

184462

Indian Journal of
Education
1924



JL
Tm2, N241 J
N 24
184462

THE
INDIAN JOURNAL
OF
EDUCATION

(FORMERLY THE MADRAS JOURNAL OF EDUCATION)

VOL. XXXVII. { MADRAS JOURNAL
OF EDUCATION

INDIAN JOURNAL
OF EDUCATION

DECEMBER

THE NEW SYLLABUS FOR MENTAL
SCIENCE.

4

All students of philosophy, teachers -
welcome Mr. Sathianadhan's plea for re-
• Moral Science course which was pu
Journal. The old syllabus has had
problems included under the vague
in 1898 wear the same aspect as in
was supposed to hold the field unchall
the London University curriculum
was modelled, ceased to requi
no more than a knowledge
And a country whose pecu
hard and high matters may
of the more rec

256848
184464

such work. In fact it panders to the student and his do-
The Board of Studies has, in its ambition, decided that Berk-
great work, in addition to the already very varied assortment o
learning in the student's cranium, must also find a place if the
candidate is to be successful in the forthcoming examination. But
how many students have seen more than the outside of *The Princi-
ples of Human Knowledge*? Though it is a prescribed text-book,
how many have read it through? No doubt, the text-book system
has its disadvantages. In Indian Universities especially, on the
whole, the less of them the better. Taking up any University
Calendar, and reading through the examination papers, one cannot
help noticing that the questions set on text-books are not generally
very intelligent. There is a tendency to slavishly follow the author
into minute and unimportant details. Wide issues are ignored and
the spirit is sacrificed to the letter. The student is required to
display his erudition, rather than to show that he understands his
author. Even when, as in the greater part of the Philosophy course,
no particular book is prescribed, far too much time is spent in setting
and answering questions of mere historical interest, to the neglect
of weightier matters. The dry bones of obso. systems receive a
homage nowhere paid to the living and quickening influences of
contemporary thought. This is of course one of the chief reasons
why Mr. Sathianadhan has drawn up a new code. The old syllabus
had long been outgrown. But the difficulty was how it should be
interpreted. Any one comparing the actual examination papers
with the items mentioned in the syllabus itself can see that the latter
has largely become a dead letter. Large tracts of it, e. g., the sop
thrown to Transcendentalism by the original compilers, were never
properly recognised at all. And, as a whole, it is evident that to
the private student the syllabus itself is no guide. He must prepare
himself to receive any questions, answers to which can be found in
this or that collection of dictated notes. Hence to ensure success, it
was advisable to read all such collections. In fact, the syllabus might
be interpreted as you pleased, and practically ceased to be of any
good at all, as new facts and new ideas due to modern criticism
of the old positions were gradually incorporated in the said collec-
tions.

But on the whole if there is to be a syllabus, Mr. Sathianadhan's draft satisfies nearly all modern requirements. He seems to have

செப்பனிருவது பெயர்
1996
செப்பனிருவதும்கா க எடுத்த
கொள்ளப்பட்ட நாள்
1997
செப்பனிரு முடித்த நாள்
சுதந்திரம்
குடா எ. கதவியா எர்
கதவியா பப்பம்
கதவியா பப்பம்

THE VERNACULARS IN OUR SCHOOLS.

By W. G. HOARE, M. A., PRINCIPAL, DOVETON COLLEGE, MADRAS.

In an article in the last issue of this Journal, I discussed the proposed oriental side of the University. I showed the necessity of insisting that the oriental learning which it was proposed to reward by degrees should proceed on western lines. I pointed out that there should be a minimum qualification, preferably the B. A. degree, for all who propose to enter on this course. Successful candidates for such degrees might well be employed in colleges in place of the present pundits. After a certain date the employment of these men should be made compulsory. They would thus be assured of some return for their long toil, and they in turn would be training others to take an intelligent interest in oriental languages and literature.

We now come to the vernaculars as taught in schools. We all know the pundit or munshi. Here he comes more or less punctually a grey venerable gentleman, between whom and the European Principal there is usually a great gulf fixed, that of language. The headmaster acts as interpreter, and makes known the fact that Natesa Iyer or Ragavachary wants a day's leave on account of some ceremony. The munshi takes his seat in a corner of the big hall, his boys sit round him, literally round his knees, bending forward. The lesson seems to require a great deal of reading and sonorous ha-ha-ing. The boys as a rule behave well, but it need hardly be said that our friend is quite ignorant of the principles of pedagogy. As he learnt, so he transmits. I have already said that I propose to replace him in First Grade colleges by graduates who have taken a degree in oriental study. To meet the requirements of Second Grade colleges, high schools, etc. I would take also for the oriental course, F. A.'s and Matriculates, give them a suitable training, examine them, and make employment of them compulsory after a certain term; thus Second Grade colleges would have to employ at least an F. A. and a high school at least a Matriculate. It may be urged that this will mean great expense. So it will, but the money will be laid out well. At present we pay a good salary to a com-

animated by a desire to frame a model course rather than to read the circumstances and possibilities of the Madras student fully in his mind. He says indeed that it is only 'a preliminary course of study in philosophy.' But not only does the new scheme aim at raising the general standard of the quality of the work required for the examination, but the actual amount of ground covered by the syllabus is considerably increased. Moreover a whole new subject is proposed to be added to an already lengthy course. Now in itself this is of course quite right and proper. A student who had properly worked through Mr. Sathianadhan's draft should be as well grounded in most branches of philosophy as any member of a European university. But the Madras system of different simultaneous courses of study, i.e., three at once, does not allow of justice being done to any one subject. If the Mental and Moral sciences are to be studied to any serious purpose, as Mr. Sathianadhan of course desires, the whole system must be altered. Consider the present state of affairs. Within two years a student is expected to acquire a detailed knowledge of a number of English text-books, to be familiar with the tedious and wearisome irregularities of English grammar, to be able to answer any questions on the whole range of the English language and literature generally. To this must be added the specified vernacular text-books and grammar with which the student does not possess as intimate acquaintance as an Englishman with his mother tongue. Lastly, there is the optional course. In Science, Branch IV. this may be divided into six parts: (1) Logic, (2) Physiology, (3) Psychology and Epistemology, (4) Ethics, (5) Special Text-book in Metaphysics, (6) Ditto in Ethics; Mr. Sathianadhan proposes to add Political Economy. To expect a student to be able to digest this extraordinary *pabulum* in two years is absurd. Those who make anything of the philosophy branch either throw overboard the English or vernacular or take longer than two years to do it. For the majority of course the results are hardly to be distinguished from what Mr. Sathianadhan finds with regard to the physiological portion, a mere vomiting up of undigested pellets of concentrated extracts.

* With this preliminary, Mr. Sathianadhan's scheme may be considered in detail.

(To be continued.)

at science or mathematical master. We grumble at giving a third of the salary to the man who teaches the vernacular. This ought not to be, and it is not to be wondered at that students end to despise their own language, when they see to what position in the list of subjects it is relegated by Managers. I may say that at Doveton, where Tamil is a luxury rather than a necessity, Tamil is always taught by graduates. At present we have two, and one is a L. T. So much for the teachers. We now come to the thorny question of the vernaculars themselves, and their position as subjects of study. It is obvious that the first thing we must do must be to differentiate them, though in talking of the value of the vernaculars everybody seems to lump them together. No doubt every vernacular may be made an instrument of intellectual drill. As Macaulay says, "If instead of learning Greek, we learned Cherokee, the man who understood Cherokee best, who made the most correct and melodious Cherokee verses, who comprehended most accurately the effect of the Cherokee particles, would generally be a superior man to a man who was destitute of these accomplishments." The question before us, is not whether certain vernaculars can be made educational instruments, for it is certain that they can be, the question is whether they are the most efficient instruments that we can lay our hands on. This question must be answered in the negative. While all languages furnish in their grammar an educational instrument, we should prefer to use that language which furnished a key to a literature valuable either as the depository of valuable information or as the embodiment of splendid art. It is in these respects that many vernaculars are lamentably deficient. Beyond a certain value as a means of training the memory, judgment, etc., what value have Uriya, Canarese, Malayalam? I am told that the value of their literature is almost nil.

It is no doubt convenient for the University to lump all the vernaculars together, to make the examination in each run on the same lines, but it is certainly unscientific. It is degrading to Sanskrit and even to Tamil, to place them on the same level with Uriya. I am not much in love with the continual suggestions one hears in the direction of tinkering the public examinations. Were I, however, more of a radical reformer than I am, I might be tempted to suggest that a committee might be appointed by the Senate of the University to consider the question of the vernaculars.

that in some the standard should be lowered and that the examinations should practically be confined to translation and re-translation, and that Latin or Sanskrit or Persian should be compulsory on all, and that the standard of examination should not be very high for the Matriculation, certainly not so high as to add to a student's present burdens. He would, in effect, abandon in great measure his present comparatively unprofitable vernacular, prepare himself for easy unseen translation and re-translation, and bring up Latin, Sanskrit, etc., of the standard that an Indian boy might be expected to have attained after a three years course. I am not a fanatic as to the great advantages of Latin and Greek, of which languages I do not pretend to be a scholar, but I think considering the relations of English and Latin, Indian boys would gain immensely in their knowledge of English by a knowledge of Latin. I fancy even Cæsar would be a welcome exchange for the frequently unintelligible stuff they have to read, the indecencies that occur being a welcome variation from the monotony of dull verbiage.

I am aware that others do not think in this way of the classics. We had recently the spectacle of the editor of a local journal basing his claim to a University Fellowship on the political services he has rendered the country! Those very services may be in the eyes of some an objection, to his nomination, but I shall proceed to urge a disqualification from an educational point of view. Will it be believed that this conductor of a well known journal, this aspirant to be a controlling factor in the destinies of a great University is so hopelessly at sea as to what education is, and what its instruments are, as to be able to write the following astounding confession of educational faith, that appeared among the editorial notes of the *Hindu* of the 27th October:—"We have no doubt that the compulsory study of dead languages does no earthly good to the majority of students who, in after life, have to earn their living in various walks of life. In their case, therefore, it is sheer weariness to the flesh and vexations to the spirit." We have learnt to expect this from the man in the street, who has been blessed with no particular education himself, but not from one who in a recent lecture described himself and his brother editors as men who had received a high education. Yet what vials of wrath descend upon him on behalf of the unlucky wight, especially if he be a high English

official, who deprecates a literary, and advocates the substitution of a technical education. Abundantly is wisdom justified of her children!

With regard to the teaching of vernaculars, it is noteworthy that the mupshi teaches in his own tongue, and that the student relies for translation on the editor of his text, who invariably furnishes him with (1) the text, (2) explanations and paraphrases, (3) translation. These run on from page to page together. The printing is usually bad, typographical errors abound, and the translation leaves much to be desired. It has always been my habit when superintending examinations, to pick up these vernacular texts and read the English. One has delightful moments. We quote from a translation of *Sakuntala* made by a Bombay graduate. "In the entrance of white sand is seen a recently made line of foot-prints, raised in the forepart and deepened in the hinder part in consequence of the heaviness of her hips." He must be a good student who can unravel the following sentence in what is to an Indian a foreign tongue. "Asked by one to whom happiness or unhappiness is in common with her, the maiden will not but mention (give out) the cause of her affliction concealed in her heart; I although repeatedly, longingly looked at by her having laid bare (her heart), have been impatient to hear (what she says) upon this." And again, "He, thinking of whom with an exclusively absorbed soul thou dost not know me, wealthy in penance, to have arrived here, (he) will not remember thee even being reminded, as an intoxicated person does not remember the talk made before." And again, "Charioteer, we have been drawn very far away by the antelope there. And every yet, with the eyes repeatedly cast on the chariot pursuing him, sa gracefully (thus appearing graceful) on account of the bending of his neck, entering as much as possible (for the most part) into the fore-part of his body by (contracting) the hinder half through fear of the descent of the arrow, strewing his path with the half-chewed Darbha-grass dropping from his mouth open on account of exhaustion, look! by reason of his lofty boundings, he flies more into the sky than along the ground. How then (is it that) he can be seen with difficulty by me yet pursuing him?" It would be interesting to know if stuff of this kind is anywhere accepted by examiners as a satisfactory translation of an admittedly fine play.

We were told at school that the Latin and Greek authors usually wrote sense.

If then the Indian pupil gets up his texts through the medium of an unsatisfactory English translation, there is nothing revolutionary in proposing to have B. A. and F. A. munshis and make English the medium of instruction. Some time ago an Englishman took the Matriculation Class of an important High School in Sanskrit. Those boys were uncommonly well off, if they only knew it: for once a new life must have been breathed into the vernacular lesson. When we have trained graduates and undergraduates teaching vernaculars, we shall have widely spread what is now the privilege of a few fortunate scholars, like those under the care of distinguished graduate Professors of Indian languages.

PLEA FOR A PHILOSOPHICAL LATIN VOCABULARY.

BY THE REV. FATHER GARDNER, S. S. J. E., MAZAGAON, BOMBAY.

For many years past it has been forced upon the writer that students are very much crippled in the mode of acquiring an accurate knowledge of Latin words by the plan upon which all Dictionaries are apparently formed. The same word book has to do service for the employment of words by authors, as far remote from one another in time as those of the reigns of King Alfred and Queen Victoria among ourselves. No notice is taken, or at least no explanation given of the variation in the meanings of the same word in its course of natural development, or degeneration; nor of the relationship of one word to another, which though dissimilar in form, comes from the same origin: as *rivalis*, a "rival," signifying one who uses the same *rivus*, or "brook" as another: first, as a near "neighbour," and afterwards, in a degenerate sense, as a competitor, who puts the other out by keeping him waiting. Or, to take a less apparent connexion, *surgere*, to "rise," or "raise up," contracted from *sub rego*, where *sub* has the force of changing from a lower level to a higher one.

In consequence of this heterogeneous assemblage of words, in no order, save the unphilosophical one of the alphabet, it is neces-

sary for a student to commit to memory a vast number of words, each as a separate unit, at the expense of great labour, and with little better than a parrot-like knowledge, being helped neither by the connexion, nor the sequence of the ideas they express.

In the case of beginners, a Lexicon is acknowledged to be of so little practical use that either abridged dictionaries are used, or else portions of Latin authors are published with vocabularies, containing only the words found in those portions, and with the particular meanings supposed to be attached to them in that connexion.

No fault can be found with abridged dictionaries, as such: but they witness to the fact that the present larger ones would be useless or harmful to beginners, through the unphilosophical and almost wholly arbitrary arrangement of the various meanings given under each word.

But the inadequacy of separate vocabularies is shown by the dismay which the beginner must feel when he passes from the edition of one author to that of another, and find that the meanings attached to a word in the one is altered in the other; and that many words already committed to memory do not again appear. And as no reason for this is given, nor the differences themselves as much as noticed, it is not much to be wondered at that he is considerably puzzled.

It seems, then, that some new plan of arranging words is to be desired, which will combine the conciseness of the Vocabulary with the fulness of the Dictionary, avoiding the imperfections of both.

It is the object of this essay to suggest such a plan. The writer of it is not himself engaged in education, nor can he afford leisure from the duties of his life to carry out the scheme: so he lays it before the readers for what it is worth, and especially for their study and criticism.

All words are either radical, or derived from some original root: and ordinarily, the meanings of words, at least in the first instance (before they develop or degenerate in course of time) bear some common family likeness to their parent, or root word. Thus, from *dormire*, to 'sleep' we have *dormitare*, to be 'drowsy': *dormitorium*, a 'sleeping room', etc.

But words derived from the same root, do not always bear so close a likeness in outward appearance, although in meaning the

similarity is more apparent. Such would be words derived from different parts of the same verbal root, either from the present tense or from the supine, or from the same verbal root in composition with prepositional or other prefixes, e.g., *cadere*, to 'fall' gives *cadaver*, a fallen body, i.e., a 'corpse,' and *casus*, an 'overthrow' (from the supine of the same verb); and, in composition, *decidere*, to 'fall down,' etc. So from *esse* to 'be, exist' we get *essentia* the 'existence, or being' of a thing; and '*futurus*' what is 'going to be.' When placed in juxtaposition the relationship is apparent. Sometimes, however, the prepositional prefix, or the different shade of meaning acquired in process of time, so alters the original, or radical signification, that the family likeness of words of the same origin is not at first recognisable. For instance, *succurrere* to 'aid,' from *currere*, to 'run'; *surgere* to 'rise,' or 'raise up' from *rego*, 'to rule' are instances of the former. The prefix *sub* has apparently quite altered the original meaning. It is not really so. In *sub-currere* it has its force of 'assistance' as of one running up to assist another: and in *sub-regere* (whence *surgere*, making *surrexi* and *irrectum*), the force of raising from a lower level to a higher. These meanings belong to *sub* in composition; and consequently colour the verbs to which they are added, even to such an extent as almost to paint out the meaning of the verbal root itself altogether.

