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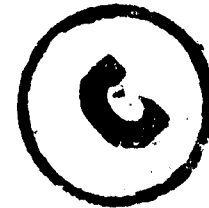
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HIS EXCELLENCY THE CHANCELLOR'S
SPEECH.

FOR the second year in succession we meet in our Annual Convocation under the shadow of a great sorrow. The Vice-Chancellor has reminded us of those losses by the hand of death which we suffered in 1924, that year in which the University of Calcutta was, perhaps, more cruelly stricken by fate than in any preceding year of its history. To some of the long roll of Senators and University workers who passed away last year I have already paid my tribute. I have not yet within these walls expressed my sense of the loss which the University suffered through the death of our late Vice-Chancellor, following as it did so quickly upon the removal of that great bulwark of our University, Sir Asutosh Mookerjee. As

I said last year at the Convocation, when Sir Asutosh Mookerjee died, a feeling akin to consternation was created in our minds. In the midst of our sorrow and apprehension, however, we felt that though no one was capable of bringing to the administration of the University that unique combination of almost superhuman industry, knowledge, and intellectual grip which characterized Sir Asutosh yet in Mr. Bhupendra Nath Basu we had a great Bengali statesman and patriot who would, we hoped, be able, in spite of his frail health, to steer us through the troubled waters that still lay ahead of us.

During the summer of last year Mr. Basu's long indisposition gave us cause to fear that the night was closing round his day, but we hoped against hope that he might be spared to guide the destinies of our University for a little longer.

Our hopes were doomed to tragic disappointment and he died on September 16th.

During his brief Vice-Chancellorship Mr. Basu gave evidence that those qualities which he possessed in abundant measure—tact, clear vision, patience, industry and a grip of educational realities—would be placed unreservedly at the service of his University. The measure of his capacity is the measure of our loss. Though there was no truer Bengali patriot than Mr. Basu, yet his patriotism did not blind his eyes to the imperfections of national institutions. His wide experience, both of Indian and Western systems of education, enabled him to place his finger unerringly on those points of weakness in our University and school education which need reform, and no public man, Indian or Englishman, in Bengal was so eminently qualified for the task of making those adjustments, with the consent of his countrymen, which are necessary if our system is to adapt itself to the rapidly changing needs of the time. I have lost in Mr. Basu a great personal friend, one for whom I had both affection and admiration. I join with you to-day in mourning one who was a great statesman, and would, had he lived to complete his heroically accepted task, have proved himself one of the greatest of the many distinguished Vice-Chancellors whom the University has known.

I have one further duty to perform before I pass on. There is one remark in the speech to which we have just listened from Sir Ewart Greaves which, I am sure, comes straight to us from the anvil of personal experience. In paying his tribute to Sir Asutosh Mookerjee's work, the Vice-Chancellor has feelingly remarked that it is only when one comes in close contact with the work of the University that one realizes the stupendous burden which he bore for so many years. I am well aware of the almost insupportable burden of work which Sir

Ewart Greaves has laid upon his back by accepting the office of the Vice-Chancellorship of this University. Work which would form a reasonable wholtime task for most men is cheerfully performed by him in addition to his ordinary day's work in the High Court, and I desire here to convey to him as Chancellor the grateful thanks of the whole University for which he sacrifices himself so unsparingly. Setting before himself the high standard of industry laid down by Sir Asutosh, he quickly grasped the multifarious problems of the University, and has at the same time won the confidence of his colleagues on the Syndicate and Senate. In your name, and on my own behalf, I thank him for the self-sacrificing public spirit, the industry and the sympathy which he has brought to our affairs.

The Vice-Chancellor has again reminded us that one of the great questions facing us is the future of that school of advanced studies which is somewhat inadequately named the Post-Graduate Department. Last year I said that the primary necessity was its stabilization. That is to say, we must examine and ascertain what measures are necessary to re-organize it, so far as it needs re-organization, and to plant its foundations firm and deep in the rock of financial stability. In pursuance of the suggestions which I made, a Committee has since been sitting, and I am well aware that its labours have been herculean. Like the Vice-Chancellor I must not try to anticipate the findings of that Committee. I have no idea what they will be. But whatever they may be, I should like to stress what appear to me to be the essential necessities of the position. *First*, all avoidable waste must be eliminated. *Secondly*, nothing must be allowed in any way to impair the importance of the Department as a centre of advanced teaching and research; *thirdly*, the colleges should be associated as much as

possible in advanced work, not merely in the interest of economy, but in the interest of the intellectual life of the colleges themselves. It is no gain but a definite loss if, by being entirely divorced from any share in advanced University work, your associated colleges gradually become intellectually impoverished, so that their students for the B.A. degree cease to have the advantage of the stimulus which comes from contact with first-rate minds. *Lastly*, let me repeat the assurance which I gave you last year that Government will give you whatever financial assistance may be necessary to secure the permanence of this important department of the University. We have made a tentative provision of two lakhs of rupees in this year's budget and as soon as your essential needs have been ascertained and agreed upon, we hope to be able to fix a suitable annual grant.

The Vice-Chancellor's reference to the Matriculation Examination has reminded us that the University takes not only post-graduate teaching, but almost all grades of education under its maternal charge. I am glad to know that the reduction of the age-limit to 15 is on the whole generally welcomed as a necessity, even if, perhaps, as a regrettable necessity. But I am even more glad to know that it is hoped in the next few months to raise the standard of the Matriculation Examination. This is an urgent need from all that I hear, and when this reform has been effected it may be possible still further to reduce the age-limit for the Matriculation Examination or even to abolish it altogether. The subject of the introduction of teaching and examination through the medium of the vernacular introduces another debatable subject, but we have the authority of the Sadler Commission for making at least some change in the present system, and I trust you will come to a decision which both Hindus and Moslems

can accept without demur, so that Government may find it a simple matter to pass orders on your recommendations.

Ladies and gentlemen, we are faced with many urgent and difficult problems. Some of them the Vice-Chancellor and I have already mentioned: others such as the establishment of a Board of Secondary Education and the problem of Medical Education, I shall not discuss on this occasion as the time is not yet ripe for any public announcement on either of them. The former subject has been much delayed by the political crisis which for the last six months has deprived me of the advice of any Ministers. It will have to be dealt with by the new Minister for Education as soon as he is appointed and I hope to be able to resume the Conferences between the Government and the University authorities before I leave Calcutta for the hills. My desire as Chancellor is to identify myself with the interests of the University in these and in all other matters, and this assurance I can give you to-day that if as Governor I find it necessary to agree to any educational policy in the interests of those for whom this University is less directly responsible than the Government, you can rely upon me as your Chancellor to see that the interests of the University, whether financial or otherwise, are not made to suffer thereby. That is a definite pledge by which you can hold me bound during the remainder of my term of office, and in all the problems of University administration or reconstruction, I think our progress would be more rapid if you would look upon me as the champion of University interests in the event of any difference of opinion with the Government.

Let us, in the first place, try to discover the points on which we can all agree and from that common standpoint we shall be the better able to approach the points on

which we differ. In one matter I imagine that we are all agreed. We all desire the uplift of Bengal through the spread of education. As to methods we may differ; our ideals are one. I desire with you, for instance, the maintenance of a real centre of advanced teaching and research in Calcutta, because I know that so far from Bengal having too many educated people, it has not enough. Our education may not all of it be of the right kind; some of our standards may, perhaps, be too low. If I may quote a saying of Mr. Fisher, with whom, when he was Minister of Education, I was privileged to work before I left England, we too may sometimes have cause to say that "the wrong things are being taught by the wrong people in the wrong way." "But if so," asked Mr. Fisher, "who is responsible?" "The culprit," he said, "is the nation. It cannot be too urgently represented that the future of the children of the people, so far as it is affected by education, depends on the number of men and women in the community who can be found to insist on a high educational standard in their various localities."

These words were applied by Mr. Fisher to schools in England, but there is no doubt that in many of our schools also the wrong things are being taught by the wrong people in the wrong way. But admitting this, what is the remedy? We must bring those of our students who are to be teachers into contact with the highest possible intellectual stimulus and under the best possible of all those other agencies which contribute to the making, intellectually, physically and spiritually, of the good citizen. So long as your Post-Graduate Department is doing this—it is preparing men capable of raising the present low standard of the schools, and is thereby contributing to the making of that Bengali nation which is on the anvil to-day. If you can in Calcutta create and maintain a

real centre of original thought and culture, its effect on the schools and so on the nation at large must eventually be felt. So without entering into details as to forms and methods which the Committee is at present considering, I repeat that in some form or other your Post-Graduate Department is a civic and national necessity; for from it will or should emanate those currents of thought which will in time break down the barriers of prejudice and ignorance which at present hamper the nation's development. In particular I would express a hope that the band of writers and thinkers whom you are gathering in this home of learning may produce in their pupils a passionate desire to carry the torch of knowledge to every village in Bengal. When every young man who leaves your doors with the hall-mark of your stamp upon him also bears upon his heart the imprint of a burning passion to extend the light of knowledge to those millions of men and women who make up the bulk of the Bengali nation—the masses—then you will know that you are doing a work for Bengal that is of more value to it than the production of many volumes of research. For gradually you will produce that organized public opinion which must be behind any Minister of Education who is bold enough to tackle the problem of school education, both primary and secondary, and to face its financial implications. Just as in the words of the Sadler Commission's Report "the main economic purpose of the co-operative movement is to democratise credit, one chief aim of the educational institutions of India should be to democratise knowledge." The cure for most of your ills is education, education and more education, not for the few, but for the many. Three decades ago, the Commissioners on Technical Education went from England to Switzerland. A Swiss witness said to them: "We know that the

mass of our people must be poor; we are determined that they shall not also be ignorant." As a result of that spirit the Swiss in waging war against ignorance, put poverty to flight as well, and so it might well be in Bengal. Let your University and especially its Post-Graduate Department be a centre of thought and culture from whence can flow those continuing currents which will democratise knowledge, and diffuse a steadier judgment and a better-informed opinion through the whole body of the community. Until the ultimate urge of its stimulus reaches right down through the secondary schools to the primary schools and the villages, you are not fulfilling your function in that full measure which the nation expects of you. Therefore, I say, whatever you teach your young men or your advanced students of research, send them out filled with an enlightened patriotism, with a healthy impatience of ignorance and prepared to wage a holy war against illiteracy until this reproach on the fair name of Bengal is forever removed.

With you all, and especially with the young men and women who are to-day receiving those parchments which testify to their intellectual attainments, I would like to leave this suggestion of a holy war against ignorance, wherever it is found. Culture loses half its savour, if it is enjoyed in the midst of ignorance. It is idle to dream of building the nationhood of Bengal upon a foundation of widespread illiteracy. Educate the people and other problems will solve themselves. Some of you, perhaps, know that wonderful speech of Mr. Gladstone at Glasgow in 1892. In a striking *simile* he told of that ancient legend of the two Lacedaemonian heroes called Castor and Pollux—

"honoured in their life and more honoured in their death, when a star was called after them. Upon that star the fond imagination of the people fastened lively conceptions, for they thought that when a ship at sea was caught in a storm, when dread began to possess the minds of the crew, and peril thickened around them and alarm was giving place to despair, that if then in the high heavens this star appeared, gradually and gently, but effectually, the clouds disappeared, the wind abated, the towering billows fell down to the surface of the deep, calm came where there had been uproar, safety came where there had been danger, and under the beneficent influence of this heavenly body the terrified and despairing crew came safely to port."

Ladies and gentlemen, can we not somehow, in the midst of the troubles which surround us, find our Castor and Pollux—our day star of hope—in this sacred nation-building task of education? When we differ and are about to despair of the possibility of progress at all, let us gaze up at that star and remind ourselves that our aims are one, that in the prosperity and happiness of the people of this nation is the ultimate and final object of all our common efforts. For the goal to which we all aspire is the good of Bengal, and with that star to guide us we may safely set sail into unknown seas of the future, assured that should we ever be depressed by forebodings or sunk in despair, one glance at that star will remind us of our common ideal, and bring us safely into the harbour of tranquillity of friendly associated effort, and of triumphant co-operative achievement¹.

¹ Delivered at the Calcutta University, Feb. 21, 1925.

THE VALUE OF THE KINDERGARTEN IN THE EDUCATION OF INDIAN CHILDREN.

By MISS CORRIE GORDON, ED. B. (Edin.)

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THERE are two serious dangers which beset the elaboration of any system however necessary and desirable it may be. First, there is the danger of over-systematizing, *i.e.*, a tendency to over-estimate details, and thus not give the teacher sufficient freedom to utilize his or her own individuality. Secondly, an elaborate system has usually a very strong colouring of race or time or place, and unless the teacher who uses the system can erase that local colouring, and insert another suitable to his own conditions, then part of the system must become conventional, unreal, and non-living.

Froebel has not, I venture to think, completely escaped either danger. In some directions he has over-systematized, and some of his plans, quite suitable probably for little German children of the 19th century, are not altogether suitable for little Indian children of the 20th century. However there remains a great mass of principles and much method that are most excellent and stimulating, and that no progressive teacher can afford not to know. But there are probably many teachers who have neither the time nor inclination to wade through the many books—and some of them are very dry especially in translations—in which the wisdom of Froebel is embedded. It is for those of us who work in training schools to turn as it were this wisdom “into current coin.” To change the Western coins into Indian money with which we can buy success in our Indian school life; to take the principles of the Kindergarten, and

apply them under the ordinary conditions of an elementary school.

But, I should like to state right here, that it is the principles themselves that I want to emphasize, not my method of applying them in my own school. If I give a few details, it is only to show that this can be done. Your application of them must be something very different from mine.

It is the principles of Froebel then that we want. Once we have grasped those, we can formulate our own methods to suit our own district, class of children and conditions, but the principles underlying the work must be the same in every case. We must realise the great truth that the function which education has to perform is the harmonious development of the whole of the child's faculties—physical, mental and moral. Any system which trains one set of faculties at the expense of the others cannot be a good one. The Froebelian system provides for this all-round development.

And now what are these principles to which our education should conform? Briefly speaking they are as follows:—

1. Self-activity to produce development.
2. All-sided connectedness and unbroken continuity to further the intelligent acquisition of knowledge.
3. Creativeness to produce the assimilation of the knowledge thus gained and growth of power and skill.
4. Well-ordered physical activity for the all-round development of the body.
5. Happy, bright and harmonious surroundings for the helping and fostering of all these.

Let us now consider briefly how we might apply these principles so that they may be

of value in the education of Indian children.

Education means development, development is produced by exercise of function, use of faculty, therefore self-activity for the production of development is the first principle. The amount of development possible in any case depends partly on the original outfit, heredity, and partly on the opportunities given for exercise and the use made of those opportunities. But it is important to remember this fact, namely, only that exercise which is in harmony with the nature of the child, which is suitable to the stage of development which the child has reached, and which is proportionate to his strength, can produce true development. How necessary it is then that every teacher should know something about the development of every child in his care, and hence I would advocate for every training institution of India, the Elementary no less than the University, a course in child-study, necessarily suited to the particular grade of training given. It is very necessary that we should learn to study children in a scientific manner, that we may know how best to train their development in mind and body, and to take our part in aiding them to grow up with a sound constitution and full mental power. The care of all children is a very responsible work, demanding intelligent study and earnest care. It is not enough to study methods of education, however excellent they may be, without also studying the children themselves individually and collectively, that we may know their individual tendencies, good and bad, and that their varying conditions may be at once perceived. We should, for example, see the signs of fatigue before exhaustion and irritability

are obvious in imperfect lessons and bad behaviour, hence the necessity for an intelligent and precise knowledge of children enabling us to detect early signs of failure of strength and to classify them for the purpose of study. The Froebelian system fortunately makes provision for this need for child study, and I believe that herein lies one of its greatest values in the education of Indian children.

This principle of self-activity and development can also guide us in drawing up our schemes and time-tables and in choosing our occupations.

