridge, and the Vakils can scarcely be pointed to as men of travel or culture. We must suppose that the majority of students are groundlings and that they would be satisfied if University Education ended with a little Commercial Correspondence, Book-keeping and a Handwriting Test. Experience shows that this is not so however; that though they desire to pass their examinations, the majority take a very intelligent and real interest in their work, if pressed by the teacher. They are thoroughly capable of rising to a higher standard of efficiency and after all they do not want a cheap and nasty educa-

tion but only object to paying higher fees. It seems but reasonable that a system of higher education which affects a small percentage of the population alone should be kept high, especially when that percentage is mainly made up of the classes which have the traditions of learning among them. The Government has a better idea of them than apparently they have of themselves, and is determined to raise the standard.

We are glad to note that though the Government has retained the idea of efficiency which the Commission's report insisted on, it has recognized that uniformity and efficiency are not synonymous. The Commission recommended that Second Grade colleges be made to rise either to First Grade colleges or sink to High Schools. All fears on this score have been set at rest by the declaration of the Government of India that "it inclines to the opinion that so long as efficiency is strictly insisted upon, second grade colleges occupy a definite place in the educational machinery of the country and fulfil a useful function." In its request for a statement of opinion on the important subject, it specially asks for one with reference to particular localities. Again on the various questions connected with the composition of the Senate, local opinion is to be consulted fully. Perhaps most important of all to Madras is the paragraph on courses of teaching, where it is written—"It may be explained that on these and their other proposals relating to teaching, the Commission must not be understood to recommend that the courses of studies in all Universities should be arranged on a uniform plan." So that perhaps after all our compartmental system will be allowed to exist. By its results it seems to have shown a right to exist. By allowing a variety of competing systems some better system may be ultimately discovered. Uniformity deadens: and deadness is not efficiency.

THE QUESTION OF MINIMUM FEES.

In order to fix a standard of efficiency the Commissioners in their original report and the Government in its circular letter main-

tain that a minimum rate of fees is necessary in affiliated colleges it is obvious that higher education which includes courses in History, Philosophy, Literature, Sciences of various kinds which require an elaborate apparatus must of necessity cost considerably more than an education that goes little beyond the three Rs. Now the Government having once started such higher education must see to it that the standard is kept up and not allowed to drop. Consequently it must search for means of maintaining the standard. It finds from the evidence of a number of witnesses before the commission that under-selling has occurred and that the result has been that there has been less to spend upon the living and non-living apparatus and that consequently the efficiency has suffered. It therefore concludes that the best means of maintaining the efficiency of the teaching is by fixing a minimum rate of fees.

It would seem at first sight as if this were a very arbitrary method, and that if the Department or the University separately or both conjointly instituted a searching inspection of institutions affiliated to the University, insisting upon a certain standard of teaching of which the University Examination might be taken as a partial test, upon a minimum of apparatus and a staff with certain minimum qualifications, sufficient would be done. The managers in that case would be obliged to cut their coat to suit the requirements made of them. It is argued by those who support this suggestion that underselling could not take place to any grievous extent. It would be impossible, if affiliation to the University and grant-in-aid from the Department were made dependent upon a certain standard of efficiency, to receive students on a suicidally low rate of fees. This of course would be so to some extent, but two or three things must be considered. The standard of efficiency is rather a difficult thing to fix. A scale of minimum fees is an easier matter. Again the Inspecting staff would have to be increased and it would of necessity be composed of men with higher educational qualifications and higher salaries. It would be necessary to insist that they should be more vigilant and active and on better terms with the colleges under their control. It is argued

that the managers of institutions would be the better judges of what the students of the locality could afford to pay: and that again it is a wrong principle to take out of their hands the fixing of the rate of fees. As to the latter question, the fixing of a scale of fees seems no more a breach of principle than the fixing of a standard of efficiency. Both are arbitrary acts looking towards the same ideal—the maintenance of higher education at a high level. With regard to the former point that managers are better judges of the students' private purse, it may be true enough, and they are the people in consultation with whom the Commission recommends that the Syndicate should "prescribe a minimum rate of fees for the colleges affiliated to the University after taking into consideration local circumstances, the demand for higher education, and the ability of the class of students who are likely to attend the institution to pay adequate fees for such instruction."

The argument that the poor student will suffer is not one that need seriously be considered. It is commonly maintained by advocates of a free settlement of freedom in that the majority of students are poor, and that the proposals of "State Scholarships and Scholarships thrown open to competition by managers of aided and private institutions for students at their own colleges," even with the addition 3 per cent. of free studentships will be totally inadequate. Grant that every single student is poor and that the provision is totally inadequate. It only remains to close down all higher educational institutions and to have done with education. This would be better than to have the larger numbers of feeble-bodied and feeble-minded masses of students who waste years in acquiring a shoddy education in order to get a Rs. 20 clerkship, who act as clogs on the more intelligent students. A system of scholarships will not, however, shut out altogether the student of only ordinary ability and leave universities stocked with wealthy idlers and brainful paupers. In no university in the world are all or even half of the scholarship holders anything more than men of ordinary ability and industry. What such a system as that proposed will do is to shut out those very poor students who are un-

merous enough at present, but who are idlers that merely aim at getting the degree by slovenly and inefficient work. These are the people who go from College to College enquiring for the highest offer in fee remission. The self-respecting poor student is one who pays his fees by his own efforts or with assistance from patrons, and if he gets remission works loyally for the College which grants it him. If a minimum fee rate were fixed, it is doubtful whether the number of students would be much reduced for a time. That would occur when the standard of efficiency was raised, by the requirements of University Examinations. It cannot be claimed even by the most ardent champions of the student of mediocrity, that he does much credit to higher education or his teachers, or that he is much benefited in himself.

The one solid objection to a minimum rate of fees seems to be that in practice in the Madras Presidency it has led in the past to numerous malpractices. But even here such malpractices were confined to schools. Colleges are conducted by people less completely under the control of managers. The commission says it is "loath to believe that any body of educated men avowedly engaged in the high aim of working for the moral and intellectual advancement of the people of India would condescend to such practices as the preparation of false returns of fees." Even if the managers wished such dirtiness it does most certainly seem improbable that college authorities would conspire with the managers for criminal purposes. The idea of coaching college students to lie to Inspectors as to the fees they pay is preposterous.

SECULARISM IN SCHOOLS AND COLLEGES.

NOTES FROM MANY QUARTERS.

The question of religious instruction is often raised in India. Are the schools too secular in their tendency? It is pleaded that the Indian is religious of the religious and that he cannot do without instruction in his religion. To the Mahomedan the Koran is his daily bread. The tendency every where in view of the diversity of opinion on religious sub-

258

jects is to separate religious from secular teaching. This theory is carried to an extreme in America where, though religion (or is it theology?) is not taught, the people are by no means irreligious.

The following extract from an American School Paper ('The School Journal') will illustrate the American attitude.

"Every true life must be guided by moral principle. Behind every well-rounded education must be a back-ground of rugged morality. We cannot ask our teachers to give religious instruction, but we have a right to insist that they shall recognize the underlying principle of morality as a guiding force in life. The moment we admit that morality has no place in the school and that religious training must be substituted, we introduce a most dangerous element into our system of public instruction.

Morality is a fundamental part of all religion. A man may be moral without being religious but he cannot be truly religious without being moral. To teach morality in our schools is to teach the mighty difference between right and wrong, and the advantage of always doing the right thing, that honesty is always the best policy; it is to teach unselfishness, reverence for authority, respect for the rights and opinions of others, good conduct, good manners, courtesy (always the outward and visible sign of other admirable qualities), a taste for good reading, pure thoughts, generous actions, reverence for the Sabbath, for Nature and her children, birds and flowers and animals.

We cannot go beyond the danger point. To teach religion in our schools would mean to teach sectarianism,—would mean that one sect would rise against every other in a determination to strengthen itself,—would mean a struggle for supremacy between religious sects, and the ultimate domination of the strongest, a domination which would soon reach out into the State itself. It would mean that in our schools we should soon have an utter abandonment of intellectual and ethical training, with every energy devoted to the propagation of sectarianism. We should soon have as many systems of schools as there were religious sects, for no teacher would teach a sectarianism in which he did not believe. The public school would soon vanish, or be left to those who embrace no religious belief. Would this be desirable?

The destruction of the public school by religious controversy would destroy Society and ruin the State. The State does not and never will recognize the right of any religious denomination to direct or dictate its public school policy. The State demands an education which never will be controlled by bigotry, passion, or prejudice, but rather by charity, kindness and sympathy; which will give mental, physical, and moral power, and which will stand for the highest type of citizenship, a citizenship which hopes and strives for the best good of the State and its institutions."

In France the same policy is being adopted by the somewhat violent measure of closing the Catholic Schools. Secularism and the Republic are in opposition to Catholicism (possibly Ultramontanism, despite the neutrality of the Pope) and the restoration of the monarchy. In England and the English colonies the movement is towards secularism, though the practices are various. It should be pointed out that the argument of the secularist is not that religion is unnecessary but that as a solution of a practical difficulty, the prevention of sectarianism in education, the separation of the two kinds of education is the best. History goes to prove that Church and State are incompatible: as yet Europe has remnants of the mediaeval system hanging about it. In England there is the double system of state schools. In the Board schools one may distinguish two classes, those in which religious teaching is ignored and those in which it is confined to the recitation of the Lord's Prayer and occasional reading of passages from the Bible without comment. The voluntary schools include many denominations, but the majority are Anglican. In the London School Board fights the party called 'moderate' was mainly Anglican and their motive was to force Anglican teaching upon the Board Schools. In the main, the secularists are Non-conformist and their opponents Anglican. This fact should prove that Secularism does not mean irreligion.

The Australian Colonies have advanced a step further, but even here in some states religion is optional. The principle of tolerance is clearly expressed in the Constitution act of the Commonwealth. The following note of usage from the English 'Journal of Education' will illustrate the point.

"A note on the subject of education in the Commonwealth of Australia will enable us to touch on the several colonies in respect of their educational progress. First, as to religious instruction in the schools

259

since these have often been styled "godless," it may be well to set forth the actual position of affairs. The Education Act of every State recognizes that the chief object of the public schools is to provide secular teaching for all comers. With this view it is enacted that the main part of the school-day shall be devoted exclusively to secular instruction. No test of fitness to teach Religion or Scripture history is applied to teachers, except in Tasmania, where the pupil-teachers and teachers of the lowest grade are examined in Biblical knowledge. Nor would minute inquiries into their qualifications this sort be appropriate, seeing that they have little occasion to display them. In Victoria and in Queensland—first to establish free, unsectarian, and compulsory education—no teacher is permitted to give other than secular instruction in any State school building. In New South Wales and Western Australia the teaching is required to be non-sectarian and secular; but secular is defined so as to include religious teaching of a colourless, undogmatic kind, and a basis for such teaching is found in the Scripture lessons issued by the Commissioners for National Education in Ireland. No child is required to attend the religious teaching if his parents object. In Tasmania the teachers must impart the rudiments of Scripture history. The South Australian rule is remarkable: *If the parents desire it*, the minister may call on the teacher to read to the children every morning a portion of Scripture "without note or comment." What would happen if the teacher refused is of small consequence, as, virtually, says the valuable "Year-Book of Australia," our principal authority, is this note, *no Scripture reading has been demanded*. Everywhere there is a readiness to open the school buildings for religious purposes on Sundays or after the ordinary school hours; and in New South Wales and Tasmania one hour a day may be set apart, if it be required, for the use of visiting teachers of religion. Great variety of local usage obtains, and is likely to continue, the States being jealous of their religious independence. The Constitution Act lays down that "the Commonwealth shall not make any law for establishing any religion, or imposing any religious observance, or for prohibiting the free exercise of any religion, and no religious test shall be required as a qualification for any office or public trust under the Commonwealth."

The following passage in the New English Education Bill is of interest here.

"In a school or college receiving a grant from, or maintained by a council under this Part of this Act.

(a) A scholar attending as a day or evening scholar shall not be required, as a condition of being admitted into or remaining in the school or college, to attend or abstain from attending any Sunday school, place of religious worship, religious observance, or instruction in religious subjects in the school or college or elsewhere; and

(b) The times for religious worship or for any lesson on a religious subject shall be conveniently arranged for the purpose of allowing the withdrawal of any such scholar therefrom."

England is gradually working out the principle of religious toleration first clearly enunciated by Cromwell.

NATURE STUDY IN ENGLAND AND AMERICA.

Apropos of what we wrote last month of the co-ordination of the new Board of Scientific advice and the Educational Department, we take the following abstract of a speech by Mr. W. M. Webb at the conference on nature study at Cambridge. His remarks require especial emphasis in India where sane nature study by infants might do so much to remove ignorance and superstition.

"Mr. Webb set himself to consider a few definite points of special interest, the first of which was "What Nature study is, and is to be, (a) in a broad, and (b) in a restricted sense." He saw no reason in the first connexion to depart from the position he had taken up earlier in the year, when he had subdivided Nature study into (1) Science teaching; (2) unsystematized Nature knowledge acquired in school as part of general education and correlated with (3) Nature lore studied out of doors. This last might be taken as Nature study in a restricted sense, and was advocated by Prof. Geddes, Prof. Thomson, and Mr. Hedger Wallace, among other authorities. Although the practical difficulties in the way of introducing such work had to be taken into consideration, and such a view of Nature study might be too narrow, still it was necessary to emphasize out-door teaching, as there had been a tendency to overlook its value. After all, the interpretation of Nature study

must be dependent upon the aims which educationists had in view. The four non-utilitarian ones chosen by Mr. Webb from those recently put forward were (1) to add to the mere joy of existence, (2) to cultivate habits of investigation by directing natural curiosity into rational channels, (3) to produce an appreciation of the country and its pursuits, and (4) to provide a definite hobby or interest in life.

Nature lore may be looked to to attain the first three ends, while Nature knowledge, in Mr. Webb's opinion, is well calculated to assist in accomplishing the second object, and leads on to scientific work from which the fourth may be easily reached."

The practical difficulties in the way are no doubt much greater in India than in England. The study of Nature lore out of doors, partly for climatic reasons, is impracticable, but the study of specimens brought by the children or by the teacher is within the range of possibility.

Minerals may form objects of study. The following quotations from the 'American Primary Teacher' for September are instructive. The methods suggested may be applied to other branches of Nature study.

"It is a mistake, showing a specimen, to say to a class of pupils: "This is a piece of quartz; see how hard it is; notice its glassy lustre." In this mistaken method you may go further, and contrasting quartz with gypsum, say, "Now, how will you know quartz from gypsum?" And then you may give the derivation of words and tell where quartz is found. All of the above mistaken lesson is soon forgotten, and since, unfortunately, there is little mental drill in the above exercise, the effort on the part of the teacher is more or less wasted. I will not affirm the above is of no value in a lesson, but I do affirm the lesson misses its intention; it has not the working edge of mental training in it. To study by qualities is the stepping stone in nature science. Knowledge not based on steps toward the result aimed at is transient. To tell a child what a panther is, what a lichen is, or what quartz is simply, is not education to any great extent. He must approach these by "steps" with which he is familiar. At that particular stage, as a young learner, he should not so much study quartz as he should study properties of minerals. When he has studied properties and become familiar with these as manifestations of matter, he will gather a

quartz and readily recognize quartz from its leading properties, as he distinguishes a chair from a table.

This brings us to what we may conceive to be the proper sphere of minerals as a study in the schools; not primarily to inform the pupil that such and such bodies, quartz, gypsum, exist in Nature, but these are to be employed to train the faculties of the child to discern the properties which Nature in its many manifestations exhibits. Assuming that the object of minerals in the public schools is faculty training in discernment of the properties of matter, nice distinctions of the same property under different appearances, definition and description of properties, the first step is for the pupils to discover for themselves what properties minerals have.

A suitable collection of minerals, selected to well show the round of physical properties which minerals display, is distributed to the class—a specimen to each pupil. The pupils in turn, as called upon, are allowed to name three leading qualities or appearances of the mineral which they have in hand. These the teacher receives, and by a black-board exercise, if he chooses, arranges in groups, and allows the pupils to give names to the groups of properties. Some names readily occur to the pupil; others have to be suggested. The teacher having in mind the ultimate plan, the scheme of properties finally appears thus:—

Hardness, form, structure, cleavage, fracture, tenacity (including brittle, tough, ductile, sectile, malleable, etc.), color, streak or powder-lustre, transparency, touch, magnetism, electricity, weight. (including specific gravity, if desired).

The pupils will receive a special lesson on hardness, arranging the minerals in order of hardness and developing a scale of hardness. They will also receive one or two additional special lessons on form, comparing crystal and massive forms, with a little talk by the teacher on how different forms occur; on structure, difference between structure and form, and the different kinds of structure which the different minerals in hand show; on cleavage, and difference between it and fracture; difference between color and lustre. All of the above is introductory; the real study of properties will begin when the pupils, taking each mineral in succession, a lesson at a time, inquire how, in what way, and to what degree each mineral shows each property of the arranged list of properties."

There is much talk of the suitability of Science as a Matriculation subject. It is mainly unsuitable because it is crammed. There is no preliminary experimenting by the pupil. This nature study in the lower classes in however incomplete a form will develop that observation and inductive reasoning power which are so very necessary in scientific study.

The magazine quoted above ('The American Primary Teacher' for September) gives ample illustration of the interest that can be awakened in the science and the beauty of Nature. Besides the article on 'The Teaching of Minerals', there is a brief summary of beautiful objects met with in September, "the greetings of September" as they are called:—nut-laden trees, berries of many kinds, beautiful apples and so on: an instructive summary of a lesson on a plant, the milkweed, to be "correlated with phrase spelling, reading and copy work"—first the lesson, then "questions" for Drill, then "a Black board reading" and brief questions on September Fruits and Flowers: a short and typical story called "Alice and the Apple Tree" (for First grade); suggested topics for conversation on the month of September, called "Morning talks on September;" a Zoological talk on the Bear: Autumn objects as drawing lessons: suggestions for Natural History collections for the month, thus "(1) collect and press beautiful Autumn leaves: (2) teach the children to bring only perfect flowers: (3) Teach them to appreciate only rich colours". The magazine is rich in other suggestions for kindergarten work, but is especially instructive in this elementary Nature study.

SCIENCE IN THE MATRICULATION EXAMINATION.

There are two different objects with which Science may be taught to school boys. One is to give them a certain amount of knowledge in the subject-matter of Science, to put them in possession of certain facts of Science chosen for their interest or utility. The other is to train them to scientific modes of thought, to cultivate their powers of observation, and enable them, as it were, to interrogate nature for themselves in the spirit of true inquiry. The former object may be easily attained without the latter, but the latter cannot be long pursued without at the same time securing the former in fair measure. It has been for many years past recognised in England that the teaching of Science is worth little unless it aims at training the mind in the methods of Science rather than

filling it with the results of those methods, that Science has a place in the curriculum of schools, not so much because its facts are of great use in life, as because its study can be made to yield a certain highly valuable discipline to the mind.

Similarly there are two methods of teaching the subject. To secure the inferior object it is enough to prescribe a few pages out of a suitable book, and help the pupils to understand the truths or principles there. Experiments may be performed, but in the first place they are resorted to only as they are necessary to illustrate the text, and in the second place the pupils take no part in them except as observers, sometimes not knowing the nature of the apparatus or the materials used, often unable to notice, or describe in their own words what goes on before their eyes. On the other method, the students handle the objects themselves and, under guidance from the master, discover the truths of Science and learn to verify them. From the earliest stages they are accustomed to weigh and measure, and having to write down their observations and results, acquire the habits of accurate expression and correct reasoning. In the later stages they even devise their own experiments, the master only starting a general inquiry. The tyranny of the printed book is destroyed, the dependence of the pupils on the spoken word of the master is lessened, second-hand information is replaced by first-hand knowledge, and instead of the pupils' memory alone being exercised on other men's discoveries, their own curiosity and power of research are brought into play and developed. These are the advantages claimed for what is known as the heuristic method. Perhaps a great deal of sham passes under the name; but there is no doubt that in the hands of well-trained and resourceful masters this method can yield results vastly superior to those of the other. Prof. H. E. Armstrong, to whose efforts is chiefly due the general adoption of the heuristic method in English Schools, does not hesitate to affirm that other subjects too must be taught as far as possible by this method, for it alone evokes the pupil's individuality and power of exercising initiative in preference to his faculty of mere acquisition. And this method of teaching must begin as early as possible. "Learning from books and teachers is a lazy method of learning, and the average scholar is corrupted at an early age by exclusive resort to such methods. Much of the mental inertness of the day is acquired at school by over-indulgence in book study. But apart from this, early youth is the

262

period when the mind is most alert and the desire to acquire and experiment greatest; it is the time when the powers of observing and of reasoning can be most easily developed into fixed habits; in fact, if they are not then developed, it is only in exceptional cases that the omission can be rectified in after life." *

As may be expected, the professor raises his strong voice (he is not merely "arm strong") against the recent rule of the London University making Science an alternative instead of a compulsory subject. He characterizes this reversal of the former practice as a *national disaster* (the italics are his) and adds: "I make this statement with utmost consideration, and trust that the fact that it is so pronounced from the Chair of this Section may give increased force to my opinion."

No wonder then that similar language is used in condemnation of the absolute removal of Science from the Matriculation of Indian Universities which has been suggested by the Raleigh Commission. In India where speculative philosophy has long been cultivated in total divorce from reality, where the book of Nature, open though it be, has for ages lain neglected of man, where the foundation has yet to be laid for a system of technical and industrial training, the general diffusion of scientific knowledge would appear to be a primary need; and if regular instruction in science is to be put off till after Matriculation, people might well call it a *national disaster*, but that expressions of that kind have been called forth and used up by other recommendations of this unlucky Commission. Science was perhaps more strongly represented on the Commission than any other subject, but this fact, far from moderating criticism, has puzzled and sharpened it. And yet surely whatever the merit of their recommendation, the Commissioners could only have meant well by the study of Science.

Let us look into the reason given for this seemingly retrograde step. It is "the impossibility of securing that the teaching of Science in the schools, the majority of which are not equipped or very poorly equipped for this purpose, shall be adequate as an introduction to the study of the subject in a University course." How the school teaching of science

* Prof. Armstrong's Presidential Address to the Educational Science Section of the British Association for the Advancement of Science, at Belfast, on September 11th, 1902, printed in the *School World* for October, 1902.

has failed so far the Commissioners indicate in the following passage: "There are many advantages in thus deferring this *discipline* (until after matriculation). The subject will be better taught, and the *methods of exact science* more thoroughly inculcated, and the students at this more advanced stage in their education will be less exposed to the danger of acquiring loose *habits of thought and reasoning* in regard to physical facts than in the earlier stages." The italicised expressions clearly show that the Commissioners have in mind the higher educational value of Science and are dissatisfied with the current system of teaching which aims only at imparting a little information. The method of teaching recommended is also up-to-date, including a course of practical work. A long quotation has now to be made from the Report, but the reader will not grudge it as it contains an answer to the charge of being retrograde which, as against experts, is really serious. "In order to secure that the instruction in elementary Physics and Chemistry shall be imparted according to sound methods, a practical course in these subjects must be prescribed. Each candidate should not only attend lectures in Physics and Chemistry; he should go through a regular course of practical experimental work. * * * * We believe that, under such a scheme as has been sketched above, it will be possible to secure a study of Science which will not consist in the mere mastering of college notes or pages of text-books, but will exercise the student's faculties of observation, his skill in manipulation, and his powers of reasoning." The method is not expressly called the heuristic or research method, but it is substantially that, the name being withheld perhaps to avoid the appearance of aiming too high.

It may be observed that in the importance assigned to practical work the Commissioners have followed the practice of the organised schools of Science in connection with the Board of Education in England and the reformed scheme adopted by the Irish Intermediate Education Board in the middle of last year. This latter body seems to have given our Commissioners another useful hint in abandoning annual examinations in Experimental Science and replacing them by inspections. Inspections being impracticable to our Universities, it is recommended that "each candidate should present a certificate from the authorities of his college to the effect that he has duly gone through the practical course prescribed for the laboratories of the college, and that he has passed the college

text examination in the practical work of the course. The written examination may be so devised as to elicit the fact of his having undergone this training, and the University will require to assure itself that the college in which he has studied provides adequate facilities for this kind of instruction. We recommend this as a substitute for a practical examination by the University, because of the great difficulty of conducting a satisfactory practical examination at a number of centres from the seat of the University, and also because it is desirable to enlist the co-operation of the colleges and to encourage them, wherever this is found to be practicable, to share the responsibilities of the University."

If then the Commission's recommendations are not retrograde with regard to the aim or method of Science teaching or the mode of examination in the subject, can the same be said of its total exclusion from the Matriculation curriculum? The age argument, not very strong perhaps, deserves a passing mention. Boys below fifteen cannot be expected to derive the best possible benefit from a system the essential feature of which is to trust them to handle apparatus, record observations and reason from them. Sir William Ramsay too, the famous man of science, recently declared that the heuristic method, as applied to Chemistry, was rank humbug in the case of boys below eighteen or nineteen; and though he may appear to go too far, the more difficult nature of chemical work is proved by the practice of England and Ireland where the first year's experimental work is mainly physical. Again in the West, well-planned Kindergarten work, object-lessons, and Nature study at different stages of the pupil's growth prepare him for the real self-help of the heuristic method sooner than is possible in India, where the child is early taken away from the concrete world around him and grows up in ignorance of the simplest facts concerning the animal and vegetable kingdoms. Then too it must be owned that in Madras at all events, we have hitherto aimed at the inferior object in teaching Science and adopted the worse, i. e. the dogmatic method of instruction. Think first of the additional accommodation and the additional apparatus that would be required for the laboratory of each school if every pair of boys in the two or three highest forms should have a separate place of work. How many managers can afford, even with liberal State aid, to provide these? Not one in ten. Great difficulty will also be felt in finding a suitable teaching staff. The present body of Science masters, as honest

and hardworking a body of public servants as any other without doubt, would need to undergo a special course of practical quantitative work in Physics and Chemistry before they could be charged with the higher teaching contemplated by the Universities Commission. Where is this special course to be obtained? Will the Education Department arrange for a few such courses during the holidays? Will managers bear the costs incurred by their teachers? These poor men, underpaid and overworked, have nevertheless been frequently blamed and ridiculed for their want of practical knowledge, inability to devise and execute small improvements in their apparatus, general helplessness and lack of initiative. Is it entirely their fault? No one will hesitate to answer who knows the system by which they were taught at college. But for the thin course of Practical Chemistry prescribed, the method of Science teaching adopted in our B. A. classes has no claim to be called scientific. So far as the present writer is aware, the University of Allahabad is the only one in India where practical work in Physics is required of B. A. candidates. As Mr. Cook of the Central College, Bangalore, said in his evidence before the Universities Commission, one of the great advantages of the new B. Sc. course will be the supply of a race of Science teachers who can adopt the new method with intelligence and enthusiasm. In the meantime it is easy to understand why all these difficulties put together made the Commissioners say that it is *impossible* to secure that schools shall be adequately equipped in respect of accommodation, apparatus, and staff for the teaching of Science.

If then, under present conditions, the systematic study of Science can begin only after the Matriculation Examination, should nothing be done in the school to prepare for it? A great deal may be done, and ought to be done which is not; and it is to be regretted that the Commissioners, understanding too rigidly the terms of reference under which they were constituted, have omitted to make any suggestions in the matter. Nay, when they come to consider Geography, they fail to recognise its possibilities as a study preparatory to that of Natural Science, and consider it solely as subsidiary to History and Commerce! According to the most advanced pedagogic of the day, Anthro-geography is but a small part of Geography, and not the most important part. That honour must be given to Physical Geography, comprising a knowledge of the forms of the solid crust of the earth and the changes they are under-

264

going at the present time, of the great masses of water and their movements, and of the differences of climate, the seasons &c., which may be described as the different effects of solar energy in the atmosphere. Then there is Bio-geography which deals with the distribution of animals on the globe, and the causes that underlie it. If we add a knowledge of the earth's place in space, we see how Geography, though not a Science in itself, is the connecting link between the Humanities and the Natural Sciences, and requires for its thorough study an elementary knowledge of Astronomy, Biology, Geology, and Botany. No one will contend that these sciences should be taught as such in high school classes; in fact these names too ought to be avoided. A rough acquaintance with the fundamental fact of these branches of knowledge is all that is necessary, and it can be secured at a comparatively small cost. A terrestrial and a celestial globe, a small school museum, a few maps, pictures and diagrams, will be sufficient apparatus. Object-lessons carefully graduated, out door excursions for the purpose of nature study, a few nights' study of the heavens, and regular practice of free-hand drawing,—these will give a realistic turn to the teaching, cultivate the powers of observation of the pupils and give them a decided taste for the study of concrete nature. For examination purposes this Elementary Science may well be grouped with History and Geography under the heading of General knowledge, though the present ambitious but ill-taught and ill-assimilated course in Physics and Chemistry may rebel against such subordination. A definite syllabus embracing the several topics may likewise be drawn up for the guidance of the teacher and the examiner.

Will this thin course of Elementary Science, comprehensive as it is, suffice for the large numbers that discontinue their study after Matriculation? Are these to enter life and fill the middle grades of the various professions without having their minds trained in the scientific mode? The Commissioners have not forgotten their needs, and by implication answer the questions in the negative. But they have left the provision for their tuition in the subject of Science to be made by Government in connection with the School Final Examination, with which they have recommended that the Universities should have nothing to do. This School Final Examination is an uncertain factor which greatly disturbs the New Matriculation Scheme. We may take it that Government will institute such an examination. We may also take it that it

will be of about the same general standard as the Matriculation, for the Commissioners propose to accept it in part at least as a substitute for the Matriculation. What will be the difference between the two examinations as regards their courses of study? The difference as regards the second language (Sanskrit for the Matriculation and the vernaculars for the School Final) does not involve any serious departure from existing arrangements in high schools, which can therefore, so far as that matter is concerned, prepare candidates for both examinations. But if the School Final is to include Science and if that subject is to be taught properly, most high schools can prepare only for the Matriculation. In the few schools that can provide for the new Science course, the choice between the two examinations must be made in the fourth form,—a task of no small difficulty to an Indian parent. But the numbers that stop at the Matriculation are so large that a good proportion of these can fairly be presumed to know their destination about the time they reach the fourth form, and to be ready to join the schools where they will be prepared for the School Final Examination. Will there be a sufficiency of such schools? Obviously not; for otherwise the Commission need not have excluded Science from the Matriculation course. Government then will have to start schools and prepare pupils for its own School Final Examination. Not a bad thing to do in itself. But there is also another consideration. Government has model colleges and will soon have model primary schools. Why should it not have model secondary schools as well? Is private effort in that field alone so triumphantly successful as to be above the need of an example? The huge annual slaughter in Matriculation; the wreckage of material in the lower classes, which is not the less real because it is not known to the outside public; the deterioration in the teaching profession of which the Director of Public Instruction complained to the Universities Commission; the general lack of good museums, laboratories and libraries in our high schools:—these are abundant evidence that the true standard of efficiency and equipment has been lost sight of, if it had ever been realised, by private bodies. Here is a part of the evidence tendered by Mr. L. C. Williams Pillai before the Commission. Coming from a great friend of private effort, it met with cordial approval from many teachers at the time it was published in the newspapers.