As an instance of the latter case, where time has modified the original meaning, we have from *regere*, originally 'to rule in a straight line,' *rex*, a personal guide or ruler, as well as *regula*, which from signifying a carpenter's 'rule' came to mean a 'rule' of conduct: so *prævenire*, to 'get the start of another' degenerates into the idea of 'hindering another'; so *pompa*, a 'procession' becomes 'vain glory.'

Now what we would contend for is that words should be so classified that members of the same family should be seen together. At present, in our ordinary dictionaries *currere* and *succurrere*; or *regere* and *surgere* are as far apart as *s.* from *c.* or *r.*, and it requires no little effect of reasoning to bring them together. If all the words derived from *currere* and *regere* respectively were given in the same page under the original radical forms, the association would be at once recognised, and the farther it appeared to be fetched the more readily it would be grasped by the intelligent and curious mind.

The number of radical words is proportionately so very small to that of the derivatives, that the Dictionary or Vocabulary would not be very large. Of course, if specimens of the writings of authors were included, as in the greater Latin Dictionaries, this would much increase the bulk; still, it would be as nothing to that which the ordinary Dictionaries require. It is to be learned by experience, though, whether such references would be so necessary in a word-book which gave, as it were, the pedigree of each family. Certainly, students would not be so biassed as they are at present, when the name and passage of an author are often found following a supposed meaning, which, it may be, is at the least very questionable.

In arranging a dictionary after the plan herein suggested, it might be well (it would take but little space) to append a list of English words derived from the same root. It would help the scholar to remember the variations of meaning.

A specimen of the proposed work will show the scheme, and for explanation. The example chosen *regere*, is by no means a rare one. It has a very large number of derivatives; and only one radical stem: *reg-reg-*. The derivatives therefore can only be variations of *reg*, *regt* (*rect*) or *regs* (*rex*), simply and in composition, unlike such words as *cedere*, *cecid*, *cæsum*; *ferre*, *tuli*, *latum*; *sum esse*, *fui* and others which have different forms or branches of the same root, or entirely different ones, producing fewer derivatives, though more dissimilar in form than those from *regere*.

In the subjoined specimen:—(i) Signifies the stem of the present or primary radical, as *rego*, and (ii) That of the præterite as *rectum*, which are given in verbs, as the present tense and the supine. No verbs are derived from the perfect tense, even when it is from a different root, as *tuli* the perfect of *ferre*. C denotes the word in composition; D, words derived from the same radical; E, English words derived from the Latin, and R, the radical or root-meaning.

If the fifty Latin words, among which *regere* occurs, be included in this specimen, a better idea will be given of the plan; it being understood that the meanings will be found under their respective radicals to which they are referred.

Rēgālis vide *rego* (D i). *Rēgāliter* ditto.

Rēgāmannus adj. formed like the Greek letter digamma.

Rēgellatio v. *gēlo* (C i). *Rēgelo* ditto.

Rēgēmo v. *gēmo*.

Rēgēntratio v. *gigno* (C ii). *Rēgēntro* ditto.

Rēgēminatio v. *germen* (C). *Rēgēmino* ditto.

Rēgēro v. *gēro* (C i). *Rēgestum* ditto C ii. *Rēgestus* ditto.

Rēgia v. *rego* (D i). *Rēgibilis* ditto. *Rēgiē* ditto. *Rēgificē* ditto C ii.

Rēgificus v. *rego* (C ii). *Rēgifugium* ditto.

Rēgigno v. *gigno* (C i).

Rēgillus v. *rego* (D i). *Rēgimen* ditto. *Rēgimentum* ditto.

Rēgina v. *rego* (D i). *Rēgio* ditto. *Rēgiōnalis* ditto.

Rēgiōnāliter v. *rego* (D i). *Rēgius* ditto.

Reglesco v. *glisco* (C i).

Reglūtīō v. *glūten* (C).

Rēgnatrix v. *rego* (D i). *Rēgnicōla* ditto (C ii). *Rēgnodit* (D i).

Rēgnum v. *rego* (D i).

REGO. xi. etum. 3. v. a. to keep in a straight line (R).

∴ to direct, govern, rule.

D. i. *rēgālis*, -e. adj. royal.

rēgāliter. adv. royally.

reg-.

Rēgūlā ditto.

Rēgūlo v. *Rego*. *Rēgulus* ditto.

Rēgusto v. *Gusto* (C i).

Rēgyr v. *Gyrus* (C i).

arrange a word-book on this Dictionary or list) should be the pedigree of its radical; the

It would not be very difficult to write on separate sheets of paper, plan. Each word (in some good sized up as their derivatives appear arranged in its proper place in the book used for the purpose. latter words being collected and added, a similar plan would leaving plenty of space to be filled with English words and references. For in their alphabetical order in the

If an ENGLISH-LATIN Dictionary. (This would suffice for the various be adopted in arranging them, giving different shades of meaning, instance:—*sero* (including *desero* &c).

Ad- on, to, vide *Ad-* mitto, omitto &c).

ival

i. Corrigo, -exi, -ectum. 3. v. a. to make straight, to put straight, to correct.

i. Corrigit; -æ f. a shoe latchet.

ii. Correctio, -onis. f. a straightening, correcting.

Correctus, -a, -um. adj. corrected; improved.

i. Surgo, -surrexi, -ectum. 3. v. a. and n. to raise up; rise.

ii. resurgo, -exi, -ectum. 3. v. n. to raise, or rise again.

resurrectio, -onis. f. a resurrection from the dead.

E. i. Regal, Regent, Regular.

C. Irregular.

ii. Rectify, Rectitude

C. Correct. (Incorrect). Erect

Resurrection, Surge

Regradatio v. Gradior. Regradatus ditto.

Gradior v. Gradior (C i). Regredo ditto. Regresio ditto.

Gradior (C ii).

Regularis ditto. Regulariter ditto.

a, æ. f. a pen

regibilis, -e. adj.

regno, -avi, -atum.

regnum, -i. n. royal; a court; a royal family.

regula, -æ. f. a (carpen). v. n. and a. to reign; v rule o. r.

regularis, -e. adj. like a authority; a kingdom.

D. ii. Rex, -regis. m. a king; a king's rule; an example or rule.

recta. adv. straight on; a rule or bar.

recte. adv. in a direct line.

leader or head, chief, &c.

C. i. Arrigo, -exi, -ectum. 3. v. a. —rectly.

raise up, arouse.

ii. arrectaria, -orum. n. pl. —uprightly.

arrectus, -a, -um. adj. —set up straight, erect; to

Abasc, to, v. Mitto, Minus, Jacia &c.

and so on, word by word.

It is evident, that a word book of this kind would be too elaborate for beginners, while its use would rapidly increase the scholarship of the more proficient, and derivatives would speedily be recognised.

As ELEMENTARY VOCABULARIES have been equally found fault with in this paper, it remains to propose something that may take their place and improve upon existing ones.

Their present imperfection was assumed to be the unphilosophical selection of words according to their use and signification in particular books; puzzling to beginners, as being liable to change, and thus involving the stuffing of the brain with a number of disconnected words and meanings.

A small "Hebrew Vocabulary" of the 213 radical words most commonly used in the Hebrew Bible has come under the writer's notice, which seems to supply all that is necessary for beginners in that tongue. It occurred to him that it would be a good Latin pupils if a Latin one were formed on the same plan.

There is no name or date or printer's colophon to the pamphlet, so it is impossible to give its origin: possibly vately printed. It consists of twelve sections, each of a number of root words according to their frequency of use. Thus, section first gives a list of the nine words which are common: section second of the next most common; &c. twelve of thirty-three words of common, yet less frequency. By arranging the lists in sections, and comprising all within a score, the whole could be easily learned by heart. withi They comprise half the words used in the Hebrew Bible.

This principle can be easily adapted to a Latin Vocabulary. I apply it to Smith's Larger Latin Dictionary, where the section to the occurrence of the word in various authors will provide a fair estimate of the commonness of the word. Omitting all parts of speech except nouns, adjectives and verbs, and such derivatives as are not quite evident, section 1 might contain words to each of which more than one and a-half columns of the Dictionary are assigned; section 2; those to which more than one column is given; section 3, those contained in a column; section 4, those in three-quarters of a

column, and so on. Then we obtain from the beginning of the book a nucleus for a similar vocabulary, as follows:—

1.	2.	3.	4.
Agō.	Aequus.	Absum.	Acer.
Alius.	Agmen.	Accipio.	Acies.
Animus.	Alienus.	Addo.	Actio.
Auctor.	Alter.	Aes.	Aetas.
Audio.	Asper.	Amo.	Agger.
Bonus.	Cæcus.	Anima.	Albus.
Brevis.	Cano.	Aperio.	Aliquis.
Cado.	Certus.	Ars.	Altus.
Capio.	Descendo.	Bellum.	Amor.
Caput.	Deus.	Casus.	Angustus.
Causa.	Diversus.	Caveo.	Annus.
Debeo.	Domus.	Censeo.	Antiquus.

It must be added, for the sake of those who are not acquainted with both languages, that the number of words found in the many in authors far exceeds that of Hebrew ones used in the ment Scriptures: hence, the Latin vocabulary will be lately longer than the little pamphlet in question.

The specimen above given, adapted to the same plan, the might have been limited to words contained in larger mitting many of the words that would naturally be sorted tion 4. The existence of Concordances to the Hebrew, d English Scriptures makes it easier to arrange the words ; in them according to the frequency of their occurrence. n in the larger vocabulary which Latin words would need, rent that it would not require much labour to commit to the principal radical, or important words needed at the

writer therefore suggests these two methods, viz., the Latin words in the order of their most frequent occurrence; and the use of a Word Book in which words are arranged in the order of their natural development, as an improvement upon the more usual sets of elementary vocabularies and alphabetically arranged lexicons. He awaits the reader's examination and verdict.

PAVANANDI (பவானந்தி)

By K. V. SUBBAYYA, B.A.

The history of Hindu thought on education has yet to be written. In the literature of education the westerns have been the pioneers and have consequently settled the routes. But it is not so much to the absence of connected records that can give us a knowledge of the principles of education enunciated by some of the greatest of the Hindu educationists, that the lack of a literature of education in ancient India is due, as it is to the want of enterprising character among Indian scholars.

Of the early Hindu writers on education Pavanandi is one; and his fame chiefly rests, according to many, on his being the grammarian that has given to the Tamil literary world the great "Nannul", which has been for many centuries and is even now the threshold to grammatical studies in the Tamil language. But I think his fame as a writer on education is greater than as a grammarian. His principles of education are to be found in the "which he has appended to his "Nannul."

It is to be regretted that he is not one of those authors that have had the honor of translation into English the credit of having attracted the attention of the western. True he is not a Comenius nor a Herbert Spencer. But it is admitted that he is greater than Sturm and Erasmus. We are in any way justified in looking for Comeniuses and Spencers in India at such an early age as 500 B.C.—an age when (as the truth of the principles of the psychology of the race of Herbert Spencer) the nation is still in the stage of imagination. India has not progressed to that of scientific thought. I therefore think that a clear enunciation of the thoughts of Pavanandi on education will be of very great interest to students of the comparative history of education. I will here state his principles and leave them to be judged by others.

I.—The mode of conducting a lesson (Payirāṁ 36).

(1) The teacher should prepare before giving a lesson. (P. 36, line 4).

(2) The teacher should not hurry through the lesson, but should wait to see if the learners have grasped what he has told them (line 6).

- (3) While conducting the lesson, the teacher should not put on a serious and repulsive look, but should have an inviting countenance, so as to encourage the timid.
 - (4) He should show great earnestness in carrying the lesson.
 - (5) He should make the lesson adapted to the learners' capacity.
 - (6) His delivery should be clear and simple so that it can be understood by the learners.
- Now modern these thoughts seem to be!

I.—*The qualifications of a teacher* (Payiram 26—30).

- (a) The teacher should have a natural talent for teaching.
- (b) He should be clever in making his thoughts and words clear to the learners.
- He should be a lover of mankind and especially of children.
- He should have great faith in the goodness of God.
- He should be a typical scholar.
- He should be a man of a very noble birth.

The qualifications of pupils.

- 1) The dull, the truant, and addicted to bad habits should be excluded from school.
- 2) Only those that have love for learning should be taken as pupils.

The mode of learning a lesson.

- 1) Questioning the teacher on difficult points at least thrice.
- 2) Holding debates.
- 2) Having now and then interquestionings and mutual questionings.
- 4) Writing "themes."

THE COMING ECLIPSE,* (JANUARY 22, 1898).

By C. MICHIE SMITH, B.Sc., F.R.A.S.,

Astronomer to the Government of Madras.

Eclipses both of the moon and of the sun, have always been phenomena of much interest to mankind, whether they were regarded as signs of the anger of the Gods, as portents of coming disasters, or simply as natural phenomena occurring in obedience to fixed laws, and therefore capable of being calculated and foretold. Of all eclipses a total eclipse of the sun is by far the most magnificent spectacle, and as a mere spectacle is worth going many miles to see, while to the Astronomer it has a still higher value, since he can, during the few minutes of a total eclipse, study certain solar phenomena which are at other times quite beyond his reach.

Before entering upon these special features of the total eclipse, let us glance for a few minutes at the general conditions necessary for the production of a total eclipse of the sun. As every school-boy knows, an eclipse of the sun is produced by the moon coming between the sun and the earth and so shutting off part or the whole of the sun's light from a part of the earth. A solar eclipse may take any of the three forms of partial, annular or total, and in the case of a total eclipse the area over which the eclipse is total and the time during which totality will last will differ greatly.

The greatest possible length of totality is $7^m\ 58^s$, and the maximum diameter of the shadow is 167 miles—when the eclipse is visible near the equator. On the present occasion the duration of total eclipse will be from $2^m\ 12^s$ to $1^m\ 32^s$, and the diameter of the shadow about 50 miles.

Outside this range the eclipse will be a partial one, the extent becoming less and less, as the distance from the central line increases.

Now let us turn to the appearance that would be visible to an observer standing near the central line of a total eclipse. Until within some ten minutes of totality there would be nothing of special interest to note, but from that time on the light not only decreases very rapidly in quantity, but also changes in quality, so

* Being a lecture delivered before His Excellency the Governor of Madras.

that it is said rather to resemble limelight than sunlight. At the same time the temperature falls, and as in the annular eclipse of April 5, 1894, dew may be deposited on exposed object.—[The risk of this is one of the reasons for avoiding an eclipse station situated on the coast.] For what follows let me quote from one who has witnessed the effect; Professor Young of Princeton:—

“In a few moments, if the observer is so situated that his view commands a distant western horizon, the moon’s shadow is seen coming much like a heavy thunder-storm. It advances with almost terrifying swiftness until it envelopes him.

“For a moment the air appears to quiver, and on every white surface bands or ‘fringes’ alternately light and dark appear. They are a few inches wide and from a foot to three feet apart, and on the whole seem to be parallel to the edges of the shadow. . . . As soon as the shadow arrives and sometimes a little before it the corona and prominences become visible. The stars of the first three orders make their appearance at the same time.

The suddenness with which the darkness descends on the observer is exceedingly striking; the sun is so brilliant that even the small portion which remains visible up to within a few seconds of the time of totality so dazzles the eye that it is not prepared for the sudden transition,” and again from another source (Young’s ‘Sun’), “A total eclipse of the sun is unquestionably one of the most impressive of all natural phenomena and the corona or aureole of light, which then surrounds the sun, is its most impressive feature. On such an occasion, if the sky is clear, the moon appears of almost inky darkness, with just sufficient illumination at the edge of the disc to bring out its rotundity in a striking manner. From behind it stream out on all sides radiant filaments, beams, and sheets of pearly light. . . forming an irregular stellate halo with the black globe of the moon in its apparent centre. The portion nearest the sun is of dazzling brightness, but still less brilliant than the prominences, which blaze through it like carbuncles.”

The velocity with which the shadow moves at its slowest near equator is (2,100—1,040) 1,000 miles per hour—say speed of a cannon ball. Of the two phenomena which become visible when totality commences—the corona and the prominences—the astronomer now-a-days has to deal only with the former during the previous moments

of totality. Formerly his attention was divided between the two, but the day after the total eclipse of August 18, 1868, Mr. Janssen was able at his station at Guntour to observe the prominences in full sunlight. The method employed was discovered independently and almost simultaneously by Lockyer and others, and I will refer to it after I have given some account of the prominences themselves.