Schemes of work. Every one advocates that there must be a scheme of work in a school, but when it comes to discussing the rigidity or elasticity of the scheme people begin to differ. In some schools the scheme is drawn up perhaps at the beginning of the year and rigidly adhered to, no matter what the weather, circumstances and opportunities. Some schools write to Saidapet for their scheme and rigidly adhere to that. Froebel's idea of a good scheme was, first that it should provide work and material with which to work on a line with the child's present state of development, and secondly, that the scheme must be in harmony with the child's surroundings. How often have we not seen such things as paper-weaving and stick-laying in a class of boys aged perhaps seven or eight years. To give a boy of eight a simple stick-laying lesson is to insult his mental and manipulatory powers, while the same exercise taken by a five-year old boy will tax all his energies to accomplish it well. On the other hand a design in, say, brush-work originated by the child himself, will be a source of pleasure and profit to the

older boy while to the little one it will be simply an impossibility; so that it is of fundamental importance to graduate both work and material, so that it shall be thoroughly suitable to the child's state of development. This the Kindergarten seeks to do, and I venture to state, that this is of no small value in the education of Indian children.

I said just now that Froebel's idea of a good scheme was also that it should be in harmony with the child's surroundings. In these days we hear much and truly of the all-importance of environment. If it be true that environment plays such an important part in the work of education, it is surely only right that we should make the best use of this great factor, as it must in any case enter largely into the moulding of the child's life and character; let us press this agency into our service and use it wisely and well in framing our schemes. An Inspector in the course of a Geography lesson at Allahabad asked what a river was. He was given a long and elaborate definition, but when he asked if any boy in the class had seen a river, they all with one voice said "no," those boys were living at the junction of two of the largest rivers in India, the Ganges and the Jumna. And only recently in a new school which had a most beautiful view of a valley, the windows were all placed very high—the head of the school explained that it was a precaution in case the children might see what was outside; in other words, they might make the mistake of seeing a real river valley, instead of listening to a description of it. The Kindergarten system is of value from this point of view in the education of Indian children.

One important application of the Froebelian system is "learning by doing." This idea has often been only half digested by Indian teachers and consequently it has led to a very trivial kind of application, for example, a nature lesson, perhaps of the "look and say" description has been followed by a drawing lesson; or a geography lesson by the making of a model. If the method of "learning by doing" is accepted by the teacher, then this is not the way to carry it out for this is learning and then doing. The Kindergarten aims at letting the children "do," and in the course of his "doing" he also "learns," thus 'making a box' may be teaching arithmetic, not the only way of learning arithmetic surely, but a very sound way, or again dramatising a story may be a very good lesson or series of lessons in history or language. Only the teacher must bear in mind the underlying cause and make careful discrimination and selection in his work. He is not making a race of box-makers, or professional actors, but he is guiding the children to discover things that they need to know in a natural way, and ensuring that as these facts are discovered they shall be used. Consequently neither haste nor perfection of finish must cloud the aim; it is not the output that matters, but the method by which the children arrive at the finished object, not pretty good boxes, but pretty good thinkers. Dewey has put it most clearly when he says that the right test of an occupation consists "in putting the maximum of consciousness into whatever is done." This is what we mean by saying that Handwork in the Kindergarten is a method of learning and this again should be of value in the education of Indian children.

Reading and writing are held to have lifted man above the brute; they are the means by which we can discover and record human experiences and progress and as such their value is incalculable. But in themselves they are artificial conventions, symbols invented for the convenience of mankind. In themselves they do not as a rule hold any great interest for a young child. Sometimes of course they have the same puzzle interest as a long addition sum and to some children of a certain type, mechanical work such as writing gives relief. One of the most docile and uninteresting of little boys said to me that writing was his favourite subject, and it was easy to understand he did not want to be stirred out of his commonplaceness, unconsciously he had assimilated the atmosphere and adopted the standard of his surroundings which were monotonous and commonplace in the extreme, and so he desired no more adventurous method of expression than the process of writing, which he could do well. Imitation is often a strong incentive to reading, it is part of the craving for grown-upness to many children, but during the first stage of childhood, rightly up to the age of six or even later, no child needs to learn to read or write, taking 'need' in the psychological sense, this first stage is concerned with laying the foundation of real things and with learning surroundings;—any records of experience that come to a child can come as they did to his earliest forefathers—by word of mouth. When he wants to read stories for himself, then he is impelled by a sufficiently strong incentive to make concentration possible without resorting to any of the fantastic devices and apparatus so dear to many teachers. Indeed it is fairly safe to say of many of these devices that they

prove the fact that children are not ready for reading. We must be quite clear about relative values.

Reading and writing are necessities, but the art of acquiring them is of little intrinsic value, and the recognition of the need is not an early one; nothing is gained by beginning too early, and much valuable time is taken from other activities notably language. The incentive should be the need that the child feels, and when this is evident, time and pains should be given to the subject so that it might be quickly acquired. I venture to think that perhaps one of the most valuable contributions that the Kindergarten can make to the education of Indian children is that it resists the claims of the upper departments of the school as well as those of pushing parents with reference to this problem of reading and writing.

The Kindergarten system rests on this foundation, namely, that the teacher of young children must provide life in miniature, that is, he must provide abundant raw materials and opportunities for experience. The method of gaining experience is through play, and that by this method we can best reach work. Play is marked off from the work chiefly by the absence of any outside pressure, and pleasure in the activity is the characteristic of play. If a child has forced upon him a hint of any ulterior motive that may be in the mind of the teacher, the pleasure is spoilt for the child and the intrinsic value of the play is lost.

It behoves every teacher of children to understand the nature of play and to have the courage to follow it. Physical development and its adjustment to mental control owes its greatest stimulus to games, behind the game there is the stimulus of strong emotion,

THE WORLD FEDERATION OF EDUCATION ASSOCIATIONS.

In 1921, the Committee on Foreign Relations of the National Education Association of America was instructed to work out plans for a World Conference in 1923. A report of the progress was made in July 1922, at Boston, and by a unanimous vote the Committee was instructed to carry through the project. The objectives of the Conference were :—

1. To promote friendship, justice and good-will among the nations of the earth.
2. To bring about a world-wide tolerance of the rights and privileges of all nations regardless of race or creed.
3. To develop an appreciation of the value and the inherited gifts of nationality through centuries of development and progress.
4. To secure more accurate and satisfying information and more adequate statements in the text-books used in the schools of the various countries.
5. To foster a national comradeship and confidence which will produce a more sympathetic appreciation among all nations.
6. To inculcate into the minds and hearts of the rising generation those spiritual values necessary to carry forward the principles emphasized in the Conference on Limitation of Armaments.
7. Finally, throughout the world, in all schools, to emphasize the essential unity of mankind, upon the evils of war and upon the absolute necessity of universal peace.

Accordingly, the Conference was held in San Francisco from July 1 to 6, 1923, in which delegates from all important nations

took part. In opening the Conference, Dr. William B. Owen said :

"There is an urgent need that a World Conference on Education should be held. The World is one. Science, invention, industry, commerce, communication, transportation contemplate and act on this view. Government, imperialism, diplomacy, militarism have all tried to unify and hold in subjection the life of the world. Human nature is more powerful than any external form of institutional control that society has produced. The one outstanding possibility that has never been given a fair and full trial is education. Why not try it? This is the reason for calling this Conference. We would not belittle or ignore the unifying and fundamental function of Government, nor of diplomacy in its place, nor of a system of national defence in the world of present reality. But, while we utilize other traditional forms of social control, we want to try what can be done through education."

In response to this address of welcome, Dr. P. W. Kuo, Chairman of the Chinese Delegation, said :

"We must teach the nations of the world to realize that true greatness and nobility in a nation does not depend upon its bigness, nor upon its military power, nor upon its wealth, but upon just dealing and unselfish service to others. We must remove through education and other effective means all selfishness, pride, hatred, revenge between nations, and cultivate in their place the spirit of goodwill, of sympathy and of mutual confidence. I share with others the belief that if the five millions of teachers and educators of the world are fully convinced of the evils of war and the necessity for peace and are willing to dedicate themselves to the

task, they can make a great contribution to the cause through the various educational agencies at their command. Their greatest service will naturally be the bringing up of a new generation of people possessing the right kind of ideals of international relationship."

Among the various tentative resolutions passed at the Conference, the one important practical resolution was about forming a 'World Federation of Educational Associations' to meet every two years. In the resolutions adopted, the objects of the Federation were declared to be 'to secure international co-operation in educational enterprises, to foster the dissemination of information concerning education in all its forms among nations and peoples, to cultivate international good-will, and to promote the interests of peace throughout the world.' Under the plan adopted, while the World Federation itself will meet every two years, a meeting of sections—one for Europe, one for America, and one for Asia and the rest of the world—is to be held each intervening year. Affiliating Associations are to pay a subscription fee per annum of half anna per member, but a minimum fee of Rs. 80 and a maximum of Rs. 3,200 are established for all affiliating Associations.

For the sake of proper representation, the world has been divided into three parts : (1) America (both North and South), (2) Europe, and (3) Asia and the rest of the nations. There are to be three officers for each of these divisions. Out of these nine officers, one is to be elected as President, two as Vice-Presidents and the rest six to be Directors (two from each division).

OFFICERS FOR THE BIENNIAL YEAR 1923—25.

AMERICA.

- Dr. A. O. Thomas (U.S.A.)*
President.
Dr. N. D. Showalter (U.S.A.)
Mr. Harry Charlesworth
(Canada).

EUROPE.

- Mr. E. J. Sainsbury (England)*
Vice-President.
Dr. George Pringale
(Scotland).
Dr. A. Kavidas
(Greece).

ASIA.

- Dr. P. W. Kuo (China)*
Vice-President.
Dr. M. Sawayanagi
(Japan).
Mr R. V. Gogate
(India).

Other resolutions passed by the Conference, most of them after considerable discussion, covered the establishment of a universal library service; investigation of the feasibility of a world University; exchange of teachers and professors; international correspondence among school children; preparation of text-books characterized by 'scrupulous accuracy and a spirit of fairness and goodwill'; thrift education; character education; scholarships to graduate students of education; greater unification of science; rural schools; equalization of educational opportunity; world ideals; health education, and the celebration of an annual 'international goodwill day'—the 18th

* The name of the country in brackets shows the mother-country of each officer.

of May, that day commemorating the opening of the First Hague Conference.

To my mind, this organization is very liberal and more practical. Sponsored as it is by an influential institution like the National Education Association, it is neither governmental, like the League of Nations, nor entirely private, like the Institute of International Education.

The method of choosing delegates for the Conference is very democratic. Thus, for example, instead of allowing only the representative chosen by the British Government in India to be sent to the Conference, private educational organizations will be allowed to send representatives. Those who have carefully watched the proceedings of the last Opium Conference must have noticed how India's representative was selected by the British Government and how he prostituted the spirit of the Conference and the name of India by opposing in India's name all sincere attempts made by America and Japan. If the Indian people wanted to send their own spokesman, they could not do so under the constitution of the League of Nations. But the constitution of the World Conference is entirely different. Furthermore, the organizers of this Conference are not men like Lloyd George, Poincaré and company, who, under the name of "practical politics," "prestige," and what not, have done more harm to the cause of world-peace than the anarchists and terrorists have. One has only to look at Japan—how the whole psychology of a nation could be changed by educating a people the way one desires. Intense nationalism is not born in us, but we pick it up from our school teachings, from our observation, reading, etc. In the same way can we learn to think instinctively of the whole world

as unity and learn to love each other. That is the belief of the organizer of this Conference.

INDIA IN THE WORLD CONFERENCE.

It would not be out of place here to mention the splendid work done by our Indian representatives in the Conference. Mr. Hemendra Rakhit and Miss Hansabai Mehta took part in many of the deliberations of the various Committees, and attracted a lot of attention. Miss Mehta's Indian costume, her pleasing smile, and her peculiarly Oriental modesty could not but leave a very lasting influence on many delegates that came over from all parts of the world. Besides these two, there was a young man of 28, with a fair complexion, and with a go-aheadism that is generally seen lacking in our boys. The part played by him was really very important and, but for him, India would have been entirely ignored in the Conference. This young gentleman, Mr. R.V. Gogate, M.A., of the University of California, and M.Ed. of the Harvard University, scholar and reader in the latter University since 1924, was responsible for two main things:

(1) In working out a tentative constitution for the Federation, and after a strong debate as to the place of India in educational relationships with the world, he succeeded in winning a majority vote by which a special clause 'B' was added to the resolution which recommended that educational attachés be proposed to the embassies and legations in various nations. This clause 'B' specifically laid down that in the case of countries where for political or other reasons the people and the governments are not working on co-operative basis, representatives of the people's organizations (educational) be delegated to

function in the same way as the government attachés are expected to.

(2) In giving a name to the organization, Mr. Sainsbury of England had proposed that it should be 'World Federation of Educational Teachers' Association,' but Mr. Gogate stoutly opposed this name and suggested the name 'World Federation of Education Associations' on the grounds that the latter was broader in scope and did not imply any narrow limitations, and that since India was divided into three main divisions educationally (the British Government, the Indian National Congress and its followers which means the majority of the people, and the Native States) this narrow limitation would be an actual eviction of India from the deliberations of the Conference.

On the face of it, one has to say that Mr. Gogate achieved a lot by his presence and by his insistence on treating backward nations with 'equity'. Mr. Gogate expects to attend the forthcoming Biennial Meeting of the World Federation of Education Associations to be held in Edinburgh, Scotland, from July 20 to 28. It is expected that radical changes in the constitution would be suggested and it seems likely that only those who are willing to participate by paying dues will be permitted to vote on any question that the Federation decided to undertake. English Teachers' Union is strongly in favour of dealing with Government representatives only and not with 'unorganized peoples' as Mr. Sainsbury puts it. This means practical ejection of India from the Conference since India has no organized Educational Association. The best way to the solution of the problem is to establish an Educational Branch of the Indian National Congress and arrange to send our own

representatives to the Conference. India also needs to organize a Federation of the various little educational associations scattered here and there. But, in the meantime, it is the duty of the Congress to look into this question and take some practical steps. This is the first time when un-official India has been given a chance to deliberate in world-peace plans and if we lose this opportunity, we will only prove our inability to form any organized movement. Will the next Congress act and take some steps to make the necessary provision? It would have been *such* a great thing if poet Tagore could have seen his way to attend this Conference, but.....

It is too premature to pass any judgment upon the success or otherwise of this movement. The biennial meeting of this body is to meet in July this year in Scotland, where great men all over the world, minus politicians, are expected to take part. Among the many objectives laid before this body, the foundation of a "World University" is one.

A WORLD UNIVERSITY.

Dr. Augustus O. Thomas, President of the World Federation of Education Associations and Commissioner of Education for the State of Maine, has been investigating the feasibility of the establishment of this World University.

Mr. Raphael Herman, retired manufacturer of Buffalo and Detroit, donor of the \$25,000 prize for a "Peace Plan through Education," has offered to endow the proposed University to the extent of Rs. 32,00,000.

Colonel Edward Fletcher, of San Diego, has offered 300 to 500 acres of land near the city to the University, if it is built there.

enrich the intellect alone, but the heart too! Shall we call this ignorance or superstition?

Celibacy was not prescribed for the pupil. He had every privilege to bestow his lover's love on a member of the opposite sex. When he completed his education, he was free in love, in life. The law prescribed, the preceptor enjoined, and the pupil did bestow the love of his gallant heart on the lady of his love and choice! They in the past had notions of morality. Had not they?

Labor omnia vincit was the motto of the Rishi. The Individual Self attains the Universal Self—the lowest attains the highest—humanity catches a glimpse of the Divine—by labour and labour alone! This was the vision of the teacher and the taught. What rules the destiny of man? "Love and life," said the Rishi. And how can we love? We love in loving the manifestations of God in Man and Nature! What is life?—training all the physical senses to take in knowledge, training the mind to give them correct interpretation by means of reflection and meditation.