“Mr. L. C. WILLIAMS PILLAI, Inspector of Schools, said that the majority of the Second-Grade Colleges and High Schools which he had been inspecting during the years of his service as Inspector, were not up to the mark; in fact there were signs of steady deterioration. This deterioration began from the time the Government handed over the institutions under its charge to private agencies. Many of the latter agencies were incapable of managing such institutions either from want of funds, or from want of proper appreciation on their part of the requirements of the institutions, or from false notions of economy. They always thought more of exercising authority over teachers than of promoting the best interests of the institutions. The teachers were very ill-paid, and people were anxious to run these institutions on cheap lines. Men who could not get appointments in other departments joined the Educational Department in these days, whereas, years ago, the pick of the graduates joined the Educational Service. The system of handing over Government Second-Grade Colleges and High Schools to aided agencies had been tried for over 15 years and had been found wanting. He was therefore, of opinion that Government should again have model institutions of its own, not merely Second-Grade Colleges, but High Schools, Secondary Schools and Primary Schools. He was sure that with some slight expenditure, over and above what was given in the shape of grants-in-aid, Government could have its own schools in most efficient condition, all over the Presidency. In the interests of sound education, the Government should again step in and take up the management of schools of its own.”

The indictment is somewhat strong, no doubt. Mr. Williams will surely be the first man to acknowledge the public spirit and philanthropy of many private managers; and perhaps too he would object to these words of his being strained to mean that he was in favour of a complete reversal of the policy of the great Education Commission of 1882.

What he desired to point out, and what certainly requires to be pointed out, is the need of State Schools to serve as models in the field of secondary education. The School Final Examination will make the need greater than ever.

V. S. STRINIVASA SASTRI.

THE TEACHING OF HISTORY IN OUR HIGH SCHOOLS.

Recently, an opinion has been gaining ground in certain quarters that History obtains an undue prominence in our school curriculum, and that the instruction in it imparted to our upper forms is both efficient and sufficient. The published report of the Indian Universities Commission lends some countenance to this view, in the recommendation that the place of History in the F. A. should be taken by elementary Psychology and Logic, and that even in the B. A. History should not be made compulsory in any of the Universities. The silence of the Commissioners as regards the evidence, makes one hesitate before attempting to take a peep behind the scenes to discover the ostensible grounds on which the recommendations were based. But in the present instance, it is hard to resist the temptation to account for their opinion by postulating an optimism on their part as regards the thoroughness of the teaching of History in our High Schools. The temptation is all the stronger, since the suggestion of the Commission comes from a top of the declared verdict of one or two of our principal teachers that in one subject at least (*viz* Indian History) the student gets enough before the Matriculation, and that in consequence the B. A. History curriculum could advantageously be lightened by substituting the study of a definite period for that of the whole subject. A first hand acquaintance with the methods of History teaching in many of our High Schools will however dissipate all such sanguine views, and will make one chary of eulogising the wisdom or the expediency of the measure which seeks to substitute in the Intermediate course the doubtful advantages of a course in highly watered Psychology and Logic for the very real benefits of a course in classical or modern history.

The foundations of such an optimism are indeed not hard to discover. Madras has come out comparatively scatheless from the searching light of the Indian Universities Commission. The consequent gratification of our educational authorities with our system of collegiate education has infected their view of Secondary or High School education as well. A large hearted faith in the efficacy of School inspections and other recognized means of grace by which the Department of Public Instruction keeps the blood circulating in our educational system, makes

266

people unwilling to realize that in the face of such vigilance, any flaws can still exist. The fact however remains that in spite of the numerous official "visitations"—Inspectional, Directorial and the like—the High School world is still an unseen world, of which any opinion ranging from cheerful optimism to blank pessimism can be maintained without fear of contradiction.

A knowledge of the grim reality of the History teaching in many of our Schools should however give cause to any feeling but one of complacent gratification. Few subjects included in the curriculum are taught so carelessly and unmethodically, by strugglers without any qualifications or training, and with an exhilarating confidence in the latent possibilities of adolescence to recover from the effects of bad teaching. The paltry salaries offered to teachers of History in our schools offer no inducement strong enough to attract or retain the best talent in the country for the work of education. Managers of schools are not alive to the fact that the high road to efficiency in work is to offer good teachers the inducement of good wages. But too often, where there are other ends in view than the mere diffusion of secular knowledge, schools have to be run on cheap, and sometimes even on profitable lines. In such cases starvation salaries to teachers are the results not of a defective appreciation of the claims of good work but of a deliberate 'penny-wise' policy. Missionary institutions which are maintained by the contributions of voluntary benevolence, and which are professedly not designed to serve for the spread of mere secular knowledge, are hardly blameable, if both their means and their range of selection fall short of the desirable mark. But the existence in different localities of numerous private schools run for a profit to the Manager, where even when the ability to give good wages for good work is not absent, the desire to do so is conspicuously wanting, shows a want of interest among our people in the education of their children.

The central evil of bad finances affects the teaching of this subject in High schools even more seriously than that of the other subjects. The formidable technicalities of some branches of study—e. g. Mathematics, Chemistry and Physics—is enough to scare away the perfunctory interference of laymen in their teaching. Even the most backward school manager recognizes that Chemistry and Physics should be taught only by men specially brought up in the subjects, and that even

for an elementary course in them a certain amount of apparatus and a certain degree of training are indispensable. The seemingly dry nature of Mathematics has no allurements to any but those who have a passion for its study and its exposition. Even the teaching of English in High School classes postulates a weighty equipment in grammatical lore, which can be acquired only by the choice few as the reward of ascetic merit. The vernaculars and Sanskrit are the preserves of a cheap, underpaid and uncomplaining race of Pandits and Munshis. Thus, by a process of elimination or filtration, the residue, viz. History and Geography, falls to the share of either a teacher who has no special knowledge and no special training qualifying him for the teaching of a more favoured better paid subject, or of a hard-worked busy Headmaster of the old school who wants time and peace of mind for other and more necessary things, but cannot afford leisure for the study and mastery of more abstruse subjects. History and Geography are recognized as well in the range of any intellect, and well in the capacity of any teacher.

Nor is this the only defect. Want of specialisation in teaching is indeed an evil, but hardly comparable in its mischievous effects to that of employing cheap underpaid men who have other things to do as well and who therefore cannot devote their whole time to the work of teaching. Schools situated in or near localities where there are colleges qualifying for professional degrees, are generally manned for the sake of economy by a race of men whose attentions in class are distracted between the duty of teaching the subjects they are paid to teach, and the duty of studying the subjects they have come there to learn. Even where the allurements of a legal or other professional course are not present to attract a cheap multitude of graduates, the emoluments of the teachers are so scanty as to oblige outraged nature to assert itself, and compel them to engage in limitless coaching wherein they often remain working till school-time. People who complain of the lifelessness, spiritlessness, and the inanity of the present day graduate teacher often forget that the necessity of supplementing an insufficient income by private work leaves him no alternative but to go to school already fagged out to begin his legitimate work.

A third defect of History teaching springs from the apathy of the average graduate-teacher to all post graduate studies. A degree instead

267

of being looked upon as the beginning of a life of earnest study is often regarded as marking its termination. The reading of the up-country school-master generally takes the shape of the newspapers and magazines of the local "reading room" or "club." He tends to vegetate, perhaps even to "fossilise." The heads of schools encourage by their inaction this unprogressive spirit in their assistants. Even in some of our "up to date" High Schools where a small laboratory is provided for the teaching of elementary natural science, and where a small collection of books on general literature is to be found, a few useful books of reference in History and Geography, for the use of the teacher as well as the students, are regarded as an expensive luxury possible only in extravagantly organized institutions. "A reference library", says the Report of the Universities Commission referring to this weakness "seems to us as essential to the teaching of History as a Laboratory is to the teaching of Natural Science." One can well imagine the difference it would make in the efficiency of the teaching of a subject, if instead of its teaching being entrusted to a man whose daily-fading knowledge of the subject was acquired in the remote past, the work were given to one who kept himself in with the latest advances in his subject. Managers, of schools very often forget the necessity of providing for the reading of teachers as well as pupils, if their teaching is to be worthy of the name.

The next great defect in our method of teaching History and Geography that calls for comment is the prevalence and the increasing popularity of "cram". In no other subject is "cramming" so systematically followed or so deliberately encouraged; the immense number of "Summaries", "Notes", "Manuals", "Model Answers", "Digests" etc., in History and Geography, that are in the market, is sufficient evidence of this. The use of "cribs"—"the white ants of the brain," as a great teacher once said,—in these subjects is systematically followed, often with the direct knowledge or encouragement of the masters and the heads of the schools. This evil is in part indeed due merely to a misapprehension of the aims and the uses of History teaching. It is frequently forgotten, that History is studied as much for the mental discipline it imparts and the power of judgment it cultivates, as for the amount of general information it gives. Occasionally too, the cultivation of the habit of "cramming", is due to the inability of a History-master to teach his subject,—to distinguish between the impor-

tant and the unimportant, to vary and adjust the emphasis as required, and to awaken and stimulate an interest in the subject by sympathetic exposition. Often again, a master is forced to allow his pupils to use "cribs" since he himself, *with other avocations* has no time to devote to home preparation, and hence finds a 'crib' with all the work of analysis or explanation done beforehand a perfect godsend. Lastly there is a more 'shady' practice that accounts for the prevalence of 'cram'—viz, of underpaid teachers taking their revenge on a system of education which keeps them down on starvation rations by engaging in 'hack work' or 'annotating' for the book-sellers, and by flooding the school world with innumerable nauseating productions with catchy alliterative titles like—"Matriculation made Certain," "the First in Arts found Facile," and the like. The extent to which this habit is becoming diffused, along with the disgraceful practice which some teachers favour, of patronizing in their schools the 'cribs' of their friends in return for similar good offices on behalf of their own productions elsewhere, calls for a strong protest. A rule like that followed by some of the learned bodies in England (e. g. the Royal College of Surgeons) which seeks to prevent unprofessional conduct by the fear of professional stigma, is much wanted in our profession. The degree to which the evil prevails at present would be much lessened if only the responsible heads of the Educational departments and of the various institutions would make it a rule never to take into service any teacher who writes or encourages the use of books of a purely mechanical character designed to diminish the necessary labour of the student or in any other way to serve for "cram". A good beginning might very well be made in the work of destroying "cram" by a responsible non-official body like the "Teachers' Guild" authorizing its council to refuse admission to every one convicted of writing 'cram' books, and to expel any member who degrades his position by encouraging in this manner the prevalence of 'cram'.

There are some of the important external causes of the unsatisfactory condition of History-teaching in our high schools; but there are others more germane to the teaching of the subject, which spring in part from the nature of the subject itself, and which next call for criticism.

Thus one great vice is to proceed with the teaching of History without satisfying oneself that the pupils have a sufficient 'grounding' in Geography. The ignorance of Geography is so general that, of the two branches

268 268-

of History taught in our High Schools—Indian History and English History—it is hard to say which is the worse taught. In both, the absence of any precise knowledge of the general or physical Geography of the countries dealt with forms the basis on which the teacher endeavours to build. Maps seldom appear in a History class, and even if used, are not of the kind specially fitted for the purpose. Any one can see how worthless a wall map of the present day Europe or India will prove in the teaching of the History of England or India in the past. For the proper teaching of History, historical maps dealing with the special periods are required. The comparatively cheap German Historical maps prepared by Spruner and Breitschneider, though in a foreign language, might very well be used in the teaching of English History. Their price also would place them within the reach of the ordinary school which can afford to lay out £ 20 or more in Physical or Chemical apparatus. But where the means of a school preclude the use of special historical maps, the next best thing to do would be to use physical maps, which will give a good idea of the natural lie of the country, without giving rise to the dangerous idea in the student's mind, which other maps generate, that the political divisions of the present day have always existed. The relief maps that can now be obtained for almost all countries, though necessarily small, might very well be used in classes of less than fifty students. But these are all 'counsels of perfection'; the actual condition of History teaching at present, with its glaring neglect of geographical details is enough to cause the gloomiest apprehensions of its future. The teaching of Geography as a separate subject in the High schools might have prevented this evil, had it only been better. At present teachers of Geography as of History seem to possess an abiding distrust of atlases and maps, and an abiding faith in names, words and figures. Hence the most treacherous darkness often lurks behind the glib sentences of the pupil or teacher, who describes a campaign or a war, reckless of geographical consistency. The student who can tell with remarkable precision the exact altitude of Popocatepetl or Kilmanjaro, the exact length of the Zambesi, or the name of the smallest island in the Moluccas, will very often continue the study of History imagining Agra to be north of Delhi, and Naseby situated in Kent.

Nor are the results more satisfactory in other respects. Every teacher of History of course recognizes the value of imparting to students

a knowledge of the principal dates and facts—the so-called “grammar of History”. But few will be prepared to go the length to which “date-drilling” or “fact drilling” is carried on in some of our schools. All dates are of equal importance to our student. Students who know when the battles of Tenchebrai or Chengammas were fought will flounder miserably if questioned as to the date or the significance of the Grand Remonstrance or the permanent Revenue settlement. The evil is further intensified by the lack of exposition in teaching. Teachers who sedulously explain the meaning of obvious words in the History Text-books, pass with remarkable glibness over terms like “Petition of Rights”, or “Dissenter.” Thus it is not difficult to find students in other respects well-informed, who imagine that Baptists are a sect of Papists or that James I was a Catholic.

The frequent and injudicious examinations, and tactless questions in class, are also responsible in a great measure for the prevailing defects in History-teaching. The High School master is not yet extinct who firmly believes that the ideal question paper is one which asks the pupil to repeat accurately the insignificant things he finds in the nooks and corners, the foot-notes and the appendices of books, and who still adheres to the traditional view that an examination is a game of hide-and-seek between the examiner and the examinee in which it is the effort of the one as of the other to elude the vigilance of his opponent. Where this method has died out partially or wholly, a new method of asking broad and irresponsible questions obtains. As far as their results go, there is very little to choose between the one and the other. The present writer has a vivid remembrance of a paper set by a new and formidable teacher of History in his own schoolboy days, where the first question (the period dealt with was the Peasants’ Revolt of 1381) was — “What became very high?”—the answer that was expected being “wages became very high”. Matters may not be so bad now, but there is little improvement after all, if instead of questions like the above equally injudicious questions are set. Every one who can get a few High School History papers can easily find instances in point. To take an example at random from a recent paper set in a comparative examination in a pre-matriculation class, in which about 25 high schools participated and where a better kind of specialization might have been expected from the division of labour—the following questions head the list :

1. Give a full and accurate account of the condition, occupation, and religion of the first inhabitants of Britain. When and by whom were they overcome?

4. Discuss the nature of the advances made in Democratic institutions (sic) in the reigns of John and Henry III.

If this is all the improvement that has been made in teaching or paper setting, one may look back with affectionate pride to the day when the other system prevailed, and when ‘ignorance was bliss’.

In a weighty and luminous paragraph the Universities Commission lays its finger on an evil which unfortunately is only too common in primary as in secondary teaching. “In a rightly governed University”, says the Report, “examination is subordinate to teaching; in India teaching has become subordinate to examination”. Every one who has some acquaintance with High school teaching can very well recall to mind particular instances in which the interests of sound education were sacrificed for the sake of obtaining ‘passes’, and the minds of the pupils were trained to move with in the well-worn grooves through which generations of pupils had got over the difficulties of the examination.

Two recent attempts, which on account of their “good intentions” deserve a place by themselves, next claim our attention. Many an up-to-date teacher sees the advantages of a suggestive and provocative teaching, and seeks to attain it by instituting historical comparisons. In teaching Indian History especially there is a great charm in working upon the threadbare maxim of “proceeding from the known to the unknown”. But historical analogy, the most useful of methods if carefully employed, becomes the most dangerous of snares if used without caution or restraint. The comparison of Elizabeth and Akbar, or of Aurangzeb and Louis XIV has some advantages; but how often have not students with the inexorable logic of youth carried these comparisons on to issues to which their teachers would shudder to follow them? The pernicious passion for such analogies is evident in the daily increasing number of tags one might easily pick out of the ‘cram books’—e.g. calling Ram Sastri the “Sir Matthew Hale of Maratha History”, Panipat “the Flodden field of India”; or Wellesley the “Akbar of the Company’s dynasty”. Expressions like these when committed to the memory by boys do more harm than good,

The other device is even more indefensible. It has now become a fashion in college-classes to adopt a method of teaching which consists entirely in the reading or the dictation of 'notes,' and it is very much to be regretted that a device of more than doubtful propriety or wisdom should be invading our High School classes as well.

The results of all these evils acting in isolation or in combination on the school boy mind are not hard to discover. The indifference and frequently the aversion of students for History in the higher courses of study may appropriately be assigned to the dreary monotony of the teaching of the subject in the lower classes. The last Report of the Syndicate throws much light on the inefficiency of the present system of History-teaching. In the last Matriculation, with very fair papers, out of a total of 5218 failures, History and Geography alone came in for the distinction of having helped to plunge 1985 candidates; And if further evidence were needed to show the present system's weakness and its monotony and unattractiveness to pupils, there is the fact that very few people care to continue in after life the historical studies of their youth.

Thus far for the defects of our present teaching. We shall proceed to set forth one or two remedial measures that suggest themselves as necessary and fruitful.

First, if the teaching of the subject is to be placed on a higher level at all, measures should be adopted which would not merely affect the teaching in the particular branch but in other branches as well. Trained men and specialists should be employed on salaries adequate to give satisfaction and keep their recipients engaged in full time work. Where a Head Master is obliged by the paucity of the staff to take light teaching work himself, and see at the same time that the important work of organization and superintendence does not suffer, he should take up easier subjects and not History, unless he happens to be specially fitted for its teaching, by previous training and present aptitude and leisure. Teachers should make it a point of professional honour not to engage in work that would take away time from the necessary home-preparation for class-teaching, or that would prove detrimental to the cause of sound education. School Managers and Proprietors should recognize that the only royal road to efficiency and success in teaching is to place the

subordinate staff beyond the reach of small temptations by dowering them with sufficient, if not ample salaries. Heads of schools should see that some such means of combating 'cram' is adopted, as by discontinuing the frequent examinations, and (what will be of even greater use) by firmly eschewing the use of question-papers which merely call for a display or the use of the students' memory for facts and dates without the power to establish a national filiation between one historic incident and another.

As regards the subject itself: let the uses and functions of History in early education be clearly grasped by the teachers of the subject. Let them realize that the object of history-teaching is not to cram pupils with undigested facts and dates, but arouse in them a capacity to use the *constructive* imagination—to visualise in mental pictures the action, scene, or character dealt with in the day's lesson without at the same time giving free play to the vagaries of a wayward and unrestrained imagination; that the pedagogic value of the subject lies as much in the mental discipline it furnishes, as in the training of the faculty of reasoning and the power of establishing links of connection between historic cause and effect; that in the higher forms at least, the teaching of History should be utilised in the cultivation of a power of judging men and ideas, of estimating the use, the significance, or the limitations of events and institutions; that the true end of the teaching is not the imparting of information or the giving of a training, but the implanting of the seeds of a love for the country and its government; and lastly that History is not merely a useful but an indispensable part in a sound system of national education.

Numerous other suggestions conducive to greater thoroughness in the teaching of the subject might be offered if space permitted; but they will only cover matters of detail in particular portions of the subject which any teacher, worthy of the name, can discover for himself in the course of his own pedagogic experience. But, while the elaboration of such details of method may be deemed superfluous, the general characteristics of the present system of History-teaching, its insufficiency and general unsatisfactoriness, its encouragement of low work and of low ideals, the encouragement it gives to 'cram' and the mental training it denies to the student—are things that should be brought home to

every one who, on the strength of a *thoroughness* in the tuition of the subject in our upper forms, now a purely gratuitous assumption, is prepared to weaken the foundations of higher education by abolishing or restricting the teaching of History in the higher courses.

K. V. RANGASWAMY AYANGAR.

THE STUDY OF CHILDHOOD.¹

MANY of us are parents. Between alternations of admiration of our offspring and fear of them, we spend a good deal of time in providing for them. It may even be said (though people not parents may refuse to believe it) that very few but parents know what the possession of children costs, of what children are capable, and how much thought is necessary on their behalf. Mr. Herbert Spencer, austere philosopher, may well denounce parents for not preparing themselves for parental functions. He has reason. But the nature of things forces on us many tasks for which we have to fit ourselves *ex post facto*, so to speak; and even a philosopher who has no arrows in his own quiver may not forget that many practical and serviceable instincts come, like milk to the mother, to parents as such, whatever they read and to whatever societies they do not belong. Not a little of the Child Study so-called is apparently stimulated by the feeling that nothing can be predicted of children till it has been set out on squared paper; which is fortunately not true, for parents would else be in very bad case.

The report of the proceedings of the conference held by the British Child Study Association at Hampton Wick is full of suggestion, interspersed with some exceedingly debateable matter exemplifying both right and wrong ways of "studying" children. It is worth careful reading. Some of the Associated Students are themselves parents; and others of their number have such exten-

1. British Child Study Association. Proceedings at a Conference on Child Study held at Normansfield, Hampton Wick. 27 pp. (Street & Co.)

271

sive and peculiar knowledge of the objects of their solicitude that when they speak we must, willy nilly, remove our fingers from our ears.

The Chairman, Sir James Crichton Brown, *magnum et venerabile nomen*, sounded the note of caution which we are accustomed to hear from him. There must be no forcing. Precocity, he tells us where it is not a symptom of disease, is a sign of a low type of organisation. True, a potato cooked too quickly is a poor thing. But what we want to know is not merely that precocity is prematurity, but how to fix approximately the line that marks clearly an *unstable* development in human beings from development not too early to be *stable*. If human beings can arrive early at great powers and live the average term of life without physical or mental distress, then welcome early highly organised development, Mr. Nordau and Sir James notwithstanding. To be sure, where physical or mental distress shows itself, the sensible trainer spares his oil and his toil, and goes easy. It is perfectly true that "high evolution is late evolution, and that as we ascend in the scale of being and of civilisation the period of dependence of offspring on parents is gradually lengthened out," but evolution is not high *because* it is late; and Sir James would surely not have us lengthen this period of dependence in the interests of "high evolution." And . . . what is this period? Any-one can pull his dial from his poke and say, It is twelve o'clock; but we want to know how to ascertain Greenwich time and to set our machinery by the sun.

Clearly, then, the study of childhood which Sir James demands is a very good thing; only let it not be forgotten that he wants it well-directed and classified. He insists that it must be serious; it must not convert trivialities into statistics; it must not merely collect curiosities. It is much to be wished that all who approach this delicate business should have some psychological training and this rather for the purpose of learning how hard it is to make practicable inferences from psychological data than because they will get much direction from it. Sometimes the child-study para-

ded to the world is trivial, and sometimes it deals with ordinary cases as if they were abnormal. It is an undoubted fact that the observation of morbid cases throws most valuable light on the conditions of health as well as of disease; but the solitary and untrained enquirer tends to mistake the one for the other. Nor is it without significance of the pre-occupation of many professed students of children that the Association held its meeting at an Institution devoted to the study of mental defects. In truth, the precedence given to "child psychology" in the psychology sometimes set before teachers may be a serious nuisance. Before we come to the children, we ought certainly to learn what we can about the mental and moral processes of the healthy adult. No serious psychologist, for instance, would follow the amateur who sees indubitable warning of grown-up piggish gluttony in little Tommy because his eyes sparkle at sight of a currant-tart. (And now I come to think of it, Count Fosco was the only villain I ever heard of who liked fruit-tarts.) The road to Gehenna is paved with the haphazard psychologies of theologian students-of-children, to whom the child was mostly an adult de-moralised, and not merely an un-moralised person. As Mr. Holman most wisely suggests, often "in our infant schools, in our kindergarten methods, we are dealing with the normal children as though they were defective."

Child-study has a good case, but it is not made better by unsound argument. To have been a child and to have had children is of more service in this occupation than an encyclopædia of psychology. There is no parity between this reasoning and the argument propounded as parallel by a hasty speaker (*quam honoris causa nomino*) thus: "I have had eyes all my life and been familiar with the use of them, and therefore I know all about the eye." The eye is an organ directly employed to give us information, and rarely (in ordinary folk) looks at itself; children (goodness knows!) are perpetually scrutinised by their elders and have even been known to obtrude themselves on notice when propriety would have been satisfied on easier terms. We do not see our

children. And the use of "self-consciousness" as equivalent to "consciousness" is hard to pardon.

When Dr. Kimmins calls down reprobation on the Heedless Parent, he says no more than is right. But one may fear that his child-study-in-the-home might possibly lead to fussy interference in some respects, and, in others, out of excessive fearfulness, deprive children of such discipline of effort as they can undergo. Why will not Dr. Kimmins "say one word in advocating the desirability of introducing anything in the form of regular instruction at an early age"? "Instruction," word or thing, is a sort of bogey; we are becoming hypnotised by it. You begin to "instruct" the babe that has strength enough to grab your extended finger. His regular meals are instructing him; Dr. Kimmins knows that it is well worth while to discipline an infant to regular feeding times; and that is instruction. Hear Sir James Crichton Brown himself on this point. *The first moment of life is the most instructive of any when it is under the control of a series of successive agencies.* Herbart himself could not have stated more positively his opinion that there is no education without instruction. Instruct as much as you like on this side of physical or mental distress.

Mr. Holman hits a nail on the head. "The ordinary activities of the child will at least supply sufficient data for all the great and broad and substantial investigations that we must first make." So far as Child-Study has results to show, it has produced them by work that might have been set forth in the *Novum Organon*; its sole drawback is that it cannot use the methods of crucial experiment. It is a dangerous thing to play with souls, "conscious" or "self-conscious." But unostentatious accumulation and careful scrutiny of plain facts may help the honest empiricist considerably. The admirable investigations of Mr. Hall and Professor Earl Barnes, though they do not perhaps tell us much that wise teachers have not divined, certainly help to fortify them in their work.

To put the case in a nutshell, Child-Study, if it is to be profitable, must conform to scientific standards; it must not be treated

as if it were a trick or new "method." First: a real psychological training is necessary. A smattering of psychology imposes on the unwary victim the illusion that he can proceed deductively; and he straightway makes unwarrantable inferences from what he thinks he sees. Next: observations must cover a large ground. They must be observations of many children. *Enumeratio simplex* calls for a multitude of particulars. If the observer is pre-occupied with but one or a few children, he is certain to be misled into conclusions on too slight a basis. He will not know how many of the phenomena which he chronicles are common to children, and how many (if any) are abnormal. He will not see the wood for the trees. Finally: observations must not only cover a large ground, but they must also be checked by close observation of some individual children apart from the crowd. The observer will otherwise attribute to every child what may be common but not universal, nor even general. He will not see the trees for the wood.

P. A. BARNETT.

["The School world," England. September 1902.]

EDUCATIONAL NEWS.

Professor F. M. Dastur has been elected Registrar of Bombay University instead of Dr. McDonald who retired sometime ago. This is the first time that a native gentleman has held the post in the University.

At the sixth Godavery District Teachers' Conference to be held at Rajahmundry in December there will be an Educational Exhibition open to all recognised schools of the Madras Presidency. The exhibits will consist of work done by teachers, students, pupils and others interested in the cause of education, and also articles of general educational interest. The exhibitors must send to the

Secretary, Mr. Sat. Rameswara Rao, B. A., L. T., Government Training College, Rajahmundry, a list of their intended exhibits by the 30th November. All exhibits should reach the Secretary before the 10th December, 1902.

The following has been published by the Dewan of Mysore:—

A new set of rules was passed for the constitution of Committees for managing Girls' Schools. A revised scale of pay for school mistresses according to their qualifications was also sanctioned.

It is very pleasing to mention that there were more than the usual number of benefactions for educational purposes during the year. Of these, the offer of Sowcar Doddanna Setti of Bangalore to construct and endow a free English School up to the Lower Secondary Standard at a large cost, the gift by Sowkar Padma Setti of a substantial building named Vanivilasa Patasala, after Her Highness the Maharani, with an endowment for scholarships, at Sravanabelagola, for a mixed school; and an endowment by Mr. Siddappa of Naujangud to encourage the study of Veda and Vedanta in the Nanjangud Patasala, deserve special mention.

The Inspection staff has been revised and placed on an improved footing, a new class on Rs. 300 rising to Rs. 450 being opened for the Deputy Inspectors of Schools, and the Assistant to the Inspector General of Education being provided with a separate establishment and utilised inspection for work.

The Industrial School at Mysore have been placed under a strong committee of experienced gentlemen; and some of the aided institutions, such as the Mission School of Kolar, have made good progress.

As stated in the last year's Address, four students, one of whom was an Assistant Engineer, were sent out to America to be trained as Electrical Engineers at the expense of Government. The last, unfortunately, could not stay on; but the other three, of whom

two are graduates of the Madras University, are reported to be making very good progress.

An offer of substantial help has been made to the Provisional Committee for the institute of Science projected by Mr. Tata of Bombay, on the understanding that it would be located at Bangalore.

The improvement of resources for placing the Primary education on an expanded and more efficient scale has become a matter of urgent necessity, the expenditure during the last few years having exceeded the receipts of those years.

On September 28th the prize distribution took place at the Maharajah's College, Trivandram, the Maharajah presiding. The prizes were distributed by the Resident Mr. G. T. Mackenzie, who spoke on the occasion, and commented favourably on the Report offered by Dr. Mitchell the Principal and the prospects of success. The following passage from his speech is interesting to those who are bent upon the raising the standard of Indian Education. "There are schoolmasters, there are professors, who are content to teach mechanically the text-books prescribed for each examination; there are students who are proud if they contrive to obtain the minimum number of marks and thus to scrape through the examination; there are parents of such students who are satisfied with their sons; there are Registrars in the Presidency towns who compile the statistics of these examinations and publish them to the world in tabulated statements. One opens a Calendar and one casts a weary eye over this desert waste of what, in India, is called University Education, over this valley of dry bones, and one asks, "Can these bones live?" In such a mood how refreshing to hear the protest that Dr. Mitchell has uttered in his Report, that these results in the University examinations must not be taken as an index of the character of the work done within these walls, a protest which reminds us that any teacher worthy of the name

274

labours to clothe these dry bones with the sinews of systematic study, with the flesh of a fervent love of truth and with the skin of a sober judgment, and then sends them forth into the world's battle enlivened with the breath of a brave resolve to do their duty, not fearing the face of man."

On the evening of Thursday October 9th the 61st Anniversary of the United Free Church Mission High School, Chingleput was celebrated in the Morehead Memorial Hall. After a number of recitations and the reading of the Report by the Headmaster Mr. Devasikhamany B. A. L. T., the Chairman Mr. A. C. Tate distributed the prizes and addressed the assembly. He spoke on the healthy effect of a rival institution upon the school which in the last two years had improved considerably.