Prominences consist of huge masses of glowing gas—chiefly hydrogen, which may extend to as much as 300,000 miles above the sun’s surface, while the gas is frequently moving with a velocity of 100 miles per second, and at times with even two or three times that velocity. These great moving clouds of glowing gas often assume the most fantastic shapes, and their systematic study is now a regular part of the work of several observatories.

With the corona unfortunately it is otherwise. The spectrum indeed consists largely of bright lines, but none of them are bright enough to be used in the way that the hydrogen line is used to view the prominences; hence it is of the utmost importance that the corona should be studied in every possible way during a total eclipse, and we may now turn to consider the general lines on which the attack will be carried out in January next. The work to be done may be divided into two main branches (1) accurate determinations of the form of the corona and (2) spectroscopic observations to determine its chemical composition and physical state. Both these will be effected, mainly, by photography.

It might not at first sight appear that any very valuable results could be expected from a mere study of the form of the corona, but this is far from being the case. The rays are more prominent in the equatorial regions though some polar rays are also present. Again the extent of the corona, as seen in different eclipses, is very variable, and a careful study of all available data shows that we have two types of corona corresponding to the periods of sun-spot maxima and sun-spot minima. The coronas of 1871, 1882, 1893 are of the sun-spot maximum type; those of 1867, 1878 and 1889 are of the sun-spot minimum type. In the latter the corona is characterized, according to Professor Young, by very long, faint equatorial extensions with distinctly diverging polar rays. In the former the equatorial wings and streamers are less

striking, the corona is more nearly circular, and its principal development is over the sun-spot zones. Our coming corona should be of the sun-spot minimum type. And here I may take the opportunity of saying that though photographs of such a phenomenon are much more trustworthy than sketches, yet the fainter rays of the corona are almost too faint to impress themselves on a photographic plate even when so long an exposure is given as to completely ruin the picture of the inner corona by "over-exposure." Hence carefully made sketches have still a real value. But they can never have the same value as photographs, because it is found that no two persons ever make drawings which agree in details. It is then to photography that we must mainly trust, and as the time during which totality lasts is very short, we must so arrange our apparatus that no time will be lost which might be utilized.

These photographs are expected to throw much light on the mechanism, if we may so speak of the corona. Many different theories have been propounded as to the origin of the corona. At one time it was held that it belonged largely to the earth's atmosphere. Another time it was thought to be due to a lunar atmosphere, but now it is almost unanimously admitted that it has a truly solar origin and it seems to me that the evidence in favour of this is quite conclusive. But before giving you an account of the theories held regarding its origin, it will be necessary to say something about the second class of observations that are to be carried out, those made with the spectroscope. It is impossible within the limits of this lecture to do more than touch on the very outer fringe of this great subject.

In the lower part of the spectrum of the corona we have abundance of hydrogen and a certain amount of solid particles which scatter sun light, while in the higher parts we have chiefly coronium and a few solid particles. The polariscope has confirmed the existence of these solid particles. For this eclipse more powerful instruments will be employed than have ever been used before.

Schauberle's Mechanical Theory of the corona, though by no means universally accepted, has been received with considerable favour, and seems to account better than any other theory for the coronal phenomena so far as they are known. It is founded on the following three admitted facts:—

(1) The eruptions of the sun's surface are most active and numerous in the spot zones.

(2) The sun rotates about an axis passing through its centre.

(3) This axis is inclined to the plane of the earth's orbit at an angle of about $82\frac{1}{2}^\circ$.

The theory briefly is that the corona is caused by light emitted and reflected from streams of matter ejected from the sun by forces which in general act along lines normal to the surface of the sun and these forces are most active near the centre of each sunspot zone.

The perspective effect will of course vary according as the observer is above, below, or in the plane of the sun's equator.

The paths of the rays will be elongated ellipses. The velocity of ejection may be as great as 400 miles a second, and particles return with the same velocity after travelling as far away as the orbit of Jupiter or Saturn.

The coming eclipse will be observed by a number of parties of astronomers scattered along the central line of eclipse from Ratnagiri to near Assam. Near Ratnagiri will be Sir Norman Lockyer's party, next in order comes an American party from the Lick Observatory under the direction of Professor W. W. Campbell, then at or near Jeur on the G. I. P. Railway will be the party from the Poona College of Science under Mr. Naegamvelu, and possibly part at least of the large party of members of the British Astronomical Association under the direction, I believe, of Mr. Maunder. North of this again, near Nagpur, will be another British party consisting of Dr. Copeland, Astronomer Royal for Scotland, Captain Hills and Mr. Newall. Still further north, in the Rewa State, comes the Astronomer Royal, Mr. Christie, with Professor H. H. Turner, and possibly Mr. Common. This party is the one which I propose to join. Still further north at Buxar is a small expedition from the G. T. Survey and a party from the Calcutta Jesuit College. I believe there is also to be another American expedition but of it I know no details.

The Astronomer is constantly met by the cry of *cui bono*, and of course I am frequently asked why go to all this trouble and expense to view the eclipse. Well, of course, personally, I hold that it is an amply sufficient answer to say that we hope to learn from

13

TECHNICAL EDUCATION*

the eclipse something now about the sun and its atmosphere which we could not learn otherwise, and as an Astronomer I hold that it is our duty as far as possible to make use of all such opportunities. But to those who do not admit that the mere addition of some new facts to our present stock of knowledge about the sun is sufficient, I would add that it is by the pursuit of science as science without any thought of ultimate "practical" results that all great discoveries have been made. Look for instance at the whole range of practical electricity, the telegraph, electric lighting, electro-metallurgy, —all sprung from the patient experimental work of men devoted to pure science. But if it be still necessary to throw a sop to Cerberus I would simply hint that the corona is intimately connected with sunspots, and that sunspots follow a cycle which is in some remarkable way, not yet understood, connected with certain terrestrial phenomena, including the Indian rainfall. A closer knowledge of the constitution of the corona will help us to a better acquaintance with the mechanism of sunspots, and that in turn may—I do now say will—help us to predict with greater accuracy the main features of coming Indian weather. In any case it is a pleasure to have an opportunity of thanking the Government of India and the Government of Madras for refusing to accept the narrow utilitarian view of the subject and enabling India to take its due share in the coming work. May success crown the efforts of those who are to take part in the work on the 22nd of January next.

[During the progress of the lecture verbal explanations were given and diagrams and lime light views shown to illustrate and explain a number of interesting phenomena connected with eclipses, e.g., partial, annular, and total eclipses; the characteristics of lunar as opposed to solar eclipses; the appearance of the corona in a solar eclipse; the method of observing prominences without an eclipse; the formation of the spectrum; the difference between the spectra of solids and gases; the spectrum of the corona; coronarism; the conflict between outgoing and returning streams of matter; sun spots; zodiacal light; the aurora; comets' tails. The instruments to be used in making the forthcoming observations were also explained. These include a 40-foot lens and polar siderostat with revolving plate holder, an equatorial 4-inch object glass and plate holder for twelve plates, Schaeberle's plan, a slitless spectroscope, and a chromosphere.—Ed.]

It is unnecessary here to discuss the various causes which have degraded the position of India from being the mother of some of the minor arts to be the debased daughter of spurious imitation, but a benign and far-seeing Government is endeavouring to fan the few smouldering embers of mechanical skill to a flame through scientific instruction, in the belief that the country will sooner or later regain her lost position. But till such time arrives the so-called learned professions are being so overstocked and the appointments to be obtained under Government are so few, that a number of our educated youths find it impossible to get work that is congenial to them. We are all aware how difficult it is in the present day to provide for the many graduates that are passing out of our Universities annually and somehow there is a lack of ability to strike out in new walks of life or to undertake any work which one's father has not done before. This is partly due to the superficial education received and partly to surroundings in which the young man finds himself. Where has he been taught to observe things for himself, and where is the education, the drawing out from the resources of his mind, the unlimited store of his intelligence? Take a typical case for instance. Note the age at which the child is sent to a primary school, the kind of training he receives there from early morn to drowsy eve, at a time when he is capable of taking the best impressions. The result is that book-knowledge is what they strive for and obtain, and thus whole castes are unable to earn a livelihood by manual labour.

These considerations lead us to the subject of this paper, *viz.* Technical Education; but the question arises, has the time arrived for the introduction of technical education into this country? There can be only one answer to this question, especially when we remember that the material prosperity of a country depends on the production and perfection of the mechanical arts. At present, the demand for technical education is not apparent, but it is possible to create it.

It would be doing a great injustice to our late and present Directors of Public Instruction to suppose that technical education has not yet broken ground in this country, when by the term is

* Being a paper read at the Teachers' College, December 21st.

meant an education that fits one for the business of life whatever that may be. Practical instruction in our science laboratories and the commercial education our young men are receiving, together with the introduction of drawing into our schools, are contributing, in some measure, to the spread of this new education; but when we imply by the term, technical instruction, an instruction in specific trades and handicrafts, then we must admit that we should like to see more done in this direction.

It is not my purpose in a short paper to traverse the limitless field of technical education; but leaving out the commercial and agricultural sides of the question, I shall confine myself mainly to considering the educational counterpart of technical instruction, *viz.*, manual instruction; as also some of the means that may be adopted to improve the existing decaying industries of the country and to create new ones.

Manual training is the general term for that kind of training which gives dexterity of hand. It develops moral qualities like accuracy and neatness, and makes the student gain confidence in his work by learning and doing things for himself. It is a powerful element in the development of the mind, for hand, eye and brain work together. It inspires respect for skilled labour and this the Hindu greatly lacks, and lastly it improves the health and develops the body. There can be no question therefore that manual training ought to find a place in the curricula of our schools. The work of the kindergarten in the infant standards should be continued in the higher classes by this particular training given in the shape of wood-work or modelling to which a period of one or two hours a week may be devoted. A carpentry class should be opened in each school, not with the object of turning out skilled workmen, but to train the hand and eye to work together and to develop powers of observation. It is satisfactory to note that drawing which lies at the root of all technical education has been introduced into almost every high school, but what still remains to be done is to teach the student to put into concrete form what drawing teaches him to represent on paper. Let us also never lose sight of the importance of a systematic course of science in our schools. The subject should be taught by means of object lessons at first, and in the high school, the student should handle things for himself and try

to make simple pieces of apparatus and sketch them on paper. But where are the teachers who could direct the exercises in manual training?

Gentlemen, I speak as no specialist but as one who has received a little technical instruction and who longs for more. A few years ago it was within the walls of this college that I first received any systematic exercises in carpentry and drawing and thanks to the authorities at the Anjuman Workshop and the Gun Carriage Factory, I was able to supplement that training during my leisure hours. And if I may be permitted to address the students who have undergone or are undergoing a similar training here, I would urge on you to make the most of your opportunities, to continue to practice at drawing even after you leave this college and during your spare moments to pick up something of the mechanical arts in a workshop. In Madras I am sure, as Professor Chatterton remarked, that the Director of Public Instruction would have no objection to throwing open the workshops of the Engineering College, to a body of teachers who expressed a desire to learn the use of tools and machinery. And I would earnestly impress on all the physical science graduates in particular, who have studied the art of teaching to become fairly good draughtsmen and to learn the use of tools, for upon you will fall the privilege of sowing the seeds of the efforts now being made to improve the material prosperity of this country by resuscitating and developing its industries and also of spreading a knowledge of technology among the masses. You, of all other graduates, have received some amount of technical education through a use of laboratory methods, and it behoves you, therefore, to take the lead in this all-important matter.

It must have been a source of pleasure to many to have read in the papers a short time ago that a graduate had set up a printing press to earn his livelihood, and it is hoped that many of our graduates who waste their talents and energy at the desk would follow the example set, throw aside their quills and embark in business which will give them more scope for their abilities, energy and high training.

Turning now, for a few moments, to the industries and arts of this country, who is there that does not deplore the decay of so many of them. India at one time was noted for its gold and silver

plate, its metal work in brass and copper, for textile fabrics and pottery but from one cause or another, these industrial arts are in a moribund condition. Has not the time arrived for starting industrial and technical schools in those localities where these industries exist in order to try and improve them? And in doing so, let us not impart too much of our western ideas and introduce time-serving processes especially in the production of works of art, for the artisan is not able to bear the cost of extensive machinery, and besides, as Ruskin remarks, nothing can be called artistic which has not the appearance of labour bestowed upon it. What our schools should aim at is to guide the workman and place before him nobler examples of art than his own early efforts furnish, to kindle in him a sense of wonder and inspire him to nobler achievements. The Hindu, moreover, is not lacking in capacity for assimilating foreign forms under proper direction.

The recent architectural structures that have been lately erected at Madras show how borrowed elements might be worked in harmony with an Indian style, and although some people may look upon it as a needless waste of money to improve the architectural beauty of the place, the erection of those buildings has, in some measure, technically educated the masses and has taught many an artisan a way to earn his bread. And what shall we say of the silent learning of the working classes going on in the factories, distilleries, and mills conducted under skilled European supervision, the quiet training received in firms like Messrs. P. Orr and Sons in all branches of useful industry, the improved methods now being introduced in printing and photography, electrotyping and photo-engraving.

Again, in industrial schools where trades are to be taught, care should be taken that "production is made subsidiary to instruction." I always look with suspicion on those industrial schools which work at a profit, for the amount of profit is no gauge of the industrial training received, but rather the contrary. These schools should be started not only for artisans, but the sons of artisans and others who may wish to learn a trade. They should be adapted to the requirements of different localities, and while evening classes will be opened chiefly for artisans, to enable them to acquire a general knowledge of the methods connected with their trades, day classes

will be held, to teach the sons of artisans a trade, side by side with general education. Such schools, I need not state, require skilled artisans as instructors. Hence arises the need for an institute or some central body to which the other schools will act as feeders, and which will assume a position corresponding to that of a University in the literary sphere of education. The aim of such an institute will be not only to train workmen in the requirements of their trade, but to turn out a body of instructors who will carry on the technical education of the country. The institute may make a modest beginning by teaching such subjects as electrical engineering, typewriting, tanning, dyeing, paper-making, for which the country is quite ripe, and gradually its operations might be extended. Any scheme of providing technical instruction will be both costly and difficult to work successfully. The State is expected to do all, but where are our local bodies and private generosity which do so much in European countries to improve the material condition of the country?

I shall not detain you longer, for it is neither the time nor the place to enter into any details on this subject. I have lightly touched on what is possible. If I have succeeded to any small extent in impressing upon some of my fellow-workers of the Educational Department the duty of trying to become technically trained, and the responsibility that rests upon them of bringing about more effective progress in a matter of the utmost importance to the country, then I have laid one stone towards erecting that vast structure which master architects have conceived, and towards building which we masons are called upon to contribute our humble services.

J. W. COOMBES.

THE HIGHER EDUCATION OF WOMEN IN GERMANY.

BY J. B. C. KERSHAW.

We have heard so much lately concerning the superiority of the German educational system, that it may come as a surprise to many to learn, that, whilst the Teuton believes fully in the value of an advanced education for his boys, he is not by any means convinced of the value of a similar education for his girls, and conse-

quently, that the machinery for the higher education of women in Germany is almost non-existent. The battle of a woman's right to equal educational opportunities with man, already fought out and won in England and America, is only just commencing in Germany; and, owing to the "Haus-Frau" ideal of woman's true office in life, that has so long dominated the German mind in all ranks of society, the fight will, to all appearances, be a long and tedious one.

At present there are in the whole of Germany only two schools for girls, which prepare their students for the examination that is obligatory for all Germans who desire to enter upon a University course of study. The education of the German girl ceases, as a rule, much below the level of this examination; and the closing year of her school life, generally spent in a "Mädchen Pension," is chiefly given to domestic accomplishments. Both the "Mädchen Gymnasia" referred to have been founded in recent years, and only a few German women have yet completed this preliminary study and gained the "Reife Prüfung" certificate, which enables them to enter a German university. The few who have qualified themselves for entering upon a university career are now finding all manner of obstacles raised by the University Authorities and the Professors to the further pursuit of their studies; and no German woman has yet obtained in Germany a University degree.

English women who go abroad to study some special branch of science or literature, after completion of their college studies in their own country, find the same difficulties raised in regard to their presence at University Lectures, both Professors and Students being in some cases at one in opposing their admission. A case of this kind has recently come under the writer's notice at Berlin University. Even the few Germans, who are in favour of opening University careers to women, hold what would appear to ourselves and the Americans to be very absurd opinions regarding the safeguards necessary to preserve to these women-students woman's highest gift—her womanliness.