We unlike many others have a Past to fall back on. Shall we call it shabby or glorious?

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THE SANSKRIT LANGUAGE

By Pandit V. R. SRINIVASA TATACHARIAR,
Sriomani Vyakarana, Sahitya and Vedanta ;
Professor, Sanskrit College, Tiruvadi, Tanjore Dt.

LANGUAGE is the basis of all dealings in this world. Had it not been for it none could have transmitted or expressed his thoughts—nay, none could have had the very power of thinking. Much more so, there could have been no progress since the world began.

The Taittiriya, a Brahmana of the Yajurveda (II—8—8) declares that the Devas, the Gandharvas and men depend upon language for their dealings.

In this land of India the different dialects Hindi, Kairali, Maharashtra, etc., have been the medium of communication. Of all these, Sanskrit has been the source direct or indirect. These languages contain a number of Sanskrit words and it is opposed to all tradition and experience to assert that Sanskrit is the outcome of all these dialects. The sage Vararuchi, in his Prakrita Sutras makes it clear that Sanskrit is their source. In the 10th and 11th paricchedas he declares that Sauraseni has been the parent of Paisachi, as well as of Māgadhi. Again in the 12th pariccheda it is distinctly pointed out that Sauraseni which only resembles Maharashtra had its origin in Sanskrit.

The sage further deduces the phonetic principles in explanation of the dialectical variations from the original Sanskrit and indicates that the grammatical features, such as Pratyayas, Samāsas, Taddhitas, gender, etc., should be determined only from those of original Sanskrit.

Thus we understand that Sanskrit is the direct or indirect source of all the important

dialects, Maharashtra, Sauraseni, Māgadhi and Paisachi and that most of the linguistic phenomena should be explained with reference to Sanskrit.

And it is well-known to the student of history that the modern vernaculars such as, the Nepalese, Hindi and Punjabi are all the later developments of the foregoing Prakritic dialects dealt with by Vararuchi the grammarian.

The view of Namisadhu, the commentator of Rūdrata's Kāvyalankāra, who defines Prakrita, as prakṛityā āgata (formed by nature) is quite in conflict with the statement not only of Vararuchi but also of the authors of the works like Prakrita Manjari which explains Prakrita as having been derived from Sanskrit. The view of the grammarians—the specialists in the field—is of course an authority against that of the commentator.

It appears from the commentaries on the Rāmāyana that the word 'Samskrita' is applied to the language, because of the pleasing nature of the sounds of the language and of its exact, scientific and grammatical structure. We cannot assert that, because of the artificiality and the recent nature of the grammatical treatises, Sanskrit is man-made and artificial too. The appellation Sanskrit is Yogarūḍha and is applied only to this divine and sacred speech and not to any other tongue in the sense of purified languages.

Bhartrihari, Acharya Dandi and others call this as the tongue divine because it is declared to have been descended from among the Devas (*vide* Kavyadarsa).

Instead of taking the compound 'Samskrita Bhasha' as a Karmadharaya, meaning 'refined language,' some scholars prefer to have it as a Tatpurusha meaning thereby the language of the purified or educated men since it is found used in dramas only by the refined types of characters,

Either explanation is welcome to us. Anywise, we can give no credit to the ingenuity of Namisadhu.

The great critic Patanjali states that the Prakrits are really the 'Apabhramsas' (local phonetic deviations) of the original Sanskrit. "Each word has got a number of variations; thus we have, gāvi, gōni, gota, gopotalika, for the single Sanskrit word go, a cow (*vide* Mahabhashya—I. Anhika).

Again we are very familiarly acquainted with the striking structural or morphological identity of the Prakrit dialogues and its Sanskrit equivalents in the dramas and we know that the phonetic deviations are entirely due to the vocal and accoustic defects of the speakers. How else can we explain the variations अत्ता from आत्मा and विष्णवेदि from विशाख्यति, etc.

Bhartrihari (the philosopher grammatique) makes this clear in Vakyapadiya—I. 155-6 when he says that the variations have become current among the defective speakers, as they are handed on from one to another, the divine speech has been modified by the incapacity of the speakers! The author of Mahabhashya ordains that these defective dialectical variations (apabhramsas) should never be used in any Vedic rituals, thus making it clear that Sanskrit is the only language, the purified one, fit to be used safely on all other occasions as well.

II. SANSKRIT A SPOKEN TONGUE.

There need be no doubt about the fact that this language was once spoken by the three twice-born castes throughout India. The Code of Manu (which contains nothing newly-coined but states only the customary rules) dictates 'in Abhivādāna and Pratyābhivādāna (salutation and greetings,) Sanskrit alone with its vowel grades should be used thus: 'Ayushman bhava Vishnusarmān' (3 units or the prolonged grade.)

pressions is made out only by a reference to the correct ones. Children are taught to pronounce the word 'ambā' but they mispronounce. The children even now as we see, hear correct expressions used by elders, but through accoustic or vocal defect, used incorrect colloquial expressions.

In the XV Canto of Sisupalavadha the warriors of Sisupala before going to the war took farewell of their wives. At that time their children seeing the fear and grief of their mothers at the forebodings, cried out to their fathers क्वतात वजसि meaning of course वजसि. This shows that even the children spoke in Sanskrit though indistinctly.

The author of Saraswatikanṭabharana says that in the days of Vikramaditya almost all the people spoke Sanskrit. 'केल श्रीसाहसं कस्य केन संस्कृत वादिन.'

Sri Nigamantadesika, also in his Sankalpasuryodaya, describes Sanskrit as captivating the minds of all and as being the language of even ordinary usage and much liked even by the kings.

Even now we observe several persons speaking in Sanskrit. The Vedic injunction 'न स्लेच्छित्वै' enjoins on all not to speak other tongues in all Vedic rites. Hence we see that even those who love the other languages and are proficient in them use Sanskrit in all Vedic rites.

So far we have shown that Sanskrit is the parent of all Indian languages and it was spoken by all the 'Dvijas' women and children not excluded. To say that such a language is a dead one bespeaks only want of careful observation.

Frist of all, what is meant by the word 'dead'? If it means lifeless or bereft of sense, it is already an 'achetana' or lifeless

thing and so is every other language. If, again, by it is meant in a secondary sense 'not spoken by all the people,' then similar is the case with all other tongues. No language is spoken by all and so they are also dead in that sense. On a deeper and clearer consideration, it would be more appropriate to call the other languages 'more dead' than Sanskrit. For, while the other languages are limited to a particular country or part of it, Sanskrit is spoken by itself in many places and in a variety of dialects in many parts of India.

We may assert that all the other languages of India are merely specks in the vast ocean of the greatness of Sanskrit. Such is the development in the field of grammar, vocabulary, meanings, figures, dhvani, Vritti rift, paka and gunas. No other language is capable of expressing such grand ideas, different shades of meanings, richness and variety of imagery. It is a matter of everybody's experience that no other language is so much developed and has such great facilities for expressing suggestions by means of relevant statements and *vice versa*, two relevant facts by one and the same expressions, injunctions through an apparent prohibitive expression and *vice versa*.

It is not denied that one and the same expression is capable of suggesting a great many senses according to the circumstances, the attitude of the speaker, the hearer and other factors. cf. अस्मि गतोऽस्मिः. But we can confidently assert that in no other language are there such devices as Sabhanga Slesha, Abhanga Slesha suggestions through parts of words, prefixes and suffixes.

The late much-lamented Mr. V. Krishnasawmi Iyer, the patron of Sanskrit learning and the founder of the Sanskrit College at

Madras, as well as the organiser of Sanskrit studies in general, concluded his Convocation Address by quoting the ancient words of the Rishis in the Taittiriya Upanishad remarking with his characteristic impressiveness that the system of Convocation Address was not quite new to India, being handed down to posterity from Vedic times, and that Sanskrit language with its literature and philosophy and other sciences hold a lofty and unique position among all the languages of the world.

If there were at present two or three great minds of that stamp, the fate of Sanskrit would not have been as it is now. In former times the kings patronised Sanskrit. The scholars and Pandits having no care of their daily subsistence devoted their whole time to the improvement of science, art and literature of the language. Alas! now-a-days those in power regard this body of poor Pandits as worse than their menials. Not only does the ruling section think so, but also the so-called Brahmins who contribute to destroy the Varnasrama edifice as they are conveniently above all social and religious shackles and immune from social ostracism because of their power and affluence.

The Pandits also have become wise and abreast of the times, have made up their minds not to ruin their children with the Sanskrit education but to prepare them for life by educating them in the English language. We have heard of the stories of the burning down of big Sanskrit libraries which kept up a huge conflagration for weeks at the hands of vandalistic hordes of invaders. We have also heard of the preservation of the Srutaprakasika, the great commentary on Sri Bhashya, by Sri Vedanta Desika, even at the risk of his life.

The work of Kali has already set in as has been wittily remarked:—

Smritir luptā Smritir nashta-Prāyēṇa patita dvijah. |

Angāni cha viśrūṇāni-Ha vridhho vardhate Kalih ||

Smriti and Smriti (the ear and the memory) have been impaired, the twice born (the teeth) have fallen; the (six) angas (limbs) have been shattered. Ha! Kali is progressing in his old age.

We may to some extent remove the stigma of the 'dead' with reference to Sanskrit, if at least those who are conversant with it will throw off their shyness and begin to speak in that glorious tongue and save it from the danger of oblivion.

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REFLECTIONS ON THE NEW ELIGIBILITY RULES OF OUR UNIVERSITY*

By Mr. K. KRISHNAMACHARYA, B.A., L.T.
Headmaster, B. M. School, Kamalapuram.

AT long last, our University has definitely traced its steps back to the old old Matriculation days. It has emboldened itself to proclaim to the World of Education that it shall not have anything to do with the record of school marks of the candidates for the S.S.L.C. Public Examination, and that it shall be only guided by the results of the Examination. The Compensatory Rules are only a compromise between the "rigid" Matriculation and the "loose" S.S.L.C. system; and in no way they are an indication of any lingering respect for the latter.

The Government too, in their wisdom, have already issued instructions to the effect that the minimum educational qualification for eligibility into their service is based upon the eligibility to the University course. Thus, kicked on either side, this fair child (the S.S.L.C. system), not yet in its teens, turns its pitiable looks yearningly to its foster-parent, the Teaching Profession. But, alas, it knows not the secret springs in the heart of this parent. In the midst of profuse apparent sympathies, this parent turns aside and congratulates the University on the one hand, and on the other prays to the Government with folded hands to give a decent burial to this living dead child. Sooner or later the prayer will be answered—so the whispering bird whispers.

It is not meet, they say, to speak of the past, while in a funeral procession. Let not

the dead be disturbed in their grave—so we are taught. And we are advised to find out a convincing justification for all the present and the probable future in a complaisant *Karmic* theory of the sages, so that our future dreams may not be disturbed by the appearance of any unpleasant apparition of the past. "Bury the dead, and be merry" is a wise adage. Whoever the cause of the downfall of the glories of the past, it is rank blasphemy to speak of it, especially in a funeral procession. It is blasphemy to say that when the S.S.L.C. system was introduced, the Principals of the Colleges were given full discretion in selecting students for the University career, basing their judgment equally on the school marks and the Public Examination marks, but that the discretion was found much abused and the hands of the University were free to frame some moderate Moderation Rules. It is again blasphemy to say that the school marks were suspected of being untrustworthy, and the University had once again to bestir itself and frame the complex Moderation Formula to bring down the school marks to the level of the Public Examination marks. Lastly, it is nothing short of blasphemy to say that the suspected untrustworthiness of the school marks having been proved to be real, and having been even capable of being established by an ingenious mathematical process to which the Moderation Formula easily lent itself, the University has now been driven to the necessity of issuing its new Rules.

Let us not, therefore, say all these things; but let us only march silently with the promised funeral procession of the S.S.L.C. system, *with bended heads*.

But before the procession starts, let us look at the child. It is not yet completely dead—it is lingering between life and death. Its looks are innocent. It knows not why it suffers; knows not the secret conference

behind its death-bed, to give it a "living burial." There is still a ray of hope across its sweet face that it may tide over the present danger, and live a long and prosperous career. It only needs a careful and sympathetic attention.

True, the record of school marks in many a case shows an incredible divergence from the actual marks of the candidates in the Public Examination. But does this conclusively establish the case against the school marks? Are we certain of the uniformity of the standard of equipment of all the candidates hailing from the several corners of the Presidency? Are there no variations in the average intellectual achievements in the several distinct areas of the vast Presidency? Judged from the average standard, say, of the Circars, a pupil may have got over 75 % of the marks in a particular subject in his school; but when you judge of his marks from the average standard of another area, say, the Southern Districts, which may be more advanced in the particular subjects, his achievement must necessarily appear insignificant. But can this establish the untrustworthiness of *his* school marks alone? Can it not also establish the absurdity or the injustice of a common

examination standard for the widely-divergent areas?

We do not contend against the suspicion of the school marks. There it is, and no amount of our argument can prove its non-existence. But we only suggest that instead of trying to end the system, it is better to see it mended with an effort. The absurd uniform standard for the whole Presidency may be given up, and so much of unfair competition may be avoided. Then there will be no temptation to manipulate the school marks. Let similar districts be grouped together, and thus let them have an area of a standard, with a separate Board of Examiners. The evil is avoided.

The Circars and the Nellore District may form into a group; the Ceded Districts into another; Chittoor, Vellore, Madras, Chingleput, and South Arcot into a third; Tanjore, Trichinopoly, Madura, and Tinnevely into a fourth; Salem, Coimbatore and the Nilgiris into a fifth; and Travancore, Cochin and Malabar into a sixth. If some such grouping of the districts is constituted with a separate Board of Examiners, the system can still be preserved with much of its merits undefiled.

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* For the New Rules, please refer to the Fort St. George Gazette, Educational Sheets (Part I-B), dated 24-8-1925, pages 144-45.

THE DALTON LABORATORY PLAN.*

STRANGE to say the fact that I was all along my life using the Dalton Laboratory Plan, in spirit, for my 'self-education' was not known to me. The discovery has come at last after reading Miss Parkhurst's book, "The Dalton Plan." It is as if the gentleman of Moliere did not know that he was all along his life talking prose, before his Professor told him about it. Assignments I prepared for myself and that is how I advanced a step higher every time that I took upon myself the responsibility of studying any new problem either in ethics, politics or economics, as in education *now*. The Dalton Plan presented itself to me as a problem at first and since it was so, I took upon myself the duty of probing into it, and have been unconsciously led into an acceptance of the principles involved in it.

In his book, *Freedom and Growth and other Essays*, Mr. Edmond Holmes, the famous author of "What Is and What Might Be"—a book that has stirred up the imagination of the educational world—makes clear the true gospel of education—the high educational ideal of making a pupil eventually a citizen in the Kingdom of God. To quote the words of the reviewer of the book in the *Journal of Education* for July 1923, "Do what I tell you" had been the ruin of education; whereas the vital truth is, the child must in the main work out his salvation for himself. The latter is the "true gospel of education." Love, sympathy, tact on the part of the teacher; judicious freedom and

* A Paper read by Mr. D. R. MURDESHWAR, Assistant, Board High School, Kasargod (S. Canara), before the Pupil Teachers' Association, Govt. Secondary Training School, Mangalore.

only the most necessary guidance given to the child, resulting in genuine interest in his work, joy in school life, and the birth and growth in him of unselfishness and helpfulness towards his class-mates, instead of the spirit of competition and rivalry. Here will begin the regard for communal welfare which in successive stages of development will attain to patriotism, to humanity as a whole and finally to citizenship in the Kingdom of God. It is a high ideal, yet Mr. Holmes has faith in its practicability, if thought, labour, patience and time are made to contribute to its realisation.' Mr. Holmes points to such an education as truly and deeply religious in its essence, and as such as the hope of civilization.