The Matriculation results were good, one boy having been placed in the first class. The fee income had risen. The suggestion of the Head Master that a cup should be provided for competition between the local Foot-ball clubs was good and he (Mr. Tate) would have pleasure in subscribing. He next turned to the question of Tamil—he disapproved of its removal from the Matriculation scheme of studies. He regarded it as a retrograde step.

After the usual garlanding of the visitors the meeting dispersed.

On October 11th in connection with the Rajah of Venkatagiri's High School, a new Hall was opened and the Prize distribution took place. The chair was taken by Mr. A. Butterworth, Collector of Nellore. The Head Master Mr. T. V. Venkatarama Aiyar read an interesting statement about the new Hall. The cost of the building had been Rs. 6000: But this was not by any means the finish of the work. An additional 10,000 would be required for various purposes, the completion of the verandah, the building of a Primary School, the addition of furniture, and the erection of com-

pound walls. Towards this sum Mr. Mahomed Abdul Kanum Khan Sahib had made the munificent offer of giving the cost of the Primary School. The committee had also to thank Rao Sahib R. A. Sreenivasa Aiyengar for the help he had given in supervising the building already accomplished. The Chairman in his speech congratulated the committee on the success of its work, and hoped that the institution would be raised to the status of a 2nd Grade College.

* * *

The result of the recent Examination in Music held in Madras by Dr. W. Creser Mus. Doc. Oxon, for Trinity College, London, were eminently satisfactory to those concerned. We congratulate the four teachers who sent in pupils on their success. Miss. De Rozario passed four pupils in the three grades, the candidate for the Senior pianoforte test, Miss Doris Gillon passing with Honours. Mons. E. Stradiot passed one pupil in the Intermediate grade for the violin, as did also Mr. Assey. Miss Clara Jones (Head Mistress of the School of Music) was successful with four pupils in the Junior Grade and the Presentation Convent with one in the Intermediate.

* * *

On Oct 22 H. E. the Governor visited the Maharajah's Caste High School and Miss. Blandford's School in the Fort Trivandrum. He subsequently received an address from the students of the Maharajah's College in the Jubilee Town Hall. The Governor in his speech of reply urged upon the students *Esprit de Corps*, referring to the Etonian's love of Eton; also patriotism, the merging of the individual in the social. He then turned to the subject of Debating Societies and Debates, stating that he had an especial interest in such matters as having been President both of the Eton Society and of the Oxford Union. He gave the students good advice on speaking in Debates, impressing upon them the necessity of speaking upon conclusions independently reached after recourse to books, and not quoting or half quoting undigested phrases and sentences derived

275

from books. He remarked that the latter was a failing among young Englishmen and no doubt was also among the young men Travancore.

If for Travancore be substituted Madras, His Excellency was quite correct except that here not books, but Professors' notes get carried on the wings of infant oratory.

* * *

On October 20th the Setupathi Girls' School, Madura, was the scene of a distribution of prizes by Mrs. Cardew, wife of the Collector of the District. Music of a varied character, vocal and instrumental was performed and recitations and dialogues were given. Subsequently Mrs. Cardew gave away the prizes of books, toys and fancy articles, given by inhabitants of the place, and spoke encouragingly to the girls, and expressed pleasure that the school was so excellently managed by Mr. S. S. Vencataramana Aiyengar.

The school has suffered considerable pecuniary loss during the last twelve years: it was therefore all the more a pleasurable announcement that Mr. Cardew had to make, viz: that five gentlemen, Messrs. M. S. Narayanaswami Iyer, Dubash Kadir of Abiraman, M. T. Subramania Mudaliar, Mantapam Kassim Mahomed Marakayar and Anantanarayan Chettiar, had given Rs. 500 each to the institution. The Collector asked for more donations so that Mr. Vencataramana Aiyengar might carry on the work with the efficiency of the past.

* * *

In the *Madras Mail* of October 14th appeared a letter from a correspondent on the subject of the report of the Mahomedan Educational conference held in Madras last December. It criticises the typographical mistakes and misquotations from the Quran etc, and the omission of an Introduction together with certain speeches. The letter is interesting as showing that a section of the communities opposed to the removal of the Madrasa from Triplicane to the

Umdah Bagh, purchased by the Government upon recommendation of the late Board of Mahomedan Education of which the conference of last December approved. The writer asks what is being done about the Mahomedan National Fund of Southern India. And mentions that whereas outsiders, Lord Ampthill, Mr. Justice Boddam and the late Mr. Gopala Iyer have given or promised donations, the Mahomedan Community have done nothing in the matter. The question of Mahomedan religious teaching is also raised. It was resolved at the conference that the local Government should be requested to allow the introduction of religious instruction in all Mahomedan aided schools, but nothing had been done to carry the resolution into effect. Similarly the local Mahomedan had done nothing to arrange for the religious instruction of boys at the Madrassa-i-Azam. The letter contains frequent appeals to Mahomedan generosity.

On October 25th the joint secretaries of the Mahomedan Educational Association of South India, Messrs. H. M. A. Hadji Badsha and Mirza Hashem Topahani replied that the typographical mistakes were due to faulty reporting and that the omissions would be included in the supplementary Report. The Association was fully prepared to support the location of the Madrassa-i-Azam in the Undah Bagh. As to the National Fund, they urged that time—"a period of incubation"—should be given for the formation of a scheme. This would shortly be published and they were sanguine of support from the whole community. The correspondent in reply criticized the phrase—"A period of incubation"—pointing out that as early as May last a travelling agent for collecting money had been appointed. Apparently the object of the correspondent was to hurry things up: he urged the realization of subscriptions already promised, pending the publication of the Report.

Noble Living: Essays on Religious and Moral Subjects compiled by P. V. Seshagiri Rao. (Rs. 1-4-0. Nateson and Co. Madras) This book is a compilation of Extracts: it purports to be "a collection of choice extracts on moral subjects, to form a code of morals." The compiler in the introduction preens himself for having at last been able to collect many a rare flower scattered in the vast field of general and religious literature, otherwise destined to lose its fragrance in obscurity." He is fond of the metaphor of the hidden flower. We get it on the 2nd page of the introduction again. The English of the Introduction is not of the best. There is a clumsy sentence on p. 2. beginning "the book, as will be observed by the reader etc." On the first page is one of those awful wrong sequences. "I have at last, been able—in the hope that they would form etc."

As to the book itself, we gather that it is to serve "as a moral text book that will be acceptable to all who feel that the true aim of Education is the development of character as well as the training of the intellect." We all agree with the learned compiler, but we doubt whether morality is taught through a text book. Precept, though Indian students have precept ever on their lips, does little to stimulate to morality. Personal contact and the example of the teacher is better. As to the selection, though we gather that it has been made from the works of many a genius, yet it seems to have been injudiciously made. Surely for specimens of moral utterance, recourse need not have been had to anonymous geniuses in the "Christian Register," "The Friends Intelligence and Journal." Another point seems to be that the work is too rambling; any odd virtue or vice get its paragraph or two. There seems no scheme of morality that requires exemplification. Surely too it smacks of humbug when we find an editor with an eminently unchristian name unctuously incorporating passages that discuss favourably the

"Divine Christ." This reminds one of the student who wishes to score more marks by posing as a Christian to a supposed Christian Professor.

Applied mechanics for Beginners: By J. Duncan,
(Wh Ex., A. M. I. M. E. Macmillan and Co., London, 1902.)

This is a really good little volume of an elementary standard, produced by a writer who shows a sound knowledge both of the theory of mechanics and its application to practice. He does not choose to make his book a mere skeleton devoid of interest and intelligibility; he does not content himself with a simple collection of dry rules and formulæ, but gives sufficient explanations to enable the reader, equipped of course with a certain amount of preliminary knowledge of Practical Mathematics and building and machine construction, to understand the underlying principles—the bases on which the rules are founded. From start to finish the chapters are clear, instructive and accurate. The first eighteen deal with the subjects usually recognized as coming under the head of applied mechanics, and the nineteenth in a rather elementary way with the strength and composition of materials.

Besides a fair number of practical examples worked out to show the connection between theory and practice, additional ones are appended to each chapter for class and home work. The work concludes with a short course of laboratory work containing descriptions of suitable apparatus for working out practical exercises by way of typical experiments—which course if followed with care by the reader is certain to give a reality to the knowledge he will have acquired by a study of the preceding pages.

The type, diagrams and general get-up, belonging as they do to Messrs. Macmillan, of course need no commendation.

Junior Arithmetic Examination Papers: Arranged
by W. S. Beard: Methuen & Co. London.—Price one shilling.

The book consists of a series of Examination papers on the subjects usually comprised in a Junior course of Arithmetic. The book is divided into two parts. The first part consists of thirty exercises each dealing with a special subject. The second part consists of sixty exercises each containing ten mixed questions on subjects specially dealt with in the first part.

The book is on the whole well got up. The papers are judiciously arranged and graduated. As a companion volume to a standard Text-book the book will be of great help to both the teachers and the taught of the Upper Forms of the Middle School and the Lower Forms of the High Schools of South India.

Shakespeare's Macbeth and the Ruin of Souls.

Hamlet and the Waste of Life.

King Lear and Indian Politics.

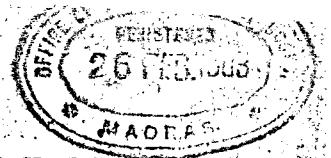
By W. MILLER, D. D.

Re. 1.

G. A. Natesan & Co.

These are three lectures or series of lectures upon Shakespearean plays. It cannot be said that they are serious literary criticism, but rather sermons based upon Shakespeare. In each case there is a brief sketch of the history of the play dealt with; an outline of the plot, which is made to turn upon a central idea that is pre-supposed for Shakespeare; and lastly a moral curtain-lecture drawn for Indian students. In all this there is very valuable matter no doubt: but it is open to question whether Shakespeare wrote with a moral before him. He does not belong to the school of Ibsen. He was interested in the development of plot and character and as an artist chose great types for presentation. We are much disposed to doubt many of the statements in the volumes, but as the purpose of them is rather to sermonize

than to play the critic, they may be left undisturbed. An obvious analogy is suggested to the reader, between this method of treating Shakespeare and the choice of passages from the Bible, whence lessons are drawn that are wholly alien to the meaning of the passage when taken in connection with the context.



THE INDIAN JOURNAL

OF .

278

EDUCATION

(FORMERLY THE MADRAS JOURNAL OF EDUCATION.)

VOL. XLII.

{ MADRAS JOURNAL
OF EDUCATION.

INDIAN JOURNAL
OF EDUCATION. }

VOL. XI.

NOVEMBER 1902.

EDITORIAL NOTES.

Since the Government of India's note upon the Universities Commission's report, it is noticeable that public opinion has kept comparatively silent. The proprietors and managers of Second Grade Colleges who were before shaking in their shoes have lost their fear. Those who are conscious of ill-equipment still continue to tremble, but the majority are satisfied that they can continue, unless the Government goes back upon its word. Some are conscious of efficiency: others not so efficient rest their hopes upon the fact that the standard of efficiency is a debateable point and that, if they do not reach the ideal they will not necessarily be disaffiliated. In Madras, except for the very few, the proposals with regard to the Syndicate and Senate have not been vigorously opposed. Doubtless the saner part of the community recognize the beneficial results

that will flow therefrom. It is not a matter that seriously touches the students, who have formed the majority of the attendants at meetings of protest. Because Mr. Banerji dissented and because dissent is blessed, it has been included in the condemnatory articles of these students' meetings. The question of a minimum rate of fees has been discussed, both on educational grounds such as the difficulty of keeping to it, experience of the past being quoted, and on economic grounds, such as the inability of the students to pay a minimum rate of fees. Of course students have supported the latter argument, though less sound than the other. Their reason is that they are afraid the minimum rate will be raised beyond the present standard rate or beyond what they are accustomed to pay in this and that college. The other matter that has raised the dust of this dusty province, the rivalry of vernaculars and Sanskrit, was discussed at due length by sundry and divers people of learning and no learning in the columns of the 'Madras Mail' for some considerable period, but of late the combatants seem to have wearied.

Looking back over the past three months, the extraordinary thing is the apparent apathy of the mass of teachers over the whole question. The Teachers' Guild, which is probably pretty well representative of Madras Teachers, at any rate called two meetings of its members to discuss the report. The first was abortive, there being no quorum. The second was little better; some thirty members, associates and outsiders put in an appearance, and there being a quorum, duly passed a resolution or two of condemnation. Presumably when the whole report has been discussed by meetings that just form a quorum, a series of resolution will be sent up to the Government of India which purport to be the opinion of the Teachers of Madras. The Guild Conference no doubt will come to a decision on the minimum fee question on the 23rd; perhaps not on the Sanskrit matter. Such agitation as there has been, has mainly been organized by a newspaper editor or two, a few Vakils, and carried on by a number of students half for the sake of excitement.

229

It would have been better, whether the report were to be condemned or not; that those chiefly interested should have shown more interest. Why have they not? perhaps they are overworked. So it is argued are students. They have not time to attend meeting: so ought not vakils and newspapers editors. The real reason probably is that the report does not touch them—unless it be in the demand for efficiency. The majority of Teachers are High School, Middle and Primary Teachers. If the Commission had been a general Education Commission and had gathered information on the status of teachers, the relations of headmasters to managers and the like, they might have attended meetings specially called for them. In any case more weight would be attached to protest if teachers themselves took part therein.

* * *

It would have been well if the Commission has taken up the question of the relation of teachers to management. To begin with it would be of the greatest advantage to education in India if the meaning of the term "management" were strictly defined by the Department. Surely the management of a school or college should be in the hands of the chief, headmaster or principal. As a rule in colleges despite occasional instances of interference, a free hand, within certain limits, is allowed. But in schools this is not so. Whether the managers be Municipal Boards, District Boards or Private Committees with or without control of endowments, the interference is such and so frequent as seriously to interfere with the efficiency of the schools. Of course there are many honourable exceptions which will occur to the mind of the reader at once.

What is a manager? apparently he is a member of a Board of some kind, or he is a private individual who either in commission or absolutely, has control of an educational institution, subject only to the supervision and aid of the Department and the recognition or otherwise of the University. Within his sphere he is a despot. He practices 'personal government' in its fullest sense. Has he a relative, who requires aid, at once he works for his admission as

a free or half-free or quarter-free student without consideration of the relative's intellectual capacity. Of course if he is sole proprietor and manager, there is no difficulty. If he is a member of a board he persuades his fellows to listen to his desire. The real master is nowhere: he is responsible for the success of the school in examination, yet he is not allowed free choice of his scholars. Should he think that one of these foundlings thrust upon him is unfit for promotion, yet he cannot act on his judgment. His living depends upon submission. It is this interference of managers that trebles the difficulty of the scholarship question. The Headmaster wants brains and poverty (or brains alone), the managers want poverty and kinship to be the basis of selection.

But personal government does not end with the granting of scholarships; not merely is the material of teaching inefficient for its work through this agency, but the teaching staff itself and even the school. To take the staff:—if a failed matriculate or a passed F.A. or even a full blown B. A. desires a place upon a school staff, his first step is to go to the manager whom he may know, or to whom he may get an introduction and ask his favour. Flattery is used: we know it all: the manager is the applicant's father and mother, it is on his favour alone that the applicant depends. The manager swells, seeks to satisfy the request of so pleasant a man: makes it his object to do so: and before long, whether by gentle suggestion or more brutal means gets the young man upon the staff. His qualifications go for nothing. If they are bad, then the plausible argument is used that so many pies are saved. Now the headmaster is again responsible for the work of that young man: if it is inefficient, as it often is, he gets the blame. A man may be injected into a staff to teach chemistry, though he knows only philosophy. Of course he is only imitating the Government but for different reasons.

Lastly the school itself is affected. In the first place by the choice of the headmaster himself. It is not often that efficiency alone gets a man a place, except perhaps in missionary and other

institutions under Europeans. The headmaster gets his post by chits and influence and not too seldom by grovelling and flattery. But he pays the penalty poor man. He is more powerless than a man of greater efficiency. The latter may occasionally get his way. The favourite exalted never, except by toadying. The headmaster has to keep his place, so he dilates in his report on the exceeding virtues of his managers and the excellence of their management. Sometimes the chief is ruled by the management not directly but indirectly. We have heard of an institution managed, forsooth, by a native potentate or petty rajah, when everyone from the European head to the peon at the gate is terrorized by the spying methods of a master low down in the school. But not only by the choice and control of the headmaster in all matters connected with the school such as appointments, is the school kept inefficient. The Board itself tries to interfere in the selection of text-books, the settling of the term's work, the selection of one of the staff to teach this and that subject. The headmaster may not punish except upon the danger of interference from the management. Thus having meddled in the choice of masters, they meddle in the curriculum and the discipline.

What then is the remedy? That the Department should distinguish between the work of manager and organizer. Let the organizer of course appoint the Headmaster. Personal government and its loathesome methods will be necessary there for a long time to come. But the fixing of the manager's duties to those of organizer and leaving the "management" to the Headmaster is necessary. Let for instance the organizers after choice of their man, give him if they have endowments, a lump sum to disburse in the interests of the school. They can frequently inspect and call for vouchers for the details of the expenditure. They can limit to some extent the headmaster's use of the money. But within limits they should allow him a free hand. He should be the judge, subject to appeal, of appointment and dismissal. He should know and reward the best work and the most worthy of increased pay. Thus the anomaly

of teachers remaining on the same pay after long and faithful service, while newcomers with less qualifications and inferior capacity are hoisted to 30 or 40 Rs. higher than their deserts. He should have the power of purchasing apparatus and furniture, within limits laid down at the beginning of each financial year according to the requirements of the school. Above all he should have free choice of text-books, free arrangement of work, and complete control of the discipline.

* *

How can the necessary change be brought about? It is obvious that it is useless to expect the department to move in the matter. As masters are to managers, so are the managers subservient to the Department. Whether it be an individual or a board, government aid is desired and therefore the terrible inspector, big or little, must be flattered into complaisance. How this is done is well-known among the craft of teachers; good lodging, presents of money or food according to the status of the inspector, kindly treatment of the inspector's clerk, who prepares the tables and even writes the report—these are always efficacious methods. If failure occurred the Headmaster would be blamed, and decrease of salary or dismissal would befall the poor man. The inspectors report to the Director and the Director takes their word, and the aid goes out and the masters are unrelieved of their difficulties. The only way to meet the enemy is by co-operation of teachers and direct representation to the Director. There is ample opportunity for such co-operation through the various Teachers' Guilds and associations that exist in the Presidency. In this matter headmasters and assistant masters are at one. The problem of India is not as in England, assistant masters against headmasters, but masters and teachers of all degrees against the managers. If pressure were put by the organization of all teachers upon the managers themselves, either by the crude method of a strike or a boycott, or by united representation to the Director, so getting behind the inspectors, we believe that good would result. But unfortunately at

present, apathy towards co-operation exists. The Madras Teachers' Guild is perhaps the largest body of associated teachers. Why should it not make this the head and front of its programme, if it has one. It is on this that efficiency in teaching and management (in the proper sense) depends. This relation of managers and teachers seems to the present writer to be the real crux of education. In S. India, managers are generally uneducational in mind, if not uneducated; yet they are allowed to block the progress of those who are really keen upon efficiency. Of the various teachers' associations in the Presidency, three only are affiliated to the Madras body. One, the Trichinopoly association, we believe, gave up its connexion, seeing no return for its subscription of three or four rupees. If one or two energetic persons worked up the Teachers' Guild to enthusiasm, and presented to the other and allied associations the necessity of the case, all might become affiliated, or at any rate work together for this cause, simultaneously representing their case to the department. The difficulty here is ample verbal support, but no one to bell the cat.

THE CHANGES PROPOSED BY THE HISTORY BOARD.

The extremely valuable letter by Mr. R. S. S. Lepper to the 'Madras Mail' of Nov. 11th will have been read by the majority of our readers. It will not be necessary therefore to quote it at full length, but to give the particular points. He begins by protesting against the short notice he received of the meeting of the Faculty of Arts. We mention this point because it is typical of public office management. When an official reply is required, time is considered of no value by the office: but when of the private person the reply is asked, he must give it urgently. He next discusses the Board of Studies in History, which is responsible for

the propositions. He naturally and reasonably cavils at the fact that on the boards of studies "but half of the members have any real academic qualification in the subjects they are all supposed to represent." The inference is that this is true of the History Board of studies. One would imagine, that here at any rate, whatever may be demanded for Senate and Syndicate, there would be solely expert opinion. It is only necessary to refer to the calendar to find that historians alone do not compose this particular Board. Mr. Lepper says that in the present case he has reason to suppose the particular proposals to which he objects, are simply the pious opinions of two Madras Professors. This may or may not be the case: but it certainly is true that there is widespread objection to the proposals, and especially to that concerning Indian History. It would have been more satisfactory to teachers of history, if whether members of that "elusive body", the Faculty in Arts or not, they had all been consulted and a vote taken on the proposed changes: and if some were consulted, as it is believed they were, their opinion had been respected even though they were out of Madras.

To come to the proposals themselves. To the amendment with reference to *European History*, there can, as Mr. Lepper says, be no objection. In fact "it is generally approved, as it aims at making the subject more manageable and more thoroughly studied." The idea, we believe, is that shorter periods shall be studied than at present—say, those covered in the admirable 'Periods of European History' published by Messrs Rivington. Again though the proposed *Political Science* syllabus is open to criticism in one or two points, nevertheless there is not much to say against it. It would be valuable to know whether the Board of studies, when it fully offers its wares to the Senate (that marvellous body of experts!) will include and exclude such topics as the 'scope and method of *Political Science*' and definitions of *state, nation, people* &c. from its syllabus. Or are we all to talk of states airily, finally explaining what we have talked about, when we have ended our lectures. It is

pertinent to ask this question, seeing that in *Political Economy* 'Definition, scope and method of the Science, nature of wealth' are not to be prescribed. Of course the University is not the department: and nonprescription does not mean prohibition. We shall thus fortunately be allowed to improve in practice upon the University's—or the History Board's—orders. It is to be imagined that the gentlemen responsible for this omission have confined themselves to lecturing and have not used the dialectic method in class; else they would have discovered that to presuppose or to postpone an inquiry into the meaning and nature of wealth postulates a muddled notion of the subjects of study in the students. Mr. Lepper next criticizes the choice of special subjects or special text-books and suggests the study of selected authorities of which there are "several excellent collections at reasonable prices." He objects too on the ground that the division of the examination carries the highest and (he goes on) "as the books prescribed from year vary suddenly from extreme easiness to extreme difficulty, and are sometimes both unsuitable and out of date, it is time this part of the course were made more definite and more creditable. It says little for Madras educational ideals that two set books of uncertain nature should carry more marks than the whole course of reading in *Political Science* or *Economics*."

Every one remembers the absurd choice of "Ethnology" as a special subject: a vague, intangible, indefinite subject that is always changing its positions. The choice of Maine's "Ancient Law" is objectionable on the ground of the difficulty of the book, and on the score that in certain portions it is much out of date. There is another objection, and that is that special text-books are of no value as a Historical training. If students had time to read outside the set volumes and study them critically there would be less objection. As it is the papers never depart from the text, and the student with his other History work has no need to be burdened with another book or two to cram. In the case of Maine he probably does not read the book. Why probably? In fact he does not

read, but memorizes Prof. Nelson's Analysis. If the choice of such a book as Gardner's *Documents* were made year by year, special subjects might be admitted to be of use, provided that on the score of time one book alone were prescribed.

Of the "more objectionable of the proposed changes," the first is the transfer of *English Political History* to the F.A. and the fixing of *The Constitutional History of England* alone to the B.A. In the first place it must be noted that the substitute of *English Political History* for *Greek and Roman* is a questionable move. Not only has the student fresh from the matriculation class had a sickening of English History, but it is also less inspiring than Greek and Roman; it is more confused and less heroic. Further it is far more difficult to teach. One reason for the removal of Greek and Roman History is that it is badly taught. The Board of Studies, perhaps the majority of whom are not in touch with F. A. history classes, may rest assured that English history will be far worse taught. What is wanted in the F. A. after the sordid, uninspiring methods of the High School, is to have a subject clear, concise and inspiring. The threads of the history of the city state are easier to unravel than the tangled skeins of feudal England. At least it is possible to grasp the meaning of the state in the history of Athens and Rome, but the state in early English History is a germ only. The confusion of interests is so great, and the progress so slow and obscured that the second grade student and the second grade teacher will only make confusion worse confounded. To suppose that *English Constitutional History* can be studied without reference, full and frequent, to *English Political History* seems a very inexpert supposition. It will be argued that the *Political History* will be known: but the reply is that it will be not known: that it is necessary stage by stage to take the political history and see its constitutional bearings. How is it possible, for instance in the eighteenth century to trace the growth of cabinet government without constant reference to the political parties? Especially difficult is this in the early part of George III's

reign. How, again, is it possible to account for the parties without reference to the external history. Both are as closely related as one eye to the other. The result of such a change will be the cramming of a few books such as Montague's *Outlines*. The arguments for Greek and Roman History have been well put by Mr. Lepper categorically. It is simpler in its story of 'political and religious conditions', its social life more akin to that of India, and the chief characters more intelligible than those of Indian History. Pericles, partly because he lives in Thucydides, is a clearer personality than Edward I, who has to be portrayed from legal records and musty chronicles. "It is an excellent educative influence; it broadens the mental horizon of the student; even in the hands of a bad teacher it is more intelligible and has a higher disciplinary value for junior students than English History." With all this we heartily agree. It has a number of admirable text-books. The original authorities are to be had in excellent English translations. When properly taught it is one of the most attractive subjects in the F. A. course. The heroes of all time can live again in the east as in the west and claim the homage and sympathy of youth alike in India as in Europe. Such hero worship is among the best influences in every young student's life, and helps in some measure to counteract the sordid features of his daily surroundings. With the exception of the Simon de Montfort, Edward I and Henry V in English history, it is difficult to find heroes to compare with Pericles, Alexander and the Scipios. Edward I is only a very limited hero. His ideal, if ideal he had is less easy to understand. Enthusiasm is rare in English history: it is a solid steadily progressing business concern, the progress checked and confused by the social difficulties of feudalism and the selfish interests of classes. In Roman history it is true we find social difficulties and selfish interests, but they are so much more pronounced and striking to the young mind. This may be all debated and is open to question: let it be so. The fact remains that Greek and Roman history is easier to teach and easier to inspire withal than English History, valuable as the latter is subsequently.

We firmly believe—and it is best to be plain—that at bottom, the reason of the change is not merely educational: that the comparison between the Roman and the British Empire is considered dangerous when incomplete: that teachers are apt to emphasise in the fashion of ill-educated newspaper editors, the points of similarity between the one and the other to the neglect of the points of difference. If so, that is not a very serious point: the balance can be set right in the Political Science Branch of the B. A. If so, it should be the object of the Board of Studies, through pressure on the Board of History Examiners, to see that the standard of teaching is raised and that both sides of the question are studied. After all any one who reads at all must see the points of similarity. If it is not taught in the F. A., it will be learnt much less thoroughly from the aforesaid newspaper editors. We mention this belief of ours, because it is strengthened by the proposed change in Indian History. If Indian History is badly taught and one sidedly taught, the only thing to do is to train history teachers who will teach better and less one sidedly. It does seem the most preposterous thing that Indian History should to all intents and purposes be precluded from the B. A. course; on educational grounds alone, it is preposterous. If there is one subject which should develop the historic sense, which, it is generally complained, is lacking in Hindu students, it is Indian History. In South India there is ample scope for work. Let the History Board prescribe a number of Dr. Hultsch's Epigraphist Reports for digest and study in addition to the ordinary Indian History Curriculum; or let them prescribe a special portion under the head of special subjects, on the same reports, as well as general Indian History. It is in the B. A. rather than in the M. A. that good work is likely to be done, and that not by the students so much, as by the teachers who will be compelled to cover fresh ground. As Mr. Lepper remarks, it is absurd to demand the first original historical dissertation for the M. A. The result of the change will be that Indian History will be worse studied than at present. Perhaps however that is the object of the Board, despite their

284

avowed reasons. Subsequent to Mr. Lepper's letter, appeared one under the signature J. B. G. testifying to the general improvement in Indian History teaching since its institution as a subject for the B. A. Its introduction has not been the failure the Board consider. If they are dissatisfied do not let them remove the diseased part as if it were a diseased appendix, because they may be certain that the disease is not incurable. If they demand higher work, the supply will come. Already there are some of the younger school of Indian History students doing research work without profit, at present, who will be only too ready to come forward and meet the demand. As an instance we refer the Board to an article in the Madras Review recently on certain features of South Indian History.

Finally it must be said that the proposals of the Board do not meet with the favour of the majority of Teachers: let the Board continue on its way with regard to Political Science and Political Economy; they are questions beyond the depth of the Senate. It is however to be hoped that that august body will vote solid against the proposals of the Board in regard to English History, Greek and Roman History and Indian History, if not on educational grounds, which were better, then upon what it may like to consider patriotic grounds.

THE AIMS OF COMMERCIAL AND TECHNICAL EDUCATION.

Throughout Europe and America, in view of the peaceful rivalry of commerce and industry, there is an eagerness to equip the citizens of the various countries for the struggle. This eagerness expresses itself in the form of Commercial or Business and Technical Schools and Colleges. Germany was the pioneer of the Commercial Schools: there the Chambers of Commerce are the chief

organizers of such schools. As the result of a recent enquiry by the Zurich Chamber of Commerce, it appears that out of one hundred and forty-five other chambers, one hundred and twelve were promoting Commercial Education. Besides, the old merchant unions or the Municipalities have established schools of this kind. In England the movement for the establishment of such schools is comparatively young. In the new Birmingham University a Faculty of Commerce has been established of which the English 'Educational Times' remarks:—

THE activity of the young Faculty of Commerce in the University of Birmingham is commendable, and may become inspiring. Not content with the formal exercises of the lecture room, Prof. Ashley has arranged and set going a series of external lectures on commercial subjects. The series aims at two objects: first, to supplement the instruction given to the University students of commerce by the permanent staff, and to bring them into touch with the men acquainted with the several industries of the country; and, second, to give information and suggestions to prominent business men with regard to lines of trade outside the immediate range of their observation. Prof. Ashley has in view "managers, buyers, the heads of departments, chief clerks, and persons occupying similar positions, as well as their principals." The programme is varied, and the lecturers are capable men of practical experience. The useful results may probably be expected less in the way of systematic and detailed information than in the form of suggestion and impulse. A single lecture can convey but limited particulars, but it may touch the imagination to large issues.

The chamber of commerce at Belfast is proposing to establish a Faculty of Commerce at Queen's College, while the "London Chamber of Commerce" (to quote the same paper) has organized, at a nominal fee, courses of lectures in Commercial Geography and History, Banking and Currency, Commercial and Industrial Law, and (in co-operation with the foreign Chamber of Commerce in London) classes in French, German, Spanish, and Italian."