An example of this is seen in a Pamphlet entitled "Die Frauen-Bewegung in Deutschland," published in support of the movement in Germany a year or two ago. The author of this Pamphlet—Dr. Somers—is a distinguished German educationist; and yet the

whole system of education, which is expounded in this essay, is based upon an assumption that is, not only false, but ridiculous. That the difference between man and woman is great, and that it is woman's oppositeness—her womanliness—that calls forth man's love, none will deny. But that this fundamental difference between man and woman is so open to educational and similar influences, that a special educational organization, a special choice of subjects for study, and special methods of teaching, are all required in order to prevent the production in these "Mädchen Gymnasia" of unsexed women—women with no womanliness left in their nature—is an assumption that none but a German would now think of using as the guiding principle in drawing up a scheme of education suitable for "Deutsche Frauen."

This method of arriving at an opinion is, however, very typical of German thought. Instead of studying the actual effects produced upon the character of women by the higher educational advantages, that have now for many years been theirs in England and America, the German speculates whilst sitting in his own library, and writes a philosophical treatise upon woman's education, which has a minimum of fact and a maximum of assumption underlying its arguments.

That it is advisable to have separate classes for men and women, in some branches of medical and surgical work, is evident; that it may be advisable to reduce the high standard at present set by the "Reife Prüfung" for women candidates, is possible; but that it is absolutely necessary to alter the whole system of education, in order to preserve to woman her womanliness, is an assumption disproved by the results obtained, not only in this country, but also in America. The progress of the movement for women's educational freedom in Germany, hampered by its friends as well as its foes, is thus likely to be slow; and the English speaking nations can pride themselves upon the fact, that, as regards one branch of educational work, they have reached a point far ahead of their German rivals.

The Educational Review.

DEVELOPMENT OF CHARACTER THROUGH SCHOOL EDUCATION.

BY C. B. GILBERT.

The necessity of training youth to virtue is everywhere recognized. The importance of giving such training in the common schools is generally conceded. Most now admit, tacitly, if not avowedly, that no other agency can be relied upon for the proper training of all citizens.

The church and the family, at their best man's two most sacred institutions, no longer sufficient meet the needs of the youth. Comparatively few people come under the direct influence of the church. Some regard it with hostility, many with indifference. Whatever be the cause, it cannot be denied that there are large classes of people who receive no direct benefit from the labors of religious organizations.

The family, too, fails as the universal means for training the youth to virtue. How can it be otherwise? How can it be expected that families whose heads are not virtuous should train their children wisely? In too many instances home is the worst place in which children can be. More and more the public school is recognized as the only institution which can be utilized for the proper training of all children. Yet we must admit that here too partial failure has thus far attended all efforts. But the public school is an institution under control, and one that reaches practically all citizens; hence it may be made the desired agency, and will be, so soon as its office is universally recognized.

We are still bound by precedent; the public school as an institution for universal training of the youth, is still young. At first, and largely even at the present, it has been regarded as an institution for giving intelligence. The church and the home have been relied upon to supply the moral training; but intelligence is no longer regarded as a guarantee of integrity. The intelligent man, unless his character is sound, is simply more able to work evil than the unintelligent man. To give the child knowledge without giving him character is enlarging his possibilities for evil, as well as for good.

In general, there are three classes of opinion regarding the means by which virtue is to be inculcated through public schools. One class claim that the ordinary school discipline and the ordinary school instruction necessarily inculcate virtue. It is pointed out that through school experience the children are made accustomed to law, to order, and are taught what are called the virtues of punctuality, and silence, and obedience. This may be readily admitted; but punctuality, silence, and obedience are not, necessarily, virtues at all. At best they are expedients whose use may spring from evil motives, as well as from good. They do not indicate character, nor does their possession assure good conduct in other directions. I do not think it can be denied that the ordinary school discipline, even if it is of a poor sort, is of great value; but, nevertheless, it is inadequate for the cultivation of character.

Another class go to the other extreme, and claim that definite moral instruction should constitute part of the daily school curriculum, that children should be given regular lessons in morals, as in geography and arithmetic, in order that they may be made intelligent upon ethical questions as they are upon other questions. This, undoubtedly, has value. Intelligence upon moral questions is an excellent thing, but it does not make character. We have been accustomed to rely too much upon definite technical instruction in morals. Preachment is not nearly so instrumental in training character as many think; indeed, I believe that the ordinary school discipline and curriculum are worth more in training character than specific moral instruction.

While such instruction, wisely given, has great value, it is hazardous to require the average teacher to give frequent lessons of an ethical sort, and at any rate, such instruction is only of partial value. At its best, it can only affect the externals of conduct—what people call morals.

A very wide distinction should be made between morals and character. Morals are superficial; character is fundamental. Many bad people have excellent morals. The genesis and evolution of morals are interesting. As everybody knows, morals—mores—are simply manners, conduct—are necessarily superficial, and change from time to time, and from place to place.

Good people in different ages and in different localities have

had totally different standards of morals. The excellence of morals, as commonly viewed, depends upon their conformity to accepted standards. These standards are, in part, the product of the experience of the ages by which men have learned what course of conduct most tends to peace and general comfort. But, in part, morals depend upon existing conventionalities, ephemeral, often absurd. Our fathers did many things which we should regard as immoral. We do many things which they would have regarded as immoral, without in either case violating the prevailing standard. We never regard the standard of morals as fixed, if we are thoughtful, and the good are quite as apt to be violators of old standards and introducers of new, as the bad.

It is, doubtless, well that people conform to prevailing moral standards if they have no better ones, but it is not enough; character is needed. Character is fundamental, self-directing, self-acting, controlled from within. Morals are external, obeying extraneous laws, changeable, expedient, conventional. Morals include but a part of life; character, the whole. It is all inclusive, all extensive. The perfection of morals is complete conformity to external standards, avoidance of criticism and friction. The perfection of character is inability to do what is wrong, which in God or man is not a limitation, but an evidence of power. Wrong is a weakening and disintegrating force, like disease. The strong character moves in its midst like the "Children in the Furnace." Such power comes not from formal instruction in morals, nor from conformity to any external standards, and yet such power is needed by the citizens of a free state. Such only is virtue.

Virtue consists in a completeness and perfection of being, whose aims, ambitions, purposes, and ideals all tend to one end. It includes knowledge, not knowledge of laws, proverbs, or formulas, but a comprehension of causes and relations. It embraces all of life, every thought, every act, so that resistance to evil is no more an effort than the oak's resistance of the zephyr. To such a character good deeds become nature, not supernatural, not artificial. The new birth of the Scripture is its type. All its streams of life flow in one direction. No act is amoral. It may appear so, superficially, but every act derives a moral quality from the aim and spirit of the life.

Such character can be produced by no system of formal instruction; it must grow out of experience; but this experience must not be artificial.

With this point of view, I claim that character can be produced in school; not by the ordinary formal instruction and discipline, nor by technical moral instruction; but by introducing the child to a real, complete life, in which every activity tends to produce in him moral force; for every influence of environment, every occupation of mind; every activity of the body or soul enters into and becomes a part of the child's moral fiber. It cannot be otherwise. Our characters are the products of the whole of our living, and not of a part of it.

What traits must a good character possess? First, high ideals; second, clearness of judgment to determine between good and evil. This includes essential truth, which means the same, I suppose, as Dr. Harris' "moral insight," a grasp of relations, power to discern the real from the fictitious, the superficial. It is different from veracity; it is more than honesty, though it involves them both. It is such a constitution of the whole nature that the real appeals to it, appears lucid before it, and is in harmony with it. A good character possesses, third, taste, or appreciation of the good; fourth, a will, both strong and good.

How may these traits of a good character be developed in school? By making the school life as real to the child as the larger life is to the parent, by filling his time with those experiences which result in wisdom.

It is sometimes said that one generation stands upon the shoulders of the preceding. If this were in every sense true, civilization would advance much more rapidly than it does. In a moral sense, it is not true at all. Intellectually, here and there, a soul standing upon the shoulders of the past, may, for a moment, catch a glimpse of a wider horizon; but we cannot stand on shoulders long. No generation, no man enters into the experience of the past. We grow by our own experience, and not by those of our ancestors. It is often said that, when we have acquired, through experience, wisdom enough to live, we die.

What one generation does for the following is to raise the sure foundation, a little, an inch; to create a little better environment

than it itself enjoyed, so that the new generation shall gain a little better experience; only a little; not the experience of the past, not its failures, but the institutions it created, the spiritual atmosphere it produced are what benefit the future. The child of to-day is born into a world that is a little better than that found by the child of fifty years ago. The struggles and the mistakes through which this was produced are of the past, and he cannot enter into them. He must make his own.

Education proposes to create such an environment for the child that he shall gain daily, through experience, wisdom, so that he may live better than if he travelled through life unaided. In this, education is wise. Indeed, this is all it can do. School life is valuable to the child not chiefly for the definite instruction given, but for the character of the microcosm in which he is getting his experience. If it is rich, and broad; and real, if his time is devoted to search for essential truth, if he lives a life as genuine as the life of the adult, then he may really gain experience which will result in wisdom and character. This is more than is offered by the formal discipline of the school; more than is offered by its instruction, though it includes both.

" If all life is a unit, and if every part of it partakes of the good or evil quality of the whole, school life, to be a preparation for it, must also be a unit, and every activity must be consciously directed toward wide, rich, and fruitful experiences such as may result in good character. I say, consciously,—this conscience is not entered into by the child. Most of those influences which form character are by him not directly felt. No school exercise is without its effect; the geography lesson, as much as the catechism, trains character; perhaps more.

Specifically, the school influences are the teacher, the curriculum, the method of instruction, and the mode of discipline. These are parts of the unit. I am to confine myself to the instruction. This necessarily includes, to a certain degree, the course of study. The method of discipline and the personality of the teacher are, perhaps, the greatest influences.

The value of a course of study in training the child consists in its fitness to produce breadth of view, clearness of judgment, nobility of ideals, love for the true and the beautiful, in general, to

enrich and fructify the mind. It does not consist, to any considerable degree, in the definite information imparted. The subjects most valuable for all grades of school are those which have the richest content;—they are human history, literature, art, and nature. The child whose school life is devoted to the contemplation of these subjects inevitably receives moral elevation. If this contemplation comes as a part of a school life whose discipline is wise, with a teacher whose personality is inspiring, school will have done for each child the utmost it can do toward the creation of character. Specifically, ideals, judgment, and taste must come from the contemplation of high things. This is too clear to need elucidation. A little about the will.

We are all aware of the old controversy between the Herbartians and the Hegelians regarding the character of the will; a controversy which has been renewed in many educational gatherings of recent years. I have no desire to discuss the extreme views of Hegel or Herbert; the one, apparently representing the will as absolutely supreme, uninfluenced by motive, uncontrolled except by itself; the other, apparently believing that the will is entirely the product of forces other than itself, desires environment, motives generally. The question is, Can the will be trained in strength and goodness? If it cannot, all attempts at character development are futile. It is a fact which we all recognize when we do away with metaphysical terms and use common sense, that the will is influenced by motive; that, while it is supreme in one sense, in another it is controlled. We do what we want to do. What appeals to us as most desirable, thus controls our choice. We may have conflicting desires; we may want to do wrong; and we may choose, notwithstanding to do right, but, if we do, it is because, on the whole, right appeals to us as more desirable than wrong. The strong will is the one that is able to put aside obscuring views, and see clearly the right, and training of the will must consist largely in creating this power.

All that I have been advocating for the creation of ideals, for the training of judgment and taste is for the sake ultimately of influencing the action of the will. The riches of literature, history, art, and nature derive their chief value from their power to create motives which will guide the will in its action. This does not be-

184464

tle the will; it is still supreme; but in order to choose, it must have motives. It cannot choose without.

Motives cannot be external; they must be internal. For this very reason the whole mind must be informed with thoughts which are noble and elevating. Its fiber must be so composed that the good will be the strongest motive. The will grows strong by experience; that is, each choice makes easier the next choice; hence, if during the period of school education the child's life can be so filled with ennobling influences that good shall be to him the strongest motive, and hence be habitually chosen, the will can safely be trusted.

There is, however, another class of subjects which constitutes, and must constitute a large portion of the curriculum of every elementary school. The formal studies,—the three R's—not only commonly constitute a great portion of the curriculum, but absorb and dominate it so that it may be said that in the average common school the time is devoted to learning to read, write, and compute; that all other studies are introduced as accessories and means to these, and that school education is supposed to be satisfactory, if the child has become proficient in these, and possibly a few other arts. If he can have incidentally acquired some breadth of view and some knowledge of the noble products of civilization some taste for the good, that is all very well; but that is not the essential thing. Just here is where our common schools break down, and here may be found the reasons why they do not produce such characters as I have outlined. The order is wrong.

The great broadening and enriching subjects should occupy the primary place, and the arts, so called, should be secondary. The difference in order is fundamental and essential. No art exists for itself. Art for art's sake is despicable. Arts receive their value from what they express.

I do not need to enlarge upon this. It will appeal at once to all; but I desire to call attention to this point; placing the chief value upon the formal prevents the child from acquiring the correct notion of value. If the child, all through his school life, is taught to look upon the secondary as primary, if he struggles for perfection in form as such, without regard to the real end, how can we expect the adult to do any better?

Men devote their energies to acquiring that which is secondary. Money, power, social position, reputation are what they strive for most. When they sit down and think seriously about it, they admit that they are only secondary. Why do they struggle in this way? Why do we see men who have acquired a fortune, unable to use or enjoy it? It is because all their experiences during the time of education have been in the same line; the judgment of the superiority of the real over the superficial has not been wrought into their natures, on the contrary, by the daily experiences of school life, the judgment has been inwoven into their mental fiber, that life consists in the abundance of things possessed; that form is greater than substance; matter than spirit. No teacher will admit this in words, but we compel our children to live it. When reading, writing, and computing, with the other arts, are impressed upon children as the great end of education, and their daily life is devoted to them, without regard to the ends to which they must be put, we are simply drilling the child for an unsuccessful and unworthy life.

Remember that character consists in the wholeness of the life. An intelligent knowledge of moral distinctions and moral values, unless they are wrought into the being, and have become a part of its fiber, will not save men from following the lower, and it can only be wrought into the being when it becomes a daily, continuous experience; hence, what we must seek to do in school is to lead children to experience that which is noble.

The good, the true, and the beautiful are a trinity; the contemplation of one necessarily helps the others. Nothing is too good for the child. The best that civilization has produced is his by right. Literature, art, the wonders of nature, and the lessons of history belong to him. Through contemplation of them, his mind should grow. They should constitute the content of his course of study, and the form should be based upon and directed to them.

He should feel, when he is learning to write, it is that he may express the best thoughts in him for the good of man; and that he may feel this, he should at that moment be expressing the best thought that is in him. When he learns to read, he should feel that he is seeking for treasures; and that he may feel this, he should at that moment be seeking for treasures, not learning the

forms of letters and words. When he is learning to compute, he should feel that it is to enable him to understand the form and extent of the beautiful world he lives in not merely to add dollar to dollar. And that he may feel this, he should at that moment be acquiring some acquaintance with these higher things.

Thus his curriculum takes its proper place, and thus his experience becomes rich, and at the same time the inferior, the secondary, the form are better acquired, because the child realizes that they are for a high purpose. I cannot repeat too often that this is not done by telling him that it is so, but by leading him to see that each exercise leads to some high end.

Sometime or other, teachers will see that education is development, uniform, complete, and that the best results in every department are secured, if proper attention is paid to symmetry and harmony, that attempts to produce special effects, at the expense of symmetry, are violations of unity of nature, and tend to immorality.

—*The School Journal.*

THREE OLD AMERICAN COLLEGES.

BY PRESIDENT CHARLES F. THWING, D.D., LL.D.,

Western Reserve University and Adelbert College, Cleveland, Ohio.

Harvard is two hundred and fifty years old; Yale two hundred; and Princeton one hundred and fifty. Harvard is preëminently a college of New England, Yale of the Western and Middle States, and Princeton of the Middle States and the Southern. Harvard is a university with the professional schools approaching in importance to the college; Yale is preëminently a college with the professional schools, except its scientific and theological, comparatively insignificant; Princeton is preëminently a college despite its recent change of name. Harvard is undenominational, although some would call it Unitarian; Yale is as much Congregational as almost any college can be, although some would call it undenominational; Princeton is essentially Presbyterian, although its ecclesiastical relations with this body are not organic. Harvard is often called the Oxford of the New World, and Yale the Cambridge. Princeton still closely corresponds to a single college of the great colleges of the English university, notwithstanding its university aims.