All plans, systems or methods that tend to develop in the child its self-activity by its own exertions should, therefore, find a place in the noble ideal that is put before us by Mr. Edmond Holmes, *viz.*, "Let the child work out his salvation for himself." Dr. Montessori and Miss Helen Parkhurst are almost going hand-in-hand in their educational devices that they put before us for an effective education of children, the former taking care of children from above 2 or 3 to 10 or 11 years of their age and the latter of those who are above 11 years of age to 20 if need be. Both of them take care to see that spontaneity in children is not overlooked.

In the later history of Education, we find a struggle always in favour of gaining more freedom for children. This was first set in motion by Rousseau who revolted against the conventional modes of teaching and wanted complete freedom for the education of his E'mile till the age of twelve—"Leave him," as he said, "to himself and let him follow nature." Of course, "following nature" has

now been given its due meaning, place and significance in the education of a child. This can be best achieved by giving the child every opportunity for self-expression from the environment that surrounds it; in effect, giving it an environment such that it would be able to make the child "express" itself in all directions. The application of the Dalton Plan in practice makes this environment possible.

The relation that exists between the educator and the educand may just be brought in here so that we may know what place the Dalton Plan can occupy in modifying a school organisation as it at present exists. We may, further, be able to give the plan an idealistic basis. "The educator can make of the educand what he will only by *obeying the laws of the educand's development*." Both the educator and the educand are seen to be parts of a wider organism within which each finds its only possible freedom in attaining a harmony with its surroundings, in acting thus and thus and not otherwise. The very freedom that marks the self-development of the educand is the necessity that impels him to act as the educator leads him to act. The educand realises himself fully and freely in the environment that has been modified by the educator. Not less freely and fully does the educator realise himself in the environment that he has modified." I have slightly modified the paragraph from Prof. Adams' *Evolution of Educational Theory* which is found in his chapter on the "Idealistic Basis of Education" for its clearer conception. There is an illuminating sentence further on, in the same chapter, regarding the cause of our failures as men-makers. These failures, according to Prof. Adams, result mainly from three causes: ignorance of the laws of devel-

opment, lack of power to modify the environment, and moral incapacity on the part of the educator. The educator must, in fact, stoop to conquer. Herein lies the necessity for a plan that has to suit the development of a pupil in the best way that it should proceed. Towards this end, the educator should strive. Miss Parkhurst's plan tries to make this end attainable within easy reach. It gives scope for a greater freedom and an increasing self-activity in the child than is possible under the present system of educational organisation. It takes into account the laws of development in the child and also has power to modify the environment according to their needs. There is also a moral check on the teacher as when he has to render help to each child when it is most needed. It tolerates no interference on the part of the teacher with the self-activity of the pupil. The best teacher is one who knows how to be a guide and a friend to the pupil under his charge. The individual child is left to seek his own salvation, literally, in accepting the assignment that is suited to him. Thus we can understand why the plan is necessary in the main—that is, to give the child the best opportunities to develop on his own lines of self-activity.

What the Plan is in principle can be stated in a few words. [In describing the Plan in principle and practice, I have largely employed the language of Dr. Kimmins and Miss Helen Parkhurst.] Freedom is the first principle of the Dalton Laboratory Plan. From the cultural point of view, the pupil is made free to continue without interruption his work upon any subject in which he is absorbed. He is not disturbed when he is keenly engaged in his studies. No bell distracts him and takes him on to a subject in which he may find for the time being quite

are wanting in. There are certain real difficulties in the introduction of the Dalton Plan—the opposition of the Inspector and the interference of the Superintendent with the staffing of the school. “Of course, the plan succeeds only when the staff is capable and keen as well as qualified and trained.” Hearty co-operation of the staff is needed.

I sift herein a few *distinct* advantages of the Plan from the dissertation on it. I adopt here and there almost wholly the phraseology of the three writers Parkhurst, Bassett and Eades—two of the former happen to be women and the last a gentleman. It enlists the co-operation of the pupil in his or her education. It creates so intimate a bond between the pupil and teacher that the latter *becomes less of an autocrat and more of a guide*. The delight of the Dalton Plan lies in the fact that it is capable of many interpretations and extensions. The principles of freedom and initiative belong to the director as well as to the pupil. Under the Dalton Plan, the lesson that inspires still has its place, particularly when a new subject, or a new stage of a subject, or a great topic is in consideration. The worst evil that the Dalton Plan remedies is the absence of opportunity for the learner to learn. Pupils are to acquire the art of study before they are expected to learn. In the Plan, the truth that each child in a class is unique is not forgotten. No two children are equal in all respects. In some schools where the assignments are divided into minimum, medium, and maximum sections, the child moves along the most suitable line suggested by his teacher. The subnormal follows the minimum course of assignment, the supernormal the maximum and the average the medium. We are, however, slowly finding out how to test intelligence.

The advantages of the Dalton Plan, as summarised by Dr. Kimmins, are as follows :—

1. The natural cultivation of the will-to-learn.
2. An increased interest in school-life due to the children taking a more active and intelligent part in their own education.
3. The development of a greater sense of responsibility in consequence of the children's possession of freedom to work along lines determined by themselves.
4. The more harmonious and intimate relations between teacher and pupil and the disappearance of any necessity for the employment of disciplinary methods.
5. The special opportunities offered to children by widely different types of mental ability.
6. The social effect of children organising their own work, forming sound judgments, cultivating resourcefulness, and co-operating with others as a preparation for after-school activities.
7. The solution of the problem of the child absent from school for a period.

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THE STUDY OF SANSKRIT IN OUR SCHOOLS.

PERHAPS the study of no other subject than that of Sanskrit is as much neglected in our schools—a complaint which, common enough on the part of our Sanskrit Pandits and those that raise cudgels on behalf of the Pandits, has, it would seem, little justification to need repetition. I here intend, however, to go to the very causes that make such a neglect inevitable. This article is not so much a criticism of the courses of study of Sanskrit adopted in our schools, as it is a suggestion for the improvement of those courses.

NEGLECT OR IMPOSSIBILITY ?

Neglect, I think, is not the proper word, at least, not the word to be directed against him in the early stages of a student's study of the subject. It is all an impossibility to cope with the requirements of the standard ; an impossibility, the cause of which is to be attributed to the very inefficient grounding the student has undergone. The training is insufficient, and if you want to build upon that insufficient foundation, and failing to build, if you attribute your failure to the workman's studied neglect, the inference is wrong.

WHEN IS SANSKRIT BEGUN ?

For, when is Sanskrit first taught to our students ? There was a time when a study of Sanskrit—the learning of the alphabet, was first begun so late as in the Third Form. But happily then, there was no compulsory Sanskrit Translation for the School Final. Happily now those days are over. The alphabet is taught in the First Form, or in some schools even in the Fifth Class, that corresponds to the Fourth Standard of old. Taught so early, let us presume that at the

end of the year the pupil is able to read and understand short and easy sentences. His study has not stopped with that. He is hurriedly led through a dozen or a score of sabdas (declensions). He has to get them by heart. He does not know that the meaning of a particular case does not change, though the noun declined might be one, now ending in *ā* or now in *e*. He is not, if at all, exhaustively taught the meanings of the cases of these declensions. The teacher does not ascertain if the pupil has rightly covered the ground.

COURSES OF STUDY.

The student is now promoted to the Second Form. The books prescribed for his study are (i) Bhandarkar's First Book of Grammar, and (ii) a book, usually of short stories in simple prose, with verses. Now nothing disparaging can be said about the books. But one would like to point out that there is a stage intermediary between the stage in which the student is able to understand simple sentences and that in which he is set to study a book of short stories, that the student is not taught to pay sufficient attention to the study at that stage, and that all difficulty arises out of this non-attention. That stage consists of a course of lessons—eight lessons or at the utmost ten, consisting of sentences, in which the pupil is introduced to the eight cases, and the active and the passive voices. This study is salutary in so far as it imposes no hardship on the beginner to get by heart declensions of nouns. I must not be understood as saying that getting the declensions by heart has no value. But what I would like to be done is the pupils being introduced first to the set of ten lessons, in which all, or almost all of the more common nouns are come across in all their cases, with this advantage that the student by reading a certain lesson, say, that under the genitive, becomes accustomed to the usage of the

terminations of that case and its meaning. While thus an uninteresting study of the sabdas is avoided, the student gets sufficient grounding in sentence structure.

Now this stage in study is usually omitted by a student, who, on promotion to the Second Form, begins to read a book of short stories, and Dr. Bhandarkar's grammar. Some one perhaps might contend that my objection is not valid on the ground that the very portion, which, I say is omitted, is taken up for study in the grammar. This is true, but the study there is so detailed that the beginner stands the chance of forgetting the first lessons whilst the last ones are being done. That is why an informal introduction to the study of the nouns in all the different cases is suggested above, first. Leaving alone the short stories, the study of which makes no large difference between one who has undergone a preparatory course, and one who starts afresh, the grammar commences with a study of the Parasmaipada verbs and their conjugation in the present tense. The study goes on till the Atmanepada verbs are reached. But with that the year comes to a close, and the student has so far read (a) about half a dozen to half a score tales, (b) a portion in grammar, covering for the greater part the same ground (*viz.*, those by the declensions) as in the lower class, and including the present tense conjugation of the Parasmaipada verbs, and (c) about a score more of declensions from the Sabda book, in the same mechanical fashion in which he first studied them in the lower class.

NEXT

the student comes to the Third Form. He is prescribed (i) Easy prose, but harder in style than that of the preceding year's, say a story of Sakuntala, (ii) a Dhāturoopavali, (iii) the

Fourth Canto of the Raghuvamsa, and (iv) a further course in the study of grammar and the sabdas.

Let us pause here, and enquire into the nature of the work expected to be done by the student, whose courses of study we have brought so far. With reference to the easy prose it is all right. The book contains verses too. The study of the Dhāturoopavali aims at getting by heart by the student the conjugations of a particular verb in all its important tenses and moods. Will any one tell me if the student is set to memorise them, after he has been taught the meanings of the forms of the verbs in all its tenses and moods? Is the student tested thoroughly regarding his ability to understand the meaning of what he has to repeat? Is the conjugation of the next verb taken up only after the teacher has made himself sure that the majority of pupils has learnt the previous verb?

I think the difficulty creeps in here. A mass of material is burdened upon the student, who has studied in the lower class the present tense conjugation of the Parasmaipada verbs only. He has yet to learn (in studying grammar) the Atmanepada present tense conjugations; the passive and active forms of both these sets of verbs, the imperfect tense, the imperative and the potential moods. Whilst these are the things to be learnt during the year in the Third Form, why is the student asked to run unscientifically through a Dhāturoopa? And what benefit does he derive? How far and how long can mechanical memorizing help him?

Concerning poetry, say about twenty-five slokas are done in the Fourth Canto. The student is required to memorize them, text and meaning. The intelligent or the industrious student does it. But what is the ability

of the ordinary student to retain what he has learnt? What is the state of his vocabulary, or that of the cleverest pupil? Let every teacher of Sanskrit ask himself the question, and he will perhaps realise the point. I ask: If Sanskrit poetry is to be studied in the Third Form, is there no easier poetry to be prescribed? Is not the same Canto prescribed in certain schools for the Fourth or the Fifth Form? Is not the same Canto of the Raghuvamsa sometimes set to be studied in the B. A. class? Are not as a matter of fact easier verses prescribed in the School Final class? If so, why should the Third (or the Fourth) Form student, with inadequate grounding, with inability to understand ordinary prose, be taken through an uninteresting study of the poem? Why not prescribe instead a dozen or two of well-known verses from the Niti Sataka, and add much more of good prose to be studied accurately, thoroughly and scientifically?

COMPARED WITH ENGLISH.

The study of English is begun in the Third Standard, and if asked when a student is able to understand by himself a sentence in English Prose of a fairly complex structure, I should answer not till he is in the Fourth Form. And calculate after how many years' study of English, and at how many hours per week that is. Compared with the attention paid to English, in school and out of school, what is that paid to Sanskrit? How many hours of Sanskrit per week does a student in the Third Form have? Four hours, or more accurately four periods of fifty minutes each; and of these four periods one goes to Prose, one to Poetry, a third to Grammar and a fourth to Dhāturoopa. What more attention could be paid by the student to Sanskrit Prose or Poetry or Grammar than is possible for the preparation of that one hour's work

per week? That is, if a couple of paragraphs of Sanskrit is to be studied from week-end to week-end, what improvement could be discovered in the student, and what chances are there for his regular study? Do we do so in teaching English? We have generally three hours a week, perhaps, successively, for Prose two for Poetry, whilst two more in the afternoon are taken up for supplementary reading. What corresponding provisions has a student for the study of Sanskrit?

COMPARISON WITH THE PAST.

It might be said that if one is to go on at this rate and in this fashion, no study of Sanskrit at all is possible, that nothing more than a destructive criticism is possible, and that our students who go in for Sanskrit must endure the hardships of study; and it might be asked if our elders were not full well proficient in Sanskrit. My answer is: our elders were proficient not only in Sanskrit, but in many other subjects besides. Their standard of intelligence was higher, their quickness sharper. They had no compartmental examinations, nor had they a 35 % minimum for a Degree pass. But now the times are changed, the level of intelligence is far lower. And further we must consider what opportunities for study our boys in school are having. By the side of their other work, the greatest possible attention cannot be paid to Sanskrit with its unco-ordinated and irregular schemes of study, and it is small wonder if the students, being asked to do a work which is neither interesting nor light, fail in the discharge of their duty.

IN THE FOURTH FORM.

In the Fourth Form the student studies the Hitopadesa, a Canto of Kumara Sambhava, and Grammar (Second Book). I do not know if this scheme of study will be approved of by any learned Pandit, who has in view the nature of the difficulty of the students, but I

think this, or any similar course for study is too much. In the earlier stages, Sanskrit study must be intensive and not extensive, at least proportionately more intensive than extensive. Good prose studied for two years will have done a student much more good than a haphazard study of prose and poetry and grammar, all of an unmanageable magnitude for four years.

OTHER CONSIDERATIONS.

In the Fifth Form comes "specialisation." So far other things being equal, here the student who specialises in History and Sanskrit finds a greater opportunity for the study of the latter subject. It is all a question of opportunity for greater concentration, and wider contact. This opportunity to devote attention to Sanskrit is denied to the student who specialises in Mathematics and Science, the latter of which is a new subject from the point of view of the beginner. His Sanskrit classes are few, his work becomes slipshod, and the language is easily neglected.

A Sanskrit Pandit in a school is often an object of compassion, more often of ridicule than of compassion. He is not looked upon with that dignity, with which any other teacher (excluding the Drill, the Copying, and the Drawing Masters) is looked upon. He has few privileges. His words carry no weight, his threats are laughed down, and though he is no loser, the student becomes easy-going so far as the Sanskrit class is concerned, and Sanskrit is woefully neglected.

My contention is that Sanskrit is not so taught as to create a fondness in the pupil for the subject. Sanskrit becomes an object of dread, because the student believes that so much of it is to be learnt by rote.

I do not say that learning by rote is either harmful, or unnecessary. But consider the amount of it, which, unless it is so mastered,

is not easily grappled with; consider the student's other work, his innumerable exercises, his having to draw maps and figures for Elementary Science, all crowding together on a week-day. Considering all this, I do not think that anybody will be justified in laying the blame of neglect at the pupil's door.

Then there is the question of the Pandit's salary. His salary is not even a living-wage. He is asked to do work, for which he receives no adequate consideration, work, perhaps, in which every one else but himself, is uninterested. In course of time, his interest, too, wanes. And working half-heartedly, for a thankless business, with unprofitable students, what could he do?

LINES OF IMPROVEMENT.

May I suggest that Sanskrit Pandits all over the Presidency, and those interested in the cause of Sanskrit Education, might meet, say at Madras, and deliberate how improvements may be effected? A scheme of studies beginning from the First to the Fifth Form is an essential desideratum. And the knowledge imparted by such a course should aim at not only enabling the student to pass his School Final Examination, but also at inspiring in him a love for the subject.