285

In America there are numerous colleges of the kind and the attention paid to Economics, Commercial Geography and History in the Universities is evidence of the same educational trend. In the American publication 'Education' for June there is an article on 'Commercial Education in Secondary Schools' which strongly urges that such schools should meet the need of many boys by establishing a commercial curriculum. The writer (Director Carlos B. Ellis) discountenances the idea that a Commercial Education need necessarily be of no value as a mental training. His arguments are based upon the fact (an undoubted one as all who have had experience in Schools must know), that the literary and linguistic curricula that were once universal, by themselves have no interest for a large majority of school boys, and as a practical training for life are by themselves valueless. He would not however ignore altogether literature: thus in urging that a facility in writing and speaking English is a necessary part of a commercial training (since English is his language) he says: "Perhaps the most important subject in the course is English. This work should be planned to develop freedom and accuracy of expression, both oral and written, and to cultivate a love for good reading." The plain 'commercial mind' should not be allowed to develop without some culture. The subjects he advocates in such a course, and he insists that it should not be the easiest—are civics, economics and industrial and commercial history, not merely because of their bearing upon business affairs, but for their educational value and especially for their value in the training of intelligent and thoughtful citizens. This strikes the right note. It was the completely material character of the system of commercial education advocated aforesaid that roused the hostility of the literary culture school of educators. Seeing the change in attitude of the Commercial advocates, their opponents are showing signs of meeting them half-way and making some surrender to the need of the practical life. The evidence of this is seen in the increased study of modern languages, the yielding of Greek as a necessary subject for schoolboys, and the awakening interest in History. As yet Civics and Economics are not

studied in English schools. On the other hand the advocates of a practical commercial curriculum are yielding on the point that modern language study should make a business vocabulary for oral and scriptural purposes its end. For a long time schools both in England and America admitted shorthand and book-keeping as subjects-general, regarding them as nuisances, and in England at any rate, relegating them to extra classes outside the hours of the ordinary curriculum. In schools where there is a modern side as well as a classical side, the main difference is that German is badly taught for the Greek well-taught on the classical. For the rest it is a common gibe that the modern side is the refuge of the idle or incompetent, and classical champions point to the fact that in the matter of scholarship their side is supreme: that it produces the best mathematicians, historians and modern language scholars! There is no denying them. But the authorities are generally responsible for this. The last energetic masters are put on the modern side: the best mathematicians for instance, are kept for the classical students. There is nothing stimulating in the course: the modern VIth form is regarded as coming after the lowest of the classical VIths. The name "modern" is an anomaly: it is about three decades behind the times. The past tense might have been used because it is believed that an improvement is being made. Those who advocated book-keeping and shorthand as serious studies together with a little mathematics and enough English and handwriting to compose a decent letter, were at any rate more "modern." But they did not go far enough. Such a curriculum would create a mere machine and not an intelligent or a moral being. Therefore it was America, as soon as the schools provided an intelligent commercial training, that did not forget the moral; the boys and girls ceased to leave school early for the special business college, which trained to be mere machines, and began to spend three or four years longer in the commercial side of schools. Of course along with the more general training, the special requisites of book-keeping, shorthand, typewriting and office-work-generally (learnt by practice occasionally in an imitation office) are included. The result is that

286

the boy-product is not like the board-school boy, of whom the complaint is made that he can copy letters, tot up sums, write copperplate and run errands, but, as a possessor of any originating power, or adaptiveness, is valueless. He can on the contrary think, because he is taught to think. He can write letters others than in the exact words set forth by Commercial Correspondence Handbooks. He is ready by a preliminary study of Economics to go on to the higher Commercial College, and he has had the advantage of a training that will help him to deal with other problems of life than those of business. To use a common phrase, he will be able to put two and two together, and at the same time he will have mechanical facility. The old method of commercial teaching is on a par with what is commonly conceived as technical—in this country as well as others. As book-keeping, shorthand, typewriting are the mere mechanism of the clerk, the most elementary technicalities of business, so what most people thought a short time ago to be technical training is merely the mechanism of the industrial worker. But as in practice it was found impossible to train boys to this sort of mechanism alone in commerce, so in industry; and the very experiment of training to this end proved its impossibility; because boys and men were found to be a little more than machines, and because it was found that industry could not prosper without thinking workmen. Employers have found it advantageous to themselves to give a bonus upon useful invention by the workmen. The ideal of creating a number of competent imitators, drilled to one piece of mechanical work has altered. It is true that in modern industry, with its division of labour, workmen have often to turn themselves into machines, and to perform one job, day after day and hour after hour. But it is none the less true that an understanding of the whole process of which the workman's duty is a part will be beneficial not only to himself—to look at the matter in its lowest aspect, he will be more able to get another job in case of loss of work—but also to the employer. It is the object of technical education to train not merely to manual or mechanical skill, but to an understanding of

scientific and artistic processes. In the last few years Technical Education in England has gone forward by leaps and bounds; municipalities and county councils have been the chief agencies: magnificent buildings have been erected and skilled teachers employed: the latest instance is the Manchester school of Technology erected at a cost of £ 300,000. But everywhere the ideal has been different from that of the average babblers of technical education. Out here for instance, the cry of those who demand technical education from Government has been mainly for the training of a number of men to manual skill in different industries—grant that there is need for it, since in this part of India at any rate there is never any finish about the average workman's accomplishment. This no doubt is partly true to the primitiveness of the tools employed, but more to the impatience (or shall we call it laziness?) of the workman. The chinaman has not many more tools, yet in point of finish, he very incalculably patient and persevering, his work equals anything in the world of its kind. We may admit that manual and mechanical training, as training to good handwriting, shorthand in the commercial school, are thoroughly necessary, and something at any rate is done in the schools of arts and the colleges of engineering to meet this demand. But they do more, they stimulate the intellect. It is no use putting small boys down to learn the use of the chisel or the lathe or any other tool mechanically. For that purpose schools are not needed. It can be learnt in the workshop. What is wanted is that technical schools as well as commercial schools shall train to intelligent thinking and origination. The probability is that whereas Technical Schools as such will remain apart as places where specialization may be made; the initial training will be begun in the school on the scientific side. The reasoning faculties may be developed, whether by the heuristic method or by other means, so that research work will not be a novelty when the technical school or college is reached. The 'manual work' of the school may be either directed towards skill in the use of tools, through Sloyd or practice in electrical and chemical experiment or whatever means may

be adopted: but at the same time method may be taught, so that research work in the school of Technology may not be altogether strange. This higher research work is to be the object of Mr. Tata's Institute. It is unfortunate that the conditions of Education do not allow the preliminary training in the schools to be sufficiently thorough. Here such work in such an Institute must come after the College course either in whole or in part: in England it will come after a school course. But whenever it comes it must be remembered that to specialize without having a sound general Education as a preliminary—by preference everywhere, and in India necessarily,—a secondary Education is fatal to the mind. Apart from the danger to the mind of too early specialization it must be remembered that if the boy or girl be withdrawn from school at an early age and sent to specialize on some technical subject, he loses the moral influence of the school upon his character; and the school, if healthy, and if possessed of worthy teachers should help him to the rudiments of a code of social and individual Ethics.

THE BASIS FOR AN INDIAN SYSTEM OF EDUCATION.

Than the importance of the problem of education in India, there is none greater. The character of the problem, and the dangers to be avoided are pregnant with vast results for all that lies beyond.

India stands at the dawn of fresh national experiences, and she must develop in her children a new capacity to meet the requirements of modern life.

The influences of the hard and fast formal limitations of the past are slowly disintegrating. Like all real and lasting improvements the change needs must come slowly, in order that the people may learn to adjust themselves to the new order of things.

The whole national structure rests its success on MEN, and the success of MEN is dependent upon the character of their education.

By education, I do not mean simply the getting through with a greater or lesser amount of abstract memorizing for the sake of a diploma or degree; but an education which qualifies citizens for their duties of life.

Education in India should not, at this stage of national evolution, be a matter of Government Universities, extensive apparatus and vast libraries, but rather first of an adequate number of Government PRIMARY SCHOOLS.

The hundreds of thousands of children we now see along roadsides and around doorsteps are to be the men, the women and the ancestors of the future.

According as a Nation is weak or strong, according to the status of her citizens, a suitable system of education should be found. So should the Government of India at whatever cost, see to the establishment of a system of primary schools, suited to the simple requirements of the children they are intended to educate.

The distance over land and water between India and the continent is more easily bridged than are the racial differences. The mode of living, of thought, and of ideals between East and West, is extreme. Hence the absolute folly of attempting to graft a method of education upon the people of India, that may be employed with even marked success in England and other countries. The method here to be pursued by the Government should be distinctly, individually Indian, founded upon and developed from the rigid simplicity of native, living and thought. In character it should be industrial-intellectual.

In order to sum up the guiding principles we must follow, and to see clearly the general aims we must hold before us, it will be necessary, here and there, to give a brief *résumé* of the past.

288

The History of the World deals with the rise and fall of every nation which has been. The History of the present day records the fact that the Caucasian race and nations are near the zenith of power, while the Indian race is but now attempting to arise Phoenix-like, from the ashes of the greatest, most majestic empire of past ages.

To mother England was intrusted the re-incarnating infant-India. It is her privilege to lead, to guard the uncertain steps until the internal latent strength has been tempered; and once again this Nation is able of *her own self*, to struggle upward to the pinnacle of greatness.

England, it would seem, has scarcely recovered from her surprise at being entrusted with the charge over India. Englishmen do not to-day clearly understand that their position is that of mother-guide; that their duty should be all concerned in developing the innate powers of the regenerate infant, not in retarding the growth of the young weakling as at present, through lack of proper educational facilities.

Time was, when the various petty Governments in India set apart landed incomes sufficient for the maintenance of her artificers. Such conditions liberated her workmen from the harassing annoyance of the daily food problem, and thus they were enabled to work for the work's sake. The result is to be seen in the museums of all continents and in private collections, as well as in the world reputation of things "Indian."

The History of the past few hundred years, since which time the craftsmen have been forced to sell themselves by the month or by their product, at best a meagre living, is told in the important products of today. One is confronted on all sides by atrophying, mediaeval hand crafts as represented by the world renowned arts of the past. The only attempt at progress is not to be found in the development of Indian individuality but in the feeble imitation of foreign importations.

We aliens at least, realize that India has lost her commercial greatness, and that her people are crying in the wilderness, while other Nations are trading upon the reputation of ancient India—with the result that foreign markets are flooded with exquisite "Indian" silks, muslins, shawls, rugs and other stuffs and articles, while other Governments and subjects are pocketing the proceeds.

Here and there throughout India, one may find clever artisans who are fostering their ancestral trades; but the tendency appears to be now, to still further sink the prestige and individuality of India by importing ideas and machinery (looms, aluminium plants etc) the brains as it were, of other nations. It is a cowardly advantage to take of helpless souls—to force them into unthinking automats. Yet more, to largely pursue such a policy would mean to drag India into the world arena of declared industrial chaos, already of such terrible pressure.

Perhaps the most cogent reason for the commercial incapacity of Indians when left to themselves, lies in the fact that, under the old régime, the citizens received but caste-educations; they and their children and their children's children. Each caste subject an expert, it may be, in his own calling, but positively ignorant of what lay beyond his particular beaten path. When the disintegration occurred, and the majority of the huge aggregate of population were practically turned adrift to shift for themselves, the situation—in all due respect—might be compared to that of the emancipation of slaves in America. Under fraternal executive management the workmen of the various castes, religious, artizan, labor, gave monumental results to the world; but when left to themselves to accomplish these results, provide for the up-keep of their responsibilities and finance the management, then the effect of the unequal irregular educational development was exposed.

The time was passed when handiwork could be a labor of love, since the price of daily maintenance had now to be reckoned with. So from art-creations representing the highest and best—often the

289

soul aspirations of their creators, the workmen degenerated quickly into producing the, largely mongrel articles for purchase at the present time.

Yet the spirit of art is not hopelessly dead in India, but is latent and may yet be quickened into operation.

It would be a just and humane movement to provide liberating conditions, together with all around general training, which will again enable men to live themselves out, in idea and ideal, upon recording surface and plastic materials, to awaken the slumbering spirit of India; to convert possibilities into self-determined intelligence, capable of struggling into independent thought and action; to train children into citizens of sterling character qualities through paths of educational unfoldment which would make them the masters, not the slaves of their education, and lead them to the brink of professional choice, capable, competent men.

This is the basis upon which the Government of India should build her system of Primary and other educational institutions.

N. ALMÉE COURTRIGHT.

LOGIC IN THE F. A. CLASSES.

The science of Logic has suffered much at the hands of its advocates. Many of them, under the false supposition that Deduction was the whole or at least the more important portion of the science, have exaggerated its merits and have often made extravagant use of its concepts. Hence the present re-action against logic as a whole. When principles, sound in themselves were applied to the wrong facts and absurd conclusions obtained, it was but natural that those should be distrusted. Thus arose what is now a prevalent belief in certain quarters, that the science of Logic, if made use of in education, is sure to produce harmful consequences.

This opinion, like many another re-actionary dogma, is one-sided. There is much to be said in favour of Deduction, even apart from a consideration of its value in philosophy. That it is one of the best intellectual disciplines, is generally accepted. Accuracy in thought and expression are well cultivated through its means. Exercises in immediate inferences equip one with splendid powers of paraphrasing, while the syllogism is the best training for cogent arguments. A study of fallacies guards one against being duped by empty or ambiguous phrases.

"But," an opponent might say, "These advantages are equally the lot of the student from other sources. As a mental discipline, the classics are equally good. They teach you accuracy, simplicity and directness in thought and expression. Paraphrasing is learnt in grammar and in the study of poetry. As for arguments when there are any, one can put them in the best of forms without the aid of logic. Surely God did not leave it to Aristotle to make man wise. And—what is dangerous—the student of logic loads himself with a mass of technical verbiage which he takes pleasure in firing off without care and caution."

That there is some amount of truth in these arguments must be admitted. But it is not conclusive against the claims of logic. Granting all that is said above, we can still make out a case: Deduction is not the whole of logic nor even the most important portion of it—for educational purposes. This is the position to be maintained in the following pages. But, why it should be introduced in the F. A. classes? needs to be answered first.

That it should be introduced a legitimate claim B. A. into the Branch iv can be put forward. It is a noticeable fact that whereas each science branch receives students who are well acquainted with its fundamental principles, philosophy rarely has the fortune to have students who know, however faintly, what their task is to be. Before passing the F. A. Examination one generally is thorough with the elements of Physics, Chemistry, Physiology, History and Mathematics; but he scarcely knows even a little of 'a philosophical science'. How hard, therefore, must the task of the professor be who is compelled to plod through dull mechanical exercises in conversion and obversion when

he feels all the time that he has got to do the *philosophy of logic* and that there is no time to do it! In order, therefore, to equalise the task of all the branches, and in order that graduates in Branch iv may be as good in their own line as graduates in other branches, it is suggested that logic be made a subject for the F. A. Examination. Room might be made for it by the removal of Ancient History, which has no higher value than that of cramming the student with certain facts. According to the present curriculum, every matriculate is made familiar with what is most important for the study of history—a knowledge of the histories of England and India and of the present constitution of each.

But more than this, Logic is essential for the study of science and must form an integral part of it. It is not uncommon to find students in the B. A. class who fail to comprehend the full significance of such terms as "inductive method", "system" etc which must occur in the treatment of every science, and many of them often complete their courses in perfect ignorance of these. It needs no saying that such shallow learning can never achieve the aims of education in science. If any man is to turn out a real scientist he must understand thoroughly well the nature of science, of scientific method and scientific thought in general. This holds true even as regards the real man of talent. Without such an education, he will drift but as a rudderless ship, and will not reach the port. The study of every special science must be preceded by a course in general scientific method. Hence the necessity for the study of logic in the F. A. classes, a study which alone fits one with adequate ideas of science, analysis, synthesis and the testing of evidence.

Power of synthesis is most essential, and without it it is impossible for us even to form the concept of science. Many are students for whom physics is nothing more than a number of laws, chemistry a number of experiments, and medicine a list of drugs or properties. They do not see that the laws and experiments, substances and properties discussed in a treatise have an organic relation to each other because of certain general features which all of them share. It is indeed true that the ordinary text-books devote a section to discussion of the scope and limits of the science. But the knowledge thus obtained is meagre in the highest degree. One must be enabled to see the relevancy of all the topics to

the point of view adopted in the science, a knowledge rare as things stand at present. The characteristics of science as such, and the assumptions which the ordinary sciences are entitled to, fall to the province of logic.

Again classification is a general method adopted in all science, and in sciences such as botany is the only method. Hence every student of such science must be familiar with the general principles of classification. It would not only enable him to attach a meaning to what would at first seem to him arbitrary, but would foster originality in him.* No system of classification can be pronounced to be ultimate, and in certain cases what is given in the text-books needs rearrangement, if it is to suit the individual conveniences of the student. Such processes are extremely hard, and liable to error at every step. To guard against these and to promote originality, the general method must be taught the student. In certain sciences e. g. medicine, the student is left largely to his own resources because the complicity of the facts and, in such cases, the logic of division and classification would be found extremely valuable.

The need of analysis in science is so obvious that few remarks are called for.

One great difficulty which the lecturer in science often feels, is to make the student realise the great complexity of certain problems presented to his notice. Suppose, for instance in psychology an explanation of space-perception is required, or in economics, an account of the conditions on which the market-value in India of certain commodities depend. The student often treats the problem as a light one and does not give it the consideration it deserves. This is because he fails to appreciate the intricate nature of the apparently simple phenomenon. Analysis of the determining conditions, which is what is required, must be made methodically, with scrutiny and caution. And finally it is important that the elements obtained by such analysis should give us in combination just the phenomena and not some transformations of them.

* Every growing science must present fresh facts which need synthesising and which the student is left to synthesise for himself.

291

Further, it is not only necessary that the difficulty of analysis should be properly appreciated, but the student must be enabled to conduct experiments by himself without aid from the instructor. General acquaintance with the other facts in the science would be a great help in the case of any particular experiment. But it would not be enough. The value of these depends more on how they are utilised than on what they are. Choice among such facts must be guided by an analysis of the given phenomenon and examination of its nature. This can be said to be made successfully only when the possibilities of error have been reduced to a minimum.

The most difficult step in research however is the testing of evidence. In law and in history its aid is most sought, and in other sciences too is often utilised. But at the same time, there is the greatest risk of error creeping in, not because we have introduced something which vitiates the process, but because we wrongly estimate the value of different circumstances which we know to have some sort of a causal relation to the phenomenon. Individual bias interferes much and we neglect to weigh the suggested evidence impartially. Under these circumstances nothing but the rigorous examination of the fact can be of any avail. Testing of evidence is not a process in any way different from analysis and synthesis, but only these applied to a special case.

Finally, the study of logic guides us in all cases of computation of probabilities. This is a method of knowledge which has come to prominence only recently, and has been productive of many valuable results. It is used extensively in all social and economic sciences. But at the same time we must distinguish between facts on which the computation of probabilities can be based and those on which it cannot. Also as to the worth we have to attach to these estimates, inaccuracy in these has led to much error and confusion. Universal Laws, Empirical Generalisations, Probable Truths, must be kept distinct from one another and made proper use of. Each of them stands on a different footing so far as its value for logic is concerned. A confusion is fatal.

These are some of the many ways in which logic would be found to be of value in science and in research. But its utility is not confined to the strict scientific realm alone. All enterprises which rise above

the ordinary routine level, present the same difficulties—the same complex circumstances and dubious facts. And these questions unlike scientific problems, need emergent solution, as they arise from practical necessities. Moreover a wrong step here often means death, whereas an erroneous experiment can be corrected. Amidst such difficulties, he succeeds best who is able to judge most accurately the nature of events and the tendencies of circumstances, and it needs no small amount of correct judgment and quick inference to do so. The three parts into which Logic may roughly be divided—Deduction, Induction and Definition, may be said to be concerned with three different processes of thought. Deduction represents the processes according to which inferences are made; Induction those which makes us form the correct premises; and Definition to synthesise all the results of these enquiries. I hope I have made out a case. But still a doubt may arise, whether the student in the F. A. class is advanced enough to deal with such abstractions as the science of logic must give him. The answer is obvious enough. That the student should learn logic before science is accepted. And if he cannot do this in the F. A. class, when is he to do it? And what is the sort of training he there receives which would enable him to grasp abstractions later? The difficulty rests upon a false estimation both of the nature of the science and of the ability of the student. Logic is no more abstract than Trigonometry is and what the student is intended to be taught is not the philosophy of logic, but methodology and the principles of science. For this purpose, his intellect is surely ripe enough.

A final remark. Logic is indeed abstract in the sense that it cannot take the place of the separate sciences. The skilled logician is not necessarily the best scientist. Logic represents but the schema of science, a mere skeleton without flesh and blood and without life. But it is not therefore without use. It is abstract without the matter of science, but the matter of science is equally abstract i. e. disjointed without logic. The perfect arch of science must have both the supports.

From this same standpoint we can answer another objection. It is sometimes said that persons stuffed with logic, when they betake themselves to the study of science, are found to be most eager for opportu-

nities to display their technical skill and their pedantic learning without any ultimate end in view. Now we may readily grant that logic is thus used; but the agents in all such examples are persons of poor understanding—shallow, unimaginative and barren. For such, logic is a bauble, not a weapon; they love to play with it, but not to use it, and the two things are quite different. Real minds, however—minds intelligent and imaginative, fertile and cautious, with the same weapons, achieve quite a different result. For them, logic wins the path to Truth and Glory.

It is obvious that though inferences are to be made according to strict logic, we can have no inference until we find premises. And no less difficult to gather these together into system! How difficult the fact of finding premises is, is amply testified to by the history of science, by the many erroneous observations, by the experiments vitiated by want of care and analysis, and by wrong theories favoured by bias. The mass of established truth, great as it is, represents but the smallest percentage of the whole work of professed scientists.

S. DURAISWAMI AIYAR.

HUMAN INTEREST AND NATURE STUDY.

"And why are these men revered? Because they humanized knowledge; because they broadened the basis of life and intelligence."—Matthew Arnold.

There is but one thing of deeper educational significance than interest, and this is, the cause or reason of interest itself. We must seek for this in the warp and woof, in the very web and tissue of life. Psychologists seem able to tell us absurdly little about the deeper rationale of interest; students of child study give us only superficial and fragmentary chips as to its genesis and scope; and the pedagogues except some of our good Herbartians, have done little more than bury the subject under a mountain of misrepresentation.

Nature touches the organism at a thousand points. Why does the life respond, warm, glow, and fuse with one point of contact and not with all the rest? There is but one answer to this question. The parti-

cular element of the environment which arouses interest—is responded to,—stands in a vital relation to the life. This relation, or affinity, is no fictitious or arbitrary matter. It has been woven into the fabric of the species through the years of its past history. During this history, failure to respond has meant death; response has carried with it life.

The fact is seen most clearly in the new field of animal psychology, since here the problems are simplified by narrower lines of interest and by the absence of pretence and all other fictitious elements. Watch for a moment the robin in the garden. He stands erect and looks about him,—his first interest his own safety. A cat skulking along the fence is seen and immediately absorbs his attention. He flies to a tree and watches the cat disappear across the street. Assured of safety, he drops to the ground, and now every sense is absorbed in the search for food. His hunger appeased, he secures food and carries it to the nest. A note of alarm or distress from a neighbouring garden, and off he flies with a loud cackle to render what assistance he is able to his species. With peace restored, he perches on the topmost spray of the elm tree, and his being overflows in his song of good cheer.

Here we have in epitome the fundamental psychology of life. Herbert Spencer has classified the ideas basal to human education as follows: (1) ideas centering about direct preservation of self; (2) ideas connected with self-preservation indirectly i. e., food and external necessities of life; (3) ideas relating to preservation of the family; (4) ideas pertaining to the state; (5) ideas associated with one's pleasures or the gratifications of his tastes,—art, science, recreation, play, and the like. If any take exception to Spencer on the ground of utilitarianism, certainly these charges cannot be lodged against Ruskin, and he says: "and sure good is first in feeding people, then in dressing people, then in lodging people, and lastly in rightly pleasing people, with arts or sciences, or any other subject of thought."

"Making a subject interesting" is apt to be fraught with insincerity. A subject is interesting or it is not interesting according to the nature of the human mind and the unchangeable constitution of nature. All human beings who are not actual or potential suicides, mental or physical,—all who are not inherently addled or "spoiled,"—must find

universally and perennially interesting the elements in their natural environment, which stand related to these ideas which are fundamental to life. "Making a topic interesting," may be legitimate, if by this we mean showing its relation to life. With most of the topics of elementary nature study, however, this relation is, or should be, if we select the proper materials, so immediate and direct that we shall need to divert little effort to this end.

A brief reference to commonly accepted definitions of "interest" may place us upon a better mutual understanding in preparation for the points which follow.

A common dictionary definition of "interest" is: "Attention with a sense of the special importance of a thing to oneself." John Dewey has constructed a more technically pedagogical definition as follows:—

"Genuine interest in education is the accompaniment of the identification, through action, of the self with some object or idea, because of the necessity of that object or idea for the maintenance of self expression.

In further explanation he says:

"Self-expression, in which the psychical energy assimilates material because of the recognized value of this material in aiding the self to reach its end, does not find it necessary to oppose interest to effort. Effort is the result of interest, and indicates the persistent outgo of activities in attaining an end felt as valuable; while interest is the consciousness of the value of this end, and of the means necessary to realize it."

We owe much to the Herbartians for proving that there is no real antagonism between education of interest and education of discipline. Such supposed antagonism, as is so often the case in disagreements of this kind, results from partial views of the facts. It is the old controversy of the two sides of the same shield. We must love them both, and the best discipline and the highest effort are obtained when the interest is deepest and most whole-souled.

In the light of what has been said we may frame a definition of "interest," not specially related to technical pedagogy, but of universal application to life, in the following terms: Interest is the affinity or rela-

tion of the organism to those elements in the environment that are of importance to its life.

In dealing with the problem of human education these elements are numerous and their relations are extremely complex. Our chief concern should be to select for elementary instruction those that are fundamental and universal, and relegate to later and more special education all those interests that are differentiated, or technical,—interests related to special trades, occupations or professions.

"How could youths better learn to live than by at once trying the experiment of living? Methinks this would exercise their minds as much as mathematics." (Thoreau :) We have been studying things in such artificial and superficial ways that we have well-nigh gone blind to the larger and deeper human interests involved. And in this connection do not misunderstand me to mean material values or interests alone. I would combine every scrap of human interests,—economic, æsthetic, mental, moral, and spiritual,—using each or all combined to yield the strongest possible motive or appeal to induce the child to study aright the nature about him.

Characteristic lines of interest have developed along with the life of the human species, and I see no better way to distinguish between special and universal interests than by studying through the history of the race the development of relations toward nature. Not to go back to the lowest savagery, where men lived solely by hunting, fishing, and gathering what wild products of the soil the region happened to yield, the points of greatest educational significance concern the steps by which man worked his way upward into civilized life. These steps, as I have stated at length elsewhere, have to do mainly with man's relations to animal and plant life. Worked out, as they were in great part, before even myth or legend—not to say history—began, they are the very deepest and most fundamental lines of human nature study. Chief among man's relations to nature in the historic epoch, and destined to retain a foremost position among those perennially close to his life, these relations must remain not only the deepest but the most universal human interests of the race. Instead of wasting time and effort in trying to make interesting to the children things that are apart from

their lives and hence essentially uninteresting, the problem of elementary nature study becomes the much easier one of finding those things in nature that possess intrinsic human interest. While this standpoint may seem theoretical and far-fetched, it has come to me wholly from the side of practical experience. Any one may test this for himself. Let him but watch a child in his effort to tame and gain the confidence of some wild bird about his home, and he will see how the heart is touched. Or let the child try to rear a flower, and he may observe how the mind unfolds, with his growing plant, into living sympathy with nature. I think one who does this will agree with me that such lessons lie deeper and closer to life than anything he can find in technical zoology or botany.

The public schools are not fancy-work circles or art clubs; they are not scientific academies or even natural history societies. In their relation to nature study their function is deeper than any and all of these combined. The school course in nature study should aim to bring the children into fundamentally civilized relations to nature. "To learn what is true in order to do what is right" is the fundamental purpose, or, as Spencer words it, "To prepare us for complete living is the function which education has to discharge; and life is response to the order of nature. The more perfect the response the higher and more complete will be the life."

CLIFTON. H. HODGE,

(The Canada Educational Monthly.)

NOTES FROM MANY QUARTERS.

Mr. Claudesley Brereton of the English Education department has prepared a report upon the Rural Schools of North-West France. This is of particular interest in England, America and other industrial countries where the tendency is to migrate into the towns. In 1897 the teaching of agriculture was made compulsory

in the Schools of France. Since France is a land of small holdings, it is specially important that the peasants who will some day own a patch of land shall have an education suited to agriculture. The scheme provides that the majority of teachers are of the peasant class and that their salaries depend upon their qualifications, and that country teachers are as well paid as town teachers. The scheme of 1897 as far as teaching goes has been modified. The present idea is that elementary grades should have only the simple object lessons: that the intermediate grades have more object lessons, school walks for nature study, reading lessons and a graduated course of instruction on animals, plants, soils etc., according to the season of the year." The higher course prescribed includes vegetable physiology, chemistry of manures, hygiene and practical experiment. The last mentioned takes the form of 'experimental farms' i.e., small patches of garden in which the use of various manures is tried. Botanical collections are made and particular agricultural pests are dealt with, e.g. the cock chafer in certain schools."

The same idea has been mooted in England: in one or two places:—e.g. in Dorsetshire, such schools have been started with the result that many children who would otherwise have left school early stay three or four years longer. This is beneficial to all classes of the agricultural community. In most districts of England the village school is resorted to both by the labourer's and the farmer's children. Of course the general adoption of such a scheme of education, as Mr. Brereton says, will not necessarily prevent altogether the influx into the towns. The introduction of elementary agriculture into the secondary schools will educate not only Hodge but his master. The farmer's son though sent to the village primary school, often proceeds to the secondary. By the adoption of agriculture or nature study into the curriculum, education among the agricultural community will become more popular and will lead on to the numerous technical agricultural schools now springing up under county councils.

295

The following abstract of the report of the Russian Minister of Education on the elementary rural schools of Russia, suggests mediævalism and barbarity:—

According to the report of the Russian Minister of Education, school teachers in Russia are held in lower esteem than the shepherd. They are hired only during winter when the boys are not needed for work. The report of M. Ponomareff in effect is that in Russian villages the shepherd is happier than the male teacher, and the latter happier than the female teacher.

The moujik considers the teacher a man who lives out at his expense, and he pays him less than the shepherd. When snow has fallen and the boys are without anything to do, being unable on account of the winter to be of help to their parents, the latter think of their education. An "outchitel," or schoolmaster, is hired by the villagers, who agree to feed and to pay him. The price varies from 10 to 50 rubles (\$9 to \$40) for the whole winter, which is very long in Russia. As to the food, it is not so good as that of the shepherd; each family whose children frequent the school feeds in its turn the schoolmaster.