These three colleges have had a greater influence, in their combined six hundred years of life, than any other three, or possibly any other three times three colleges in the United States. The sphere and the

agency of the influence of each of these colleges are manifold, covering every vocation and opportunity for the carrying out of the world's business. Yet the influence of Harvard through the literature which its graduates have created, the influence of Yale through its religious, educational and public leaders, and the influence of Princeton through its statesmen and teachers and ecclesiasts, have been preëminent. The names of the graduates of Harvard which have become illustrious in American literature, are far more eminent and far more numerous than are found in the annals of any other college. To call the roll of them is to call the roll of the most famous poets, historians and essayists. Yet one does not forget that in other spheres Harvard has rendered conspicuous service. Three of her graduates,—although one, Hayes, was of the Law school only—have been presidents of the United States, and two have been vice-presidents. The list of her graduates who have served the Court of St. James includes members of the Adams family in three generations and also such names as Everett, Bancroft, Motley and Lowell. Great men whom she has trained who have become great in the service of other colleges, are many. To Yale, she has given four presidents; to Amherst, one; to Bowdoin, two; to Trinity, one; to Haverford, one; to Hobart, two; to Antioch, three; to Columbia, one, and at least ten other presidents to as many other institutions.

The greatest work of Yale for this country has been done through the theologians and educators whom she has helped to train. One hesitates to fill the pages with bare lists of names, but from a long and honorable roll of theologians one may select such names as Jonathan Edwards, Joseph Bellamy, Samuel Hopkins, John Smally, Nathaniel Emmons, Lyman Beecher, Moses Stuart, Richard Salter Storrs, eloquent preacher, father of an eloquent preacher, John Pierpont, Bennet Tyler, Nathaniel W. Taylor, Gardiner Spring, Asahel Nettleton, Sereno Edwards Dwight, Elias Cornelius, William B. Sprague, Theron Baldwin, John Todd and Horace Bushnell.

Yet possibly, Yale delights more in being known as the mother of colleges than as the mother of theologians. Such names may be misleading, yet there is much more reason for Yale thus denominating herself than there is in the case of most universities, for she has furnished presidents for many colleges from Massachusetts Bay to the Golden Gate. One of her graduates was the first president of Princeton, Columbia, Dartmouth, Williams, Hamilton, Cornell, Johns Hopkins, and of the universities which bear the name of Georgia, Missouri, Mississippi, Wisconsin and California. About one hundred of her sons have been at the head of our colleges.

Mr. Richard H. Greene has prepared an interesting table of the distinguished men calling Yale their alma mater. This list contains the name of one vice-president of the United States, seventeen cabinet officers, one chief-justice of the United States, one chief-justice of Canada, two national officers of the Hawaiian Islands, one minister plenipotentiary from China to the United States, three judges of the United States Supreme Court, one surgeon-general of the United States, fifty United States senators, twenty United States district judges, one circuit judge of the United States, one hundred and sixty state judges, four chancellors, twenty-two ministers plenipotentiary of the United States, one hundred and eighty-seven members of Congress, forty state governors and ninety-two college presidents.*

The influence of Princeton seems to me to have been prominent in the field of political and educational life. For in political life the record of her sons is long and illustrious. It includes one president of the United States, two vice-presidents, four justices of the Supreme Court, twenty members of the Cabinet, including five attorney-generals, a hundred and seventy-one members of Congress and twenty-eight governors of states. But in educational life, her record approaches in eminence to that of her next older sister. She has been the alma mater of some twenty-five other colleges, and of her graduates at least forty-three have been presidents of colleges, and more than two hundred of them teachers in these or other colleges.

The influence of Yale in political life and of Princeton in ecclesiastical life, is not, in my opinion, as great as is usually believed. The influence of Yale in ecclesiastical life and of Princeton in political life is greater than is usually believed. Many of Princeton's ecclesiastics have done their most noble work as presidents and professors in colleges. The fame of the ecclesiastic has been lost in the fame of the educator.

As I said in the beginning, Harvard is preëminently a college of New England, Yale of the Western and Middle States and Princeton of the Western States and of the Southern. In the West the influence of Yale far exceeds the influence of Harvard. Some of the chief facts relative to the present residences of the living graduates of these two oldest colleges are significant. The directory of the living graduates of Harvard College shows the number to be 5,553. The directory of the living graduates of Yale College shows the number to be 4,618. Of the graduates of Harvard, more than one-half 2,908, live in Massachusetts. Of the graduates of Yale, less than one-fifth, 812, live in Connecticut.

*Steiner's History of Education in Connecticut, p. 235.

Of the Yale graduates, also, less than one-third, 1,417, live in the State of New York. Slightly less than one-half of the graduates of Yale, 2,229, live in Connecticut and New York. In the New England States are 3,129 Harvard graduates, and 1,289 Yale graduates.

It is, therefore, evident that a large proportion of the Harvard men have their residence in the state of their college or in the states immediately surrounding.* The frequent remark is true that Harvard is a Massachusetts and a New England college. But the preponderance of Harvard men to Yale as residents of a state or territory ceases, with two or three exceptions, on passing outside of New England. Although the whole number of Harvard men is greater by 800 than the whole number of Yale men, yet, in the Middle States, Harvard has only 1,303 and Yale 1,986. In the State of New York Harvard has 976 graduates and Yale 1,417. In Pennsylvania Yale has 312, and Harvard, be it said, has three more than 312; but in New Jersey, Harvard's twenty-three seems small when put by the side of Yale's 140. In Delaware the number of graduates of both colleges is commensurate with the size of the state, Harvard having two and Yale fourteen. This preponderance of Yale graduates still holds good as one goes West. I have caused additions to be made of the number of graduates of the two colleges found in each of the states. In only two of the Western States do I find a larger number of Harvard than of Yale graduates, and one of these, California, is a state so far west that we seldom think of it as being west at all.

In the following states, Harvard has 669 graduates, and Yale 915. In the States excluding California are found 97.6 per cent. of all the living graduates of Harvard College. In the same states are found 17.47 per cent. of all the living graduates of Yale College. In fact, in proportion to the whole number of graduates, almost twice as many men have gone from Yale into these states as from Harvard.

The following are the facts in these sixteen representative commonwealths:—

State.	Harvard Graduates.	Yale Graduates.
Ohio	135	174
Indiana	20	25
Illinois	152	255
Iowa	25	36
Michigan	39	69
Minnesota	43	87

*Certain paragraphs on Harvard and Yale in the West have been printed in the *Harvard Graduates' Magazine*.

State.	Harvard Graduates.	Yale Graduates.
Kansas	20	32
Wisconsin	37	33
Nebraska	19	21
North Dakota	2	2
South Dakota	4	8
Montana	5	15
Idaho	4	4
Oregon	9	13
Washington	28	35
California	127	106
Total	669	915

These figures are exceedingly significant. We have long known, in a general way, that the number of Yale men in these states and the states of the West was in some way surprisingly larger than the number of Harvard men, but I have never known until this hour how much greater the number is. The proportion in favor of Yale is, as I have said, significant to any one interested in education. Harvard College had graduated more than sixty classes before the first Yale class received its degrees. Harvard College had the start in point of time. It had also the advantage and always has had the advantage, of a larger endowment. And yet, in that great territory between the Alleghanies and the Pacific, known as "The West," representing the larger part of the domain of the country, the number of Yale graduates exceeds the number of Harvard. What is the cause of this condition?

The period covered by this survey begins, in the case of Harvard, with the year 1818, and in reference to Yale, it begins with the year 1820. It covers the period of the populating of the Western territory. Our question, therefore, may be somewhat broadened, becoming this: What is the reason that, in the populating of the states of the West, the number of the graduates of Yale exceeds the graduates of Harvard? It ceases to be a question between the relation of these colleges simply, and becomes a question concerning the movements and characteristics of people.

Yale was a Congregational college. Yale is, I suppose, to-day, as much a Congregational college as any college can be, although the Congregational college is the least denominational of any college. Its presidents were Congregational clergymen. The ecclesiastical relations of its professors were usually Congregational. It had and has a School of Theology of the Congregational church. Orthodoxy, as embodied in

Congregationalism, was and is aggressive. The Congregational School of Theology at New Haven sent its graduates, throughout this formative period, into the West as ministers. Not a few of them were natives of the West, particularly in later years. Graduates of Yale College who were graduates of Yale Theological Seminary entered the West. Graduates of Yale College who were graduates of other theological seminaries entered the West as missionaries and ministers. The so-called "Yale Band" was among the first evangelizing agencies which touched the State of Illinois. A few years ago a "Yale Band," composed of graduates of Yale Seminary, entered the State of Washington. A few years before a "Dakota Band" went from New Haven into that territory. Illinois College at Jacksonville was founded by the members of the "Yale Band." The old college at Hudson, Ohio, begun in 1826, was founded as a Yale of the West. Of those men going into many and widely separated parts of the West, every one went as a loyal son of Yale. Every one of them found it difficult, perhaps, to adjust his love for his alma mater with his love for the local institution of his state, to the building up of which he was giving his money and his life. But of all the colleges except the local one, Yale was the most beloved. The Yale spirit moved on the face of the prairie. The black dust of the Wabash and of the Ohio became the living soul bearing the name of Yale. The result followed under the law of cause and effect. The new West, so far as it had any college influence, became like Yale.

In this same period Harvard was not Orthodox. It was Unitarian. It was able and strong and cultured. It had for its presidents men noble in character, men also who were noble in scholarship. Until Quincy was elected, it called to its chief executive office Unitarian clergymen, the memory of whom is fragrant and beautiful. Professors better qualified for college service could not be found. Harvard was in close affiliation with the best forces of Boston and of Massachusetts. But the motives of its life were not missionary. They were as little missionary as those dominating the Unitarian church. The number of Unitarian churches in Massachusetts far exceeds the number found in all other commonwealths. Unitarianism may be a qualitative propagandism, but it is not a quantitative one. It may have enriched other faiths, but it has not spread its own faith. Its movement has been intensive and not extensive.

This lack of religiously missionary enthusiasm was pretty costly thing to Harvard; and possibly, also, to Unitarianism itself. But Unitarianism did not lack in certain of its adherents a missionary enthusiasm of a certain sort. This enthusiasm was an enthusiasm social, sociolo-

gical, political,—an enthusiasm for the freedom of the slave. Radicalism in theology led to radicalism in sociology. There is some ground for the historical statement that conservatism in theology led to conservatism in sociology. It is certainly true that Garrison, Phillips, Emerson, Sumner, Thoreau, Lowell, Higginson, Sanborn, were in more intimate alliance with the Unitarian than with any other faith. The black man of the South appealed more powerfully to these anti-slavery men than the white man of the new West. Lack of personal freedom was to them a worse evil than a lack of personal piety. James Freeman Clarke was for a time a "home missionary," but the place was rather Southern than Western,—Louisville; and his big heart and fine brain were more directed throughout his chief pastorate toward the slave than toward the free pagan of the prairie. In this devotion all now exult. But it was a devotion which had its penalties. Harvard College was not presented to the new people of the new West.

The graduates, therefore, of Harvard College, of this time, and of its Divinity school, were not intent upon going West. They did not feel the impulse for establishing the houses of their faith on the Mississippi. They had no visions of building a second Harvard in the swamps of the Missouri. These graduates preferred to write odes about the duty of being pilgrims and still to live beneath the graceful elms of Cambridge. The result was necessary, and has become evident; Harvard failed to establish a constituency in the West when the West was in its formative period. Therefore, to-day, the number of Harvard graduates in the West is far less than the number of Yale.

There are also, it seems to me, certain general reasons which have value in explaining this divergency. The impression prevails throughout the West that Yale is more democratic than Harvard; that considerations of family and wealth have less value than in Cambridge. It is also supposed that the manners of the Harvard man are more elegant and his refinement greater. It is also thought that the *nil-admirari* principle is more influential at the Cambridge college. Repression is supposed to be the mood of the Harvard, expression the mood of the Yale men. The western man is usually democratic socially. He respects nobility and refinement of personal bearing to a certain extent, but he is inclined to think that Harvard carries these elegancies into eccentricities. Repression he rather despises, admiring freedom and frankness. The falseness of these impressions held by the Western man do not at all lessen their force in deterring him from sending his son to Harvard.

I am also inclined to believe although my belief is by no means an assurance, that in the larger part of this period under survey, Harvard

was known throughout the West more for its literary advantages and Yale for its scientific. Of course, at once the names of Agassiz and Gray, and others, may seem to overthrow the ground of this impression, but never in the popular view was Agassiz an integral part of the Harvard Faculty. When we think of the great teachers at Harvard of the preceding generation, the first names to occur to us are those of Ticknor and Longfellow. When we think of the great teachers of Yale in the preceding generation, we speak immediately of Silliman and Dana. The same of Yale in science was more attractive to the Western man than the fame of Harvard in literature. The materialistic tendency of life in the West found its counterpart in the scientific character of the teaching at Yale.

But a further question grows out of the general one, and one, too, possibly more interesting. I have thought that my statistics would show that the proportion of Harvard men living in the West during the last score of years would show a great increase. The figures prove that *a priori* reasoning was right. As I have before said, in the fifteen Western States the names of which have been given, beginning with Ohio and ending with Washington, in this whole period have lived 9.76 per cent. of all of Harvard's graduates; and also in this same period and in these same states have lived 17.47 per cent. of all the Yale graduates now living. But, of the classes between 1878-88, 11.62 per cent. of the graduates of Harvard live in these states, a gain of 1.86 per cent. In these same states and of the classes from 1860-91, 18.79 per cent. of Yale graduates are found residing, a gain of 1.32 per cent. Harvard, therefore, in this time, had a greater relative gain than Yale. The proportions of certain states are possibly less significant than of all the states combined. In certain states, Yale has gained. In Illinois, for the whole period, are dwelling 5.52 per cent. of all her graduates. In Illinois, for the last ten years, are dwelling 7.15 per cent. In the same state, in respect to Harvard's graduates, there were, for the entire period, 2.73 per cent., and for the last decade, 3.17 per cent. In Ohio, Harvard has increased in the last decade over the whole period from 2.45 per cent. to 2.46. In Michigan, from .007 to .008 per cent. In the same period, Yale has fallen off in Ohio from 3.80 to 3.57 per cent., and in Michigan from 1.27 to 1.05 per cent. I recognize that these differences are exceedingly slight, but a single leaf, as well as a whole tree, may reveal the direction of the wind.

Yale, however, has still a large lead in the West. The causes of this present popularity are as interesting and subtle as the reasons for the relatively greater popularity in the earlier generations. I am in-

clined to think that the reasons which have been in existence are still in force. Sectarian prepossessions are the hardest to remove. The West is Orthodox. The states of the West are filled with Congregational, Presbyterian, Baptist, Methodist and Episcopal churches. To certain Western men, the word "Unitarian" means something almost as harrowing as the word "Indian" meant to their fathers of forty years ago. Harvard is no longer a Unitarian college, but the reputation of Harvard as a Unitarian college still lingers, so hard are sectarian prejudices to remove. Further, it is to be acknowledged that many persons identify Unitarianism with irreligion. Beginning with the assumption that Harvard is a Unitarian college, they proceed to the conclusion that Harvard is irreligious. The chain of their logic has another link. From the conclusion that Harvard is irreligious, they draw the further inference that it is immoral. Harvard has suffered, Harvard is suffering, and Harvard with all its wisdom of administration must, for a time yet, suffer the consequences of such prejudices. And yet, as I have suggested, these prejudices are being removed. The proportion of Harvard men coming to live in the West at the present time, in relation to the number of Harvard men living in the West in the last seventy years, is greater than the number of Yale men of the same conditions.

In the South the power of Harvard has been slight, Yale's somewhat, and Princeton's great. In the college year of 1836-1837, Harvard had two hundred and thirty-three students, of whom only nineteen came from the South, including such border states as Maryland and Kentucky. In the same year Yale had four hundred and eleven students, of whom fifty-five came from the South, and also one quarter of the fifty-five came from the central-southern State of Georgia. At present less than two per cent. of the students of Harvard are from the South. These figures, I think, show the relative clientage of the two oldest New England colleges from the South. In this same period about two-fifths of all the Princeton students were drawn from the South. The influence of Princeton at the beginning of the Civil War was very great. So many Southern men were in Princeton at the beginning of the war that there was a decided antagonism to the raising of the stars and stripes over the college building. Even in the first decade of the century the tendency of the boys of Virginia to go from their state for their education caused a considerable degree of uneasiness. One writer asserts that he "came to the conclusion that one-quarter of a million dollars is carried each year from the State of Virginia for the purpose of education."* A large share of this amount, no doubt, went to the coffers of Princeton

* Jefferson and Cabell's *University of Virginia*, p. 157, foot-note.