Further, an association of Sanskrit Pandits has its own value, in so far as it might seek to better their condition and remedy their grievances.

TEXT-BOOKS.

Ten or fifteen years ago there was perhaps only one Sanskrit Primer, but now there are at least half a dozen books. Any one book is quite as good as another, but what most distresses one is this: a book is taken up, and is studied only half-way up. In the

next higher class, another work, not by the same author, nor even of the next higher stage of difficulty is taken up, and half of it is read. And even if the next higher grade text-book by the same author is taken up, what advantage could the student, who has omitted the latter half of the first book, derive?

Of course, I do not mean that any single text-book should be read from cover to cover. What I do mean is, the pupil should read the material portions of the book, such portions being the latter half portions, a study of which not only strengthens the ground already covered, but also prepares for what is to follow.

At the most, a single text-book should be deemed sufficient in the earlier stages, and that text-book should be such as to teach the student grammar also.

ON THE LINES OF TEACHING ENGLISH.

I need hardly say here what every Pandit ought to know. Sanskrit should be taught on lines similar to those on which English is taught. The pupil should be asked to memorize daily a dozen sentences. The nouns and verbs occurring in these sentences should be taken out and studied separately. In the earlier stages, much ground cannot be covered by such a study, but all the same, it would be more useful. Every week one hour should be devoted in school for writing down exercises in translation. The study of Poetry of an advanced nature, of the type indicated in this article, may conveniently be postponed to a higher stage. Easy verses may be substituted in its place, and perhaps the stories of the great poems may be written in the simplest possible style for the instruction of the young.

CONCLUSION.

The one conclusion I have often arrived at in the consideration of this problem is that a simplification of the courses of study is necessary. This has all along appeared to me to deserve more than a passing consideration. And if the remedy really lies that way, why should it not be tried?

"PURVASHA."

JOURNALISM IN INDIA.

The other day Mahatma Gandhi spoke on the subject of the duty of a newspaper Editor and in doing so remarked that it consisted solely in reflecting public opinion. The Rt. Hon'ble Mr. V. S. Sastri remarked at the same time that an Editor should guide public opinion. There can be no doubt that in India both the duties are important. An Editor who cannot contribute his very best towards the formation of public opinion in this country would soon find his occupation gone. Besides that, in a country like India, the creation of public opinion is a sacred trust and a newspaper Editor stands in a pre-eminent position for discharging this particular function. Where politics absorbs so much of our attention, it is but right that the genius of a newspaper Editor should be readily available for forming that public opinion which is necessary for the permanent advancement of the country. The leaders of any nation are among its thinkers, wherever they might be. The best thinkers in India, so far, have been among the foremost Editors of India. They have had the opportunities to study public questions and see which way progress lies. If they did not guide public opinion, then it would be hazardous to say who could. They have the opportunities to do so; they have the ability to do so; and they have the experience requisite to do so. Even Mahatma Gandhi falls into this category of Editors influencing public opinion daily. He is first an Editor and then everything else next. His influence in India is largely due to his position as the Editor of *Young India*. To reflect public opinion, however, an Editor should be able to gauge it properly; and if he could, he certainly has the duty cast on him to guide it. He may not sometimes agree with public opinion as voiced in his own columns or in the gossip of the day, but it is

TO THE CHILD.*

By RABINDRANATH TAGORE.

ONCE upon a time when I was busily engaged in writing, I suddenly felt a call from the young. I was spending my life in a solitary place in a house-boat near a sand-bank of the great river Ganges, when all of a sudden across the mustard fields, the village market with its beautiful bamboo-groves, across the sands, where the wild ducks had their noisy haunts, came the cry of the young, "Comrade, poet," it said, "where are you hiding yourself? Come to us." It said, "We are suffering from the hands of the school-master, come and rescue us. Give us freedom, bring the magic touch of the spring-time into our school-house, for our hearts, like buds, are thirsting for sunlight and the warm south breeze."

I was sorely puzzled. I did not know how to help these suffering souls, how to get access to them through the stony walls and gates of the citadel of the Education Department. For, from my childhood I did play truant; I neglected my lessons: I was typically a bad boy, who according to the prediction of the wise, always comes to grief. And so one day, though I was a poet, I had to disguise myself as school-master and open a school, which was a camouflage of a school.

It is a beautiful spot, this place, Santiniketan, away a hundred miles from Calcutta, open all round to the verge of the horizon, bare of vegetation. Only just about my school, there is an avenue of sal trees, big tall trees, which give good timber and bear beautiful clusters of sweet smelling flowers in summer. There is a shady mango-grove and a few other trees from which we get

* Spoken at Kyoto Girls' College.

the green life of the forest. It has something of the aspect of the great Chinese and Japanese pictures I have seen. What that is, let me explain. One thing I have found in the character of these artists and painters,—they are not afraid of open spaces. It has often struck me that in their pictures they wanted to make us realise the great space itself, with the help of just the slight outline of mountain or of a pine-tree top, which, like the index finger, pointed out that which could not be seen but be felt. In their paintings a few touches of a crooked branch or the flying wings of a bird represent that shock to the immensity in response to which it breaks out in a great silent cry.

Last time when I was in Japan, I was present at a dramatic performance, and I found the same genius at work there. While the great actor gave expression to his part, the rest sat absolutely still, as if they were in a picture, mute and motionless. This one man had around him the expanse of silence and stillness. On the European stage every actor is doing something. They are restless. But on the orthodox Japanese stage, you see life and its intense expression but in the surroundings of an infinite quiet. The West densely crowds its space with cities, with factories and hotels, with chimneys and skyscrapers. The contagion of this we saw in Hankow in China, where the fashionable beauty-seekers trample down the beauty of the lake scenery with the proud march of gaudy comfort and convenience. They choke the great voice of space with brick and mortar, with din of advertisements and throng of things.

In their drawing-rooms in the West they are busy with covering space with articles that are unmeaning. They are afraid of the

infinite; they pull down blinds to shut out the sunlight, they close their door to keep out the breeze.

The flood has been let loose. The cheap and the vulgar which have no value, which kill space, kill time, but which are being enormously overproduced have come to make our mental atmosphere dense. We have come to the point where we are about to lose our infinite, the infinite in our space, in our life. Before long, the sky over the whole human world, East and West, will be smudged with factory-smoke and the green of the living nature will be licked grey by the demon of the utilitarian spirit. But that is another story.

In this beautiful spot, Santiniketan, I tried to gather a few children. They came from the overcrowded cities, hungering for food at the breast of their Mother Nature, the food of life. I brought them to her. I became their playmate and they found out before long that I was of their own age, not very much different from them. In this beautiful spot I came into the world of the young and there found my own place.

As I felt the youth within me when I was in their company, I wanted them also to be fully conscious of their own youthfulness, conscious that they were not grown-up people. You may laugh at this statement of mine. I speak from my personal experience. There was a time when I went to school, and though it was not for long, yet I know. In proper schools boys must behave as if they were not boys, they must never be boisterous, they must not laugh too loud. But boys are born savages and must pass through

the stage of savagedom. I let them run and climb and swing and when the rain fell, go out and get thoroughly drenched in the open air. I wanted the poor boys to realise that they had been made to be boys at least for fourteen or fifteen years of their life.

As in the best Eastern pictures there is ample space, so in human, and especially in child, life there should be ample space of surroundings. What is space? It is freedom, not emptiness. Through this freedom of space child life finds its own voice. Most people, and especially schoolmasters, forget this. They want to fill every moment with tasks, with discipline and rules. So their life becomes a single solid thing, one hard lump of lessons without any space for the poor cramped mind to find its outlet of energy.

I myself got this lesson from the work that I started, that he who gives freedom gets freedom. The task-master is as much a slave as his victim. I wanted to make these children happy in an atmosphere of freedom. I never cared to watch them too much, to distrust them. I did not keep an eye on their conduct, I never suspected them. Even when they took their examinations, I trusted them and when I gave them freedom I found my own freedom through trust, through my faith in human nature and child nature. In this atmosphere of happy youth I myself began to grow from the age of forty. I find I am still growing and that life itself is still full of surprises, of new manifestations. The reason is this, that I offer freedom, and therefore that I get freedom, the freedom which has the power to stimulate the creative mind and life.

But I have not come here to give you my idea about education, but to say to you that I love children, not as those elders say it in a loud voice from their great distance of the grown-up world. But I have my passport, as a poet, to enter into the mystery of the child life, and my love for the child is not patronizing; it is full of respect. Somehow children soon find it out, in spite of the exaggeration of my grey beard. I have nearly always been fortunate to win their love. I have come to claim from you your love which is my due. May be I am a little too hasty, but I assure you that only if I had more time every one of you would have fallen in love with me.

I am afraid I have been talking at cruel length to you, that you will accuse me of having no consideration for your own desire for freedom, of being nothing but a garrulous

old man, and that I am contradicting my own doctrine. If I have given you that impression, I crave your pardon. I am really an inoffensive creature. I can play and laugh and smile. That I am somewhat human, my friends who know me will acknowledge and therefore it would not be at all in accordance with my own ideas to give a monotonously long monologue to your young minds which crave for a shower of new impressions, sparks of delight. I give you leave to go, and to dispense with what older folk love so much, formal talks. Before I leave, let me tell you once again that my heart dwells with the young and I feel grateful to them for bringing new hopes, generation after generation, to the world of man.—*The Modern Review, Calcutta*: May 1925.

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MY SCHOOL

BY RABINDRANATH TAGORE.

I HAVE been told that you would like to hear of the educational mission I have taken up, but it will be difficult for me to give you a distinct idea of my institution which has grown gradually during the last twenty-four years. With it my own mind has grown and my own ideal of education has come to its fullness, so slowly and so naturally, that I find it difficult now to analyse and put it before you.

The first question you may all ask is: what urged me to take up education. I had spent most of my time in literary pursuits till I was forty or more. I had never any desire to take my part in practical work, because I had a rooted conviction in my mind that I had not the gift. Perhaps you know the facts, or shall I make a confession? When I was thirteen, I finished going to school. I do not want to boast about it, I merely give it you as a historical fact.

So long as I was forced to do so, I felt the torture of going to school unsupportable. I often used to count the years that must pass before I should find my freedom. My elder brothers had passed through their academic career and were engaged in life, each in his own way. How I used to envy them, when after a hurried meal in the morning, I found the inevitable carriage, that took us to school, ready at the gate. How I wished that, by some magical spell, I could cross the intervening fifteen or twenty years and suddenly become a grown-up man. I afterwards realised that what then weighed on my mind was the unnatural pressure of the system of education, which prevailed everywhere.

Children's minds are sensitive to the influence of the great world to which they have

been born. Their sub-conscious mind is active, always imbibing some lesson, and with it realising the joy of knowing. This sensitive receptivity of their passive mind helps them, without their feeling any strain, to master language, that most complex and difficult instrument of expression, full of ideas that are undefinable and symbols that deal with abstractions. And through their natural gift of guessing they learn the meaning of words which we cannot explain.

But it is just at this critical period that the child's life is brought into the educational factory,—lifeless, colourless, dissociated from the context of the universe, within bare white walls staring like eyeballs of the dead. We had the God-given gift of taking delight in the world, but such delightful activity was fettered and imprisoned, stilled by a force called discipline which kills the sensitivity of the child mind, the mind which is always on the alert, restless and eager to receive first-hand knowledge from mother-nature. We had to sit inert, like dead specimens of some museum, whilst lessons were pelted at us from on high, like hailstones on flowers.

I rebelled, young as I was. Of course this was an awful thing for a child to do,—the child of a respectable family! My elders did not know how to deal with this phenomenon. They tried all kinds of persuasion, vigorous and gentle, until at last I was despaired of and set free. Through the joy of my freedom, I felt a real urging to teach myself. I undertook the task of playing schoolmaster to myself, and found it to be a delightful game. I pored over any book that came my way,—not school-selected text-books that I did not understand,—and I filled up the gaps of understanding out of my own

imagination. The result may have been quite different from the author's meaning, but the activity itself had its own special value.

At the age of twelve, I was first coerced into learning English. You will admit that neither its spelling, nor its syntax, is perfectly rational. The penalty for this I had to pay, without having done anything to deserve it, with the exception of being born ignorant.

When in the evening time my English teacher used to come, with what trepidation I waited! I would be yearning to go to my mother and ask her to tell me a fairy story, but instead I had to go and get my text-book, with its unprepossessing black binding, and chapters of lessons, followed by rows of separated syllables with accent marks like soldiers' bayonets. As for that teacher, I can never forgive him. He was so inordinately conscientious; He insisted on coming every single evening,—there never seemed to be either illness or death in his family. He was so preposterously punctual too. I remember how the fascination for the frightful attracted me every evening to the terrace facing the road; and, just at the right moment, his umbrella,—for bad weather never prevented him coming,—would appear at the bend of our lane.

One day I discovered, in a library belonging to one of my brothers, a copy of Dickens's *Old Curiosity Shop*. I persisted in reading it, and, with the help of the illustrations supplemented by contributions made by my own imagination, I made out some kind of a story. In this manner, with no help from any teacher, but just as a child learns by sheer guessing, I went on reading and reading and a twilight atmo-

sphere of colourful vision was produced in my mind.

This was the experience of my own young days and I believe that a large part of such success or reputations I may have acquired, I owe to that early freedom, won with wilfulness.

In our childhood we imbibe our lessons with the aid of our whole body and mind, with all the senses fully active and eager. When we are sent to school, the doors of natural information are closed to us: our eyes see the letters, our ears hear the abstract lessons, not the perpetual stream of ideas which form the heart of nature, because the teachers in their wisdom think that these bring distraction, that they have no great purpose behind them.

When we accept any discipline for ourselves, we try to avoid taking in anything except what is necessary for our purpose; and it is this purposefulness, which belongs to the adult mind, that we force upon the children in school. We say "Never keep your mind alert, attend to what is before you, what has been given you." This becomes torture to the child, because it goes against Nature's purpose, and Nature, the greatest of all teachers, is thwarted at every step by the human teacher who believes in machine-made lessons and not in the lessons of life, so that the whole growth of the child's mind is not only hurt, but forcibly spoilt.

I believe that children should be surrounded with the things of Nature, which have their own educational value. Their minds should be allowed to stumble on and be surprised at everything that happens in the life of to-day. The new to-morrow will stimulate their attention with new facts of life. This is the best method for the child. But what happens in school is, that every

day, at the same hour, the same book is brought and poured out for him. His attention is never hit by the chance surprises which come from learning from Nature.

How quickly the child, left to himself, is capable of gathering facts! In its early days it is always picking them up; and even if, for the time being, it does not grasp all their meaning, yet because of the immense receptiveness of the sub-conscious memory, nothing that passes across the mind really ever leaves it. Our grown-up mind is always full of the things we have to arrange and deal with, and therefore the things that happen around us, the coming of morning, celebrated with music and flowers, leave no mark upon us. We do not allow them to, for our minds are really crowded; the stream of lessons perpetually flowing from the heart of Nature does not touch us, we merely choose those which are useful, rejecting the rest as undesirable because we want the shortest cut to success.

Children have no such distractions. With them every new fact or event comes to a mind that is always open, with an abundant hospitality; and, through this exuberant, indiscriminate acceptance, they learn innumerable facts within a very short time, amazing compared with our own slowness. These are most important lessons of life which are thus learnt, and what is still more wonderful is, that the greater part of them are abstract truths. I cannot even imagine how it is possible for a child to understand abstract ideas through mere guessing, to master that most complex organism of expression, our language, while its mind is so immature.

Knowing something of the natural school which Nature herself supplies to all her creatures, I chose a delightful spot and used to hold my classes under some big shady tree. I taught them all I could. I played with them. In the evening I recited our ancient epics and sang my own songs. I trusted to the presence of the spirit of freedom in the atmosphere. I had to fight the teachers who assisted me, who had been brought up in a different environment to that of mine, who had no faith in freedom, who believed that it was impertinence for the boys to be boys.