The school building is a miserable hut, often contiguous to the house of the moujik, where pigs, hens and cows are fed twice a day. It is the business of the teacher to keep his school clean, says M. Ponomareff in his official report. There is no ventilation. At the approach of the cold weather all windows are hermetically closed with clay or glazier's putty. The moujik cannot understand that anything should be opened in winter time.

In regard to the heating, it is quite primitive. Each scholar is bound to bring some pieces of wood to heat the school. When it is freezing too hard the pupils do not come, and the teacher, being compelled to remain until the evening, envelops himself in his touloupe, or sheepskin, and stays motionless in a corner of the "khata," or school hut.

Such is the custom in the poor villages. In the rich villages the schoolmaster, instead of being a martyr, becomes a tyrant. He strikes the pupils brutally, tears off their ears and pulls their hair and breaks their teeth, for he is almost continually drunk. The official report instances many cases in which children were violently thrown on the ground and bruised by the teacher's feet to such a point that blood gushed out from their noses and mouths. But what is most extraordinary, says M. Ponomareff, is that those queer schoolmasters intrust the task of teaching to the best scholars. These are called "the first group," or "the professors," and they are not above eight or ten years of age. While they try to teach their little comrades the schoolmaster sits down to drink in the next "kabako."

The St. Petersburg correspondence, which gives this summary of M. Ponomareff's report, says that on receiving it the minister of public instruction sent numerous commissioners to run over, incognito, every part of Russia at the approach of the winter, with a mission to remedy the evil and punish the culprits (Schol Journal, America).

* *

In connection with whatever information we collected on the various practice adopted with regard to religious instruction in Schools, the following "Regulations of the Ontario Education Department" will be of interest. It is plain that the Canadian Department has not advanced as far as the American practice or as that of the English Board Schools. The influence of sectarianism is stronger there. At the same time there is an optional clause which improves matters.

Every public and high school shall be opened with the Lord's Prayer, and closed with the reading of the Scriptures and the Lord's Prayer, or the prayer authorized by the Department of Education.

The Scriptures shall be read daily and systematically; the portions used may be taken from the book of selections adopted

296

by the department for that purpose, or from the Bible, as the trustees by resolution may direct. Trustees may also order the reading of the Bible or the authorized Scripture selections by both pupils and teachers at the opening and closing of the school, and the repeating of the ten commandments at least once a week.

No pupil shall be required to take part in any religious exercise objected to by his parents or guardians.

The clergy of any denomination, or their authorized representatives, shall have the right to give religious instruction to the pupils of their own church, in each school-house, at least once a week, after the hour of closing the school in the afternoon..... Emblems of a denominational character shall not be exhibited in a public school during regular school hours.

* *

The following questions widely quoted were set in New York at the first examination for promotion license in the local schools. The beauty of them is that they combine the theoretical with the practical. For the majority of teachers in the country the first two commands in the dictum quoted in question 1 sum up the method of knowledge acquirement. The number are the marks apportioned.

1. "First, learn; second, repeat; third, reflect; fourth, verify."—Jacotot.

In the light of the Herbartian "Formal Steps," discuss this dictum. (30)

2. "To tell the child this and to show it the other, is not to teach it how to observe."—Herbert Spencer.

Describe and illustrate from your specialty the right method of teaching how to observe. (10)

3. Discuss and illustrate the function and limitations of graphic methods in teaching your specialty. (20)

4. Mention ways in which the "collecting impulse" (or "collecting instinct") in children aged twelve or thirteen can be utilized for educational purposes. (10)

5. "Courage in attacking difficulties, patient concentration of the attention, perseverance through failures—these are characteristics which after-life specially requires."—Herbert Spencer.

Describe briefly a kind of school work which tends to produce these characteristics. Give reasons. (16)

6. Mention and illustrate two points wherein review questions should differ from advance questions. (14)

* *

The following will illustrate the movement for technical education in England, referred to elsewhere.

A recent parliamentary return tabulates the sums applied by local authorities to the purposes of technical education. It shows that the total amount expended in this direction in England and Wales during 1900-1 was, £1,051,422, and this does not include sums allocated to intermediate education under the Welsh Intermediate Education Act. The total sum derivable from the "whisky" money during the same year under the Local Taxation (Customs and Excise) Act, and available for technical education, was £924,360 but £60,513 of it was devoted to the relief of rates. It is, however, satisfactory to learn that forty of the forty-nine county councils included in the return devote the whole of the money they receive from this source to education.

* *

The Glasgow arts faculty and the Edinburgh arts faculty have recently issued reports upon necessary reforms in the respective universities. The former took the first steps towards reform. That there was necessity for it was accountable to two facts. In the first place, by the general issue of a leaving certificate the level of secondary education is raised, and as a result "the level of Uni-

297

versity attainments" has to rise. In the second the shortness of the academic year for the arts faculty, which runs only from October to March, makes it imperative to cram in lectures and examinations and (to quote the "School Review," our authority):—

"There is no time available in which the student may read and think and work, in the subject on which he is receiving lectures. The result is that in many cases he comes to regard the lectures as a compendium of all that should be known of the subject—a meat extract that contains all the invigorating and strengthening qualities of the original ox. As Huxley puts it, "The students work to pass, not to know, and outraged knowledge has her revenge; they do pass and they don't know." The report concludes by advocating the extension of the present session by a third term of seven or eight weeks, making the academic year run from October to June, with breaks at Christmas and Easter".

Without necessarily advocating an increase in the days of College attendance in India, at any rate the experience of Glasgow and Edinburgh is strongly suggestive of one concurrent cause of the present condition of study in this University, as well as in the others of India. The recently published pamphlet of Mr. Syed Amir Ali Belgrami on "English Education in India" brings this out clearly when he says: "The subjects for the B. A. Degree Examination; e.g., at Madras, are as many as for any three Cambridge Triposes put together. Although the extent of reading of a working man at Cambridge for one paper of a Tripos is more than that of an average Indian undergraduate for all the subjects of the B. A."

There is such a multiplicity of subjects, and only two years of 150 days each in which to do them. There is no proper time for reading, and even if there were, the student thinks that professor the best who gives him the analysis of a necessary book, which will save him the trouble of reading. Huxley's dictum is as applicable to the majority of students here as in Scotland.

To return to our subject. The following abstract of the report of the Glasgow Faculty of arts is good matter for reflection for those interested in the improvement of our University Education and its curricula. We quote from the same authority :—

DEFECTS OF THE PRESENT CURRICULUM.

(1) One of the main defects is that the work of the students is compressed into too short a period of the year. The student sits day by day in the lecture-room, and a series of pictures are thrown on his mind, like lantern views on a screen, each vanishing before it has had time to fix the attention. Lectures to be effective must be broken and assisted by exercises, by recitations, by reading, by reflection, by revision, all done by the student himself and also supplemented in varying degrees according to the subject by tutorial instruction.

(2) The great variety of the subjects of the ordinary degree, their want of co-relation, and the possibility of taking each of them separately, encourage the student to skim over each as rapidly as possible, and to dismiss each successively from his mind.

(3) The strain of the high-pressure work of the winter session tests to breaking point in many instances the health of both students and professors.

PROPOSED ALTERATIONS IN THE ARTS CURRICULUM.

(1) It should be made possible to extend the courses that qualify for the degree of M.A. over a longer portion of the year, say from October 1st to June 30th.

(2) In the interest of students who are willing and able to do sustained work on particular subjects, some concentration should be allowed with a corresponding degree of relief from the compulsions of the present curriculum for the ordinary degree of M.A.

(3) A greater variety of honours groups should be recognised, and graduation in honours in more than one group fostered by greater exemption from subjects taken on the ordinary standard.

(4) To economise the energy of the students and give a higher tone to their class work, the example of the American universities and of the new Birmingham University should be followed of allowing class work to count in part for graduation under such limitations as may be thought desirable to prevent possible abuse.

(5) To provide for the greater length of the courses, and to indemnify the university for the loss of fees caused by the abolition of the present summer classes, an increased fee might justifiably be charged.

The annual report of Mr. Booker T. Washington, the Negro Principal of the Negro Tuskegee Normal and Industrial Institute is exceedingly interesting. It shows that the number of students and teachers drawn from many quarters of the U. S. A. rises to 1500. A large proportion of the teachers reside in model cottages on the ground. The report gives specific instance of the success of the institution in helping the negro community to thrift. "Nearly two years ago three of our graduates went to Africa under the auspices of the German government to teach the raising of cotton to the natives in the German colony of Togo. The German officials were so much pleased with the work of these men that this year four more have been added to the colony."

The institute has given birth to twelve schools of considerable size. It recounts the donations in money and buildings that have been made, and a most encouraging report is made of the training in agricultural and industrial pursuits. As Mr. Washington says :—perhaps the most important work that the Tuskegee Institute, in connection with Hampton and other schools of similar character has accomplished, has been to find the most effective way to elevate the negro, and, at the same time, to make him most useful to the community in which he is to live. This principle, which has been demonstrated so thoroughly at Tuskegee, is capable of indefinite expansion. At the same time the development of academic and religious education has gone ahead."

Even if the Government of India has repudiated its desire to produce uniformity in the curricula and constitutions of the universities, at any rate it should be an ideal of the universities themselves to come to some agreement and uniformity. In America, as for that matter in every country on the globe that possesses or has possessed universities, there is or has been a lack of unity and even rivalry between these bodies. In America the evil has been as great or greater than anywhere, and it is interesting to note that a combination (in that land of great combines) has recently set on foot a great co-operative undertaking of colleges to hold entrance examinations. The objects of this combine are given as, first, the principle of co-operation between colleges in substitute for "the distrust and rivalry of the past," on the ground that colleges are all struggling to one ideal; second, "stability in the subjects in which examinations are held;" third, "co-operation between the secondary schools and the colleges;" fourth, "uniformity of academic standards whereby the comparative efficiency of every community and institution throughout the entire country may be measured;" fifth, "economy of time, money, and effort in the administration of college admission requirements" (American School Journal).

* * *

In the September number of the American School Journal there is an interesting account by Dr. H. S. Townsland of the attempt to educate the Moros (Spanish for Moors) or Mohammedans of Mindavoo in the Philippines. The initial conditions of work when the school was started in January last are thus described:—

"There were no books in the school except some little drawing books introduced to help in planning the work. Of course drawing naturally and historically comes before writing and reading. There were no desks in the school, and they would have been only in the way. Children were allowed to take such positions as they found most convenient for their work, and these were largely on the floor. Each child was given the product of his own labor, and this product

227

was made to be saleable. As in some cases a number of children worked on one article, it was found practicable to pay each child for his work when done, since the demand for manufactured articles in most cases was far ahead of the supply."

The work done is only such as can be done by people in such a backward condition with their own tools. The argument used for payment of work is that the value of industry can be best learnt in the concrete. It is interesting to speculate on whether the industry will continue once the demand for the products of the school ceases. The experiment sounds dangerous, but the danger may be overcome; of late English has been systematically taught. The hope is that with knowledge will come the desire for knowledge. The writer reports that men and women have sought for admission, mainly with an eye to make products that they can sell to American Tourists. They do not see that they are "adapting themselves to their environment." By these simple means their mind is being turned from war to the making of weapons.

EDUCATIONAL NEWS (FOREIGN).

Mr. P. A. Barnett has been given an important educational post in Natal and has left England. He is to be Director of Public Instruction in Natal.

In the Congregation of Oxford University by a vote of 189 to 166, was rejected a resolution offered by the Hebdomadal Council "that candidates shall not be required to offer both Greek and Latin in the examination in stated subjects in Responsions."

The Belfast Chamber of Commerce has worked out a scheme for the establishment of a Faculty of Commerce with a diploma and a degree in Queen's College and the scheme has been put before the Royal Commission on University Education in Ireland.

The Manchester School of Technology, one of the most up to date and well-equipped in the world, was opened by the Premier, Mr. Balfour on October 15th.

At Cambridge the Bhowanagar Medal has been awarded to Mr. F. Lloyd, Eighth among the Indian Civil Service probationers of the final list.

The death of the Rev. J. F. Maclear, a well known writer of Manuals on the Old and New Testaments died on October 19th.

The endowment of colleges in England proceeds apace. The Durham University College of Science has collected £ 31,000 in memory of Lord Armstrong: Mr. Andrew Carnegie, Rector of St. Andrews has promised £ 1500 for a Union of women students attending the University, and there are a number of others reported.

Sir W. R. Anson the well known lawyer, has resigned his position as a member of the consultative committee to the Board of Education: his place is taken by Mr. T. A. Warren, the President of Magdalen College. Sir W. R. Anson, it will be remembered, is Parliamentary Secretary to the Board of Education.

Owen's College, Manchester is moving to get recognized as a separate University from Victoria University. It is reported that University College Bristol is thinking of developing into a university for the west of England. The example of Birmingham and America is catching.

King's College, London is appealing for £ 500,000 for the endowment of the college as a school of the University of London, and of Professional Chairs. It is also offering free courses for teachers in Mathematics, French, Theory of Education, Practical Physics and Practical Physiology.

Sydney University celebrated its Jubilee on October 1.

On November 14th at Cambridge a conference was begun on the training of Secondary School teachers. On Saturday Rev. J. C. Bell, Head master of Marlborough proposed that a year's training should be divided "between a Student-teachership at a recognized school, and a course of training at a University or a Non-University Training

College." Sir John Gorst in proposing a vote of thanks for the Vice-Chancellor of the University who had presided, said that he would prefer the organization of training to be left to the Universities and the leaders among teachers, rather than local and central authorities. But the Universities must be progressive.

EDUCATIONAL NEWS. (INDIAN).

The Rev. Dr. Miller, who we are glad to hear is on the way to recovery, retains the vice-chancellorship of the University, though, because of his illness, he resigns his seat on the Legislative Council.

The Maharanee's College at Mysore, has been affiliated to the University of Madras, retrospectively from January 1901.

Mr. R. A. Nelson, Principal of the Law College, Madras, has returned and resumed his duties.

A Japanese Professor of Kyoto Buddhist University, Mr. L. Sonada, is travelling for research purposes in the Punjab.

On Oct. 20th the Madras Teachers' Guild held a meeting in the Anderson Hall, when Mr. S. R. Coombes gave an interesting lecture on the Paris Exhibition. The same body held an abortive meeting on Nov. 4th to discuss the Universities Commission; there was no quorum and the meeting was postponed.

The Guild next met on Nov. 14th at Pachaiyappa's Hall for the same purpose. A number of interesting announcements were made by the Joint Secretary, Mr. V. S. Srinivasa Sastriar, with regard to the Educational Conference to be held on Dec. 22nd and 23rd. The delegates will be welcomed by Mr. J. B. Bilderbeck, the president, on Dec. 22nd in the

evening, at the Y. M. C. A. buildings, which have been kindly lent us last year by the general secretary. On the 23rd three papers will be read, one by Professor Runga Chariar on the "Recommendation of the Commission in regard to vernaculars," another by Mr. Lakshminarasu Naidu on "the Recommendations with regard to the teaching of science," A third by Mr. S. H. Stone on "Art in Schools and Colleges." Next, Mr. K. B. Ramanatha Aiyar, Lecturer in English, Pachaiyappa's College was unanimously elected Vice-President of the Guild vice Rev. E. M. McPhail resigned. The members present then proceeded to the discussion. After a course of general condemnation, it was moved and resolved that "The Teachers' Guild disapproves the recommendation by the commission in regard to the compulsory levy of a minimum fee in Colleges, as being undesirable and unworkable in practice."

We understand that the secretaries of the Teachers' Guild have received twenty-nine replies to their query, whether the Director's prohibition of the teaching of geometry and algebra below the IVth form was appreciated or otherwise. Of these seventeen were for, and eleven against the prohibition, while one was unclassified.

On Nov. 1st the annual prize distribution of the Coimbatore College was held, when the Collector of the District, Mr. C. H. Mounsey presided. The principal in his report referred feelingly to the death of Mr. C. Bhujanga Rao, Second Assistant, for thirty-five years connected with the College. He also was able to report a lessening of the remissions and reductions made in school fees, and hoped for the realization of endowments by the appeal for subscriptions decided on by the committee. An addition to the staff had been made in the persons of a Drawing master, to meet the demands of the Department. Considerable additions had been made to furniture, other apparatus and the library. He appealed for help to meet the needs of the college—a play ground and a hostel among others. The Collector in his speech suggested that this year of good rains and the coronation was a suitable one for liberal donations.

On Nov. 1st, with Mr. A. F. W. Gillman the Collector of the Samasthanam, presiding and in the presence of a large audience, the distribution

of prizes at the Maharajah's College Vizianagram took place—for the local English and Sanskrit Colleges. The principal, Mr. K. Ramanujachari's report showed that the numerical strength had increased, and the percentage of passes was higher than those of other institutions in the presidency. After a number of recitations from Julius Caesar, Sakuntala &c., the prizes were distributed by the Minor Rajah. The chairman in the course of his speech referred to the evils, notably cram, in the system of Education now obtaining. The College he complimented on its attention to athletics, and said that the question of a hostel would be considered when the necessary funds were forthcoming.

At a dinner held by the old Boys of Bishop Corrie's Grammar school in Rangoon, a letter was read from Rev. J. W. Foley a former Principal of the school, asking for money to enable certain necessary repairs being rapidly carried out. He stated that a Restoration Fund had been started by Mr. J. R. Coombes in Madras, and that it was meeting with considerable success in India, and urged that old Boys in Burma should contribute to the fund.

On Nov. 1st the prize distribution at that energetic and efficient school, the Town High School, Kumbakonam was held; Mr. J. M. Hensman, acting Principal of the Government College presided. After recitations in Tamil, English and Sanskrit, the 37th annual report was read. Among the prizes given were two by the association of architects at Kumbakonam for Drawing. It was stated that three gentlemen, Messrs A. L. Tiruvengadam Pillai, V. P. Malhari Rao and K. Sundarama Aiyar, had instituted prizes for Tamil and Sanskrit.

On Nov. 12th at the prize distribution of the Girls' College belonging to the Holy Angels Convent Trivandram, under the presidency of H. H. The Maharajah, the Resident Mr. G. T. Mackenzie spoke. The substance of his address was that the mothers of the Eurasian community who were 'limp' and did not encourage sturdiness in their sons, were mainly responsible for the failure of the men. He gave instances of such failure, arising from the excessive softness and sentimentality of the women.

On Nov. 21st Presentation day at the Presentation convent in Vepery was held. Festivities of various kinds were indulged in, feeding of orphans, and processions round the town, and finally singing and dancing

On Nov. 21st The Trustees of Pachaiyappa's charities celebrated the Diamond Jubilee, or sixtieth anniversary of the opening of the Educational institutions under their control. The Governor Lord Ampthill presided, and there was a considerable attendance of European and Native ladies and gentlemen. The Hall was lighted with electric light, and outside there was a large pandal and lamps, and on the farther side of the road rows of fairy lights—the whole presenting a pretty picture.

The President, Mr. W. S. Venkataramanjolu Naidu read the report of the Trustees, in which after a general review of the past sixty years and the success of the institution, they appealed to the Hindu public to come forward and help them with endowments and benefactions, so that another chair might be established in the college. The report noticed the progress of the college and high school in Madras, shown by the increase in numbers and the improvement in the fee income. It referred also to the successes obtained in the university examinations. It then reviewed the work of the other institutions under charge, one of which, Conjeeveram High School gained considerable success, passing 64% in the Matriculation Examination.

The Principal next read his report, noticing changes in the staff and the successes of the college and its old students, most prominent being that of K. V. Rangasawmy Iyengar, who gained the unique distinction of a first class in the M. A. Examination in History. Certain needs of the college and high school were noted, the lack of accommodation, the darkness of the rooms, and the absence of a play-ground.

The Governor then delivered his address. He referred to the fact that the Institution was purely Hindu and quoted the statement of the Trustees of ten years ago, on the occasion of the golden jubilee as to the purpose of the college, and said "that with such ideals he could not be far wrong in asking the audience to consider the 60 years of Pachaiyappa's College as but the infancy of its existence." He compared the beginnings

of certain English Schools, as Eton, the progress of which from endowments of a pious nature similar to those of Pachaiyappa's had "been very gradual, full of difficulties and painful vicissitudes." The progress here had been more rapid, but there were special difficulties, and these must retard progress. He next referred to the decay of reverence in Indian Youths, "whereas respect for parental authority used to be one of the distinguishing virtues of Hindus of bygone days," and urged a reversion to that reverence. Finally he spoke of the need of further endowments for Pachaiyappa's, asking the students to spare something, "even if only a rupee", and so "share in the credit of furthering Pachaiyappa's benevolence," since to follow the example of the old student (Mr. C. Thevasigamony Chetty) "who had paid a magnificent donation of Rs. 1000 for the purpose of establishing a gold medal" was an impossibility for all.

The annual prize giving of Pachaiyappa's High School Chidambaram was conducted on the November 29th, with M.R.Ry. Rai Sabib S. A. Subrahmaniam Aiyer, B.A. B.C.E. executive engineer, South Arcot Division, in the chair. After a gymnastic performance in the play ground, an adjournment was made to the Hall where songs were sung and recitations given. The Head master then read his report and referred to the success of one student who in the last Matriculation Examination gained a first class and was sixth in the Presidency, gaining a government scholarship. The Chairman next distributed the prizes and then delivered an address in the course of which he said as follows:—

"In learning to speak and write the English Language, you have no doubt made considerable progress, as others before you have done in this school and elsewhere. There are, however, a few defects to which I consider it is necessary to draw pointed attention. Very often we do not pronounce English words as Englishmen do. The defect is not merely very common, but it is very strangely tolerated, and I have even heard young students allude in derisive terms to attempts on the part of a few to imitate Englishmen's pronunciation. Unless your pronunciation, your accent, and your intonation follow the models observed in Englishmen, your mastery of English, otherwise very good, will always be seriously at fault. Another point requiring notice is the use of unnecessary words; or words unnecessarily strong. This defect is more difficult

to avoid, but fortunately less widespread than the previous one. Let your words be always proportioned to the ideas to be expressed. It is seldom or never that an examiner gives credit to words used without a corresponding fulness of meaning. And even if it happens to be the case sometimes, let it not be your desire to obtain passes by fraudulent means any more than to obtain money by fraudulent means.

On Nov. 22nd the anniversary of the Athletic and Dialectic Unions of the Wardlaw College, Bellary was held with the Rev. F. Nuttal, Chaplain, presiding. Before the meeting some interesting sports were gone through, and before the distribution of prizes, the Secretary of the Athletic Union read his report. He stated that the success of the club was due to the interest of the Resident Rev. J. M. Cotelingam. Subsequently the Secretary of the Dialectic Union read his report. After a song in Telugu in honour of the occasion, the Chairman made a congratulatory speech and closed the proceedings.

REVIEWS OF BOOKS.

The odes of Horace Book II Ed. C. G. Botting [Bell's Illustrated classics 1s. 6d.].

This edition appears in the elementary series of this edition. At the outset it is doubtful whether Horace is a suitable author for elementary Latin study. It is true that the notes and appendices are made as simple and helpful as possible, but even with their aid Horace is singularly hard, apart from his constructions, to translate. The editor remarks that he has derived assistance from Wickham Page and Smith. This is obvious in his notes, when translations are often given without acknowledgment beyond inverted commas, though they are wholesale borrowings. The editor is inconsistent: whereas in the case of the translation of *Serirtus Nova* (Ode viii) as "a new set of slaves" he acknowledges his debt to Smith, and again in that of *bacea* (Ode vi) as 'olive' to Page; yet in that of

Nescius an te generum beati.

Phylladis flavie detorent parentes;

303

Which he renders "you could not be sure whether golden-haired Phyllis has not noble parents who cast a lustre on you their son-in-law" he slightly alters, without recognition, Page's "you could not be sure Xanthias, whether the noble parents of your golden-haired Phyllis do not lend a lustre to their son-in-law." Sometimes it would have been better if he had struck to Page: thus the latter's rendering of:

Mellibus

Aptari Citharæ Modis.

"To be set to the lyre's gentle measures" is more literal than, and equally poetical with the rendering "To be set to the lyre's tender tones." In the same ode, *Facili Sacritia*, is better rendered "with yielding sternness" than "with loving cruelty." Perhaps this is hypercriticism.

The edition as all others of the series is attractive enough and is well-illustrated with reproductions from contemporary bases, bas reliefs etc. The illustration of "Brailing the sail" from a Pompeian grave-relief is likely to give the boy-reader a clearer idea of the phrase "contrabes vela" (ode x). At the beginning is a brief account of Horace's life and works and a paragraph upon his metres with English attempts at Alcaics and Sappics. At the end there is the inevitable vocabulary, to save the boy the intelligent use of a dictionary. It must be said however that this edition may be had without vocabulary. A very useful "Appendix of grammatical constructions" is also given; but it is not quite clear how "Metrical Irregularities" come under this heading. This should have been placed with the metrical schemes in the introduction or given as a separate appendix. A special note is added in the appendix on the difficult lines on ode xviii.

Nulla cerior tamen

rapacis orci sine destinata

aula divitem manet.

NERUM

It is clear and succinct. Most of the notes are to the point and explanatory: but as we have said, despite notes Horace is too hard to be treated as an elementary text.

EDUCATIONAL MOVEMENTS AT HOME AND ABROAD.

By M. E. SADLER, LL. D.,

(Director of Inquiries and Reports, Board of Education office, London, England)

The keynote of the best educational thought of our time is hope. Never before has the work of national education been so full of promise for the future, or of deeper interest to the teacher, the administrator, and the student. But there can be no standing still in educational effort at the present time. The world is passing through a period of rapid and disturbing change in the sphere of thought and of economic conditions. We live in a time of spiritual unrest, which in many subtle ways produces unrest in education. Education has constantly to readjust itself in order to guard against new dangers which arise through the disintegration of older habits of thought and ways of life. The triumphant advance of applied science threatens to bring about social conditions in which, unless forethought is exercised, individual initiative may be unduly hampered by the pressure of great masses of capital controlled by corporations. Moreover, the decay of many old restraints, and the weakening of some of the older forms of upholding tradition and authority have deprived many people of a sorely needed support in the trials of life, and there are signs of a great longing in many minds for the peace which definite and unfaltering conviction can give. Education is sensitive to these atmospheric changes, in human thought and sentiment. All over the world there is a remark of educational unrest.

Educators therefore are looking around in all directions for suggestion as to the best lines of further advance. It is significant that each nation is realizing, more fully than before, how much it may gain by studying the educational history and development of other nations. Students of education in Great Britain are keenly alive to the characteristic excellence of American, French, and German schools. Germans are carefully following the course of educational development in France, Great Britain, and America. And in the recent parliamentary inquiry into French secondary education, frequent reference was made to German, to American, and to English experience. Education, indeed, is so intimately national a thing that no country can with advantage directly imitate the educational system of another country. Each nation must needs build up its own system in accordance with its own traditions and national needs.

304

But the comparative study of educational systems is full of valuable suggestion and of stimulus. In this branch of the scientific study of education the United States have been among the pioneers, largely through the labors of the late Dr. Barnard, of Dr. W. T. Harris, United States commissioner of education, and of President Nicholas Murray Butler of Columbia University.

The strong points of the best traditions in English education are its conviction that physical training and close contact with nature are essential things in true culture; that it is a mistake to regard purely intellectual training as the sole work of a well-organized school system; the education does not come through books alone or words alone, but also through making things, through first-hand contact with stubborn materials, through the training of hand and eye, and through practice in the arts of home life; that it is expedient to cultivate many kinds of expression of the human spirit, and not to confine our training to the powers of verbal expression, but rather to encourage expression through art, through making things, through the exercise of judgment in practical affairs, and through practice in the work of organization and government. The fundamental belief of the best English educators has always been that the true fruit of a good education is not knowledge alone, nor intellectual ability alone, but a combination of four things—discipline of body, enlightenment of mind, balance of judgment, and obedience to duty.

Such an ideal of education, however, presupposes for its best work a stable order of society, an undisturbed acceptance of certain broad principles of conduct, and a general agreement as to the right application of those principles. It is peculiarly liable to confusion, injury, and unsettlement, at a time of upheaval in the ideas which underlie the traditional ways of thinking. The disintegrating effects of scientific criticism have, therefore, been especially noticeable in the strongest parts of English education. Moreover, the characteristic defect of a type of education which lays marked stress on ethical, rather than on intellectual influences, is a tendency to underrate the value and moral bearing of intellectual thoroughness. Hence the urgent need for a revision of the intellectual standard in many parts of English education. The intellectual standard is far from being low, but it needs readjustment. Many of the brightest English boys are learning too much of things

which they will not need in after life, and too little of things which it is imperatively necessary for them to know. But rapid changes are taking place in the English schools. Never before in her history has England shown signs of being on the verge of so vigorous an educational movement. And those who have most closely followed the signs of that movement are best aware how much stimulus and guidance have come to it from the study of American and German education.

But it is with the underlying principle of American education, rather than of German, that most English teachers find themselves in closest sympathy. It is to be desired that there should be more intercourse between American and English teachers. Distance makes many forms of regular meeting impossible. Might not more be done, however, to encourage graduate study by young English students at American universities, and vice versa? English conditions are full of interest to the student of social science, and I should like to see courses of graduate study in social economics, in English educational history and practice, and in the principles and practice of municipal, colonial, and Indian administration, organized at Oxford and Cambridge, in London, Birmingham, and Manchester, for the benefit of graduate students from other countries beside my own. I have only mentioned, out of many subjects, two or three in which England is in a position to offer especially interesting opportunities of advanced, practical study. The benefit which England would derive from the intellectual stimulus and from the future results of such systematic investigation, would be great. And I am convinced that the students would find much material for profitable study.

Another suggestion has been made which I desire to submit to your consideration. It has been suggested that encouragement should be given to American teachers to come and teach for a short time in English schools, and vice versa. If something can be done in this direction I believe that much good would follow. The chief difficulty is a practical one, namely, that neither in the United States nor in England is there any central authority which appoints teachers to positions in the schools. In both countries appointments are made locally. But much might be done by means of a joint committee which would disseminate information as to vacancies, examine the credentials of applicants, facili-

tate the exchange of references, and bring the idea of such interchange of qualified teachers effectively before the public in the two countries. Beginning in a small way, the experiment would be tested by its results; and, personally, I believe that it would lead to a fruitful interchange of ideas, of suggestions, and of experience."—*Address delivered in America.*

GAZETTE NOTIFICATIONS.

Educational Department.

Fort St. George, October 31, 1902.

Baghunatha Chariyar, Mr. N., Inspector of Schools, privilege leave for twenty-nine days from the 16th October, 1902, and leave on medical certificate for one year in continuation.

Fort St. George, October 29, 1902.

Brander, Mrs. I., Inspectress of Girls' Schools, extension of furlough up to the 6th October, 1902.

Fort St. George, November 4, 1902.

Janakiramaiyar, Mr. T. B.A., Sub-Assistant Inspector of Schools, Trichinopoly Girls' range, to act as Assistant Inspector of Schools, Arcot Division, in the tenth class of the Provincial Educational Service, during the absence of Mr. M. Singaravelu Mudali, B.A., on privilege leave or until further orders.