College. Some of the most illustrious names on the register of Princeton College are the names of the most illustrious families of the South. Calhoun is not there, for that is found at Yale. "Lees, Bayards, Dabneys, Davies, Pendletons, Breckenridges, Caldwells, Crawfords, Baches, Hagers and Johns" * are found.

The reason of the mighty influence of Princeton throughout the South is due to three causes. First, the location of the college; second, ecclesiastical unity of the people of the South and of the supporters of the college; and third, the unity of the people of certain Southern states with the founders and supporters of Princeton. These three reasons do not require elaboration. Princeton was, of course, nearer to the South by the distance from New Haven or from Cambridge, a distance much greater formerly than it now is; but this fact, although having value, is not the most significant. The commercial relations of the South were rather with New York and Philadelphia than with Boston and other parts of New England. Intimacy of commercial relations made intimacy of other relations of course less difficult. College boys go and come very much along those lines of latitude and longitude which trade follow. Down to the time of the foundation of the University of Virginia, the college of William and Mary was probably the most influential college in the South. The record of the statesmen which this college trained for the colonial period and for the generation succeeding the Revolutionary period is illustrious. The college of William and Mary was under the control of the Protestant Episcopal church and had for its special purpose the training of ministers for that church. In the Presbyterian church was the college of Hampden-Sidney, but it was not strong. The Presbyterian church throughout that region of the South which was peopled by the Scotch and the Scotch-Irish, was of great strength. In Maryland, Virginia and the Carolinas, therefore, the families allied with the Presbyterian church would naturally send their sons to the strongest Presbyterian college within their command. That college was the College of New Jersey. Moreover, as has been said, the people who settled New Jersey and Pennsylvania, were in a degree of the same race with those who settled Maryland, Virginia and the Carolinas,—Scotch and Scotch-Irish. They contributed some of their best blood in the building up of these commonwealths. These were the liberal colonies to which people not only from the North of Ireland and from Scotland, but also fugitives from France, Holland and certain parts of Germany came. The oneness of the race contributed toward

* *Four American Universities*, 99, chapter by Prof. W. M. Sloane.

making the chief Presbyterian college in New Jersey the chief college of the states as far south as South Carolina. The best provincial college in any one of the states would be the most attractive college for all the states.

These are at least some of the reasons which have helped to make the influence of Princeton great throughout the South. These conditions have continued in a degree to the present, although their force has been much lessened since the Civil War. The founding of a university at Baltimore, although of an undenominational character, and of one at Nashville, although not of the Presbyterian order, has also tended to attract students who might otherwise have come to Princeton. Yet in many parts of the South, Princeton is regarded with a loyalty and affection which Harvard receives in Massachusetts.

Education (Boston U. S. A.)

THE OUTLOOK.

BY LOUIS J. BLOCK, CHICAGO.

Fortunately for mankind, there is one subject about which everybody knows everything. That interwoven maze of regulations which constitutes the legal system by which we are properly and judiciously fettered on all sides is only to be understood and mastered by severe application on the part of the few who are specially adapted to such work. That admirable and positive insight into the purposes of an overruling Providence holding all the world in its easy grasp, which is the peculiar property of the duly accredited theologian, is even more rare than legal acumen, and belongs to those only who are mysteriously called to their high and helpful labors. The healers, also, of the various diseases to which flesh is heir are inducted into their avocation by long and difficult processes and the laity are strenuously warned from trespassing upon their domains. But the education of the boy or girl is a matter which needs no preliminary study, which presents no difficulties. It is one of those knowledges into which everyone is born; it is an intuition which flashes upon all intelligence as soon the requisite occasion is given for its awakening. It is like the immediate acquaintance which we make with time and space or the moral, imperative, little affairs

that are so fundamental to all thinking, even the most ordinary, that they are the merest commonplaces; things just occurring by the way, as it were. So the bringing up of a boy in the way in which he ought to go is inalienably bound up with the very fact of parenthood. In the natural course of events we are all destined to be fathers or mothers, and, as usual nature provides that we shall know what to do with our offspring instinctively. This is a field that belongs to mankind as mankind, and it must be perfectly plain that every father comprehends absolutely what should be done with his son.

And yet the business is not as easy as it seems, and the results obtained by "prentice hands" are not as good as they seemingly ought to be. The inexperienced teacher, for example, is held up to proper objurgation, and the misfortune of having young people under his command and jurisdiction is justly appreciated in the community. Although this may be so in the case of the ignorant teacher, maternal or parental affection, with equally inadequate training, apparently has eyes that, like those of Lowell's famous German philosopher, penetrate quite through the whole subject and expatiate in cheerful unconcern on the other side.

Education is clearly difficult enough to enlist the best efforts of the best men, and if it has not hitherto done so, it is not the fault of the talent which has given its truest life to the cause. The doctors are as little in agreement in this field as in any other, and we have arrived at a crisis somewhat acute in the educational system of the period.

There are extraordinary differences of opinion as to where we ought to begin or how we ought to begin. The nature of mind has been a subject of considerable dispute down the ages, and education has followed more or less in the footsteps of the official psychology of the day. At the present time we are confronted with a new analysis, which savors more of the scalpel and the dissecting table than of thought and its methods as usually understood. Yet the physiologists, with their nerve currents and communicating stations and vibratory expedients of all sorts, are going to upset the accredited altogether and substitute something for it wholly strange and novel. Just what powers of the boy or girl to appeal to, and in what order they should be appealed to, still remain questions about which learned and lengthy papers are read at the great teachers' meetings, and the solution of the problem, so-called, does not appear as assured as it ought to be.

There is a "new education," which finds in the "old education" only a scorn and a hissing, and the latter responds with vigorous disappreciation of futile experiments that have as yet led to nothing. The

enlightened critic subjects the education in which we were all of us brought up to an examination that leaves it only a matter of rags and tatters, and a recent set of theorists in this country make us acquainted with the wisdom of Herbart, a thinker who may have had excellent educational ideas, but whose philosophy has fallen into a state of permanently suspended animation.

So simple a subject, apparently, as arithmetic has never, we are told, been properly taught, and a very complicated thought process underlying the conception is now on the eve of being produced in the minds of children who have just emerged out of the kindergarten. It would tax the patience of any reader to disclose the innumerable devices which have been suggested and put into practice to aid the young idea to a mastery of the printed page, and one looks back to his own childhood and wonders how it was that he ever learned to read at all, inasmuch as it is cogently and succinctly demonstrated that by those ways reading is a mere and utter impossibility. Some educators seem to believe that the imagination of the child is a matter no longer deserving of any consideration in a utilitarian age, whose chief deity is the almighty dollar, debased or otherwise, the only thing worth while is what will serve the immediate and pressing interest. Others, perhaps with an eye to remote possibilities in way of managing municipal conventions, feel that so persistent a faculty should suffer no diminution. Oscar Wilde attributed the failure of modern art to a decay in the judicious faculty of lying, brought about by the Puritan revolution, which has already done so much harm to the world. How useful a factor a luxuriant imagination is in current politics needs no long disquisition to make patent to all men.

The subjective side of education, therefore, is full of unsolved problems, as the schoolmasters are in the habit of saying, and we are further troubled by the fact that they seem to be doing these things better over in Europe than we are here, where public education is being tried on a more liberal scale than ever before in the history of mankind.

What may be called the subjective side of education, however, presents us with only a small share of the difficulties with which we have to deal. We have by no means settled just what are the essential abilities of the developing minds, nor what is the true and exact order of its development, nor what are the best methods and appliances for such orderly unfolding. The world in which the young man or woman is to play his part, good or ill, demands to be considered. Education cannot, of course, be an abstract attempt to bring to perfection an abstract mind. The social environment in harmony with which the boy must live deter-

mines largely the ideal which guides the procedure of the teacher. We are called upon to produce a latter-day man, alert, able to deal rapidly with a multiplicity of distracting details, acquainted widely with a large, very large, number of subjects.

The co-ordination of the education of mind as mind with the education of mind, as determined by a realized community may seem an easy matter, but in practice a respectable amount of difficulty will become apparent; at any rate, the co-ordination cannot as yet be considered as a perfectly settled affair; the conflicting claims of irreconcilable and hotly maintained demands make the education most communities are supporting still a very one-sided sort of compromise. The abstract settlement of these disputes is easy enough; we can readily say that every one is to be brought into the full and easy exercise of all his best powers and made a firmly poised, independent, and yet co-ordinated member of the society to which he owes allegiance in return for the sustenance and life which it has given him, and must always give him; the concrete establishment of the formula in schools and application is a business not so readily managed.

The educational world is generally a very peaceful one; the soldierly qualities of the teacher come to the surface only at unusual and remarkable crises, yet controversies are raging there which develop a due measure of acerbity. The scientist of the present day, entirely assured that he has an acquaintance with truth more intimate than any one else, has marched into the educational field and fully determined to get undisputed possession.

The older tenants have some natural objections to this, and refuse the immediate submission duly expected of them. The culture studies are arrayed against the information studies. This is hardly the place to enter upon any lengthy statement of the nature of this conflict; but it is certainly part of that transformation which is taking place in education, which has already made the education of to-day so different a thing from what it was only a few years ago.

The "new education" may as yet be a very vague and indefinite entity, but it appears to have a considerable transforming power, and schools are suffering a growing and vast mutation. I think the old humanistic culture should and will maintain itself, but it seems at present sore beset, straining every nerve, somewhat disheartened and out of breath, in the stern wrestle to which it is subjected.

The increasing complexity of modern life calls for increasing complexity in education. The demand for specialization grows apace. Whatever increase of expenditure such specialization will require in

public education, it will assuredly have to be met. The merely economic value of special education will, however, it is confidently believed, be such as to make the effort a paying investment even from the business point of view. Schools of art, trade and commercial schools, have been found large sources of income to a nation, and, if they have not been extensively tried in this country, it has been, perhaps, because of our remarkable determination to interfere as little as possible with the individual's choice of a vocation. However, the future is big with promises and likelihoods, and the limits which have been set of old to education are rapidly being trampled into the dust. There are still occasionally to be heard echoes of the elder wisdom, which would confine public education to a curriculum too meagre even for the needs of an errand boy, but it may safely be said that the so-called "fads" are in no serious danger of displacement.

It is rather interesting to go into one of the newest schoolrooms, and see how nothing is done as it used to be, and wonder where the changes are going to end. Thorough training in art and preparation for special vocations in life have been successfully inaugurated elsewhere, and there is no reason why we should not make the experiment as well.

There is one aspect of this subject which deserves more specific consideration. It is not as easy a matter as it seems to keep boys in school; the girls are more tractable, and take to learning more as if it were a native element; but after the merely elementary stages of education are over, the allurement of money getting and the sort of independence which goes with that are too strong, and the boy graduates when he has just begun to acquire some real knowledge. The small percentage of boys in the high schools has often enough been remarked upon; they seem indeed amid the immense majority of the other sex like *rari nantes in gurgite vasto*. How to keep them in school is another of the schoolmaster's problems; the father usually gives it up after a brief but tiresome struggle, finding it so much easier to let the young man have his own way.

The manual training schools have done a great deal in tiding over this difficulty, and schools for special vocations, being quite in the same line, might be tried to see if they will not do more. Then that other seething mass that needs such serious consideration, the tumultuous proletariat, that appears to believe that every man's hand is against it, and its hand ought to be against every man who is not of and for it. Compulsory school laws are great ornaments to the statute books; they testify to our large interest in an excellent cause, and make both admirable and salutary reading; their enforcement, however, has the

same relation to the real landscape that the one has which we contemplate through the small end of an opera glass; it is very like it, but leaves yet considerable to be desired.

Truant schools are a makeshift, which, like all compromises, manage to combine successfully all the objectionable features of both sides of the dilemma; the stigma which attaches to them is hard to efface, and, like those of his kind who are older than himself, the "tough" boy is usually unwilling to relinquish the courses, which while erratic, bring him so much pleasure, but he is exceedingly anxious to be released from certain bitter but inevitable consequences.

This article might be considerably lengthened by enumerating some additional problems with which the teacher has to deal. One of the questions which the best educators of the country are warmly discussing relates to the closer and more organic union of the high schools and colleges. The chasm which exists between them has not yet been satisfactorily bridged. The demands of the colleges grow apace, and the secondary school exclaims that it cannot meet them.

If we look at the other end, where the kindergarten appears in growing multitude, we find another gulf, which has been only imperfectly supplied with passage ways. It appears that development and modification must take place along the whole line. The case is evidently one for the wisest management of the experienced physician. It is very far, however, from being in such hands. I am afraid that it is not a matter which can be managed on strictly business principles. If it be the law of business to purchase in the cheap markets and sell in the dearest, we shall find that the law is inapplicable here; we shall have to be willing, I imagine, to submit for a time, to a very large outgrowth with a small visible return. Education, certainly, at this late day ought to have passed the stage of mere experimentation, and with several thousand years behind it, the race ought assuredly to know how to carry on so important a function of its organized life; but as in religion, so in education, we know a great deal more than we practice.

In one city, at least, the management of the schools has been placed definitely in the hands of those who have made it the business of their lives to know exactly what education is; the school-board taking to itself the direction distinctly of the business side of affairs. It is understood, I believe, that the division of labor has worked well. It is very curious to find how many and varying theories of education are kept carefully concealed in the average bosom until the opportunity afforded for unveiling them by an appointment as a school director comes in due process of time. The excellent things established after long struggle

are thus frequently jeopardized in singularly unaccountable ways. It is equally curious to note what a profound influence the newspaper reporter has on things to which in his brief experience with life's complexities he has been able to give only a divided attention. He, or she nowadays, is another example of that sort of intuition which floats above the sordid necessities of a mere acquaintance with the unfortunate facts.

To make any genuine progress, something must be assured, something must be stable. The successful administration of a school system is part of that larger effort, which shall learn how to manage our great cities successfully. The accomplished man in other fields will, I believe, find it best to leave education to those who have studied it most, and not permit anyone suddenly to tear down what it has taken so long to construct, because the immediate justification of what is is not always on the surface to be read. We shall in that way get an education that is really new, because it helpfully and adequately recombines all that is old.—*Journal of Education (Boston and Chicago).*

REVIEWS OF BOOKS.

TWO NEW FRENCH CONVERSATIONAL BOOKS.

"THE STUDY OF FRENCH", Eugène and Duriaux (*MacMillan and Co.*).

"FIRST FACTS AND SENTENCES IN FRENCH", Bétis and Swan.

(*Phillip and Son*). 2s.

Those of us who recollect hours wasted in school in picking up with infinite and wearying labour a few fragments of literary French, only to find ourselves destitute of any real colloquial knowledge of the language, will be perhaps a trifle envious of those good little boys and girls who in these latter years are supplied with all the aids to learning invented and ably systematized by such eminent language teachers as M. Gouin and Herr Berlitz. The debt which modern teaching owes to these two men is hard to estimate. They have made for ever impossible the old mechanical learning of grammar and vocabularies by rote, and substituted the new psychological assimilation of thoughts, idioms and words. On the comparative merits of the two new systems, the Gouin and the Berlitz, it is not necessary to dilate, for they are after all

very nearly akin, their points of difference being mostly points of detail. Both insist upon the language being taught without the use of translation, and both must therefore of necessity insist on only the simplest ideas being presented first. The process of teaching by the new method is therefore quite distinct from that by the old one. The names of things are taught not by translating them, but by pointing to the things themselves or pictures of them. Simple verbs are similarly taught by showing the actions they stand for. More difficult nouns and verbs, and other parts of speech, are either explained simply in the foreign language or left to be inferred from simple sentences which are acted before the pupil. Hardly ever need a word be translated. This system of instruction is no doubt heavy on the teacher, but it works wonders in the pupil. Instead of painfully acquiring a number of clumsy disjointed words, which at best only enable him to read a book, he now acquires the power of thought in a foreign language, and learns to speak it naturally, fluently and idiomatically. The lessons begin with the simplest ideas and the simplest of words, which a child would use in the home or school, about just those very common things which the foreigner taught on the old plan never knows. They progress gradually onward, accompanied by the necessary bits of grammar clearly and briefly put. Little stories, scenes in the nursery, walks in the country, shopping expeditions, railway journeys, school-room incidents, songs and bits of poetry, simple lessons in history and geography, and letters of invitation, all have their place, till at last the pupil finds he has learnt the language almost unconsciously. Every reading lesson is the basis of continual question and answer, always in the foreign tongue, explanations being also always given in the same medium.