Then I tried to create an atmosphere of culture. I invited renowned artists from the city to live at the school, leaving them free to produce their own work, which I allowed the boys and girls to watch if they so felt inclined. It was the same with my own work. All the time I was composing songs and poems, and would often invite the teachers round, to sing or read with them. Our boys would also come, and listen to the poems and songs fresh from the heart of their composer. This helped to create an atmosphere from which they could imbibe something impalpable, but life-giving.

We have there the open beauty of the sky, and the different seasons revolve before our eyes in all the magnificence of their colour. Through this perfect touch with Nature we took the opportunity of instituting festivals of the seasons. When Nature herself sends her message, we ought to acknowledge its compelling force. When the kiss of rain thrilled the heart of the surrounding trees, if we had still behaved with undue propriety and paid all our attention to mathematics, it would have been positively wrong, impious.

The seasons of the rains often brought us unexpected release from duty. Some voice suddenly would proclaim from the sky: "To-day is your holiday!" We submitted gladly and would run wildly away. Such sympathy is so easily crushed by routine which takes no count of Nature's claims, and does not keep open the path for this great world to find its place in the soul of man. I do not believe in such barbarity.

Our children began to be of service to our neighbours, to help them in various ways and to be in constant touch with the life around them. They had their own freedom to grow, which is the greatest possible gift for the child life. There was also another kind of freedom at which we aimed, the freedom of sympathy with all humanity, a freedom from all racial and national prejudice.

The sympathies of children, like the undergrowths of a forest, are allowed to cling to the dust of the soil to which they belong and not to grow up to that height from which they can send their branches in all directions. Therefore their hearts remain stunted, incapable of understanding other people with different languages and customs. This causes us, when our growing souls demand it, to grope after each other in darkness, to hurt each other in ignorance, to suffer from the worst form of blindness of this age. The Missionaries themselves have contributed to this evil. In the name of brotherhood and in the arrogance of their sectarian pride, they create misunderstanding. This they make permanent in their text-books and poison the minds of children. The worst of fetters come when children lose their freedom of sympathy.

I have tried to save children from such vicious methods of alienating their minds which are fostered through books, through histories, geographies and lessons full of national prejudices. I have done it with the help of friends from the West. In the East there is a great deal of bitter resentment against Western races, which rankles in our hearts, and in our own homes we are brought up in feelings of hatred. I have tried to save the children from that and these friends from the West, with their understanding, with their human sympathy and love, have done us a great service.

We are building up our institution upon the ideal of the spiritual unity of all races. I want to build it with the help of all other races, and when I was on the continent of Europe, I appealed to those great countries, to their scholars, and I was fortunate enough to receive their help. They also came to this institution, which is poor in material things, leaving their own centres of learning, and spent a year or more with us, helping to build it up.

I have in mind not merely a University—that is only one of the aspects of our *Visva-bharati*,—but I hope this is going to be a great meeting place for individuals from all countries who believe in our spiritual unity and who have suffered from the lack of it, who want to make atonement and come into human touch with their neighbours. Such idealists there are and when I travelled in the West, even in out-of-the-way places, many unknown persons of no special reputation wanted to join this work.

When the races come together, as they have done in the present age, it should not be merely the gathering of a crowd. There must be some bond of relation, otherwise they will knock against one another.

Reviews and Notices.

MODERNISM IN LANGUAGE TEACHING, BY H. E. MOORE. (HEFFER). 4s. 6d.

One of the most interesting features of recent pedagogic literature is the large attention paid to the principles of language teaching. The formation of the League of Nations and the desire to come into effective and sympathetic contact with people of foreign nations is probably responsible for the growing interest in language-teaching. Mr. Moore discusses some questions connected with language-teaching in the light of recent experiments and has succeeded in writing a fresh and suggestive book on the subject. Mr. Moore is not a faddist and his remarks on educational theories are always characterised by freshness and independence. He has some illuminating observations to make on the direct method of teaching foreign languages. Mr. Moore is a strong believer in the great value of Phonetics in language teaching. Throughout the book there is evidence of considerable personal knowledge and experience of the methods of language-teaching.

A GUIDE TO THE STUDY OF SHAKESPEARE'S PLAYS, BY GEOFFREY H. CRUMP. (HARRAP.) 2s.

Messrs. Harrap deserve to be congratulated on the production of this excellent manual which is a stimulating introduction to the study of Shakespeare. Even professed students of Shakespeare are often at sea with regard to the methods to be followed in the study of Shakespeare, though there are excellent editions of the individual plays of Shakespeare and of course many standard books on Shakespeare's works in general. The peculiar problems relating to some of the plays are also indicated in a very suggestive manner. We have great pleasure in recommending the book for the use of our students in Colleges. Its cheapness is another point in its favour.

Our education must enable every child to grasp and to fulfil this purpose of the age, not to defeat it by acquiring the habit of creating divisions, and of cherishing national prejudices. There are of course natural differences in human races which should be preserved and respected and the mission of our education should be to realise our unity in spite of them, to discover truth through the wilderness of their contradictions.

This we have tried to do in *Visva-bharati*. Our endeavour has been to include this ideal of unity in all the activities in our institution, some educational, some that comprise different kinds of artistic expression, some in the shape of service to our neighbours by way of helping the reconstruction of village life. As I wanted this institution to be interracial, I invited there great minds from the West. They cordially responded, and some have come permanently to join hands with us and build a place where men of all nations and countries may find their true home, without molestation from the prosperous who are always afraid of idealism or from the politically powerful who are always suspicious of men who have the freedom of spirit.—*The Modern Review*, Calcutta: May 1925.

ANNALS OF THE BHANDARKAR INSTITUTE, POONA.
1924-1925. (VOL. VI, PART I).

In this issue of the Annals of the Bhandarkar Institute, Poona, we have a great deal of valuable matter. The place of honour is assigned in it to an article on *The Purva Mimamsa* system by Mr. P. V. Kane, who is already well-known as the author of a very valuable edition of the *Sāhitya Darpana*. In this article he has given an admirable synopsis and exposition of the doctrines of the Purva Mimamsa school. He does not however seem to be right in thinking that the Vristikāra is different from Upavarsha nor is his view tenable about Kumarila having been an inhabitant of the Tamil or Malayalam country. The discussion of Tamil words is only the academic discussion of them by a scholar and not an intimate discussion of them by a born Tamilian. Tradition has it that he was born in Assam. Mr. Kane says in conclusion: "We are all deeply interested in preserving and propagating what is best in the literature and culture of ancient India. The Mimamsa represents a part of the valuable literature of India."

Mr. H. G. Rawlinson's address on *A Century of Oriental Research* is the next article and is very valuable as a summation and as a call. He says well: "We must remember that the roots of the present lie deep-buried in the past, and we can never successfully understand, much less legislate for, India of to-day without a real understanding of the fundamental ideas upon which her culture and civilisation are built up. The re-discovery of the East was of the utmost importance to Europe and was one of the leading forces in the romantic revival."

We have also an article on *Mālbhāra*, by Mr. H. R. Divekar. Mr. C. R. Devadhar's article on Bhāsa's *Swapna Vāsavadatta* shows us how we have to abate our jubilation based on the belief that the dramas published as Bhāsa's plays in the Trivandrum Sanskrit Series are the genuine plays of Bhāsa. It is likely that a Travancorean has merely adapted and abridged those plays and that

we have not got the genuine original plays themselves. Quotations found from Bhāsa in other writers do not appear in the plays now published.

Thus these annals are of great interest and value and deserve our appreciation and respect.

AGRICULTURAL CO-OPERATION IN INDIA, BY DR. JOHN MATTHAI (BOOKS FOR THE *Times* SERIES, No. 1). Pp. xlix & 185. (CHRISTIAN LITERATURE SOCIETY FOR INDIA, MADRAS). Cloth: Rs. 2; Paper: Rs. 1-8-0.

The aim of the series is to place before readers careful and scholarly studies of the important questions of the day by expert writers giving in brief space in a popular style the result of much study and experience. The books of this series are intended to be of a constructive character, supplying reliable information as well as new lines of enquiry and thought. These aims are more than satisfied by the book under review which is at once clear, orderly in its presentation of facts and arguments and provocative of thought at every step. In the Introduction the author explains the principles and the working of the co-operative movement in its various phases and also the growth of agricultural co-operation in its different aspects in the different countries of Europe. But in England, the birth-place of the co-operative movement, there is very little of agricultural co-operation, the reasons for such a situation being very obvious. Denmark and Ireland are the flourishing seats of this kind of co-operation; and the latter country in particular has shown us how the movement can be used as "a means of creating a new social organisation in rural areas, based on common effort and interest"—and supplying the basis of a good system of rural self-government and of a healthier and richer social life, things which India most needs at present. The most successful forms of agricultural co-operation are credit societies, supply and sale societies, and co-operative dairies. These are not exactly associations of producers, and societies are entrusted only with limited rights of control over individual producers. The future

of agricultural co-operation seems to lie in two directions (1) in associations of small holders who work as individual producers; and (2) in large industrialised farms worked on the principle of co-partnership. Of these the second is by far the more difficult and riskier in our land; and it has not got even a fair measure of success in Europe also. In the first seem to lie all hopes of success.

We all know that agricultural co-operation in India is still in its very initial stages and entirely inspired by Government. Joint-Stock Banks cannot afford any considerable help in removing rural indebtedness. The author of course recommends unlimited liability as the most suitable basis for agricultural societies and divides the various items of loan into directly productive, indirectly productive and unproductive loans. He takes us on through the various fields of a summary of co-operative legislation, some indigenous types of quasi-co-operation like *nidhis*, *chit-funds*, etc.; the problem of rural indebtedness in India and some attempted remedies, the formation of capital, shares, deposits, loans, etc., and is very elaborate on provincial and district banks and their mutual relations. He describes how Government's agricultural loans are paid through rural co-operative societies and how this secures several advantages and how Government supervision, audit and inspection are good. The mutual help between the co-operative and the agricultural departments is then suggested and criticised. Credit and non-credit work is combined in many societies though care is taken to maintain separate accounts; and a beginning has been made in some cases to convert the credit societies into general purpose societies by the practice of purchase on indent—thus the society acts as a commission agent for its members by collecting orders from them for the purchase of agricultural and household requisites. The most important of the purchase societies are those for the purchase and distribution of agricultural necessities. Co-operative dairying has not been attempted on a large scale; while co-operation in holding and cultivating land has been tried in one or two provinces with but indifferent success. The last section summarises the economic

and social effects of co-operation which has withstood the succession of grave economic crises which have occurred in the country during recent years. The book stresses, as it does very rightly, on the value of co-operation to the village-community as the influence of co-operation in bringing back the old corporate life of the village may prove to be of real and great administrative value. This good book, summarising all the essentials and the different phases of co-operation, should be in the hands of every co-operator.

ENGLAND'S EDUCATIONAL POLICY IN INDIA, BY V. V. OAK. (PUBLISHED BY MESSRS. B. G. PAUL AND CO., MADRAS. 1925.) Pp. 150. Price Rs. 2.

This well-got-up manual is an attempt made by the author, efficiently qualified for the task, is an attempt "to scrutinize thoroughly Great Britain's educational policy in India by means of an analytical study of educational finance." He takes us through the history of Western education in our land briefly in all its well-marked stages, illustrating with graphical diagrams how we lag behind the Filipinos and even the State of Baroda in the matter of the enrolment of pupils, the growth in schools and the enrolment in primary schools. The summary of the growth of education put at the end of the first chapter is particularly good, taking us as it does through the changes in policy initiated in 1813, 1835, 1854, 1882, 1904 and 1918. The next chapter explains how education is financed and how from 1870 the Provincial Governments got limited powers over the distribution of educational grants except in specific matters of grants earmarked by the Imperial Government for specific purposes, though this might be called the beginning of provincial autonomy in education and Imperial grants supplemented from time to time the provincial resources. The post-war era has not been very fruitful in education and it is particularly ridiculous when we are treated to the spectacle of popular Ministers being banded over all the income from liquor in order to be enabled to meet a large portion of the educational expenditure.

The author then goes on to analyse the sources of income from which all educational expenditure is met as well as the total educational expenditure according to the various objects for which the expenditure is incurred. Indirect expenditure incurred on buildings, apparatus, inspection, scholarships, Universities, etc., forms about a little less than one-fourth of the total charges with regard to direct expenditure, the author quotes from Sir Bamfylde Fuller who says that Indian finance has never provided an amount that was adequate for the support of Primary education and that the popularity of the instruction has depended more upon the habits of the community than upon the expenditure of the State. Private effort has been very prominent in our Secondary education; and in this field "Government has never spent a penny more than what it could conveniently spare after all other wants were satisfied." After all, though indirect educational expenditure has risen nearly 15 times in the last 40 years, a proportion greater than that of the increase of the total direct expenditure, we should remember that this rise can be explained from the continuously increasing expensiveness of buildings, models, apparatus, etc. The comments on educational policy made by the author are shrewd and supported by cogent arguments, though one is inclined to think that too much of political bias has been imported into many of the arguments.

The last chapter on India in the World Education Movement has been specially written by Mr. R. V. Gogate, Director for Asia in the World Federation of Education Associations in which he pays a proper tribute to Christian Missionary work and points out the irrationality of the existing system of education. The illustrative graphs and the appendices are specially valuable. The printing is specially good and the binding attractive, and leaving a few very small errors in type, the book affords instructive matter well put.

DALAVAY MUDALIYARS—A FORGOTTEN EPISODE IN THE HISTORY OF SOUTH INDIA, BY B. J. M. KULASEKHARARAJ. (THE AUTHORS' PRESS AND PUBLISHING HOUSE, MADRAS, 1924). Pp. 82.

This novel attempt, based on a minute inquiry into the original sources of information, to outline the history of a notable family of Vellala generals who played a prominent part in the shaping of the fortunes of the Madura Nayaks and in the troubled period that intervened between the extinction of the Nayak rule and the assumption of direct control by the British, is welcome to us. The Dalavay Mudaliars, the subjects of this sketch, trace their descent from Ariyanatha the *Dalavay* and the *Pradhāni* of Visvanatha Nayak, the founder of the Nayak rule at Madura; it was the martial and noble-spirited Dalavay that gave the Nayak kingdom its strength and security, its organisation and its resources. The book before us attempts to describe the achievements of Ariyanatha with a fulness of praise that may not be strictly warranted by sifted evidence, but which could not be easily brushed aside as being without foundation in fact. The Palaiyam system, even now prevailing in a large portion of Madura, Tinnevely and Ramnad is attributed, in some chronicles, both in its origin and its arrangement to the genius of master and minister and in other accounts solely to the enterprise of the latter (p. 61 of the *History of the Nayaks of Madura*, by R. Satyanatha Iyer). Ariyanatha lived to a ripe old age and we are told that he died in 1600, after more than half-a-century of useful and loyal service alike to the Nayak and to the overlord at Vijayanagar or Chandragiri. The exact date of Ariyanatha's death is a point of dispute into which it would be profitless to enter.

His immediate successors continued the traditions of his greatness until we come to the times of Alagappa Mudaliar and his successor Kumaraswami Mudaliar both of whom kept up their power in the troubled times of Queen Minakshi and the Mussalman usurpation. The latter is the *Moodili* (Mudali) that we meet with in Orme's reports and

find repeated in Bishop Caldwell's History of Tinnevely. He held his own amidst the varying fortunes of the Carnatic Wars; and the Mudaliars warily strengthened the growing English side. They collaborated with Yusuf Khan, "the able soldier of fortune" in holding Madura and suppressing the Paliagar rebels (1756-63) and continued to be rulers of the region until about the period of the Bannerman-Paliagar wars. It is an irony that while many of the Paliagars created by the Dalavays should be still in enjoyment of their estates the Mudaliar family which had no prominent representative at the time of the transference of rule to the British in 1801, should be now sunk into comparative obscurity. Except for a vein of rather innocent exaggeration seen in expressions like "the regal status of this family," the account is sober and instructive. We wish we had more of such sketches of prominent families and personages who played a prominent part in our recent history. To name only a few, we had Akkanna and Madanna, the famous ministers of Kutb Shah, the heroic line of Bobbili that braved Bussy in the plenitude of French power, Rama Iyer Dalavay, the famous Travancore general of the 18th century and Dewan Pooraiab. The book under review should be a beacon heralding a new series of popular sketches of historico-biographical interest.