Swaminadhan, Mr. S., Barrister-at-Law, to be Special Lecturer, Law College, with effect from the 25th August, 1902.

Shams-ul-ulama Moulvi Saiyid Hasan Raza Sahib, Sub-Assistant Inspector of Mahomedan Schools, Southern Circle, is granted privilege leave for one month on full pay, with effect from the date of relief.

Kameswara Rao, Mr. V., Sub-Assistant Inspector of schools, Guntur Range, is granted privilege leave of absence on full pay for one month, with effect from the date of relief.

Mir Tahir Ali Sahib, Second Class Persian Munshi, Government Madrasa-i-Azam, is appointed to act as Sub-Assistant Inspector of Mahomedan Schools, Southern Circle, in the Third Class, during the absence of Shams-ul-ulama Moulvi Saiyid Hasan Raza Sahib on leave or until further orders. To join as expeditiously as possible without availing himself of the full joining time.

Hannumata Rao, Mr. P., Supervisor of Primary Schools, Sattenapalle Taluk, is appointed to act as Sub-Assistant Inspector of Schools, Guntur Range, in the

probationary class, during the absence on leave of Mr. V. Kameswara Rao or until further orders.

Fort St. George, November 18, 1902.

Maitland, Lieutenant-Colonel John, M.D., I.M.S., to act as Principal, Medical College, during the employment of Lieutenant Colonel W. R. Browne M. D., I. M. S. on other duty or until further orders.

Browning, Lieutenant-Colonel Winthropp Benjamin, M.D., F.R.C.S., I.M.S., to act as Professor of Surgery including Minor Surgery, Medical College, during the employment of Lieutenant Colonel J. Maitland, I.M.S., on other duty or until further orders.

Leet-Palk, Captain Charles Henry, M.B., I.M.S., to act as Professor of Medical Jurisprudence, Medical College, during the employment of Lieutenant Colonel W. B. Browning, I.M.S., on other duty or until further orders.



THE INDIAN JOURNAL OF EDUCATION

306

(FORMERLY THE MADRAS JOURNAL OF EDUCATION.)

VOL. XLII.

{ MADRAS JOURNAL
OF EDUCATION.

INDIAN JOURNAL
OF EDUCATION. }

VOL. XI.

DECEMBER 1902.

EDITORIAL NOTES.

Among the events of the month that interest educators, most prominent have been the teachers' conferences. In Madras the Teacher's Guild called a meeting of teachers on December 21 and 23, the abstract of which we have published elsewhere. Almost simultaneously the Teachers' College day was held and an Educational conference at Rajahmundry. It seems a pity that greater cooperation cannot be attained. There is no connection between one and the other of these conferences. As we pointed out last month, the great weakness of teachers in the presidency is the lack of cohesion. It is true that distances are great and that what one locality needs, another locality may possess. But the fact remains that there are certain common topics that should be interesting to all teachers. The Madras Teachers' Guild is, we believe, the oldest and perhaps the most influential. Without suggesting that all other guilds or associations of teachers should be affiliated in it,

it may yet be maintained that all should consciously form a common programme, to which local divergences may add their special needs. It seems customary for such associations to hold their meetings about the same time of year. Might not some loose connection be formed by an exchange—by post, if personal meetings cannot be arranged—of views, between the different Secretaries? Compare the programme of Rajahmundry and Madras. The former had an excellent list of technical matters for discussion. The latter confined itself to three papers on three very prominent topics, two of which arose out of the Universities' Commission's Report. Of the two we think the Rajahmundry meeting was the more useful. The discussion of the vernacular question at Madras, unless unanimity could be obtained one way or the other, was so much waste of time. It resolved itself into a number of airy statements in favour of vernaculars or Sanskrit. Would it not have been better to have discussed ways and means for the improvement of the teaching of one or the other? What is wanted in the teacher's profession is a greater interest in the technique of teaching and in the status of teachers. For this reason we suggest that a limited number of practical matters be discussed in a practical way by the various associations, that an attempt should be made to gain a loose cohesion by the adoption of a programme common in the main to all, and that there should be an understanding that the meetings be held about the same time of year. This does not sound very impossible of accomplishment. It will serve as a beginning towards cooperation. The next step would be to get a common expression of opinion from the various associations and the submission thereof to the proper authorities. Though the Madras guild need not demand affiliation, it can at least, as being at the centre of affairs, make the start in proposing such common discussion. The paper by Mr. Lakshminarasu on "the teaching of science in high schools" was well reasoned and suggestive. He took the statements of the Commission and criticized them most sanely. He combated the suggestion that the science teachers

were inefficient. Fifteen years ago he would have accepted the suggestion. But to-day we have specialists as teachers. This statement of his may in the main be true, but the fact remains that many of the specialist teachers of science, are only men who have learnt a little of the matter at the Teachers' College, who have no interest or knowledge of the subject outside the notes they have there drawn up. Whether specialists or not, it cannot be said that their methods are efficient. For this they are not wholly responsible. The apparatus is insufficient, says the commission. It is sufficient, says Mr. Lakshminarasu. What then is the true criticism of modern science teaching in Indian High schools? Here Mr. Lakshminarasu seems to be correct. It is the aim of science teaching that is wrong. It is not observation and intelligent reasoning that is the object, but the passing of examinations. Consequently these specialists confine themselves to verbal cram and the student of average ability has not gained the smallest intellectual benefit by the knowledge he is supposed to have acquired, when he recites his information in the Matriculation Examination. For proper teaching the apparatus is sufficient; but for the knowledge the Matriculation student is supposed to possess, but does not, it is wholly inadequate. If we gather correctly Mr. Lakshminarasu's idea, it is that the first thing to do to have science teaching correctly taught, is to separate it altogether as a subject for Matriculation. Let each school teach it; this must be insisted on: let the Inspector do his work thoroughly and see that it is properly taught. In this way there will be more leisure for training boys to correct observation and reasoning through science. "The amount of matter actually necessary for a useful education, such as should be offered to all the pupils of a high school is very small. Moreover, if our young men are not to enter the university with blunted and impoverished minds, if they are not to leave in the school their vital energies, which they ought to gather there, we ought not to overburden their heads." We believe that Mr. Lakshminarasu would have no objection, if Chemistry and Physics were postponed to the

Vth and VIth forms. In the IVth preparatory work might be done through Botany or Entomology. Better still, if such work began in the 1st form and were made to correlate with English composition and conversation. Though he did not say so, Mr. Lakshminarasu seems to have been advocating nature study. He suggests in the lowest form of the High School a few lessons in human physiology. Thence an advance to Zoology, Botany and Astronomy in order to give them an interest in Geography. Though this is only a suggestion, it has the root of the matter in it—viz. correlation of studies, which is almost wholly ignored in our system.

**

The second session of the conference on the second day was devoted to a paper by Mr. S. H. Stone, principal of the Teachers' College, on a "Art in School and Colleges." It is well to have this the most neglected of our subjects discussed. At present the teaching of it hardly ever goes beyond the IVth form. The great fault in its teaching is that it does not attempt to develop originality. A number of squares, cubes etc. put up for copy, a few straight lines and a certain number of curves satisfy the requirements. If the Inspector comes round the drawing department receives scant attention. We have heard of cases in which a number of copies done by the best pupils or the teachers themselves are stored up and delivered to the students for display on the Inspector's visit. No inquiry is made as to who did the drawings. They are seen and passed by, and 'drawing' receives its reward in the report. All that is necessary therefore is that a few good copies of certain unalterable subjects be made. As Mr. Stone said, "Drawing Teaching is frequently unintelligent and uninspiring." He might have said "always." What is needed is that through the teacher "the child's self-activity shall be stimulated and guided." If this were done then drawing would be pleasurable, which at present it is not. Nor again is it practical, as the teaching of Europe and America, which is principally aimed at design. As to method, the free-arm system, which can be seen, by the way, at work in Col. Olcott's Pan-

308

chama Schools is now generally adopted as being physiologically the best. Just as science is a compartment by itself, so drawing likewise. There is no attempt to correlate it to other subjects. If Mr. Lakshminarasu's suggestions were carried out, there would be a possibility of connecting Science, Drawing and English. It is to topics of this sort relative to the improvement of teaching that we should like to see teachers actively devote themselves. It is to be feared however that they do not care much for their profession. Presumably the trained teacher is better than the untrained. At any rate the word of the Department must be accepted. Yet it may in the majority of cases be found that the trained teacher talks of Froebel, correlation in most fluent style, but seldom attempts to put his theories into practice. So it is that one almost depairs of conferences, with their discussions, and thinks that such utterances as Mr. Lakshminarasu's and Mr. Stone's fall on deaf ears.

**

The introductory speech of Mr. Bilderbeck on the first day of the conference was a well reasoned, calm treatment of current educational topics. He maintained that the present Educational system must be judged by its best work, rather than by its defects. He urged reasonable and professional criticism of the proposals of the Universities' Commission, and happily his advice was carried on through the Conference. The much debated Vernacular did not cause any violent opposition of opinion. It was good to hear the Principal of a large College protest against the recommendation of the Commission that a uniformity of system should be adopted in the arrangement of studies. To Madrassis who may lay claim to the best education, the abolition of the compartmental system and the adoption of some of the curious schemes proposed by the Commission would have seemed disastrous.

**

The University Examinations are over and the results alone are awaited. It is unfortunate that the teachers of the Presidency have no hope of a report by the University upon the various examina-

tions. It has frequently been urged and has frequently been suggested, but upon what reasonable ground, is not clear. As things stand the standard of paper setting varies from year to year, as also the requirements made by the examiners. If reports were given by the examiners, the teachers might be greatly helped in their methods. It is commonly said that the standard of teaching is raised by the examiners. This is true enough, by a comparison of the papers of a series of years. At the same time teachers would be able to meet the required standard better, if they knew exactly what was asked of them. This would particularly be the case at such time as changes in the grouping of subjects, or alteration in the subjects themselves takes place. It is all very well for an examiner to write an article to the papers, making fun of candidates' answers. Of course 'humours do abound'. But if the underlying causes of those humours were exposed and the methods of getting rid of them shown, it would be better. The examiner should not be merely a mocker, but an adviser as well. Such a report as suggested might help teachers as to textbooks, especially of those teachers who cannot be in the secret. It might suggest that less attention to vain facts be paid and more to the development of intelligence. Such a report might also do away with the prevalent belief that Examiners in certain colleges have a pull over others. The report and its opinions would represent the whole board of Examiners. It would show the outside world that Examiners were unanimous and not each seeking the advantage of his particular college.

PRIMARY EDUCATION

II

No general scheme of Indian Education can be further considered until we have disposed of the pertinent triple subject, viz Teaching, Teacher, Taught. For after all is said, any prescribed method of study needs must be secondary to the greater importance of how a subject is to be presented, the character of him who presents it, and the individual who is to be influenced.

Teaching is an art, and the teacher needs must be an artist in his chosen profession, not an artisan. As an art, teaching is based upon general principles, and this great body of principles constitutes the science of teaching. These principles are as absolute and as fixed as the law of gravity. But the law of gravity was fixed and fundamental long before it was discovered. So with the laws governing all true teaching processes — they are as old as the worlds of mind and matter. Every teacher should be well grounded in these teaching principles however much he may veil them in application.

Broadly speaking there are two classes of teachers, the natural and the artificial; in other words, those born with the instructive aptitude for teaching, and others who acquire the art by means of systematic training. The most successful of either type are those who love teaching for its own sake. A teacher's greatest qualification should be his enthusiasm for his work. He should know his subject and be able to present it with the *authority of one who knows*. His chiefest object should be to teach with the idea of developing character through the self discipline of the individual.

It is impossible for a teacher to come into contact with a single pupil without leaving some sort of an impression on the plastic child-mind.

Children are keen judges of human nature. They seem to detect the spurious in life by means of instinct or intuition. Hence for a teacher to bring out the best in his pupils, he must strive to be all that he would have his pupils become, he must possess at least tendencies of character which ring true to the tests which children ever use as a standard of measurement. When children are rudely confronted with the hollow mockeries of life as it is lived around them, the lying shams, pretences and vacillations, they cast about for some one whose character is stable enough to hold together their tottering ideas and ideals of life. Would that

every one who engages in the sacred profession of teaching was worthy of the trust and ideality of those over whom he daily exerts an influence, for good or ill.

When I have questioned, as to the reason why the executive offices of the Government of India are so largely in the hands of the English, I have been assured by both Englishmen and Indians that the Indians are lacking in such traits of character as would fit them for the control of their own country — and in justice let me add, the remarks were always made in an attitude of sympathetic deploring of the facts. It is quite impossible for me to follow the statement to comment upon it further than to say that the rule governing my personal experience is quite in accord with this that I have been repeatedly told. It is a rare exception when I have met Indian men who could be trusted to do as they say, however sincere their purpose. I came to India with beautiful ideals as to the nobility and morality of her people, hence I am not here in an unfriendly spirit, and am still loath to judge even from things evidenced, and I but share the grief in common with all who recognize the lack of stability of national character, and who would help the people to again climb to the proud position of India's traditional past.

Do not conclude that I believe for a moment that the untruthfulness, lack of punctuality and dependable moral principles in the practical affairs of every day life, arise from the deliberate intention to mislead or to deceive, but I am convinced that it is in consequence of a lazy indifference, or is due to want of sustained training of the character building sort.

It is in the power of TEACHERS to quicken the evolution of India. I may say, that the future of India is largely in the hands of those who have the training of her future citizens.

In view of present conditions, no system or method of education however comprehensive, will bring matured results from those taught to-day, sufficient to regenerate India at once. But teachers

can quicken the slow processes of nature. Let them all pull together, assured that all effort now putting forth is bound to fructify, even if deferred several generations.

To quote a time-worn adage, "Rome was not built in a day." Neither can India hope to take her place as a modern progressive nation in the time we shall live to see. To day's work must be dedicated to the future. But even the corner stone of Indian progress will not be laid until a sufficient number of great teachers adequate to the needs of the people are properly trained and disciplined, and until a number of Government Primary Schools are provided, sufficient for even the large number of little ones who are willing and eager to be taught.

The life which is open to present day teachers, is a great one. But true greatness and glory are not born of ease. Vantage ground is only gained by battling and striving.

Teachers then needs must consecrate their lives to the great motive purpose, if they would do their duty to India and her people. They must make the test of their fitness to teach not simply *what they know* but *what they are themselves*—their power to wage war against inherent bad instincts and weaknesses of character elements, and their power to affect others for good.

N. ALMEE COURTRIGHT.

HIGH SCHOOL EDUCATION BY 'OLD STUDENT'.

Having contributed to the columns of this Journal an article on primary education two or three months back, now I attempt to make a few remarks on High School education. I began with criticising primary education and then seeing that in a description and criticism of primary education, is also included in a way a major part of education imparted in Middle Schools, and also seeing that I have in the same article made now and then some side remarks upon middle school education, I

thought it would be only repeating almost the same story if I were to write an article on middle school education. But when we pass to High School contribution we find a marked change, and happily it is for the better. This change for the better, though not very considerable, is due partly to more efficient teachers and partly to the management of more efficient heads of departments. But, with all this improvement, the High School education is not every thing that can be desired. It is only relatively better; absolutely it is not at all satisfactory. Generally speaking this imperfection in High School instruction is due not so much to inefficiency of the staff as it is due to unsound methods of instruction followed in this department on the one hand, and to totally unsound and shallow education imparted in the primary and secondary classes. It is with the first we are concerned at present.

However good the staff may be, it is but natural that with shallow foundation and with unsound methods, an unsound education must result. Of course it is true that we see change, though very slow, going on. But all the same the fact remains.

First, let us take pure literary education. We may shortly dispense with Vernacular instruction. It is a notorious fact that the average student has a shallow knowledge of his Vernacular language. He knows next to nothing of Vernacular Grammar. The Vernacular staff is generally bad. Either they are inefficient or they are sadly wanting in the power of managing and controlling their classes; or as is generally the case, they are both. They rely for a pass on their translation papers. The students somehow manage to escape in Vernacular subjects in the university, yet it is highly desirable that a far better knowledge of these Vernaculars shall be acquired, and to this end something must be done in the way of improving Vernacular education.

As an illustration of the Vernacular teachers' lack of control and inefficiency, I may give the following:—When I was reading in the sixth form, one of my friends had a little misunderstanding with his Telugu pandit and so afterwards he absented himself from the Vernacular class the whole of the second term. He did not suffer from want of attendance as he was a second year student. The Texts are different for every

year. But he managed to pass in Telugu. This instance illustrates the general case and not the exception. Every student depends on the annotations rather than on the teacher's explanations.

We shall next proceed to mathematics. Geometry is badly prepared even in High Schools. Even High School students are not free from cramming book propositions. At the same time it should be remarked, that this is not always the case, though even here the majority of students "mug up" propositions in Geometry. Such students as cram book propositions of course fail in their examinations unless they are specially clever in Algebra and Arithmetic to make up their deficiency in Geometry. Generally however Algebra is not clearly understood.

Students in the High School do not generally grasp the subject, and hence it is that we find students only occasionally working problems in Algebra however easy they may be. But on the whole we may say that Mathematics is better understood and better taught than any other subject in the department.

We next come to science (Physics and Chemistry). Science is not understood by many students. Hence we find many failures in the Matriculation examination in this subject. This defect is due to want of sufficient mental training of the students that come up to the High School from the middle school, and the inefficient teaching of primary and middle schools gives the high school teachers any amount of trouble; yet in the majority of cases the teachers' efforts do not produce much effect. At present almost all the high schools insist on getting trained graduates in science. Notwithstanding all this precaution it remains a fact that science is very little understood by high school students. Hence many experiments must be made to enable the young mind to grasp the subject more thoroughly by observing the theoretical statements of the teacher practically performed. Unfortunately science teachers are more inclined to give long notes to supplement, and also to explain verbally the science primers. But notes whatever their length, clearness and simplicity cannot make things so clear as experiments, and the latter are much more advisable when the students are not in a ripe aptness to grasp the subject owing to the shallow foundation of instruction in the lower

classes. Hence laboratories of schools should be considerably improved, and experiments more than dry notes should be the means of instruction. With a good number of experiments students will be able to fully realize the meaning and force of every word in the primer. This will have a doubly good effect. This method of instruction will give more time for teachers to perform experiments by the abolition of "notes" system and it will also give less scope for students to "mug up".

The note giving system is so common and so mischievous that I think its mischief cannot sufficiently be realized without an instance in my own personal experience. When I was reading in 5th Form my class science teacher gave regular notes when he came to the class; he did not continue his previous lecture for there was no lecture of any sort, but he simply asked the first student "Where he left off in the notes last time". The student read the last sentence of his notes, which he probably never understood at all. So, when we had a question to answer, we had to refer to our note-books rather than to our brains. The regular notes took a long time to be dictated, and so the teacher rarely performed an experiment.

This note-system is so prevalent that in many high schools though science begins in 4th form, the students do not even see the science primers. The teachers set apart one year (in 4th form) as a year for wholesale notes. The mischief of this system, therefore, cannot be exaggerated.

The students should be made to grasp the subject and to rely for expressing their thoughts on their own English rather than on their teacher's notes. This should improve their capacity for speaking English correctly, in which many students, even of higher classes are extremely deficient.

Now history is joined with science and both subjects form one, and this fact brings us from science to history. Many students are of the opinion that this step will make Matriculation examination easier, but I for one am not inclined to think so. History as viewed from the popular point of view is different from history from the scientific, and of course, truer stand point. Roughly speaking, from the year 1896

there has been already a change. The questions have taken a different shape. They have been more constitutional than Political. They are asked for a full knowledge of Political history with all details of event in every period and something more. To answer the questions set from that year, direct importation of facts known has proved inadequate and incorrect. Students have had to note the effect of these events on the constitution of a country, and thus have had to answer more intelligently. History from being a mere record of dates and events has marched along the road to the attainment of the dignity of a science. From that time we find a considerable number of failures in history. But this progress in history attained its finishing stroke when history was associated with science. Its nominal association with science is but an index of its having really attained the dignity of a science. Now history requires a more intelligent study. Thus the association of history with science does not really make the entrance examination in any way easier. On the other hand it makes a demand of more intelligent study of history on the part of students. Unfortunately history, a very interesting subject indeed, does not attract the due attention of students and also to some extent, it is to be feared, of teachers. Generally the teachers see at the most that their students get a thorough knowledge of events and their dates in every period of a certain history. But they do not put them in the way of seeing how far events affect the political, social and constitutional progress of a nation. If only they do this, the teachers will be doing good service to the advance of historical methods of research. This is more desirable in India where history has very little part in men's minds. A sound study of history will enable people to dispel many of their superstitions.

I once had a teacher in 5th form who repeated all events in Vernacular in a certain period. Then we had merely to revise them at our homes. We repeated again these events. Thus we had no serious mental exercise. The teacher rarely took the trouble of noting the constitutional and social importance of even important events. Almost all the students were surprised to see a question on the constitutional importance of the Battle of Bouvines. This is nearly always the case. Hence it is that students find history a somewhat difficult study.

Next we come to English. The papers of the Matriculation Examination in English have generally maintained a good level, and hence we find uniformly many failures in English in every year. The methods suggested previously for the study of history and science will considerably help the general study of English. The English papers, it is good to note, are growing more general and bearing less directly on ordinary English Manuals. They require a good general knowledge of English rather than cramming of some English manuals. They require a study of good English books, and the teachers of English in High Schools are generally more efficient and their methods more sound than teachers of some other subjects.

Though a comparatively favourable view is taken of education in High Schools, we find many failures in the Matriculation Examination, and its results keep the lowest percentage of all university examinations. How is this to be explained? First we must make allowance for the small efficiency of the staff in high schools and then also for incorrect methods of instruction followed in this department. But for the main answer we must seek for an explanation in the very unsound instruction given in middle and primary schools. The students are unfit for the high school and the teachers in high schools are not therefore very successful in their teaching, and hence we find the sad failures of the Matriculation Examination.

As regards physical education, the high school does not claim any better position. It is as bad as the primary and middle school. Those students who are well up in their subjects rarely take active part in sports or any physical exercise, and those who take an active share in sports are generally the worst of the whole class in their literary education. Hence something effective should be done in the way of enforcing physical exercise on all students.

As regards drawing and fine arts, much remains to be done. It is highly desirable that every student should develop his artistic taste, and in this we find practically no progress made. No doubt drawing is now taught in High Schools. But as in Physical education, it should be made compulsory.

313

As regards the relation of teachers to students we do not find any change. It is the same as before. The high school students do not generally see their teachers at any time outside their school premises. Even teachers who take part in tennis and other outdoor games—the number of such teachers is not great,—do not join with the students. Thus there is a hard and fast line between teachers and students even in sports. For my part, I did not go to visit a teacher even a single time. Generally it was only one or two students who went to a teacher, and when I heard how they fared I had reason to congratulate myself. A sentence or two was exchanged about the strict business on which they went, and they said good bye to their masters. It is not till we come to college, and that especially till we come to the B.A. classes that this relation between masters and students is changed. Even here the change is to be noticed only with regard to the European teachers. Even this change is not seen in Government Colleges. Generally the students cannot easily approach their professors, who are little aristocratic in their behaviour. Outside the class, there is no touch between teachers and students, and thus there is no scope for general education for students. To remedy this defect and to give a kind of general education, conversational classes might be held and general topics discussed. This would not only give students a good general education but would also bring both teachers and students into closer and more harmonious union.

Generally, the buildings themselves must be built on more sound sanitary principles and the surroundings of Colleges must be healthy and clear. Much in this way also remains to be done.

P. R.

THE DETERMINING FACTORS OF THE CURRICULUM OF THE SECONDARY SCHOOL

SINCE the days of ancient Greece the curriculum of the secondary school has undergone many changes. As educational ideals have been modified, at times even to the point of revolution, so courses of study

* A paper read before the Texas State Teachers' Association.

have been as often recast. One of the most encouraging truths which is revealed by even a dilettantish study of the history of education is that a compulsory curriculum for all succeeding generations of men is not only undesirable; but also positively impossible. This paper, therefore, without attempting to setup a curriculum to be worshipped by the school-masters of the present and the future, will be restricted to the discussion of general principles which should guide intelligent authorities in mapping out the work of the secondary school. These principles will be briefly discussed under two heads, viz.: (1) civilization as a great determining factor; and (2) the individual student to be educated as the other.

I. CIVILIZATION AS A DETERMINING FACTOR.

The school is not an artificial institution existing for and by itself. It finds its reason-to-be in the needs of civilized life, and its chief glory in administering to those needs. Man is preeminent in the animal kingdom because he is an institution-building animal, his highest wisdom being displayed when he perfects the school, by which insight is attained into other forms of institutional life, and by which, as a result of this insight, civilization is strengthened and enriched. If the doctrine be accepted that the school is maintained for the sake of civilization, it follows that the arbitrary, artificial curriculum, born of pedantry, or of zeal not according to knowledge, or of anything else tending to divorce the school from the world and its work, is not to be tolerated. The one great question, the correct answer to which will determine the culture-material seeking recognition in the secondary school is: *Does it have such characteristics as give it organic relationship with the development of man for intelligent and effective service in and for civilization?*

It would not be difficult to frame a curriculum which would conduce more or less to the training of the so-called faculties of the mind, and which would, nevertheless, have little, if any, value so far as the demands of civilized life are concerned. As illustrations of this truth, one easily calls to mind the folly of scholasticism and of all forms of ascetic education. The important fact to be kept steadily in mind, is that it is the civilization of the present (emphasis being placed, of course, upon its higher elements which are ever looking forward to the evolution

314

of the future civilization from that of the present), which is to exercise determining power with respect to the studies to be assigned to the secondary school. The Emperor of Germany, in his opening address at the famous school conference in 1890, manifests at least partial comprehension of the importance of adjusting school programs to modern needs as the following extract from that address gives evidence:

The main trouble lies in the fact that since 1870 the philologists have sat in their *Gymnasium* as *beati possidentes*, laying main stress upon the subject-matter, upon the learning and the knowing, but not upon the formation of character and upon the needs of life. Less emphasis is being placed upon practice [*können*] than theory [*kennen*], a fact that can easily be verified by looking at the requirements for examinations. Their underlying principle is that the pupil must, first of all, know as many things as possible. Whether this knowledge fits for life or not, is immaterial. If anyone enters into a discussion with these gentlemen on this point and attempts to show them that a young man ought to be prepared, to some extent at least, for life and its manifold problems, they will tell him that such is not the function of the school, its principal aim being the discipline or gymnastic of the mind, and that, if this gymnastic were properly conducted, the young man would be capable of doing all that is necessary in life. I am of the opinion that we can no longer be guided by this doctrine.

To return to schools in general and to the *Gymnasium* in particular—I will say that I am not ignorant of the fact that in many circles I am looked upon as a fanatical opponent of the *Gymnasium*, and that I have therefore often been played as a trump-card in favor of other schools. Gentlemen, this is a misapprehension. Whoever has been a pupil of a *Gymnasium* himself, and has looked behind the scenes, knows where the wrong lies. First of all, a national basis is wanting. The foundation of our *Gymnasium* must be German. It is our duty to educate men to become young Germans, and not young Greeks or Romans. We must relinquish the basis which has been the rule for centuries, the old monastic education of the middle ages, when Latin and a little Greek [*einbißchen Griechisch*] were most important. These are no longer our standard; we must make German the basis, and German composition must be made the center around which everything else revolves.¹

I have intimated that the German Emperor's insight into the matter at issue was only partial. His idea that the schools of the German nation or to cultivate Germans, should it have free and unlimited course would forever arrest the development of Germany at the civic grade

¹ Educational Review, Vol. I, pp. 202-3.

of culture, making it then impossible for her to arrive at the higher stage of human culture, which is the dominant idea in modern civilization. The doctrine for which this paper contends is, not that the school should make only Germans, or Americans, or Englishmen, but that the all-controlling purpose of the schools of every nation should be to make men who, by no means delinquent with respect to civic duties, have an abiding sense of their obligations to humanity. The lives of such men are in harmony with the spirit and the letter of the declaration of the Roman emperor, "As Antonine, my country is Rome; as a man, the world."

It is this doctrine of real humanism in which Huxley believed, his faith being nowhere more clearly expressed than in this paragraph, to be found in his address delivered in 1868 at the South London Working Men's College:

The politicians tell us that you must educate the masses because they are going to be masters. The clergy join in the cry for education, for they affirm that the people are drifting away from church and chapel into the broadest infidelity. The manufacturers and the capitalists swell the chorus lustily. They declare that ignorance makes bad workmen; that England will soon be unable to turn out cotton goods or steam engines cheaper than other people; and then Ichabod! Ichabod! the glory will be departed from us. A few voices are lifted up in favour of the doctrine that the masses should be educated because they are men and women with unlimited capacities for being, doing, and suffering, and that it is as true now as it ever was, that the people perish for lack of knowledge.²

Huxley was too broad to be only Briton. He understood that the common element in humanity, reason, is that which makes human culture possible, and that, in proportion as this element, rather than the accidental circumstance of nativity or race, or power, or wealth, is honored in a nation, is the true life of the nation advanced and are the higher interests of humanity sub-served. One could not for example, doubt that if both the British and the Boers had been guided by the dictates of reason, the war in South Africa would have been impossible; and that, if Spain in her conduct toward the Cubans had been reasonable, she would not have lost her possessions in the western world.

² HUXLEY, *Science and Education Essays*, p. 77.

315

The contention that the curriculum of the secondary school should be fashioned according to the ideals of modern life, implies that past systems of education in their totality are to be looked upon with suspicion, for they prevailed in times far different from our own and they were maintained to suit views of life in many particulars directly at variance with the notions we moderns cherish. It is not contended, however, that everything in the past is to be ignored, simply because it is in the past. One can conceive of no stronger evidence of educational insanity than failure to recognize that the present is the result of evolution from the past, and that existing ideals are but the union of past ideals which, by reason of their permanent value, have survived.

Taking it for granted that no one will question the claim of modern civilization to be a determining factor in the formation of the curriculum of the modern secondary school, it may be well to review the more important particular lines of culture this factor determines.

In the first place, training in language is of primary importance. As Aristotle pointed out centuries ago, language, constituting as it does a characteristic difference between man and brute, makes possible bonds of social union founded upon the needs other than those of mere natures, and consequently furnishes an indispensable basis for human culture. It is through the real study of language that insight is to be gained into the nature of thought, and it is, therefore, language-study that forms an important part of the great thought-group of studies in the world of learning. Any instruction in language which regards the mere forms of thought as of transcendent importance, and which disregards the real thought itself, tends to cultivate a habit largely prevalent even in our own day, the habit of talking volubly without actually saying anything.

The study of language, furthermore, furnishes the means whereby the pupil may become possessed of that great inheritance to which he is entitled, and which embraces the greatest of all the arts, literature. There is no sure evidence of the highly civilized man that he is a lover and a reader of the best books, those books which reveal with transcendent beauty and power the struggles of the human spirit toward the realization of its highest ideals. If the educational system of the old

Greeks has in it any lesson for the schoolmaster of today, it is this. The nation which cultivates assiduously in the minds of the young the knowledge and appreciation of great classics is engaged in a work of the highest practical importance, for it is doing that which vitally affects its own moral and spiritual welfare, and it is as true with respect to nations as to individuals that only moral and spiritual excellence can endure—a truth which may be overlooked in these days of territorial expansion, of billion-dollar industrial investments, and of stupendous material development in every direction.