It is not often that one can call a French grammar fascinating, but we can honestly so style the two books that lie before us now. They are both confessedly written according to M. Gouin's celebrated system and are both admirably adapted for the teaching of really good French boys to and girls, and indeed also to grown people. Hence we can strongly recommend them, not only for use in schools where French is a serious study, but also for private use and reference by those who are no longer at school but who have some knowledge of French. Of course the use of these books in school demands from the teacher some colloquial knowledge of the language, but they will be found admirable helps in the systematising of lessons in conversation, which without some such aid are apt to become desultory and dilettante. Above all these books are practical. The language is natural and life-like; the sentences are usually short and simple; the lessons are often in the form of conversations. The scope of the two books is somewhat different.

"*The study of French*", by Eugène and Duriaux, is the more ambitious. It provides a course of study for pupils from the age of six till they are over fifteen years old and can read extracts from Chateaubriand and Reclus. It pays more attention to grammatical difficulties, irregular verbs and syntax, and it has some admirable pages on verbs with different constructions according to their different meanings, on common spelling mistakes of foreigners, and on various other pitfalls of that delightful but dangerous language. In one respect however we notice that the authors have declined from the strict rule of their famous master. They introduce English perhaps rather too often in their grammatical notes. This is a pity, as if the teacher really knows the language it is better for both him and the pupils that no English whatever should be spoken or read in French hours. It is really a pity too that the excellent introduction on language-teaching should also be in English, and we hope that the talented authors will take a leaf from the book of Herr Berlitz and make their next edition *entirely French*, without a word of English in it. But a defect of this kind is far outweighed by the many conspicuous merits which the book possesses.

"*First Facts and Sentences in French*", by Bétis and Swan, is only the introductory book of their French series, and is intended for children of from seven to fourteen. It does not take one beyond descriptions of pleasure trips to foreign countries or to the metropolis, but is admirably thought out and arranged. The lessons and notes too are entirely in French, though the preface is in English. Above all there are some excellent examples of the use of the graphic method in teaching the order of words in the sentence, and the names of the different parts of the body. The result is a real triumph of clearness and method, to which the skilful employment of varieties of type contribute in a marked degree. An index of subjects mentioned completes this admirable little book and adds still more to its value by making it a handy book of reference on correct French idiom.

Both these books are got up in first class style, and are a credit to their publishers as well as to their authors. The importance of such publications on the teaching of modern languages cannot possibly be exaggerated as if properly used they mean nothing short of a revolution in education for which the whole creation has been groaning this long time.

MACMILLAN'S GEOGRAPHY READERS, BOOK IV. The British Empire.

This excellent little book takes in Scotland, Ireland, Canada, and Australasia. It is simply but accurately and interestingly written, is

beautifully illustrated from photographs, and of course faultlessly got up. The information appears to be correct and useful, and while the main portion of the book is comparatively free from lists of names and figures, there is a brief synopsis at the end, where these objectionable but necessary items are brought together. This is just the kind of book to give children a real knowledge of and liking for geography, for it shows them what countries look like, and gives them the ideas they would get if they had actually travelled in the lands described. And we all know how much better this is than the old-fashioned learning, length-and-breadth-ramming torture, which so often masqueraded as geography not long ago. The maps and photographic illustrations are excellent, the latter being admirably finished, judiciously chosen and profusely supplied. The book is well worth having simply for the sake of the pictures, and it is a marvel of cheapness and utility.

MURCHES DOMESTIC SCIENCE READERS, VI BOOK. (MacMillan).

This book is one of a series, and is written in a popular conversational style which tends to impress the teaching conveyed on the minds of the young, for whom it is primarily intended. It embraces a variety of subjects on Domestic Science, from the building of a house and all it involves in the way of drainage, ventilation, &c., &c., to all its internal economy such as warming, cleaning, lighting, and the choosing and preparation of food. We cannot all build houses, but we all have to live in them, and there are practical lessons in this book that most people would be the better for knowing and practising. Perhaps no subject in education is more essential for a girl in the present day than that of Domestic Science, and one's comfort in life depends to a larger extent on its practice than we are apt to realise. It is therefore a book to be commended for the careful study of the young, and not for a mere casual perusal. Much in it is more fitted for the eventualities of life in western lands than in the East, but there are many common-sense rules for practice which apply equally to dwellers in all climes. The chapter on "Oil, Lamps, and Candles" is especially good, and might be studied with advantage by most house-keepers. There is a short summary at the end of every chapter, but it is meagre and does not fully summarize the matter to be found in each.

"PRACTICAL DOMESTIC HYGIENE." Notter and Firth, (Longmans).

Messrs. Notter and Firth's book, "Practical Domestic Hygiene" is one of the clearest and most concise works of its kind. It is a

most useful book for any one who intends studying either medicine or nursing in future. The summaries at the end of each chapter make it a very handy book for reference. Chapters 17, 18 and 19 on *food* give valuable information in a condensed form, and will be found to be of universal use, in enabling housewives to choose various articles of diet with especial regard to their nutritive qualities; while they will find it helpful to study the scientific reasons for the various methods of cooking, in order to obtain various results, as regards quantity of nourishment or quality of digestibility.

The chapters on drainage and ventilation, of course, do not apply so much to conditions of life in India, as in England, but the principles underlying the various methods suggested are worthy of attention. Personal Hygiene, Chapter 27, should be studied by all, although at a first glance it might almost seem an unnecessary chapter, in a book, which is likely to be almost exclusively read by intelligent and educated people, who are generally supposed to be well aware of the benefits of cleanliness and well-fitting clothes; but when figure 69, on page 242, for instance, is studied, it will be seen that even in such a simple matter as the shape of a foot-covering, a little more scientific knowledge, such as can be obtained from this book, may be useful!

The subject of infectious diseases is treated with great clearness and simplicity, and all the practical suggestions for nursing are very good; more especially the recommendations when to give, and when to avoid giving, stimulants. Of course many medical men object to books of this nature being given to the general public, as in many cases the information given is quite sufficient to enable a patient's relations to dispense with a doctor's aid in slight accidents and ailments, and thus while the patient pays no doctor's fees the doctors suffer!

MACMILLAN'S SERIES OF TEXT BOOKS FOR INDIAN SCHOOLS.

TELUGU READERS by E. Marsden, B. A., Inspector of Schools, Central Circle.

These books are arranged and published on an improved plan as compared with already existing ones. The topics selected are more or less familiar in every household, such as the Postman, the Washermen, the Barber, the Tailor, &c., and are handled in an amusing, interesting, and instructive way. The language of the book is also suitable. To ensure the interest and amusement of young minds and to attract their

often wavering attention almost every lesson is illustrated. We are glad to say that most of the pictures herein depicted are far superior to those to be found in the books at present in vogue. Some of them no doubt are printed too dark and are consequently rather indistinct. It is hoped that they will be made more plain in the forthcoming editions. The picture on page 40 of the First Reader is meant to represent cow-dung cakes, but there is hardly anything that gives this idea to the inquisitive young ones. Similar to this are the illustrations on page 76 and 80 of the Third Reader. The language of these Readers is well suited to the various classes of the Primary Department for which they are intended. As these Readers are a decided improvement upon the existing ones in illustrations and subject matter they deserve to be widely used in Primary Schools.

THE SOUTH INDIAN READERS. TELUGU PRIMER.

This is one of many publications of the same series. The model is praiseworthy as it would be amusing and instructive to children. The illustrations on the whole are good, but there are some pictures, as for example those on pages 31, on *pa*, and 21 on *na*, and 16 on *soo*, which not so exactly resemble the objects they represent as to be readily recognised by the infant mind. That on page 31 especially could have been replaced by a better known fruit, as the pure mango or guava. In the preface the author directs the teacher to question the children as to what the objects are like, and not to make them read the name given below them. Most of the objects selected are no doubt familiar ones to the learner, but the wording given below some of them is not what we could expect young boys to understand. An umbrella, for instance, is shown and the object is named *chathramu* whereas when questioned, the boy would call it *godogou*. I believe the idea is to stamp on the minds of the pupils the forms of the letters by means of objects the names of which begin or end with some particular letter. The author, however, has not always made a very judicious choice of words. Again a child would call a lizard *bully* in Telugu, but he would not have heard the name *goulee* at all. It is better that such high sounding Sanscrit words be replaced by easier and more familiar ones.

In all other respects the book is very good. It contains numbers, and each number is accompanied by an object or objects illustrative of it, for example, the number 3 is illustrated by the two distinguished caste marks, one of a Vaishnava and the other of a Smartha, as also by a three-legged stool.

HISTORY OF INDIA FOR PRIMARY SCHOOLS, by E. Marsden, B. A., Inspector of Schools, Central Circle.

In this book the author attempts to teach Indian History to boys who cannot be expected to learn anything unless it is told in the form of stories. Any story book however interesting in itself becomes dry and tedious under tutorial compulsion. But the method and arrangement of the present history for Primary schools are on the whole very commendable and well suited for the classes for which it is intended. The book is not filled with complicated historical details, names and dates. It can with advantage be introduced into the lower classes, so that boys may come into the higher ones with some preliminary knowledge of the most important facts and personages of history, which will enable them to learn all the better of these in higher classes.

GEOGRAPHY OF THE MADRAS PRESIDENCY IN ENGLISH AND TELUGU, WITH A LARGE MAP OF THE PRESIDENCY, by E. Marsden, B. A., Inspector of Schools, Central Circle.

This Geography of the Madras Presidency is a very instructive book which should be found in the hands of every Primary school-boy and every II Form student. A mere glance at the table of contents will convince one of the elaborate way in which the author has dealt with the subject:—

First of all he explains in plain language the solar system, and then gives a short but detailed account of the oceans and continents of the World. Then coming to India, he describes the physical and geographical features of each and every district of the Madras Presidency, and of the Native States connected with it and with the Government of India. To facilitate the work of the student the author has supplied a table of these districts with their areas, productions, rivers, mountains and chief towns. The most essential thing for the study of Geography is of course a map, and this is given at the end of the book. In the English edition of the book there are, besides the map, illustrations of the solar system, a small map of the Globe with the continents and oceans, and another of the physical features of India, which may advantageously be introduced to the Vernacular student in the Vernacular edition. We entertain considerable doubt as to the correctness of the position of Conjeeveram, Tirupaty and Guntoor. In spite of these slips in the map we can cordially recommend the book.

SOUTH INDIAN READERS—THE SANSKRIT PRIMER.

The book is very neatly got up. The illustrations and the appropriate words it abounds in will be very instructive to beginners. A few typographical errors which have crept into this will, it is hoped, be rectified in subsequent editions. e. g.

Page 29	जम्बू	for	जम्बू
" 33	जम्बू	for	जम्बू
" 40 (5)	तिष्ठ	for	तिष्ठ
" (20)	do.	for	do.
" 41	गृह	for	गृह
" 45	न्दताम्	for	न्दताम्

MALAYALAM READERS, by E. Marsden, B. A., Inspector of Schools.

A MALAYALAM PRIMER, by M. S. Hanthara Aiyar, B. A.

We have gone with some care through this neatly got up series of Malayalam Readers, Nos. 1 to 4, and the Malayalam Primer, and are of opinion that they are well suited to the class of students for whose use they are intended. Their arrangement, style, diction and graduation are satisfactory. One special and interesting feature of these readers is the large number of illustrations, which are sure to attract the minds and fix their attention of youngsters, rendering the reading of these books a source of real pleasure. We can, therefore, safely recommend these readers for use in all Malayalam and Anglo-Malayalam Schools.

Note.—In our last month's issue we published a letter criticising the Orient Readers of Messrs. MacMillan & Co. This, however, referred not the New Orient Readers but to the old Readers, which are, in many respects, different. We mention this in justice to the publishers, as we find that the New Orient Readers meet most of the objections urged against the old ones by our correspondent. We hope to be able to publish before long the opinion of our correspondent on the New Orient Readers, which appear to us to be excellent little books.

S. SRINIVASA AIYER'S *RUDIMENTS OF ALGEBRA*, Revised by K. Ramannja Chariar, B. A., Lecturer in Mathematics, Rajahmundry College, Madras, and published by Messrs. Srinivasa, Varada Chari & Co., Madras.

This is a new and enlarged edition of the *Rudiments of Algebra* by the late Mr. S. Srinivasa Aiyer of Conjeeveram. The book has been

before the Educational public so long (for well nigh two decades); and it has been found all along so useful as a text-book for the Matriculation standard, that but very few words are needed to speak about it by way of introduction. The new edition has had the advantage of revision by Mr. K. Ramanuja Chariar, B.A., of Pachaiyappa's College, whose long experience and wide reputation as an able lecturer in the subject form a sufficient guarantee for the usefulness of the book.

This new edition has been brought up to cover the revised Matriculation standard of this University. Some new chapters have been added; parts have been re-written. The chapters on Factorisation, Identities and Equations are fairly exhaustive and particularly good. The book as a whole has been very closely and ably revised and is a decided improvement on its predecessors. We have no hesitation in recommending it to the notice of High School teachers and students, as a cheap and compendious collection of examples and problems which could be very well used to supplement the explanations of the lecturer or more expensive manuals. The book is strongly bound and fairly printed on good paper, and though of course those who can afford the expensive hand-books of the West will still prefer the latter, its very large collection of examination papers and problems, and the very reasonable price at which it is put on the market, will no doubt ensure it a large sale.

AN INTRODUCTION TO EUCLID, including Euclid I, 1—26, with explanations and numerous easy exercises, by H. Deighton, M.A., and C. Guntage, B.A., Harrison College, Barbados, published by Messrs. George Bell and Sons, London.

This small book is designed as an introduction to the study of Euclid, with a view to help beginners in the subject. It has the rare merit of presenting to young minds the abstract elementary principles of Geometry in a more concrete and acceptable form than the average text-book on Euclid's elements. The arrangement of exercises is as it ought to be—particularly adapted for beginners, and so graduated that the pupil works out each proposition for himself in its details before it is presented to him in its complete form. The employment of symbols and abbreviations at the outset is a desirable feature tending to brevity and clearness of expression. We are glad to state that this little book is well-calculated to serve the purpose for which it is intended, and that it may be used advantageously during the first year's course of Geometry in the Lower Secondary Departments of our schools. The get up of the book is excellent in every way.

THE LOWER SECONDARY ALGEBRA, with numerous examples, by K. Gopalaswami Iyengar, B.A., Headmaster, K. H. School, Tanjore.

This booklet is evidently intended for the use of the students preparing for the Lower Secondary Examination. Mr. K. Gopalaswami Aiyengar has good experience as a teacher; and he has certainly succeeded in presenting to young minds the rudimentary principles of Algebra in a good form. Two more chapters one on simple multiplication formulæ, and the other on elementary factors, would have greatly enhanced the value of the book. The introduction of questions for mental work is a noticeable feature; and the separation by asterisks of exercises for mental work from those that require slate work will surely facilitate the study of the subject. There are already very many publications of its kind in the field, superior and inferior; and though this is not likely to drive out its competitors, still on account of its cheapness it may be used with advantage in the lower forms of our Middle Schools where the subject of Algebra is first taught.

MADRAS EDUCATIONAL RULES translated by K. Parthasarathy Aiyengar (*Hindu Theological Press*), 4 4s.

The book under review is a translation of the Madras Educational Rules. The translator evidently intends it for the use of Managers and Head Masters of Lower Secondary and Primary Schools. We are afraid they would find it of little use, for it would be impossible for them to understand the translation in various places without the help of the English book. English expressions are imported into the book where they could with advantage have been translated, and they are translated where they should not have been translated, as the author fails to use proper Tamil equivalents. The Tamil employed in the book is not idiomatic, for English idioms are translated literally. The book is not well got up for the price charged.

LITERARY NOTES.

The British Museum has issued an edition of the newly discovered poems of Bacchylides the contemporary of Pindar. These, though lost for some fourteen centuries, have been recently found on an Egyptian papyrus. This discovery is a most important one, as it supplies the

only complete specimens of paeans and dithyrambs known, as well as several hitherto unknown heroic legends and a number of new words. The text is edited with introduction and commentary by Mr. F. G. Kenyon.

A new edition of Dickens' Novels illustrated by Phil May is in preparation by Mr. George Allen.

Mr. M. C. Tyler's "Literary History of the American Revolution," Vol I, has drawn forth high encomiums from Mr. Lecky.

A life of Cardinal Wiseman by Mr. Wilfred Ward (Longmans) has just been published.