RAILWAY PROBLEMS, BY "ECONOMY." (THE SERVANTS OF INDIA SOCIETY POLITICAL PAMPHLETS XI—POONA). Pp. 127. Price Rs. 0-12-0.

This is a collection of a series of papers contributed to the *Servant of India* in continuation of the author's previous collection-pamphlet entitled "Railways and the Budget." This pamphlet deals with such questions as State Management and separate Railway Finance, Fiscal Autonomy for Railways, Railways and the Retrenchment Committee; Stocks of Railway Stores, and Improvement vs. Rehabilitation of Railways. Railway

management is a burning present-day question and it has received such an additional stimulus since the publication of the Railway Committee's Report in 1920-21. The second article in the book deals with the question of Fiscal Autonomy of Railways; and the important topics connected with it, viz., the capital expenditure which is so frequently connected with the revenue expenditure; and the dependence of the Railway capital grants on the fluctuating finances of the Central Government which has been partially remedied by the quinquennial guarantee of funds for Railway capital works. It advocates the formation of a Railway Depreciation Fund recommended already by the Acworth Committee. It discusses, on the whole soberly, the question whether Railway profits can be dissipated either in the form of reduced rates or in the improvement of services. The book also criticises Sir Charles Innes' resolution moved in the Legislative Assembly in March 1924, as well as the recommendations of the Inchcape Retrenchment Committee. It recommends the adoption of a truly commercial basis for the purpose of laying down the minimum return to which we are entitled and this, it says, can be done not by adopting the basis of capital outlay, or of capital at charge but of capital invested by the State in Railways as defined in this book; and great pains are taken to explain this position. It recommends that the time for taking up new Railway schemes is not yet come and pleads for the decentralisation of the work of the Railway Stores Department, so as to transfer its different portions to the consuming departments directly and make these latter really responsible. The questions of economic rehabilitation, limits of 'programme,' expenditure, etc., are discussed in one article. The last is an editorial on the State Management of Railways. This instructive pamphlet should be read by all students of Railway economics dealing as it does with problems of current interest, though its treatment of problems might in places have been more clear.

The Educational Review.

We congratulate Sir R. Venkataratnam Naidu on his nomination as Vice-Chancellor of the University of Madras.

Having topped the poll in the election of members of the panel for the nomination of the Vice-Chancellor, he has fully deserved the honour of the appointment. We are glad H. E. the Governor has nominated him in spite of the strenuous canvassing on the part of friends for candidates who figured far below him in the election. There were *Indians* busily anxious to secure the re-appointment of Dr. Macphail, in spite of the fact that his period was devoid of any achievement and the only notable event was the appointment of a Scotchman as Registrar giving Madras the unique distinction of being the only University in India (excluding Burma) with a non-Indian Registrar. We understand that the favourite of the *Justice* party was another candidate. In these circumstances, His Excellency deserves to be particularly complimented on the correctness of his choice. Sir Venkataratnam is a veteran educationist and should do well in spite of his advancing years as Vice-Chancellor of the University. A gentleman of high character and principles, Sir Venkataratnam should serve to inspire the young men of the University with moral ideals and we hope he will have ample opportunities of coming into contact with the *alumni* of the colleges of at least the city of Madras. We also hope he will resist successfully the blandishments of communal fire-eaters.

We understand that it is proposed to separate Secondary Education from the control of the University of Calcutta. High School and Intermediate Education in Bengal has been notoriously below the standard and it is time things improved. The largeness of the number of students appearing for the Matriculation and Intermediate Examinations in Bengal makes it impossible for the University to deal with the matter satisfactorily and we are glad the recommendation of the Calcutta University Commission is to be carried out at least now and the province is to have a Board of High School and Intermediate Education. A part of Bengal has already entered on the new system by the formation of a Board for the purpose at Dacca. It is only necessary to sound a word of caution. The Government and the educational authorities concerned must not be under the wrong impression that the mere separation of High School and Intermediate Education from the control of the University is a great achievement in itself, without being accompanied by improvements of various kinds as contemplated by the Calcutta University Commission. Secondary Schools and Intermediate Colleges must improve in their efficiency; they must be enriched in the education they offer and must be able to serve the twofold purpose of preparing students for the higher stages of instruction in the University, or for certain vocations in life, and the Universities also, freed of this burden must be able to work up to higher standards. We hope these aims are not absent from the minds of the Government of Bengal

Secondary and
Intermediate
Education in
Bengal.

and we are soon to see the inauguration of really valuable educational reform in the province.

Pending the proposed establishment of Students' Advisory Bureaux attached to Universities, the old Students' Advisory Committees are dragging on their ineffective existence in various provinces. The only point of interest about the last report of the Students' Advisory Committee in Madras, is the list of reasons given for the large reduction in the number of students going to England and even in the enquiries made for the purpose. The following reasons show circumstances which deserve to be encouraged and conscientiously developed, so as to eliminate, in course of time the need for sending students to England:

"The competitive examinations that are now held in India for recruitment to the Indian Civil Service, Imperial Police Service and Indian Audit and Currency Department attract a good many of the students of the University who otherwise would think of proceeding to England to qualify themselves for entering the superior services in India. Recruitment of Indians by nomination to the superior grades of the Forest Service is now made in India and this also produces a similar effect on candidates who otherwise would proceed to England for securing such appointment.

The Universities of Oxford and Cambridge and the Inns of Court in London have recently made changes in the Rules regulating the admission of Indian students, the policy underlying which seems to be to encourage only students of exceptional merit and ability from India. These shut out a good number of people who otherwise would have sought admission into these Universities.

So far as the Legal profession is concerned, the cry for the unification of the Bar has resulted in

changes which have to a certain extent taken away the special privileges that Barristers were entitled to in the past. The Madras High Court, for example, has recently been permitting Vakils of a certain standing to be enrolled as Advocates without any further qualification. The consequence has been that the glamour that used to be attached to the status of a Barrister has been taken away."

We are however glad to see the operation of these new facilities in India and hope that the time is not far distant when the Indian educational system will be self-contained and will not depend on the Universities of Great Britain for the completion of education in some important directions.

It may be conceded that the rapid multiplication of Universities in the United Provinces of Agra and Oudh has not been an unmixed blessing, but the Government of His Excellency Sir William Marris was undoubtedly in the wrong when it went out of its way to state in the note on the working of the reforms in the Provinces, that the Universities were lowering standards and that they were competing with each other for the sake of students' fees to enrich their coffers! These offensive charges made in an official document have been indignantly repudiated by more than one public body in the Provinces. At a recent meeting of the Executive Council of the Allahabad University, the following resolution was passed:

"With reference to the remarks of the Governor in Council about the deterioration in the standards of University education in his memorandum to the

A Government's
Indiscretion.

Government of India, the Executive Council wishes to place on record its deliberate opinion that the policy throughout adopted by the Allahabad University in its administration and in the conduct of examinations and the making of courses has been conspicuously free from any spirit of competition with other Universities."

Sir William Marris is connected in official capacities with all the four Universities in the Provinces and it is surprising he should have committed the mistake of indulging in such a statement. The income received from students as fees represents such a small part of the total income of each University, that it is surprising that anybody could believe that the Universities could lower standards with a view to get more fees!

The practice has existed for a long time in American Universities of poor students working in the vacation to find money for their education during the working session. It is of course not the ideal way of obtaining education, nor is it likely to conduce to a high degree of efficiency. It is also possible that the wages obtained in the vacation cannot go a long way in meeting the cost of education during the term, but it represents a habit of self-reliance worthy of encouragement. India is a poor country and we are rather surprised that the habit has not spread to this country, though there are numerous examples of students engaging themselves in private tuition. We are glad to find from the *Times of India* that there has recently been a case in Bombay of a

Poor Students and Work in Vacations.

Hindu under-graduate of a respectable family seeking employment in the vacation as a chauffeur. *The Times of India* does not mention whether the under-graduate got the appointment he wanted, but we cordially endorse the spirit underlying the attempt of the candidate and Indians well-placed in life should certainly show special consideration to such cases of honest effort at fighting with poverty. As the *Times of India* observes, 'it will help to wean Indian students from the excessive bookishness with which they are often charged.'

The entire civilised world will welcome the recent establishment of the Jewish University at Jerusalem. The glorious traditions of the Hebrew race and the brilliant intellectual attainments of the members of the community have deserved being fostered in a congenial atmosphere and it is a matter for congratulation that the opportunity should be furnished to them at such an historic centre as Mount Scopus in Jerusalem. After centuries of persecution all over Europe, the Jewish race has found a hospitable home once more in Palestine and a University is such an essential feature of a progressive community that an institution of this kind was bound to come sooner or later. The new Hebrew University will have some interesting features worth special notice. For the present, it will be only a Research University devoted to Hebrew studies and to some branches of science and in course of time, it is proposed to extend it, so as to

A Hebrew University.

include the ordinary University courses leading to the usual degrees. Besides affording opportunities for higher University work to the young men of the Jewish community in Palestine, the University aspires to become a centre of Hebrew culture for the whole world. In inaugurating the University, Lord Balfour made some felicitous remarks on the high destinies of the Jewish race and the prominent part it has played in the world's history. We offer our best wishes for the success and prosperity of the new University.

It is gratifying to know that there is some prospect of an early inauguration of the Andhra University

scheme. Principal Statham, who has been Special Officer in connection with the scheme, has submitted an interim report which is now being considered by the Government, and even the Bill for the purpose is being drafted with a view to its early introduction in the Legislative Council. Principal Statham has had the advantage of touring extensively in the Andhra country and consulting various shades of opinion, though we are afraid some of his recommendations are not very practicable. We should ourselves prefer a unitary and residential University for the Andhra country, at least for the higher stages of University education. Principal Statham has in view the starting of three centres in the Andhra country though we are surprised he does not recognise Vizianagram as one of the centres in spite of its flourishing

first-grade college. He has however laid special stress on the advantages of the residential system so as to foster University life in the highest sense. "It is therefore proposed," says the report, "that residence in the college hostels should be compulsory for all students reading at any college or institution, located at one of the three centres." We hope that when the scheme comes to fruition, the authorities will not hesitate to enforce this measure of compulsion. There are two other matters to which reference may be made. It is urged strongly that the new University should institute at its main centre, courses in mining, marine engineering and in certain industrial and commercial subjects. In the present circumstances, Madras may prove a better centre for some of these subjects, but it must be remembered that the new Harbour scheme and Railway extensions contemplated in connection with Vizagapatam may furnish good opportunities for similar education there. Principal Statham pleads strongly for the use of the vernacular as the medium of instruction in all non-language subjects. We are not sure if at the present stage of the development of the Telugu language, it is practicable to introduce the reform when its success has not been successfully demonstrated even at the High School stage. But the fact that Telugu is the language of the whole Telugu country should render it easy to think of early experiments in the direction. It is hoped the scheme will make rapid progress and satisfy a need of the Telugu country to which constant attention has been drawn all these years.

In a series of articles in the *Statesman*, Mr. H. R. James, formerly of the Indian Educational Service, has been singing the praises of the Europeans in the Indian Educational Service whose gradual reduction, he apparently laments as a great calamity. Canon Davies of Agra writes indirectly in the same strain, the occasion being an obituary notice of a brother European Principal of the same city. We have no wish to belittle the valuable services rendered by a few members of the Indian Educational Service here and there, but there cannot be a greater mistake than the underlying assumption that a good supply of Europeans is necessary for the effective maintenance of the educational system in India. There is as little truth in this assumption as in the other one that Europeans in the Indian Civil Service constitute the "steel-frame" of the administration in India. It may be said that the bulk of the members of the service could never have had the chance of occupying the positions they did, except for the unfair advantage they enjoyed, of being men of European birth. In any system of fair and open competition with Indians, they could not have had the chance of even entering the service. If merit was the consideration, only a handful of Europeans in the Indian Educational Service in India to-day would be retained and the services of the bulk of the European members could be dispensed with immediately, without the loss of the least efficiency to the educational system, their places

being taken by Indians of either equal or even greater ability. We are reminded of an interesting anecdote in this connection. A European official of high rank was about to retire and there were proposals of his place being filled up by an Indian. A distinguished Indian on his way to Europe was asked by an English lady on board the ship, whether he had heard of the proposal, the lady adding that it was difficult to realise the serious consequences as she wondered whether any Indian could be found who was equally competent. The Indian had the satisfaction of saying: "Madam, any Indian would be abler in the place." We are very nearly tempted to offer a similar reply to Mr. H. R. James and Canon Davies.

There is so much of ignorance with regard to European continental Universities in India, that the following paragraph from a Berlin correspondent to an Indian journal on the relative advantages of German and British Universities will be read with interest:—

German and British Universities.

There are many circumstances which give Indian work here on the Continent a different colour from that of work in England. First, there is no college system here as in Oxford or Cambridge, which more or less throws Indians together. Nor is there any central institution for social life as in London. The Indian students find their associates and their interests chiefly among Germans, in whose homes they live and with whom they associate as with their own families. Secondly, most of the men are students of science and technology whose work is very strenuous, leaving them practically no time for social life. German educational

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standards and requirements are very high, and Indians comply with them fully. This, despite the fact that they must spend at least six months learning the language. Furthermore, most men who come to Germany have limited means and cannot spend much time or money on social life. There is not the ease, the more or less happy-go-lucky attitude, of many men in England in whose lives money plays little part.

We hold, of course, that we have educational opportunities here denied to men who study in England. We have the advantage of acquiring technical and industrial knowledge which students in England cannot secure. For in England, only theoretical education is open to them, fitting them only for professions like law and professorships in politics and English literature. Here, on the Continent, every branch of technical knowledge is open to us—chemical technology, electro-technical sciences, engineering in all its aspects, railway and locomotive construction, telegraphy, wireless, weaving, tanning, etc.—all of which place in our possession practical scientific knowledge which alone will enable us to take control of the economic life of our country. Here Indians enter factories and learn real manufacturing processes; in fact, technical men *must* go through at least one year of practical work. And in Germany factory work means nine to ten hours of hard physical labour each day, during which time a man learns his profession from the ground up. It is quite clear that such training is impossible in England.

To all interested in the study of the most recent educational theory, we would recommend very strongly

The Montessori Method.

The New Children, by Sheila Radice (Hodder and Stoughton, 2s. net). It is an exposition of the Montessori method and is based largely on talks with the distinguished Italian educationist on the occasion of her recent visit to England. There are so many misapprehensions with regard to the Montessori method that we

are glad a good part of the book is devoted to a refutation of some of the wrong notions. One of the most attractive features of the book is however the sympathetic study it presents of the personality of Dr. Montessori. Mrs. Radice's book is not a mere blind enumeration of the essential features of Dr. Montessori's method. There is a successful attempt at the presentation of an interesting philosophy of life and some definite personal opinions on some of the vital problems of the education of the child. She is at the same time no faddist and she can judge even the principles of the Montessori method with common sense and critical detachment.

The last meeting of the Senate approved of a set of rules submitted for their acceptance by the University Professors and the Syndicate.

cate in regard to University teachers generally. These rules seek to place the position of teachers on a statutory footing by defining their salaries, and laying down certain rules for the guidance both of the teachers themselves and of the Syndicate, which as a body exercises supervisory powers. In the course of the discussion, an amendment was moved to the effect that a University teacher should be debarred from accepting a position on the Syndicate even if he should be elected. The question does not come before the Senate for the first time now; it had been twice brought before the former Senate, and twice voted down by considerable majorities. On both these occasions, and on the present occasion, there was only one

University Professor on the Syndicate, and it was stated clearly that the position taken by the amendment was not intended as a reflection or criticism of the individual Professor occupying the position, and was considered purely from the point of view of the general question of expediency of a University teacher being on the body, the function of which is to supervise his work as it were.