The subject of language-study may be looked at from another standpoint. In the elementary school the pupil learns in an empirical and fragmentary way something of his own language; in the secondary school he should begin the reflective study of the vernacular in order that he may eventually gain such mastery of it as will insure him the ability to use it with ease, precision and power. The belief, widespread for many centuries, that the youth could, without sustained and systematic effort, acquire this ability, has not until our own day manifested signs of obsolescence. Leaders of educational thought are now, however, agreed that the "acquisition of a competent knowledge of English is not an easy, but a laborious undertaking, for the average youth—not a matter of entertaining reading, but of serious study; that indeed there is no subject in which skilled and systematic instruction is of greater value."¹ With respect to paying serious attention to the vernacular, the ancient Greeks have given the world another valuable lesson, for their linguistic training was acquired exclusively through the medium of their own tongue, other languages being absolutely prescribed.

The folly of attempting to substitute a foreign language for the vernacular in the training of the young is nowhere illustrated better than in the utter failure of the famous schoolmaster, Sturm, in his experiment, carried on for a long series of years in Strasburg. With a determination which would brook no opposition, he endeavoured to restore the long-lost skill in the use of the two great languages of the Greeks and Romans. He, accordingly, prohibited both teachers and pupils from conversation in German. Even games were not permissible without the condition

¹ Elliot, *Educational Reform*, pp. 99, 100.

316

that the speech employed therein be confined to Latin. His aim, which was to denationalize the young Germans, was not forgotten by him for a moment. His lengthy and detailed directions to the teachers of the several grades in every instance had direct bearing upon the accomplishment of his great purpose, which was to see the men of his own age writing, haranguing, and speaking Greek and Latin with power equal to that which flourished in the noblest days of Athens and Rome. After a long series of years spent in earnest endeavour to accomplish his cherished idea, he himself confessed his total failure but strange to say, he ascribed the cause of failure to the teachers and himself, and not to the fact that Latin was not the native tongue of the boys he had been training. Nevertheless, even Sturm could not help realizing that eloquence is by no means confined to Latin, for he observed that Italians, Spaniards, Frenchmen and Germans could be eloquent in their own tongues. With respect to Luther, he said:

"Had there been no Reformation, had the sermons of Luther never appeared, and had he written nothing at all save his translation of the Bible, this alone would have insured him an immortality of fame. For, if we compare with this German translation either the Greek, the Latin, or any other we shall find that they are all far behind it both in perspicuity, purity, choice of expression and resemblance to the Hebrew original. I believe that, as no painter has ever been able to surpass Apelles, so no scholar will ever be able to produce a translation of the Bible that shall excel Luther's."¹

But, because the work of the world demands that each worker be familiar with his own language, and be able to levy great contributions upon it, it is by no means certain that the modern secondary school should be patterned after that of ancient Greece by forbidding the study of a foreign language. The Committee on College Entrance Requirements, in its report made to the National Education Association in 1899, is distinctly favourable to the study of foreign language. It is not necessary, I take it, to enter into an extended argument to show the justice of this position. The value of the literatures of Greece and Rome can be questioned by no scholar. How these literatures are inextricably interwoven with the modern literatures is evident upon the most superficial examination. It is, therefore, easy to conclude that the study of ancient literature will directly, as well as indirectly, aid one in the appreciation of modern. Furthermore, the linguistic

¹ BARNARD, *German Teachers and Educators*, p. 222

training to be derived from the study of a foreign language, ancient or modern, is of positive value with respect to the vernacular. There is no better training in English than that which requires a translation from a foreign tongue into the idiom of our vernacular. The opinion is here advanced that by high-school students that will not go to college as well as by those that will have the privilege of instruction in higher institutions, benefit of the highest order is to be derived from three or four year's study of at least one foreign language.

Another human nature study which is demanded by modern times is that of history. The value of this subject with respect to guidance and also to discipline has in recent years been acknowledged. History is not concerned so much with names and dates and isolated facts, as it is with human motives connected therewith. It is not so much interested in any given set of details as it is with the principles by which those concrete data are bound together in a series of causes and results. The study of history should, therefore, afford the student a basis for the interpretation of modern life. It is believed that the stage of adolescence, which is the high-school stage, is a particularly opportune time for the study of that subject which deals with the significance of human action, and which gives to the youth entering upon the transition stage just preceding manhood conceptions of many-sided human nature. In the elementary school the child is taught through stories and narratives and biographies many things which will be of service in his future historical study; but it must be borne in mind that this elementary work is scarcely to be considered as real history. The world needs men that are students of relations, that can gather facts, classify them, and interpret them, and that can understand processes of transformation of idea into reality. Certainly, there is no greater demand made upon the citizen of a modern state than to be able to do just such thinking as is required in anything like an adequate study of history.

It is not necessary to discuss at length other secondary-school subjects determined by modern civilization; but they cannot be dismissed without a word. The intricate and almost infinite application of mathematics to the industrial arts is sufficient justification for its place in the programme of the secondary school. Mathematics is the tool by which man has conquered nature, and it must forever remain an effective instrument

for ministering to man's comfort and convenience. Its disciplinary value has been greatly overrated, because it has been believed to extend to fields of discipline to which, by reason of its nature and limitations, it must forever be foreign; but its value for the training of observation and reasoning with respect to the phenomena of its own field, is incalculable and indispensable, and civilization is in no whimsical mood when she demands that the school afford excellent opportunity for the acquirement of mathematical knowledge and discipline.

The great natural-science realm of learning has likewise received the unmistakable approval of modern civilization. The time was when it was considered unworthy and even impious to study the phenomena of nature. Within the last century, however, through the marvellous contributions of science, she has demonstrated her worth as a necessary factor in human life. It may be truly asserted that more and greater changes have been wrought by science upon our material life within the last few years than have been wrought in any thousand years before the nineteenth century. It may be said, furthermore, that the method of science, as well as its progress, has no small effect upon the spiritual side of man, for its method is the only true method to be employed in the study of any problem, endeavoring, as it does, to cultivate an open attitude of mind, the love of truth, the willingness to adopt it, and courage to stand for it. If the school is to be kept in touch with real life, it cannot afford to neglect this great group of subjects, which is admirably adapted to give the youth such training as will enable him to feel at home in this world, and to face it at least without fear.

Again, the needs of modern life make large drafts upon the physical forces of man. In no former age of the world have health and strength and endurance been so desirable and so necessary. That the obligations to meet these demands are scarcely acknowledged by the makers of school programmes, is no evidence that the obligation does not exist. It has been demonstrated beyond all doubt, and over and over again, that development of mind without training of the body is a useless, not to say a wicked, system of education, and yet adequate provision for physical

training is to be found in comparatively few secondary schools in America. Here is an opportunity for a reform to be led by an educational crusader worthy to rank with Pestalozzi and Horace Mann.

Let me briefly recapitulate the discussion up to this point: (1) Civilization is a determining factor of the curriculum of the secondary school. (2) The civilization that is a determining factor is modern civilization. (3) Modern civilization requires that the secondary school curriculum provide (a) for physical training; (b) for language, including the vernacular and foreign tongues; (c) for representatives of other great groups of subject pertaining to human nature; and (d) for yet other groups of studies relating to the natural world.

To summarize the whole matter, modern civilization requires that the many-sided phases of modern life which are concerned with problems pertaining to the external and internal worlds, be considered as the objective basis of the curriculum, and that due regard be paid to each of these several phases. To adopt a fragmentary view by over-emphasising a study adapted to one phase only, is the result of distorted vision, and will, in the end, defeat its own purpose. All forms of human activity are sacred, and all subjects having for their ultimate purpose the development of these several activities are equally important and honorable.

But, while it is demanded that representatives of all the great groups of learning be found in the school curriculum, our civilization, more than any other the world has ever known, believes in the wisdom of division of labor, and, consequently does not ask that the curriculum be the same for all the pupils, regardless of qualifications and regardless of individual characteristics and interests. This statement leads to the discussion of the second determining factor of the curriculum of the secondary school.

II. THE INDIVIDUAL AS A DETERMINING FACTOR.

By wise men who are guilty of the folly of setting up a theory and then compelling facts to conform thereto, it is argued that the wisdom and experience of schoolmasters should, at least by this time, have been able to evolve a uniform course of study well suited to all youths aspiring to a liberal education. The human mind is ever searching for unifying principles and it is no wonder that it has been a favorite doctrine of educa-

318

tors, that there is one plan of education, in comparison with which other schemes are decidedly inferior. For years in the olden time the trivium, consisting of grammar, rhetoric, and dialectics, was considered the sacred trinity of the secondary school; and it is a well-known fact that since the curriculum of the Renaissance was enthroned in the pedagogic heart many of the greatest scholars and greatest teachers have honestly believed that in Latin, Greek and mathematics is to be found another sacred trinity, and that they are the only disciplinary studies *par excellence*. No one can exaggerate the blessings to the human race following the discovery of the languages and literature of Greece and Rome. For the revival of humanism, whose chief instruments were the classics, the modern world cannot have too great reverence; of the intrinsic value of Latin and Greek and mathematics as instruments of culture today, it would be difficult to form too high an estimate. But, in order to accord high honour to these three subjects it is not necessary to declare that they shall be studied by all people desirous of obtaining a thorough education. To prescribe them for all students simply because of their disciplinary value is assuming that all minds are patterned after a common mould and are, therefore, responsive to the same forms of discipline. The belief that there is a uniform boy is a myth, and any system of education founded upon that myth is irrational.

It is just at this point that the modern graded school system is most vulnerable. The greatest weakness of that system, and the one which in recent years has been most clearly pointed out, is the policy which makes the idea of uniformity dominant, which contends that all children are born with equal and like powers of mind, and that the same treatment of these powers in different individuals will produce the same results. Now upon even light observation and reflection, every one reaches the conclusion that children are not born equal as to mental power any more than they come into this world equal with respect to physical being. Everyone knows that even children found in the same family manifest the greatest differences as to mental characteristics and adaptations. Any institution, therefore, which by uniform treatment seeks to destroy the personality of the individual, is pursuing a policy which prevents both the individual and society from enjoying the development of his peculiar talents to the highest degree.

In the selection of culture-material for the elementary school, it is not so necessary to regard the characteristic differences of children, because the elementary course of study is primarily intended to place the child in possession of the school arts, which he will afterward use regardless of the branches of learning his special powers and interests may lead him to undertake. This view with respect to the elementary school is itself questioned by some; but the student in the secondary school has certainly reached the age when he begins to disclose his individual interests, and school authorities can perform no greater service to him and to the world than to furnish him abundant opportunity to follow the lead of his special aptitudes. If the secondary school were so conducted as to convince parents that it furnishes every youth with what is best for himself, and if the youth were likewise possessed of the same idea, we would never again be called upon to listen to a series of answers to the question, "Why are so few boys to be found in the higher grades of the public schools?"

That colleges and universities are recognizing the wisdom of consulting the needs of the individual is evidenced by the fact that their courses of study are largely optional. In our own country there is not a reputable institution of higher learning in which the old four-year curriculum, prescribed for all students, obtains. In Germany for many years absolutely free election of university courses has prevailed. The American universities have further shown their disregard of the idea of uniformity by allowing different studies to be presented for entrance. The president of the oldest university in this country, in his annual report of 1896-7, thus expressed the view which has year by year been gaining in popularity among thoughtful students of education:

The future attitude of Harvard is likely to be, not continued insistence upon certain school studies as essential preparation for college, but insistence that the gate to university education should not be closed on the candidate in consequence of his omission at school of any particular studies, provided that his school course has been so composed as to afford him a sound training of some sort. . . . Harvard University has long represented the principle of election of college studies and had found nothing but advantage in the application of that principle. It is natural that the college should seek to further the adoption of the same principle in secondary schools and in requirements for admission to college.

319

The University of Texas is in harmony with the modern view on this subject, for the only absolute requirements for entrance are English and elementary mathematics (algebra and plain geometry). The history requirement may be absolved in four different ways—by presenting general history or American history or English history, or by a combination of English and American history. The other entrance requirements are elective. Of foreign languages one or more may be selected from the group composed of Latin, Greek, French, German, and Spanish, and the privilege of election is extended with respect to the natural sciences, physiology and hygiene, physical geography, botany, physics and chemistry.

The chief objection urged against any attempt to consult the special preference and capacity of the high-school pupil is the contention that the policy of election, founded, as it is, upon the doctrine of interest, will lead the pupil to avoid the performance of any task not particularly agreeable to himself. Now, no one questions the great desirability of training the student to habits of industry. Educational thinkers of every faith and order unite in the belief that all the functions of the school have ultimately but one purpose—to add to the number of the world's patient, continuous, effective workers; but the objection just now mentioned does not correctly represent the results of the application of the principle of election. The charge itself is open to criticism, for it is founded upon a misconception of the doctrine it attacks. The great value derived from the performance of a disagreeable task arises not from the fact that the task is disagreeable but because it is organically related with a desirable object. The adult whose life is one round of disagreeable acts, having no connection with agreeable results, is not living the life a human being ought to live, but is dragging out a miserable existence, from which all joy and hope are eliminated, and compared with which such slavery as existed in the southern states is a paradise. The truth is that even the ascetic of old daily persecuted his body not because he rejoiced in suffering *per se*, but because he gloried in ordering his life in such a way as he believed would eventually place his feet upon the spiritual mountain-tops and give him visions of glory for which his soul had long been yearning.

Again the etymology of the word "interest" (*inter* and *est*) discloses its educational significance. Any study becomes full of interest in the pedagogic sense when the student rightly considers it vitally connected with the process of his own self-realization. If this vital connection be not clearly perceived by him, or at least strongly believed by him to exist, the fundamental motive to strong and persistent effort is lost. Seeing no justification for the burdens laid upon him in prosecuting the study, he refuses to bear them altogether or he expends his energies in devising ways and means to bear as few of them as possible. The compulsory pursuit of any distasteful study thus leads the pupil to be satisfied with only partial scholastic success, and leaves with him no stimulus to prosecute that subject in its higher aspects. At the earliest opportunity he will not only refuse to press forward to complete mastery, but in conformity with a well-known law of the mind, he will also proceed to divest himself as nearly as may be, of what little knowledge or discipline he may have suffered himself to acquire. This psychological principle is well expressed by Vergil, when he puts into the mouth of Æneas the words, "*animus meminisse horret, luctuque refugit.*"¹

To what extent the adaptation of the curriculum to the individual student should be carried is a problem to which many solutions may be offered; but the doctrine which this paper seeks to emphasize is that no matter what answer be given to the question concerning the degree of election in the secondary school, some form of election, by the student, by his parents, by his teachers, or by them all acting conjointly is indispensable if his own capacity and special talents are to be considered and developed.

The two fundamental doctrines which have been treated in this paper constitute an indestructible foundation for the curriculum of the secondary school. Local conditions, and others not so local, now prevent the adequate application of these doctrines; abundant evidence to justify the belief that the future has in store a day when the secondary school will discharge every reasonable obligation to the individual pupil and

¹ VERGIL, *Æneid*, Bk. II., l. 22.

320

to the civilization of which his life is to a component part. To help speed the coming of that day is the pleasure, as it is the duty, of every lover of learning and every lover of man.

W. S. SUTTON.

THE UNIVERSITY OF TEXAS.

(*American School Review*).

THE HIGHER BOARD OF PUBLIC INSTRUCTION IN JAPAN.

From the time that Japan has been open to strangers, the organization of schools has become one of the principal cares of the Government. At first they borrowed in a good many points from western methods of Education, but after many vicissitudes, arising from the necessity of adapting themselves to circumstances, to the needs of their country and the nature of the people, this organization developed with some energy, although it was still young compared with similar organizations of powers such as France, Germany and England. There is amongst others an institution which was set on foot a few years ago, and which is like an institution long established in France—the Higher Board of Public Instruction. As this Board has been established on the model of the French Board, it is interesting for French readers to know how it was established and organized, and how it actually works.

What led to the formation of this Board was the fact that several famous Educational men insisted that pedagogic subjects of a lasting interest to the country should be settled by a common consultation of all members representing the different branches of teaching, and that for the purpose a higher board should be established next to the minister of Public Instruction. For some time the establishment of this board was a much discussed question, and was even very actively debated in the House of Peers, and the House of Representatives. In 1896 the Marquis Hachisuka had the honour as minister of Public Instruction to sign an imperial decree

ordering the establishment of the Board. However there were many things wanting for its formation and jurisdiction. After some modifications due to the efforts of M. Hamao, the minister who succeeded the marquis Hachisuka, the Board was completely remodelled in 1898 on the suggestion of a new minister M. Toyama, as regards its formation and jurisdiction.—Further, the present minister M. Kikuchi introduced in August 1901 some new modifications relating to the formation of the same Board. The following are the principal provisions of the present regulations:—

Art I. The Board is under the supervision of the minister of Public Instruction.

Art II. It discusses on the motion of the minister, the principal points of the subjects mentioned below.

1. The foundation or suppression of imperial universities, schools and libraries supported by the state and supervised by the minister of Public Instruction.

2. The aim of education, programmes, establishment and direction of schools.

3. The need of primary instruction for children from 6 to 14 years of age; fees in primary schools.

4. Supervision of teaching.

5. Classical books for schools.

6. Qualifications of school officials.

7. Various subjects that the minister considers fit to bring before the meetings of the Board.

Art III. The Board may present its view to any minister on any question concerning public instruction.

Art IV. The Board is composed of the members enumerated below:—

1. The Directors of the schools for children of noble families and the Director General of the Imperial Museum. 324

2. The local Director of administration representing the minister of the interior.

3. A delegate of the minister of war and a delegate of the minister of the Navy, chosen among officers specially trained in the army and navy.

4. All the directors and two general inspectors of teaching appointed by the minister of Public Instruction.

5. The Director of Agriculture, and the Director of Commerce and Industries appointed by the Ministers of Agriculture-Commerce and Industries.

6. All the Governors of the imperial universities, a Dean of a Faculty of Law, a Dean of a Faculty of Medicine, the Dean of the Faculty of Industries, the Dean of the Faculty of Letters, the Dean of the Faculty of Science, the Dean of the Faculty of Agriculture, the Dean of the Faculty of Science and Industries.

7. The Directors of the Higher Normal School for boys, and of the Higher Normal School for Girls, the "Sapporo" Institution of Agriculture, and of the Higher School of commerce; a Director of a Higher School of Industry, a Director of a Higher College, a Director of a special School of Medicine; the Directors of the School of Foreign Languages in Tokio, of the School of Fine Arts in Tokio and of the Tokio conservatory of Music.

8. The Director of the Imperial Library.

9. The Principal of the Secondary College for boys, attached to the Higher Normal School for boys; and the Principal of the Secondary College for Girls, attached to the Higher Normal School for girls.

10. The Director of the Mercantile Marine School.

11. Two departmental Inspectors of teaching
12. Two Directors of a Primary Normal School.
13. Two Directors of a Public Secondary College for boys.
14. One Director of a Public Secondary College for girls.
15. Three Directors of a Public Technical School.
16. Four Directors of a free School.
17. The President of the Academy of Tokio.
18. The President of the Board of Hygiene, under the Minister of Public Instruction.
19. Seven men specially selected from among the wisest and most experienced in educational matters.

In addition the minister may, if he considers it necessary increase the numbers of the Board by some members appointed for the time being.

The members of the Board who are not fully entitled to membership, and those appointed temporarily are named in special meetings on the proposal of the Minister of Public Instruction. For members mentioned under the heading of 12, 13, and 14 in the first paragraph, the choice of the minister ought to fall on candidates elected a second time by the body of directors of schools mentioned above.

Art V. The minister may always if he considers it necessary, appoint some high officials as a temporary help to the Board, but without power to vote.

Art VI. The President and the Vice-President of the Board are nominated by the Emperor, and chosen from the members on the suggestion of the minister.

If the President and the Vice-President are in a difficulty, the President chooses one of the members of the Board as arbitrator.

Art VII. The term for members who are not fully qualified, expires at the end of three years. When members whose length of office is fixed, are absent, their substitutes are only appointed for the length of time that the original members hold office.

Art X. The Board shall hold each year an ordinary session. It may, if thought necessary, be convoked for an extraordinary session.

The dates for opening and closing of sessions shall be fixed by the minister.

By the statement which precedes its formation and management one can see how the Board resembles, or differs from that in France. The number of members (except those who are added temporarily) being 39, is a little higher than that of the French board. As to the recruiting of members, the method of election is less used in the Japanese Board. Indeed for 39 members elected on the French Board there are only 5 on the Japanese Board (Nos. 12, 13 and 14 of the first paragraph of article IV). The primary inspectors and school-masters and schoolmistresses do not form part of the electoral body charged to elect members, contrary to the state of affairs in France. The Legislator of Japan doubtless thought that the interests of primary education would be sufficiently represented by the departmental inspectors etc. Further, the Japanese Board has not a permanent section, a fact that makes a very noticeable distinction between the two Boards. In some circles there has been much talk of the necessity of establishing a permanent section; but we believe that the project will not be realised, or at any rate not for a long time. The local Director of Administration under the Minister of the Interior, the Director of Agriculture and the Director of Commerce and Industry have been added to the list of modifications brought in by the present minister. These are members who have no place on the French Board. The presence of the local Director

of Administration seems rational, for in Japan the expenses of primary and secondary education are paid for to a great extent by the parishes and departments.

The Magistrates have therefore a very important part in the supervision of Schools, and it is for this reason that the local Director of Administration has his place on the Board. Since in Japan, agricultural, commercial, and industrial education depend on the minister of Public Instruction, it is right that they have given a place on the Board to the Director of Agriculture, and the Director of Commerce and Industries.

As to its jurisdiction, the Japanese Board is only an administrative and pedagogic Board, and not at the same time a tribunal like the French Board. Whatever the differences may be, we hope that the Japanese Board, which is still young, will render as much service to education as its senior in France. The present minister M. Kikuchi has convoked the Board for the sixth session, and it sat for six days from the 25th till the 30th November 1901. The Board presided over by Mr. Hamano, former minister of Public Instruction, has worked with great zeal throughout. We note here the subjects submitted to the Board by the minister.

1. The method of choosing classical books in use in the primary Normal Schools and in Colleges.

2. The custom of Examination for entrance to higher Colleges where students go from the Secondary Colleges for boys, if they wish to enter the Universities.

3. The programme of study in complementary technical Schools.

4. The programme of study in schools, concerning the teaching of Aquatic productions.

5. The rights and privileges of Public Schools, other than Primary Schools; the complementary Technical Schools, and schools which have place in the categories fixed by the Administration.

1323

6. The programme of study of the Secondary Schools for boys.

T. W. in the "REVUE INTERNATIONALE DE L'ENSEIGNEMENT."

15th September 1902.

THE EDUCATIONAL CONFERENCE.

Reception of the Representatives:—On Dec. 23rd Mr. J. B. Bilderbeck the President of the Madras Teachers' Guild and Mrs. Bilderbeck were "at home" in the Y. M. C. A. premises to the members of the Guild and to the representatives of the conference. A cordial welcome was given to all the guests and special arrangements had been made for refreshments and so forth. A programme of music had also been arranged and it was a splendid success.

An Exhibition:—The holding of the conference was taken advantage of by many firms and institutions for the exhibition of their educational works and appliances. Messrs. Longmans Green & Co., of London and Bombay, Messrs. MacMillan & Co., Messrs. Blackie and Son, Messrs. Srinivasa Varadachary and Co., had tables full of their educational publications, while the exhibits of the Madras Teachers' College consisted of specimens of kindergarten work, cardboards, clay modelling, water and oil painting, and those of St. Andrew's School Bangalore contained specimens of embroidery, and kindergarten work and embroidery. Clay models and samples of cadjan leaf plaiting by the panchama pupils of Col. Olcott's schools were also sent. The Anjuman, the Madras collegiate school and the Presidency training school also showed specimens of excellent art.

The President's Address:—The President drew attention to the quiet and unostentatious work the Guild was turning out. It had not accomplished much for the past seven years of its existence.

we must strive for, then, is to so train and develop our children that when they are able to make choices, and to direct their own lives, they will choose to live in *right* relations, and to exercise *right* activities.

What is implied in this aim?

First—the child's individual development—physical, mental, and spiritual. The consciousness that each individual is but a part of the great whole of humanity, and cannot even exist in isolation—that his life is made up of relations of every kind—does not lessen the value of the individual, but increases it; for only through the perfection of each individual can the great whole of life be made perfect.

I. Physical development comes first in order, and is very important, for we know how much the body affects the mind, and also how much our power to lead a useful life depends upon our health and strength; but this is now so generally acknowledged, and so much has been written on the subject by specialists, that it does not seem necessary to dwell on it here. There is one point, however, that I think is sometimes overlooked, and that is the need of *quiet*—the danger of over-stimulation. The baby is so attractive, especially when he begins to talk, that it is a great temptation to talk to him too much, and to give him so many new impressions and new sensations that his brain gets tired out trying to assimilate them; and the child becomes nervous and fretful, or restless and discontented—not satisfied with anything for more than a few moments, and continually demanding fresh excitements that only increase the trouble. When there is a large circle of admiring friends and relatives the baby is almost certain to have too much attention: and, unless the mother and nurse are very watchful and careful, he may get into a nervous condition which will be very hard to overcome. Every little child should have a good deal of quiet time each day—several hours if possible—and during this time should be left to himself as much as is consistent with safety, and should be allowed to investigate things for himself and to quietly experiment and meditate, in his baby fashion, on all the wonders that he sees about him. I remember taking a twenty-month old baby (a child who had suffered a good deal nervously from just this over-stimulation) to a huckleberry pasture where he amused himself with great success for half-an-hour or more. He found a piece of an old fence rail, with a nail imbedded in it, and with this he began to hammer the stones in which the pasture abounded. He found that when he struck the iron against a stone there was a peculiar sound, and this interested him greatly. He trotted about from one stone to another to find out whether the sound was always the same. Then he handed the stick to me, saying, "Knock," and

329

students whose parents themselves had been the alumni of the University, from those who were not.

The Universities' Commission:—Many of their recommendations were very welcome, but many competent judges were at issue with some of them. The President himself was not a little surprised at the attempt of the commission to bring about centralisation and dull uniformity by interfering with the standards of examination and course of study. Such an aim may be justifiable in any other department but not in that of higher education, and especially in India whose provinces are so variously circumstanced. A sort of uniformity might be maintained but it would be external alone and cause much annoyance. Within certain bounds and with appropriate safeguards every university ought to be allowed to work its salvation with the materials at its command. He was glad the government disapproved of this aim of the commission, all the more so because some of the courses of study prescribed by it were unsound.

Some allusion was made to the invitation from the government of criticisms upon the report. But the subject should be approached with sobriety and judgment. The recommendations involved questions of high social and political interest, and the attitude of mind which imputed motives to Government and placed itself in opposition to them was unreasonable. The speech terminated with the expression by the President of his hope that the members there would remove all prejudices from their mind.

A business committee was appointed. Before the gathering dispersed a vote of thanks was proposed by Mr. R. S. Lepper to the Chairman and Mr. Bilderbeck.

THE BUSINESS SESSION.

"The Universities' Commission and the Indian vernaculars" by Mr. Rungtashariar:—He took for his treatment four of the recommendations:

(1) The inclusion of the vernaculars in the M. A. course.

The establishment of professorships in them.

(2) Vernacular composition should be compulsory in the B. A. course but the subject need not be taught.

(3) Proper and grammatical as well as verbal accuracy is needed in a good translation.

(4) Prizes should be offered for literary and scientific works in them.

The commissioners were afraid that the attention paid to the vernaculars in India was inadequate. But such a fear is ungrounded, though we could concede S. India was comparatively inferior to Bengal and Bombay. To correct the inadequacy of the knowledge of the mother tongue they aimed at making the graduates capable of attaining the practical power of wielding the spoken language with ease and efficiency and accuracy, by subjecting him to a course of discipline in translation and composition and initiating him into the wonderful resources of an 'allied' classical language. They provide for a scholarly study of the mother tongue by instructing him to conduct his study from three standpoints i.e. the artistic, antiquarian, and the philological. As a help to this they contemplated the appointment of University professorships in vernaculars, and suggested the bestowed prizes for literary and scientific works.

A note of disapprobation had been sounded in Madras that the Commission was unmindful of its duty towards the vernaculars

325

To the contention of the commission that the study of classical languages are for the improvement of the indispensable allied vernaculars, it was pointed out that the Dravidian languages here were not allied to Sanskrit. This might hold good only so far as the philological connection and not the historic association and literary indebtedness, was concerned. Kanarese, Telugu and Malayalam literatures were thoroughly sanskritic in tone, spirit and colourisation. Even in the case of Tamil, he said, this colourisation was only disguised. Hence he established the necessity of a study of sanskrit for the improvement of the vernaculars.

Another objection that Tamil itself is classic in its nature, made by the Madras critics could soon be met. That language was in his opinion indeed very respectable, and was characterised by high merit, but it could not lay claim to be classic for it was too spontaneous and had not self-derived originality, and it did not influence the current of any culture or civilization.

The next point considered was whether by means of mere translation and composition a student could attain knowledge sufficient for practical purposes as well as for those of scholarship. The commissioners were of opinion that this was possible. How far they had been correct would depend on the nature of the future examinations in them. Why these subjects in which there is to be an examination need not be taught is not easy to make out. Perhaps the commission thought that the future graduate was well equipped with that practical power, even though his antiquarian knowledge might thereby be diminished. The difference between the book language and the spoken language was distinct in the vernaculars, especially in Tamil and Telugu. It was meant that the study of the book-language is not useful in giving us a command over the spoken language. Hence it was desired by the speaker that a study of English, an Indian classical language, and an Indian vernacular language would be introduced side by side. This had been approved off by the commission. The reason why the com-

mission did not recommend the teaching of the vernacular language was because it could be more easily mastered than a classical language without it. But after granting all this, we yet could not help thinking that no merit at composition could be acquired without a study of the masterpieces of the vernaculars.

Another objection that had been made was that non-Brahmins could not compete with the Brahmins in mastering Sanskrit. This was disproved by showing the Dravidian non-Brahmins are not behind in self-adjustment, and some of the best Sanskrit scholars had sprang from them. Moreover the Dravidian languages could not be mastered without an intelligent knowledge of Sanskrit. He met all the objections by remarking that the aim of the commission was not to make the degrees easy, but more valuable.

Mr. S. Mungasa Row asserted that the advocates for the retention of the vernaculars were swayed by prejudice, and the commission was right and the study of Sanskrit had greater disciplinary value than the vernaculars.

Dr. C. B. Rama Rau was struck with the remarkable adaptability of Sanskrit to meet the demand for scientific terms, and its necessity for a thorough knowledge of Hinduism.

Mr. S. Dandapani Iyer advocated the retention of the vernaculars and the importation of Sanskrit words.