Tolstoi's new book "On Art," translated by Mr. A. Maude is to be published by the Brotherhood Company.

Professor Calderwood, who we regret to see has just recently died, completed his "Life of David Hume" in the "Famous Scots" series, just before his death.

The Kelmscott Press is, we are sorry to hear, to be closed early next year, when the wood blocks will be handed over to the British Museum, the type remaining with the Trustees. Meantime, however, it is publishing two books, "Some German Woodcuts of the Fifteenth Century," and "A Note by William Morris on his aims in starting the Kelmscott Press."

A photograph portrait of William Morris has been published by Messrs. Walker and Boutall.

"Curious Church Customs" by Mr. William Andrews is to have a second edition. The first was sold out in a few days.

A "Gladstone Birthday Book" is being prepared by Messrs. Marcus Ward & Co. Perhaps the same or some other firm might provide us with a "Salisbury Birthday Book" and a "Parnell Birthday Book", so that one could always have appropriate political sentiments ready to suit the various politics of friends. Here in India the idea seems capable of many interesting developments. For example, what could be nicer for students than a "Bain Birthday Book", except perhaps a "Bluntschli Birthday Book"? The titles in these cases have the additional charms of alliteration and utility for examination purposes.

Mr. Elliot Stock announces a new book "*The Fight of Shakespeare: a new arrangement of passages showing the higher teaching of Shakespeare's dramas*," edited by Clare Langton.

"The Secret of Hegel, being the Hegelian System in Origin, Principle, Form and Matter" by Dr. J. Hutchinson Stirling of Edinburgh, has just been published in a new, unabridged but revised edition at 16 s. by Messrs. Simpkin, Marshall & Co.

Mr. Passmore Edwards has recently given two more free libraries to London. Dr. Richard Garnett lately opened one of these, the Edmonton Public Library, founded in memory of Keats and Lamb. The Lord Chafice has opened the other, at Dulwich. What a pity there are so few Passmore Edwards in Madras!

Glass type on a vulcanite or celluloid body has been used in Bohemia lately.

EDUCATIONAL NOTES

Death has taken away another distinguished Scotsman in Professor Henry Calderwood, LL.D., F.R.S., of Edinburgh, the great opponent of Hamilton and his school. The late professor was the author of many valuable works on Philosophy including his "*Philosophy of the Infinite*," "*Handbook of Moral Philosophy*," "*Relations of Mind and Brain*," "*Relations of Science and Religion*," "*Evolution and Man's Place in Nature*," and a small book "*On Teaching*."

In Oxford two new heads of houses have recently been appointed, Professor Lock of Keble, and Professor Pelham of Trinity. Both appointments have given great satisfaction.

The death of Professor C. S. Roy, F.R.S., has deprived Cambridge of her celebrated Professor of Pathology, and the world of a able and promising scientist still in the prime of life.

Dr. Schechter, Reader in Talmudic, has unearthed at Cairo some forty thousand fragments of Semitic manuscripts, including a large por-

tion of the Hebrew original of "Ecclesiastius." The learned Doctor is busy sorting his precious fragments in the University Library, and we pity him at the task if that patch-work building is in anything like the same condition that it was in our time.

The Report of the Cambridge Board of Studies on the subject of the Previous Examination, or Little-Go, is of considerable importance, as it recommends several important changes in that examination. It is proposed to substitute Scripture History for Paley's Evidences, and to give as the optional to this not Logic but Modern History. In the Additionals for Honours Candidates it is suggested that alternative courses be prescribed: one a literary course, consisting of English Literature and Language, French, and German; the other a scientific course, of Logic, Mechanics and Physics (mainly experimental).

If these changes are carried out, as we hope they will be, there is every hope that the Public Schools will at last wake up to the importance of good Literature and Modern History teaching, subjects that have usually been hopelessly neglected by them.

The "Wasps" of Aristophanes will be performed this month in the original Greek in the New Theatre, Cambridge, the music being written by Mr. Tertius Noble, Organist of Ely Cathedral, a rising young composer.

The University of Wales has already succeeded in raising an income of £308 a year for fellowships, and the fund is still increasing. If Welsh fellowships are to be as moderate a source of income as those of Oxford and Cambridge in recent years, there should be no difficulty in guaranteeing a large number of them,—such as they are.

It is said that the University offices will probably be situated in Brecon.

The recent University Convocation was opened with the singing of a Degree Ode composed by Dr. Parry, and closed with a Latin song. It is a pity for the look of the thing that there were only ten new graduates in Arts and five in Science. We, with our patent quick-grinding degree-making-machinery can afford to smile at this with the lofty disdain of the wholesale for the retail dealer.

A School of Ethics and Social Philosophy, like the School of Economics, has been formed in London, and is to hold its lectures in the Passmore-Edwards Settlement, Tavistock Place.

In the Scottish Universities there has been no lack of interesting events recently. At Glasgow the great event of November was of course Mr. Chamberlain's Rectorial Address on "Patriotism," of which we have already seen a good deal in the daily papers. A Mr. Ferguson, of Gourock, has founded a bursary in Theology for the University. Professor T. M. Lindsay, of Glasgow Free Church College, has been presented with a silver salver and a cheque for £1,300 on the occasion of the twenty-fifth anniversary of his appointment as Professor of Church History.

In Aberdeen £8,000 has been anonymously given to found a Croome Robertson Fellowship in Classics and Mental Philosophy. This is a curious combination of subjects truly, but the example is good all the same. We wonder how long it will be before we hear of such anonymous donations in Madras. The finances of the Marischal College Extension Scheme are not as satisfactory as they might be, and the University will soon have to provide for a deficit of £12,000, to meet its obligations to the Town Council in the matter of clearing away some old buildings and finishing the extension of the college. It is hoped that the Chancellor of the Exchequer may afford an additional grant to the University. The Aberdeen University Endowment Association has been constituted at last, so perhaps this body may be able to assist in raising funds.

True to our expectation, the Rev. Dr. Johnston provided a good deal of amusement for Aberdeen students when the day for beginning lectures arrived, by holding classes in opposition to his deputy. The theological students it appears signed to attend the deputy's lectures, but a considerable crowd of students of different faculties made things lively with Dr. Johnston. At last, it is said, Principal Geddes entered the room and removed the Reverend gentleman's lecture notes, thus bringing his discourse to an untimely end, and compelling him to beat a retreat followed by a band of cheering undergraduates. We have not yet heard the end of the affair, and cannot help wondering whether the doughty Doctor will sue the Principal for the lecture notes or not, and if so what damages he will claim. The joke seems however to have gone far enough already and is getting tedious.

The numbers of Scottish students have steadily declined during the last five years, possibly owing to the standard of study having been raised.

INDIAN NEWS.

BENGAL.

The return of winter has brought round the period of annual examinations, prize distributions and cricket matches. The Primary, Middle and High School examinations held by Government for European schools are over; but there is some grumbling because the headmasters of certain competing schools have been favoured, inasmuch as they have been appointed both to set the questions and examine the papers. We cannot help thinking this rather inexpedient, considering so many capable men may be obtained, outside Code schools, for purposes of conducting these examinations. We hear a representation is being prepared by several schools on this subject.

The students of the First Art classes of the Presidency College have been somewhat upset by reason of two native ladies having been admitted into the college. To Mr. F. J. Rowe, Principal of the Presidency College, is due this important departure from the unwritten law of Indian schools. Indeed, no one has done more practical work for the education of natives than Mr. Rowe—at least in Bengal. The alumni of the Presidency College petitioned Government against the innovation, but we are glad to know that those in authority have supported Mr. Rowe's action.

The news that the London University will continue to hold its examinations in India till the end of 1898, has come as a relief to many. We understand that several candidates will be presented for the next London Matriculation examination.

The Viceroy paid a visit to the Mahomedan College at Aligarh on the 26th ultimo. His Excellency was presented with an address, and in his reply he spoke in high appreciation of the work done by Sir Syed Ahmed and Sir Theodore Beck. The latter made a speech in which he noticed the causes of the political errors rife in the country. He suggested that there should be an authoritative enquiry into the social and economic conditions of India as they were at the time that the Queen came to the throne, and as they now are. The results of such an investigation should, he said, be published, so that they may be presented to

Indian students. The Viceroy complimented the College on the proficiency of its pupils in cricket. The praise bestowed is well merited, for only last winter a Mahomedan team from Aligarh beat the Calcutta Cricket Club—Bengal's premier team—in a two days' match. From next year a scholarship, called after Lord Elgin, will be awarded to one of the students of the M. A. O. College. His Excellency has offered a medal to be presented at the close of the next session.

Mr. Justice Trevelyan, Vice-Chancellor of the Calcutta University, presided on the 27th ultimo at the distribution of Prizes of the local Duff College. The Principal's report recorded much good work, and the college is to be congratulated on the excellent results of its students in the Science course of the B. A. Examination, 1897.

La Martinière College has come to the front with a serious accident. Extensive alterations have been going on, for the past few months, in the building. The immense dome of the college has been pulled down, and a large dormitory has been built in the space it occupied. The lofty Gothic portico on the south has been dismantled, and room for the masters were being constructed. It is in this portion of the college that a serious accident occurred on the 27th ultimo. While a large number of cooly men and women were wadding the concrete on the roof, five newly erected arches caved in and precipitated the unfortunate labourers, to a height of some fifty feet. About fifteen of them were picked up dead. Some were fearfully mutilated, and one poor man was found to have broken every bone in his body. The boys and masters worked bravely, in recovering bodies from the debris; but so great was the collapse that the Fire Brigade and soldiers from the Fort were summoned to assist. The Coroner's inquest is being held; but so far the responsibility for the disaster has not been fixed satisfactorily on any one in particular. In the college there are about one hundred and fifty European and Anglo-Indian boys. The anguish of parents may well be imagined, when the rumour spread through the city that, while the boys had been at breakfast, the school had fallen to the ground, and buried them all.

MADRAS.

On the afternoon of Saturday November 20th, the Association of Women Teachers held their eighth annual meeting in the Museum Theatre, under the kind presidency of Her Excellency Lady Havelock.

The gathering, which had been organised by Mrs. Benson and Miss Bernard, was as usual a distinct success, in spite of the somewhat formidable programme of reports and speeches, which whetted the appetite of the guests for the creature comforts that awaited them. In the interval, before a short but well chosen musical selection. Of the speeches, undoubtedly that of Mrs. Benson was the most striking, being quite one of the neatest and most polished bits of social speaking that has been heard in Madras for a long time. It is much to be regretted that the local papers did not nearly do it justice in their reports. Alluding to Sita as the ideal of womanhood, Mrs. Benson very properly reminded her audience of a fact too often forgotten, that India has no monopoly of Sitas, and that education and enterprise are qualities that would fully harmonise with the highest ideal of womanliness. The Sita of our days would not live the life of idleness at home, but would try to help her sisters, her husband and her children upward, by ever setting before them the highest type of womanhood, in its sympathy, its energy and its unselfishness, as the Sita of old feared neither dangers nor difficulties in her devotion to her husband.

In other speeches, the Hon. Dr. Duncan's and Rev. J. M. Russell were the most interesting. Dr. Duncan was very amusing about the proposed affiliation of the Women Teacher's Association to the Teachers' Guild. Mr. Russell made a thoughtful speech dealing with the importance of character moulding and moral training in the education of the young. After an interval an excellent programme of vocal and instrumental music was gone through, the only mistake being that it was not longer. If the Women Teachers would but let us have a little more music and a little less report-reading and speechifying, we feel sure that they would merit still more gratitude in the future. But we must not look even gift reports in the mouth, so we refrain from further suggestions.

Mr. and Mrs. Nunn have returned to Madras after a protracted tour, and are once more giving their interesting and impressive Shakespear Recitals, which have done so much in former years to stimulate and educate local literary taste, and to explain and vivify the works of the poet who was "not for an age but for all time."

Sanskrit College has been recently started at Srirangam by Rao Bahadur A. Srinivasa Charlu of Mysore. It gives instruction in Vedantism, in literature and in Philosophy. The Manager is Mr. M. A. Tirunarana Chariyar, B.A., B.L., a High Court Yakil and Sanskrit scholar.

Mr. T. E. Srinivasa Chariar, late Sanskrit Pandit, High School Department, Pachaiyappa's College, and now Sanskrit Pandit at Kumbakonam College, was presented by his late pupils on Saturday 27th November, with a farewell address and a gold watch and chain, in token of their appreciation of his high character and ability. Mr. P. V. Krishnaswamy Chettiar, B.A., B.L., a member of the Board of Trustees, was in the chair. Mr. Srinivasa Chariar is very highly thought of as an erudite scholar and able teacher.

Mr. P. Theagaraya Chettiar, B.A., and Mr. M. R. Ramakrishna Aiyar, B.A., B.L., have been elected to be recommended for Fellowships on the University Senate. Among the unsuccessful candidates there were, we understand, a Director of Public Instruction, a Member of the Mysore Council, and the Principal of the Wardlaw College, Bellary.

NOTIFICATIONS.

BOMBAY.

The Director of Public Instruction, Bombay, notifies that a set of four books of elementary drawing examples derived from Oriental sources, prepared by the Superintendent, Calcutta School of Arts, for use in Schools of Art in India, is recommended for the use of drawing classes in the Bombay Presidency. If a considerable number of copies is subscribed for, the price will be about Annas 12 per copy for the first book and Annas 7 for each of the other three. Should the demand be limited the price will be somewhat higher. Copies of the books can be had from the Superintendent of the School of Arts, Calcutta, on application.

List of appointments in the Educational Department for the month of November 1897.

2nd November 1897.—The following appointments are made on probation:—Mr. V. H. Mone, 2nd clerk, Deputy Inspector, Ahmednagar, to be Head clerk, Deputy Inspector, Sholapur; Mr. M. N. Joshi, 10th clerk in the office of the Educational Inspector, Central Division, to be Head clerk Deputy Inspector, Nasik; Mr. G. M. Paranjpe, 2nd clerk, Deputy Inspector, Thana, to be Head clerk, Deputy Inspector, Kolaba; Mr. V. V. Deodhar, 2nd clerk,

Training College, Poona, to be 10th clerk in the office of the Educational Inspector, Central Division; Mr. G. N. Sans to be 2nd clerk, Deputy Inspector, Ahmednagar; Mr. B. M. Mhaskar to be 2nd clerk, Deputy Inspector, Thana.

10th November 1897.—The following appointments are made in the office of the Director of Public Instruction in consequence of the death of Mr. G. S. Tikhe:—Mr. S. B. Kale, 3rd clerk to be 2nd clerk; Mr. W. R. Purohit, 4th clerk to be 3rd clerk; Mr. T. Chiplunkar, 5th clerk to be 4th clerk; Mr. V. M. Dike, 6th clerk to be 5th clerk; Mr. A. R. Ekabote, 7th clerk to be 6th clerk; Mr. T. M. Kathavate, 8th clerk to be 7th clerk; Mr. S. B. Dawle, 9th clerk to be 8th clerk; Mr. R. T. Soman, Head clerk, Deputy Inspector, Satara, to be 9th clerk; Mr. C. A. Mohta, 11 clerk to be 10th clerk; Mr. N. R. Deokule, 12th clerk to be 11th clerk; Mr. D. M. Takalkar, 13th clerk to be 12th clerk; Mr. C. K. Joshi, 11th clerk in the office of the Educational Inspector, Central Division, to be 13th clerk.

11th November 1897.—The following appointments are made on probation:—Mr. W. R. Joglekar, 2nd clerk Deputy Inspector, Nasik, to be Head clerk, Deputy Inspector, Satara; Mr. G. G. Gore to be 2nd clerk, Deputy Inspector, Nasik; Mr. T. Khe to be 11th clerk in the office of the Educational Inspector, Central Division.

November 1897.—The following appointments are made in the N. J. High School, Karachi:—Mr. E. K. Limbuwala, 13th assistant to be 12th Assistant; Mr. D. S. Wad, 14th assistant to be 13th assistant; Mr. D. D. Granwala, 15th assistant to be 14th assistant; Mr. R. M. Makhijani, clerk to be 15th assistant; Mr. J. Tinna, 16th assistant to be clerk; Mr. V. K. Vyas, 17th assistant to be 16th assistant; Mr. C. K. Khilani, 18th assistant to be 17th assistant; Mr. T. M. Thadani, 19 assistant to be 18th assistant.

27th November 1897.—The following appointments are made in the office of the Educational Inspector, Central Division:—Mr. C. G. Gogte, 8th clerk to be 7th clerk; Mr. F. G. Phade, Head clerk Deputy Inspector, Sholapur, to be 8th clerk.