The arguments advanced in favour of the amendment may be divided into three main sections:—First of all, the professorship at the University, it was pointed out, was on a footing with that of an official of the Corporation, such as the Health Officer or the Engineer, and positions more or less similar to either. Another class of arguments advanced had reference to the University Professor having under him Readers, Lecturers, and Research students, and it was pointed out that his position on the Syndicate would be unduly favourable to these Assistants of his. Yet another class of arguments turned on the legal subtlety that on some previous occasions when matters connected with the Professor had to be discussed by the Syndicate, the Professor left the meeting or was requested to do so, and it was pointed out that the Vice-Chancellor had no right to ask him to go out of the meeting. As such he should not be put in that position. We shall examine the validity of these arguments first of all, and then proceed to consider from the purely academic point of view whether it is improper for

a University Professor to be on the Syndicate or the managing body of a University.

It may be remembered at the outset that the new University Act professedly attempts to create what is called a teaching University, where it is expected, under any course of normal development, there would be a very considerable body of teachers of all grades including Professors, if the Act is intended to be given effect to, or at least if an honest effort is to be made to do so. There is the contingent possibility, as one member of the Senate aptly pointed out, of the University having colleges of its own, as for instance, when the Presidency College should be made over to the University, as there has been some talk, it should be. The normal result of carrying a resolution like this would be to shut out not merely the University teachers properly so called, but even teachers in colleges maintained by the University. Is it academically in the best interests of the University to do so? Our answer is an emphatic "no."

We shall proceed to note that it is against all recognised principles of University administration to do so. The analogies pointed out are on the face of them absurd, and will hardly stand examination. The Health Officer and the Engineer in a Municipal Corporation have got to carry out works involving expenditure of funds, and the controlling body, whatever it is, has to investigate this expenditure, and see how far it is properly incurred. It may involve further questions of dispute that the responsible body will have to adjudicate

between the officer concerned and the contractors and other agencies he might employ. A University teacher generally is a man who has got no such functions to discharge, and who is by no means under such control, as a Municipal Engineer or the Health Officer of a Municipal Corporation. Even so the chief executive officer of the Corporation is on that body. But as we said already, the analogy between the Municipal administration and University administration is false every way, and, if it is objectionable to draw any further resemblance, it is equally invalid to draw upon any difference. The principle of administration of a University is fundamentally different from that of any other ordinary body of administration.

The ideas underlying this motion betray a want of understanding of the functions of a University Syndicate as an administrative body, and the principles upon which those functions are usually carried out. The constitution of the University Syndicate under the Act provides that there should be on the Syndicate in addition to the Vice-Chancellor, and the Director of Public Instruction, two *ex-officio* members, eight members elected by the Senate from among its members, three members elected by the Academic Council from among its members, three members elected by the Council of Affiliated Colleges from its members, and three members nominated by the Chancellor. On looking into this closer, it will be found that it is possible that a certain number of

non-educational men may be among the eight to be elected from the Senate. In fact it is just possible that all the eight are non-educationists, though it is so far not so in practice. The six members included in 2 and 3 are bound to be generally either Principals or Professors in colleges under the control of the University. It is just possible that an occasional one here and there may be a non-educationist. But it is extremely unlikely in practical working, as the number of non-educationists in the Academic Council and affiliated colleges is comparatively few. The three nominated members may be educationists or otherwise. As a matter of fact the three nominated by the Chancellor this time happen to be educationists, and there is nothing to prevent them from being so. The question comes then to be this: that the Syndicate is at all times likely to be composed of a majority of members being educationists or managers of educational institutions under the control of the University. Are these educationist members in any better case than University teachers as such to be on the Syndicate? Granting for the sake of argument that a University teacher as such ought not to be on the Syndicate for the reasons urged at the meeting of the Syndicate, educationists and managers of educational bodies, who may be members of the Syndicate other than University teachers, certainly do not draw their salary from the University. This is the one distinct point of difference between the two that may be urged in favour of

the discrimination between Principals and Professors of constituent and affiliated colleges and the teachers of the University, overlooking for the moment the possibility under the Act of these very Principals and Professors being recognised as University teachers, and even receiving salaries as such. In the normal working of a teaching University such a condition of affairs is not a mere possibility; but it is bound to be on an average that the great majority are such, if the University ever attains to the academic level implied in a teaching University.

The questions that come before the Syndicate consist mainly of matters relating to the administration of constituent and affiliated colleges, both on the academical and on the administrative side. When the University develops, as indeed those that were enthusiastic for the Act have loudly proclaimed that it was the intention of the Act to bring about the development, on those lines, the University would be in a position to make grants for various purposes to these colleges. There would be inspection of colleges, recognition of teachers, laying down of terms and conditions of service, laboratory and library equipment, and in fact every detail of academic organisation and equipment. When the Syndicate as the executive body of the University has to consider business connected with every one of these items, it is, at any rate it has hitherto been, the accepted principle of University management that in matters connected with the adminis-

tration of these educational institutions the authority of the University is exercised by the consent of the authorities of the institutions concerned; and such questions relating to affiliated colleges are dealt with with the consent of the representatives of affiliated colleges and so on. Are University teachers so called by the fact by their becoming University teachers put in any worse case than the other teachers on the Syndicate in respect of their position? It would be very difficult to state anything to the disadvantage of the University teacher that cannot well be urged against the other teachers, and if anything, the advantage is in favour of the University teacher as such, apart from the fact that in a fully-developed teaching University the distinction would well nigh be impossible. The one fact that stares one in the face is the University teacher's drawing a salary from the University. Without referring to the fact that the other teachers may be in an analogous position, it may be pointed out that the drawing of a salary may be an objection when it is salary dispensable at the discretion of the Syndicate. But the salary of the University teacher is now on the statutes of the University as much as the salary of the Vice-Chancellor, and if there was any force in the argument at all, this is, as much or as little, under the control of the Syndicate, as that of the Vice-Chancellor. If by the fact of the University teacher getting a salary from the University, he ought to be ruled ineligible to a seat on the Syndicate, then the

Vice-Chancellor will have to be ruled out in consistency. The position is obviously impossible.

There is a further opposition that the administrative and financial functions of the Syndicate are none of them in the smallest detail so purely administrative or financial, that they could be considered by people who have no understanding of education and its methods. Every financial detail that comes in is connected in some way or other with some item or other of educational detail. Even the question of building has to be looked at not altogether from the purely engineering point of view, but has also to subserve certain of the needs of education, which it is intended to subserve. While, therefore, a certain number of laymen being on it may be justified on the ground that they may be able to bring the lay outlook to bear upon a particular question, each question will have to be decided from the point of view of education primarily.

That a University teacher may have a staff of his own, and his position on the Syndicate would be to the advantage of that staff is an argument rather in favour of the University teacher being on the Syndicate than against. No administrative body would think of deciding questions concerning the salaries of a staff without taking the advice of the head of the department. His being present there would be more to the convenience of the Syndicate than cause any inconvenience. A Syndicate that is going to be carried off its feet by the presence of its

own head of department or any other member in deciding a question like this is not worth the name. The objections, therefore, seem obviously flimsy, and on the face of it, the advantage as between a University teacher and teachers of constituent and affiliated colleges seems to be all on the side of the University teacher for special eligibility to be on the Syndicate.

We are not arguing that the teachers of constituent and affiliated colleges as such should be debarred from the University Syndicate. We beg leave to point out that a University administration is so peculiar in many of its branches that it has few analogies with other administrations, and the main principle of University administration is that it is carried on with the consent of the bodies constituting the educational organisation as a whole. It is in accordance with this that educational bodies are given representation on the governing bodies as in the case of Colleges, Boards and Municipalities. If the views of expert educationists and eminent administrators are of any validity in the consideration of a matter like this, we present to those who take the other view the following extract from the Sadler Committee Report in regard to the teaching University of Calcutta which they recommended in the place of the existing University.

"In view of these needs, we propose that the Executive Council should be constituted as follows:—

(a)	*	*	*	*
(b)	*	*	*	*
(c)	*	*	*	*

(d) Three members appointed by the Court, one of these to be a Musalman, and none of these to be a salaried officer of the University, or of any institution connected with University.

(e) Three University teachers appointed by the Academic Council, one of these to be a Musalman; the term "University teacher" to include teachers of constituent colleges giving public instruction in the University as well as teachers wholly paid by the University.

(f) One head of a college outside Calcutta to be appointed by the Board of Mufassil Colleges.

(g) Two heads of incorporated or constituent colleges in Calcutta, one to be appointed by the Chancellor, and one by the Executive Council.

(h) One member to be appointed by the Board for Women's Education.

(i) One member to be appointed by

the Executive Council to represent industry, commerce or agriculture."

To our mind the discussion seems to indicate that the academical atmosphere of Madras is anything but academical in point of character, and the considerations that actually went into the discussion were far other than academical in character. We do not imply as was stated already that the individual University Professor occupying a position on the Syndicate was particularly aimed at in the discussion, as he was put out of the question by the several statements made in the course of the discussion. We argue the question independently of the individual concerned, and our remarks have no reference whatsoever to the particular Professor on it one way or the other. All that we feel concerned to point out is the lack of understanding of educational ideals in the discussions of the Senate on this particular question.

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The Madras Mail, Friday, October 31, 1924:

Books which deal with the problems of educational psychology from the Indian point of view are too few, and we, therefore, welcome most cordially one which makes such a study and makes it well. Miss Gordon's contribution to this field is one which ought to be read carefully and digested thoroughly by all those who have to do with the education of children, whether teachers or parents.

The value of Child Study is twofold, first from the point of view of theoretical psychology, and second of education. Education along with psychology has much to learn from the science of biology which suggests to both of these sciences the unit for study, viz., a reaction which is a response to a stimulus. The mental life ought to be viewed as is the physical from this point of view. Further, biological science is showing the usefulness both as to method and content of the observation of development. The study of child nature is in accord with the genetic method which characterises all the biological sciences. Educationally we have more to do with children than with adults in our schools and so from the practical point of view also the more that we can learn about the natures of educands the better for our work. Miss Gordon's book is thus a real contribution to our literature for it considers these questions with special reference to conditions in South India.

One of the most important of modern developments in this science is that made through the observation of individual differences. Although education is a social process and children are social in nature, yet we cannot deal with them too much in groups without doing great injustice to matters in which they are unlike. Studies made in Europe and America have their value for Indian teachers, but observations made in India, as Miss Gordon's have been, are of great value in enabling us to ascertain the similarities and differences with children of other countries, and the differences among groups and individuals here. Miss Gordon has not only given the result of her own observations but—what is even more important—she has shown teachers and others how they may observe for themselves.

The book surveys the more important problems connected with the study of child nature. It deals with the stage of child development, with the processes of sense-perception, with play, hand-work, and fatigue, with exceptional children both sub-normal and supra-normal, with measurements of intelligence, and with the application of the kindergarten system to the Indian system. It is one of the books which the Academic Council on the recommendation of the Board of Studies in Teaching has declared as suitable for candidates for the L. T. degree. We hope that it may have a wide circulation as its influence is sure to be for good.

XXX—d

Education, March 1925.

The distinguished author of the book under review is one of the few enthusiasts in India who have taken to a systematic study of child-nature. The book embodies the results of close study, by the author, not merely of the existing literature on the subject, but of the actual mental and physical growths of children, as witnessed by her in several schools in Britain and India where she has had the opportunity to work. Within a brief space of 200 pages, the author has contrived, in her plain, matter of fact, and at the same time, engaging style, to elucidate the various topics connected with child life such as the sense perception, play, the service of Hand in Mental Development, fatigue, exceptional children, measurement of Intelligence and the Kindergarten system; touching the various theories on these topics and supplementing them by her own views based on personal study and investigation. We would especially commend to our readers the beautiful and inspiring chapter on the Kindergarten system in which without going into technical detail, the author has surveyed the basic principles of the system, and pleaded in accordance with these principles for the Indianisation of Indian education. We are sure that this little book will prove an excellent handbook for teachers as well as parents and others interested in the subject and kindle in them a deeper interest therein. It has been already recommended by the Academic Council of the Madras University as a suitable text-book for the students appearing for the L. T. Examination and we hope that other Universities will soon follow suit. We congratulate both the author and the publishers on this valuable publication and recommend every teacher to secure a copy thereof.

The Madras Christian College Magazine, January 1925.

The study of child nature is exceedingly important for both of the sciences of Psychology and Education. Its importance for Psychology is from the genetic point of view. In the child one is able to observe in simpler forms many of the processes at work which in adult experience become so complex as to make them difficult of analysis. Its importance for Education is too obvious to need extended notice, and yet there are some who are so short-sighted as to neglect it. Here in South India there are a great number of schools in charge of teachers who do not know the elementary facts about child nature. But with the progress of education the time will surely come when it will be considered as dangerous to employ a teacher who is ignorant of child nature as it is to employ a man for a physician who knows nothing of anatomy and physiology. Such a book as that which Miss Gordon has written will serve a useful purpose in hastening that day by putting teachers in possession of a primer which contains the fundamentals of the subject in a readable style. It is the type of book which we would like to see translated into our South Indian vernaculars, because it not only includes the principles of the science, but states them with special reference to the needs of Indian teachers.

A personality is the outcome of forces which are both hereditary and environmental so that child study must take account of both sets of factors. Much more is to be gained by teachers through the study of children for themselves than the mere perusal of books on the subject, however authoritative they may be. The trouble with so many students of other things as well as of child nature is the evident desire to be spoon-fed. They desire to get their information at second-hand rather than take the trouble to study for themselves. In many instances teachers have not the technique necessary to observe intelligently. Very valuable, then, is Miss Gordon's chapter on 'How to Study a Child,' particularly for those who are beginners in child study, and it is a matter of vital concern as much for the parent as for the teacher.

Certain subjects have been especially studied recently by educationists, and Miss Gordon gives useful accounts of the results of these studies. One chapter is devoted to the place of play in child life and in the educative process. It is a wholesome corrective for the old fashioned idea that play is a superfluity. The author brings out some of the most useful services which are rendered by play, for play has direct educative value, assisting in the training of the judging and other mental processes, as well as in the spirit of fair-play and other moral qualities. The play-ground affords a splendid type of voluntary democratic organisation. Another chapter is devoted to 'The Services of the Hand in Mental Development.' Sometimes the school in emphasising the development of the mental processes has tended to neglect the fact that intelligence is sometimes motor, and that these two factors, the mental and motor, are closely related to one another. The questions of 'Exceptional Children' and 'The Measurement of Intelligence' are closely related, since it is through the latter that we get our most accurate knowledge of the former. A final chapter deals with a question on which Miss Gordon is surely competent to speak, 'The Kindergarten System and Its Application to Indian Children.' Altogether she has succeeded in writing a most useful little book, and we hope that it may have a good circulation among teachers and parents who cannot but profit by what she has written on the nature of children and how they should be educated.

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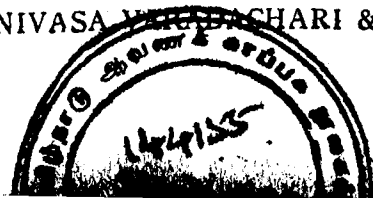
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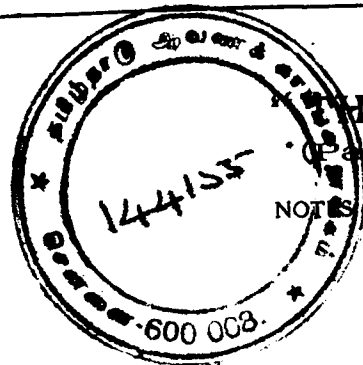
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