Mr. V. Muthukumaraswamy Iyer said the abolition of the vernaculars would be disastrous.

Mr. P. S. Purnalingam said the study of Sanskrit should not be sought by the abolition of vernaculars.

Mr. Rungachariar replied to the criticisms and remarked that the commission sought only a modification of the vernaculars.

Science in High schools by Mr. P. Lakshmi Narasu Naidu.—He would have allowed the Commission to exclude the benefit of a

study of science to students before entering the university course, but he could not challenge some of their statements as to the inefficiency of the teachers in the high schools.

He said the science teachers were not inefficient. It would have been true 15 or 20 years ago, but now all were science graduates, and though they might not have seen many practical experiments yet they had acquired that intellectual discipline and positive knowledge which alone were sufficient to make good masters.

As for the extraordinary demands of the commission for the equipment of apparatus he observed that an outlay of 300 Rs. and an annual expenditure of 5 to 10 Rs. were quite sufficient.

As for the allegation of the commission of its having been forced to resort to the work of joining History and Science because the latter was unsatisfactory, he discarded the reasons adduced by it (i.e., the unsatisfactory teaching) and pointed out the true cause to be in the question papers that were set (which were fluctuating from their ordinary standard). Some of those questions could be set for the M. A., and many students had beautifully answered questions that could be set for the B. A. No time was allowed for judgment or assimilation. The fault therefore lay with the examiner and money grubbing book-maker.

The commissioners seem to imagine that one of the aims of teaching science in the high schools was partly at least to inculcate methods of exact science, but the real aim was to prepare the students for life and make them intelligent participators in the civilisation of their time.

Modern civilisation he said, is permeated by the mathematical and physical researches of the past two centuries, and no man's life was worth living without a knowledge of them. Added to this benefit a study of science in the schools developed reasoning powers,

the power of judgment and continuity of thought so necessary for fruitful thought. Again a study of science, he said, was the best counterpoise to a too exclusively literary training.

The aim therefore of teaching science in the high schools was not to produce little scientists. The students' heads ought not to be overburdened. Even examinations in his opinion were not necessary. The discipline which a scientific study afforded was enough.

Similarly the subject matter of natural sciences ought to be made interesting by pictures and experiments.

The proper method of study therefore would be to give at first a few lessons in human physiology then a few lessons in zoology, botany and astronomy, to enable them to feel geography (which is a connecting link between natural science and mental science) interesting. Then the students might be made to come in contact with a few physical discoveries. The instruction here should be mainly associated with a selection of readings from Galileo, Newton etc. Their contents should be discussed. In these ways alone could even ideas take root in the minds of student.

The first session closed with a few remarks of Mr. Rungachariar.

EDUCATIONAL NEWS, (INDIAN).

The 51st Anniversary of the Taylor High School Narsapur, was celebrated on November 22nd with Mr. Mark Hunter M.A., Principal of the Rajahmundry College, in the chair. There was a large gathering present. The chairman made a few introductory remarks, and then the Head-Master, Mr. V. Ramaswami Aiyar, B.A., L.T. read his annual report.

327

After a few English recitations, Mr. G.S. Rama Aiyar, B.A., B.C.E. Assistant Engineer, delivered a very interesting lecture on "Some aspects of Education." Mr. S. Neelakantam Moodelliar, B.A., next spoke, and after the distribution of prizes, Mr. Hunter delivered an address. He congratulated the masters on the excellent work of the last year, and specially commended the absence of any concessions in the matter of school fees.

"The Managers must," he said, "be just before they are generous." With reference to the recommendations of the Universities Commission, he was sorry that public opinion was against them. The Second Grade College was, he thought, a corruption of a good school. Public opinion in this respect was not healthy, and it was necessary that the worst Second Grade Colleges should go. Classical languages must find a place in every University worthy the name. Vernaculars were not for a moment to be placed on a par with Sanskrit, which was first without a second as it has furnished the true key to philology, and as such was the Queen of languages and was studied along with Greek and Latin."

After a vote of thanks to the chair, proposed by Mr. K. Narasimha Row Pantulu, Deputy Collector, the proceedings closed with the singing of the National Anthem.

* *

The distribution of prizes at the Hindu High School, Triplicane was held on December 6th. The Hon'ble Mr. G. H. Stuart presided and distributed the prizes. Among those present were Mr. J. B. Bilderbeck, Rao Bahadur M. A. Singara Chariar, Mr. J. A. Yates, Mr. M. Viraraghava Chariar, Mr. M. O. Parthasarathy Iyengar, and others.

The Superintendent read the Report on the Anglo-Vernacular Primary branch attached to the High School, and Mr. V. S. Srinivasa Sastriar the Head-Master read an interesting report on the work of the High and Middle School Departments. In the

Matriculation Examination 57 out of 83 candidates had been successful, the percentage of passes for the city being only 26. He also described some successful experiments he had carried out in the matter of making Vernaculars the media of instruction in the lower class. After the report of the Committee had been read, and the prizes had been distributed, the Hon'ble Mr. G. H. Stuart delivered a speech in the course of which he said:—"Secondary education is naturally more expensive, and as not every child is fit for it, it has not been made free. But there are very few boys of real ability who have not a chance of gaining one of the many scholarships that have been founded in our schools and colleges by the pity and wisdom of our ancestors. In this country we are a long way from any system of free and compulsory education, and it is doubtful whether any such system can ever be adopted; in the meantime much can be done by well-directed charity.

There are, of course, certain precautions to be observed: care should be taken that none but the really poor are benefited, and also that those whose education is given to them free are such as will profit by it. I understand from the Headmaster that such precautions are observed in this school, and the results of the class examinations certainly seem to show that those boys who are being received on favourable terms are doing well in the school. I will only add that your generosity should be limited by the extent of your resources, by the amount of accommodation that your school building affords, and by the numbers that your staff can efficiently teach. I would also throw out the suggestion that you should decide beforehand the number of free students that you can afford to receive each year and strictly limit yourselves to this number."

After speaking on the subject of examinations, and their abuse in schools, he continues:—"I notice in the Report the statement that instruction in the first and second forms is now given entirely through the vernacular. This is what has been recommended by the Department of Public Instruction, and is the

proper course for Hindu schools. The longer boys are exercised in the vernacular the more likely they are to retain a knowledge of it in after life, while there can be no question that a real knowledge, as distinguished from a verbal knowledge, and of such subjects as History, Geography and Mathematics can be much more readily acquired through a familiar medium than through one so unfamiliar to young boys as English. But I trust that the course you have adopted does not mean that less time is given to the study of English as a literary and spoken language. Rather more than less time and trouble should be devoted to this if proper progress is to be made in the Upper Secondary form where English must be very largely the medium of instruction. Speaking quite apart from examination requirements, I think there is no more useful accomplishment for a boy in this country than a good knowledge of English. It opens up to him stores of information, not to speak of beauties of literature, the like of which are not available through his own language, and will not be available for many years to come. Moreover, I believe that the study of a language other than his own is of immense educational value to him, and if this is so, every reason of policy and expediency points to English as the most suitable language for this country. I have no prejudice against the proper study of the vernacular; in fact, I do not see how education is to be spread without much greater use of them than is made at present. I am opposed to their study in its present form in the University; but that is because I do not believe that the vernacular is studied there at all. Here I must proceed warily, as one having imperfect knowledge; but I believe I am right in saying that a man may be able to speak, read and write his vernacular, that is in the language of the people, without being able to make out a word of the books commonly studied in the so-called vernacular classes of Colleges; nay, more, that a graduate who has passed in Tamil may break down altogether if he is asked to read a classical author that he has not previously studied. It is the

time spent on antiquarian things of this kind that I think, subject to correction, might be better employed."

He concluded his speech with some advice to the boys of the School, and impressed upon them the fact that "the acquisition of knowledge at all events, is a thing which takes the whole life time of man, and which is never ended."

The proceedings terminated with a vote of thanks to the Hon'ble Mr. G. H. Stuart, proposed by Rao Bahadur M. A. Singara Chariar.

A conference of Teachers of Arts Colleges was held in the Senate House at Calcutta on December 10th. The Reverend Dr Morrison presided, and the Rev. Father Lafont and a large number of missionary and native graduates were present. The object of the meeting was to discuss the Report of the Universities Commission, and among other resolutions passed unanimously was that urging that individual Colleges should be left free to administer their finances, as they think fit, without interference on the part of the University as long as a proper efficiency is maintained, and disapproving the recommendation of the Commission that Second Grade Colleges should not be allowed to continue their existence as such. Other points disapproved of were:—(1) the degree of control recommended by the Commission over affiliated Colleges, and in particular of the interference of the University in the matter of fees; (2) of the Commission's opinion that the study of English in schools should be postponed, and (3) of the recommendation of the Commission relating to the transfer of students and the terminal payment of fees, while approving of some restriction being placed on the transfer of students during the examination sessions after a lapse of two months of that session. "The Conference was also of opinion that the meaning and operations of the recommendations in Section 77 of the Report which require a school and a College to

329

be under separate management, are as they stand exceedingly vague, and that the Section should be reconsidered in view of the recent declaration of the Government of India in regard to Second Grade Colleges; also that before questions of affiliation and disaffiliation of a College are considered there should be an authoritative statement as to what is held to constitute efficiency and inefficiency."

On December 11th in connection with the thirteenth Anniversary Meeting of the Teachers' Association, Teachers' College, Saidapet, Mr. K. B. Ramanathan, M.A. of Pachaiyappa's College read a paper on "The Teachers' Profession—its Penalties and Compensation," with Mr. J. Bilderbeck in the chair.

Mr. Ramanathan in an interesting paper, referred to the feeling of discontent among Indian teachers with regard to the poor prospects offered to them, especially in institutions managed by native and Mission agencies. In spite of this he urged young men to serve in native institutions, since on them to a great extent depended the future of education.

Mr. Bilderbeck then spoke as follows:—

"GENTLEMEN.—We have listened with pleasure and, I hope, with profit, to the address that has been delivered by Mr. Ramanathan, who, as you all know, by his ability, energy, and independence of character, has won for himself no inconspicuous place among the younger generation of educationists in this town and Presidency. The teacher may have sought to have high ideals of life and conduct; he should perhaps regard his profession as having something of the sanctity of the priesthood; but we must remember that, after all, he is a man who has to support himself and possibly a wife and family. He should have enough to supply himself with a house and all the necessities of life, enough to provide his children with an education suitable to their station and

circumstances, and enough to lay by against a rainy day or old age. This should be regarded as an irreducible minimum.

The question suggests itself, have the teachers in this Presidency as a body this irreducible minimum and the margin besides? This question has been suggested to me by remarks in Mr. Ramanathan's paper which, whatever may be his own feelings, seem to me to reflect something of the discontent prevailing in certain sections of the teaching profession. Now this dissatisfaction may be nothing more than a mere expression of a passing mood, a very human feeling of vexation at finding, that others with perhaps less ability or energy than ourselves, occupy positions superior to our own, or have secured greater successes in life, as the world counts success. Such dissatisfaction is found even among the most successful of the teaching profession in England, whose pecuniary rewards are as nothing when compared with the rewards obtained in other learned professions, or the wealth won by those alchemists of the modern age known as the great captains of industry. A teacher forgets that he is apt to compare his lot not with that of the average man in other walks of life, but with that of the most successful men, whom fortune may, to some extent, have favoured, but who possibly owe their success to abilities and training very different in character from a teacher's. Again it should not be forgotten that the quiet career and regular income of the teacher afford to the average man more than a set off to the anxieties, risks, and disappointments that attend the path of the money-maker.

If then the discontent of the members of the teaching profession is of this character, little notice need be taken of it, as it is a matter for the individual himself. If, however, the discontent is of another character, if there is a general or growing feeling of dissatisfaction that teachers are not receiving fair play, that their emoluments are approaching the irreducible minimum of bare subsistence, then the question is a really serious one for discontent in the teaching profession and is a matter of national interest. If this be so, then all

I can say is that it is advisable, nay absolutely necessary, for teachers to consider the question in their different Associations, to formulate their grievances and demands in definite terms, and to present their case temperately and judiciously for the consideration of managers and the public.

* *

College Day was celebrated at the Teachers' College, Saidapet on December 20th, when the past and present students of the College gathered together. The premises were tastefully decorated for the occasion and proceedings were made the more attractive by the holding of an Art and Educational Exhibition, which was a great success. Two prizes and 13 certificates were awarded to the successful competitors, who included students from various educational institutions in the presidency.

The business Meeting was held at 5 p.m., with the Hon'ble Mr. J. N. Atkinson in the Chair. The proceedings were opened by the Chairman proposing the health of the King-Emperor, which was received with hearty applause.

Mr. P. B. Kuruvila one of the Senior Students of the College read an essay on "Realism in Teaching, and how it can be secured in schools," and then the Chairman gave a humorous and instructive address. He spoke of the advantages to be derived from such annual gatherings, since they gave opportunities for comparing notes, reviving old friendships; and better still afforded for one day at any rate the opportunity for putting off the garb of the Professor or pedagogue. He spoke of the work done by the College, and also of the importance and greatness of the science of teaching. In conclusion he dwelt on the essay which had been read to them that evening, and pointed out that all teachers of the young, must, if they were to turn out well-instructed well-educated pupils, attend to the realistic method of teaching, and if on the other hand they sought to turn out men and women of noble character and lofty

aims, the sort of men and women whose influence was always felt and always for good, they must attend first and foremost and above all things to the environment in which their pupils were placed." He asked all to join with him in wishing continued and increasing success to the Saidapet Teachers' College.

Mr. Stone proposed a vote of thanks to Mr. Atkinson for presiding, and the proceedings terminated with the singing of the national anthem.

* * *

The District Teachers' Conference was held on Dec. 22nd and 23rd at the Hindu theatre, Rajahmundry. About 650 teachers including those from other Districts attended. Rao Bahadur Sivarao Pantulu (Chicacole) opened the Educational Exhibition, excellently arranged by Miss Schade and Miss Weiskotton. The Exhibition was pronounced a splendid success. The Conference was opened by Mr. Mark Hunter. Two papers were read on the "Ideal Teacher" and the "Ideal Student." An instructive model lesson was given on the shape of the earth, and an interesting kinder-garten lesson and calisthenics were conducted by Rukmanammal. A Northern Circars Teachers' Association was organised. The Conference passed several important Resolutions.

* * *

At the twenty-second Convocation of the Punjab University held on Saturday, the 20th December, the Chancellor handed to Ghazi Mir Abinad Shah Rezwani, of the Central Model School Lahore, a sanad of Shams-ul-Ulama granted by H. E. the Viceroy in Oriental faculty. Two degrees were conferred both of Bachelor for Oriental learning in the Faculty of Arts; and 23 for the Master of Arts degrees, 12 being in English, two in History, four in Physics, two in Mathematics, two in Sanskrit, and one in Arabic. The Bachelor of Arts degree was conferred on 139, whereof three were in the first Division, 104 in the Second, and 32 in the Third. The Bachelor of Science degree was conferred on two persons, both in

331

the Second Division. The Bachelor of Laws degree was conferred on 22, one in the First Division and the rest in the Second Division. Honorific Oriental literary titles in Sanskrit, Arabic, and Persian were conferred on nine. Thirty-two persons were presented to the Chancellor as qualifying for medals, scholarships, and prizes. Of these 16 were awarded gold or silver medals, 11 scholarships, and studentships, and five prizes in cash or books.

In his remarks, before the address was read by the Vice-Chancellor, the Chancellor dwelt on the general regret at the death of Dr. Stratton, Registrar of the University, and Principal of the Oriental College.

The Hon'ble Mr. Tapper, the Vice Chancellor, then delivered an address, in which he laid stress on the need of post graduate study of Indian constitutional law, concluding with advice to students as to the spirit in which they should approach this study.

* * *

The twelfth annual celebration of the Christian College Day took place on December 30th in the premises of the College. In the early part of the day the business and social parts of the programme were gone through and at 5-30 p.m. a general meeting was held in the Anderson Hall, a large number of past and present students and friends of the College being present. Professor M. Runga Chariar of the Presidency College presided. He proposed the health of the King Emperor and was followed by Mr P. R. Sundra-Iyer who proposed the health of Dr. Miller, a toast he said which was dear to the hearts of not merely those who were students of the Madras Christian College, but of all those who took any interest in the Education of Southern India. In response a letter from the Rev Dr. Miller was read by Mr. O. Kandasawmy Chetty. He regretted that he was unable to attend the meeting, and urged the students to do all in their power to secure the College Day becoming a regular and permanent institution, pointing out the important Educational influence that such gatherings had upon their minds.

and character. In this way might a bond of brotherhood unite all trained at that College. Professor Runga Chariar then proposed the health of the Christian College. In the course of an interesting speech he said :—

“It has been urged more than once that these educational institutions, in which the Christian Bible is under compulsion taught to those who are not Christians, and in which an education imbued with the Christian spirit is imparted to all those who seek admission into their classes, encourage insincerity, and undermine the foundations of moral and religious uprightness. This unfavourable criticism has proceeded mainly from Christian and European critics. They seem to think that the reverence which is compelled by the discipline of a College in favour of an alien religion which does not constitute the creed of the pupils, is certain to give rise to an all round moral degradation, in which the ruin of the teacher is involved quite as much as the ruin of the taught. I do not deny that forced reverence is, like ordered love, a psychological impossibility ; nor do I contend that an education, which in any way encourages the shamming of such a noble sentiment, can lead to the building up of strong character and the making of true men. Before I point out wherein these critics are wrong let me refer to another criticism of theirs which is directed more against the non-Christian pupils of these institutions than against their Christian teachers. It has been said of the Hindu pupils attending the Christian schools and Colleges in India, that they betray a phenomenal faithlessness in religious matters inasmuch as they show by their conduct that the inducement of a cheaper rate of fees offered by these institutions is to them even more valuable than the integrity of their own religion. The correctness of such a criticism being taken for granted, it is further asked whether, out of those pupils whose motives are so mercenary and mean, it is at all possible to evolve such good and great men as have their lives dominated by the inspiring

332

influences of any noble religion which is nobly believed in. I am sure that many of you here have already seen that both those unfavourable criticisms are really the same in essence, the apparent difference between them being due to the fact that the first is urged more against the Christian teachers as the second is more against the Hindu pupil. Any justification that may be found for the pupil in this situation is also well fitted to justify the teacher.”

“These criticisms,” he continues, “would never have suggested themselves to the Hindu mind, but can originate only in the mind of a European whose faith in the dogmas of his own particular form of the Christian creed is so exclusive as to make him intolerant of other forms of his own faith.” He contrasts the attitude of the Christian to those who do not agree with him on religious matters, with that of the Hindu who, he says, sees readily enough that the faith of others in their creeds also may be sincere. The Hindu boy who goes to a Christian Missionary School or College has no reason to feel that by so doing he is in any way compromising his faith in his own religion. The Hindu may well be a Hindu and still revere Christ as one of the greatest religious teachers. He also referred to another objection which he said was urged against these Christian institutions, to the effect that they are responsible for much of the irreverence noticed about the modern educated young men of India. It was not the object of the Christian College to undermine the religious faith of Hindu boys who come under its influence, since to do so would be to create room for atheism. Having dealt with unfavorable criticisms he goes on to speak of the place of Christianity in Western civilization, how after the introduction of Christianity into Europe, the ethical and humanitarian level of thought and life rose markedly ; therefore, “whoever wants to understand fully the inspiring influence which is abiding in the heart of Christendom, and propelling it in all its noble activities—he ought to know the life of Christ and the nature

of Christianity. If often we feel perplexed as to what European civilisation is doing with us and in our midst, an acquaintance with the love, charity and humanity which characterise the religion of Christ will largely conduce to the removal of such a perplexity. I remember how in this very Hall, Dr. Fairbairn of Oxford exhorted us to believe that the England which rules in India is the same as the England which serves India. It is a very desirable exhortation to give. Only it is not very much needed. Our feeling in this country is that the England which rules in India is, by the actual fact of its so ruling, serving India. The political service which England is rendering to India to-day is not of less importance than other forms of service that are being rendered, and to be able fully to realise how England in ruling India is rendering service to India, a large number of us have to learn the underlying motive of British rule and realise firmly how that motive is directed towards the advancement of civilisation and the improvement of humanity. In this realisation is the real secret of how we may successfully conduct ourselves in this trying stage of British Indian history—a stage characterised as that of conciliation."

In concluding his speech he referred to the great work done by Dr. Miller in Southern India.

The Rev. W. Weston in the absence of the Rev. G. Pittendrigh responded to the toast; and Mr. P. Nagabhushan next proposed "Our Young Friends", the toast being responded to by Mr. A. Venkatasubba Rao. Mr. T. S. Chengalvaraya Aiyar proposed "The Madras University," Mr. Stone responding; and after the final toast, "Our Guests," proposed by Mr. Joseph Satyanadar and responded to by the Ven'ble the Archdeacon, the proceedings closed with the singing of the National Anthem.

* * *

The Mahomedan Educational Conference began its sessions on the 27th December at Delhi, in the grounds of the Arabic School. His Highness the Aga Khan of Bombay presiding. His Highness.

353

the Aga Khan, in an eloquent Address, pleaded for the establishment of a Mahomedan University as the best means of lifting the Mahomedans from the slough of ignorance, apathy and sloth into which they had fallen. He pleaded for the subscription of a crore of rupees for the establishment of a University and the ransom of Islam.

EDUCATIONAL NEWS (FOREIGN)

Mr. John Bry the well known historian, of Trinity College, Dublin, has been appointed Regius Professor of History of the University of Cambridge in succession to the late Lord Acton.

Mr. Richard Dunn Pattison, some years an officer in the Argyll and Sutherland Highlanders, and now of New College, Oxford, has been elected Lecturer on History at Magdalen College.

The 515th Anniversary of the foundation of Corpus Christi College, Cambridge, was celebrated, on the 2nd December. There was a large gathering of old members.

The Manchester of Commerce and Owen's College are moving for the establishment of a Faculty of Commerce in the University of Manchester.

The Victoria University, Manchester, has conferred the degree of Master of Science upon Mr. Harold H. Mann, the Scientific Officer of the Indian Tea Association.

Sir William Muir has resigned the Principalship of Edinburgh University, which he has held for 17 years. He entered the Bengal Civil Service in 1837, became Finance Minister of India, and retired in 1876.

The Court of Edinburgh University has resolved to devote Dr. Conan Doyle's gift of £1,000 of the profits resulting from the sale of his brochure on the late War to the establishment of a Bursary of the Annual value of £40, available to the best South African student of the year, whether of British or Dutch birth.

Cambridge University has conferred the L. L. D. degree on Mr. S. Sathianadhan of Corpus Christi, and Presidency College Madras, and on Mr. Brotherton. The Sanskrit Prize at Cambridge has been awarded to Mandhar Lal, of St. John's.

On November 8th at Khartoum, Viscount Kitchener declared open the Gordon College, built as the result of his appeal to perpetuate the memory of Charles George Gordon.

There was a large gathering present, including the Grand Kadi, the Mufti, and the Ulemas and Sheikhs. About 400 boys from the primary schools, dressed in Khaki were drawn up in front of the college. The proceedings began with a speech from the Sirdar, followed by an address from the Principal, Dr Currie, and four addresses, one in Arabic, from the chief merchants and others. On the conclusion of Viscount Kitchener's speech, three cheers were given for the King, the Khedive, and Viscount Kitchener. He subsequently addressed several of the principal Sheikhs and notables in Arabic; they were most enthusiastic, and promised him their support in carrying out his views.

The President of the Board of Education has appointed Mr. J. F. Hope, M. P., to be a member of the Teachers' Registration Council in the place of Professor Windle, M. D., F. R. S., resigned.

Sir George Kekewich, K. C. B. has resigned his position as permanent Secretary of the Board of Education, a post he has held since 1890. He is succeeded by Mr. R. L. Morant, C. B.

354

Sir Ernest Cassel, K. C. M. G., has contributed the sum of £100 towards the Commercial Education Expenses Fund of the London Chamber of Commerce for the promotion of its work as an examining and teaching body of subjects of a higher commercial education. The Drapers' Company have also contributed £100 towards the same object.

REVIEWS OF BOOKS.

"The Manual of Geography, Physical and General." New edition. [The Christian Literature Society for India 1902. 14 as.]

It must be said that in point of matter, clear printing and bulk this is an excellent fourteen annas worth book. In view of the new requirements of examiners and consequently of teachers, the additions to this book are valuable. As the editor, in the preface says "more attention is now, happily, paid to physical geography, which is no longer divorced from topographical and political geography." Chapters have been added on Mathematical and Physical geography and on maps and the principles of projection, and 34 specially drawn maps, 14 of which are physical have been introduced: a full index has been added to facilitate reference. On the whole the book is a vast improvement. Probably not more could have been done for the money, yet at the same time we confess to a feeling of disappointment in the book. It is not so much the student as the teacher that wants educating in geography and geography teaching. It is not enough to give a separate department to Physical geography, but everywhere to impress the close connection between physical and topographical geography. To give more definite illustration:—it is not enough to define a river and to state in general terms—and that not too fully, its effects; but to give specific illustration is to bring generalities into close relationship with the facts of geography about the

student. Of course, to continue the instance, it is impracticable to show how every town on a river owes its importance to its situation on that river, but it is possible by suggestive questions after sections to make the student see the connection between river as cause or part cause, and town as effect. Instead of such intelligent correlation of the two branches of geography, we find mere catalogues of names and single useless isolated facts such as "Paz-gol" is the saltiest lake known." The geography of India forms the greatest portion of the book as is natural. We find here the same defects. On p. 72 for instance we get mountains; we get a lot of interesting unconnected names and facts, but not a suggestion is made as to their importance. The importance of the Himalayas—by exclusion—upon the history of India is not hinted—much less a comparison between them and the Alps in their bearing on Italy. Nor is attention drawn to the fact that the Vindhya mountains practically shut off southern from northern India. If a town 'of some trade' be mentioned, the fact alone is recorded and not the explanation. It is this kind of thing that helps the unintelligent crum of the Matriculation student. The teacher finds a multitude of facts, amongst which he cannot distinguish the important: he does not find any suggestion for teaching. For the latter purpose there are better manuals—e.g. the concentric geography manuals of Messrs Longmans. Indeed we would recommend the society which publishes the book, to have it wholly re-written on more modern lines, and have added numerous exercises of such a kind as to make the boy think. To trace an effect accurately to its cause is the kind of mental exercise that is particularly useful for the Indian student or, for that matter, for any student. The maps and diagrams in this book are good enough for the cost of the book. If however its publishers would reduce the matter in some respects and improve its illustrations, especially of maps and diagrams and insist upon practice in the latter, the book would be more valuable. Some of the pictorial illustrations are good and new, others are antiquated. One of the most unnatural is the prancing zebra on p. 290, which is of the kind our fore-fathers

335

were shown before accurate observation of animals' movement was made. We have dealt with this book at such length, because its use is widespread. Its cheapness accounts for this in part and therefore it is in the interests of sound geography teaching we should like to see a further improvement in it.

Puerorum Liber Aureus: A first Latin Translation, Book by T. S. Foster B. A. [A. & C. Black.]

This is a little book upon the pattern common nowadays of interesting the boy student of Latin. It is a little fiction of the date 43 B. C. in which the hero is one Marcus, a native of Etruria whose father is fighting in Britain. He learns from him details of Claudius' arrival and campaign in Britain. He is introduced and so is the English boy through Marcus, to Caesar in brief and easy abstracts of Caesar's works. The period and the selections are specially chosen to 'correlate' the Latin with early British history. The interest of the student is stimulated by descriptions of Marcus' home in Etruria and occasional conversations between Marcus and his friends. The book is well printed, it has excellent vocabularies, exercises in conversational Latin—much advocated just now—and in Latin prose sentences, and the inevitable sketch maps of Britain, Gaul and Italy. The book is to be commended to beginners of Latin.

Famous Englishmen. Book II. Cromwell to Roberts, by John Finnemore [A & C. Black. 1s. 4d.]

This book is made partly to meet the requirements of the English Board of Education "which suggests lessons on great Englishmen as a suitable historical course for the middle division of a school." This volume contains reading from Charles I to Edward VII. The famous men chosen may be considered on the whole to be fairly representative, though perhaps a preponderance is given to so called men of action. Of the statesman of the Victorian Era, for instance, we find only Sir Robert Peel given a place

Surely John Bright, Gladstone, Disraeli might, any of them been chosen to balance Lord Roberts. The book is not exactly a Historical Reader nor exactly a Historical Text-book. As a result, *pace* the Board of Education, it is a little too elementary in its treatment. Isolated personages do not make the age. The Cameo Biographical method of teaching history has its uses later on, but we doubt whether, it is an advantageous method, by itself, in the earlier stage. By all means lay stress on the personalities of great men, but link each age together. The latter this book does not do. In the treatment of these famous men as personalities there is something lacking. Thus Cromwell is presented as a great warrior. His ruling capacity is only lightly touched. Many other sides of his character, his religious feeling, his toleration, his family affection and his cultivation of the arts are not noticed. Again Wellington's attempts at statesmanship are ignored, as for that matter, is the whole of the Reform Bill movement. But it is easy to cavil where so much may be chosen. On the whole the work is well done. The illustrations are good, but additional information as to the painters of the various pictures reproduced might serve as a step towards a knowledge of English art.

**

Social Life in England. Book I from Saxon times to 1603 by John Finnemore. [A. & C. Black Is. 4d.]

This is the first volume of a two volume series of readings for elementary history students describing the life and ways of the English people. On the whole it is more satisfactory than the Biographical sketches by the same author, in the volume previously mentioned. It is more continuous. It divides the period into four sub-periods, Saxon England, Norman England, the middle ages and the fifteenth and sixteenth centuries. In this division we have to object to the arbitrary and misleading phrase "middle ages," which is intended to cover the twelfth to fourteenth centuries. The sides of social life treated, include domestic life, literature, dress, education,

commerce and architecture. They are admirably treated, interesting but not overloaded with detail. The illustrations are good, but here again as in the biographical volume the author would do well to name the sources of his illustrations. Sometimes the picture takes the form of a story or a long quotation e. g. from 'Ivanhoe,' and 'Kenilworth' and the Canterbury tales. The book as a whole is to be highly commended. We should like to see this sort of book introduced into High Schools in India, whether on Indian or English history, as supplementary to the hard catalogues of facts usually drummed in.

**

Richard III. Ed. by L. W. Lyde. [Black's School Shakespeare Is. net.]

This play is edited by the General Editor of the series of which already six plays have been issued. It is intended for school use and each of the Editors is a practical teacher. It is printed on good paper and is well bound. The edition is intended for school use specially. There is an ample introduction which is devoted to the "Dramatic and literary sides of the play" and is excellent of its kind. The notes are short and to the point. They confine themselves mainly to peculiarities of Elizabethan language, and the references are confined to this play alone. It is quite up to the standard of F. A. requirements in this country and can be well recommended, subject to the proviso that every teacher will of necessity explain many phrases and words which do not meet with explanation here, because to English boys they need no explanation. There is an excellent specimen examination paper, which should be full of suggestion to teachers and students.

