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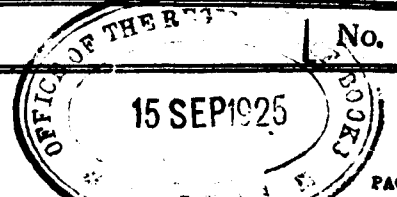
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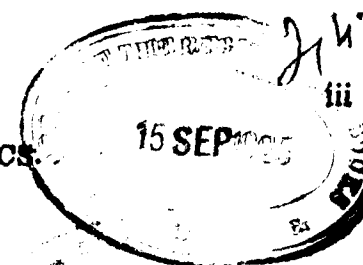
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THE TEACHING OF HISTORY.*

By Prof. S. HANUMANTHA RAO, M. A.
H. E. H. The Nizam's College, Hyderabad.

IT is my conviction, based on several years of teaching, that the teaching of history in Indian schools is not satisfactory. It only means learning by heart "strings of names of forgotten invaders, gaudy oriental dynasties or pompous English Viceroys." Battles, genealogies, ministries and terms of treaties form the central theme.

It seems to me that the history teacher has no clear aim in view, in teaching his subject. The definition of such an aim is very necessary. What is the aim of the teaching of history? It is to show the continuous "Ascent of Man." It is to prove that man is not an

isolated being but a member of a community and from the earliest times to the present day he is making a perpetual ascent trying to widen his community idea further and further till it absorbed the whole of Humanity.

The extent to which this idea was realised varied from time to time; but throughout the ages of history we find man aiming at something higher than his little self and the satisfaction of his selfish desires. In the most primitive stages of society, it was only his tribe that called for his loyalty and it was the blood tie that united man to man. A higher step was reached when several tribes united together into a single religious community and the several members of that community were infused with such a fervour that they were prepared to sacrifice everything for their loyalty to the religious community to which they belonged. A third and yet more import-

* A Lecture delivered under the auspices of the Hyderabad Teachers' Association under the presidency of Mr. Syed Ali Akbar, B. A. (Cantab.), Inspector of Schools.

ant stage was reached when people living together in small communities in close proximity to one another realised their common interests and felt that they had common burdens to bear and common privileges to enjoy. An individual might still continue to be a good man in his tribe, a worthy member of his religious community, but he comes to feel that there is a higher loyalty to which the other loyalties are subordinate—loyalty to the State to which he belongs. That was the ideal of citizenship that man was able to reach during the brilliant periods of Greece and Rome. Rome expanding and absorbing presented a remarkable spectacle of majesty and power. A new ideal of citizenship was presented by Rome, an ideal that would absorb in it, all the different races and civilisations that formed part of the Roman Empire. This ideal was that of Imperial citizenship. But it was an ideal that came from above and not from below. It did not stir the imagination of all the subject-races. It always smelt like a patronising gift and not a well-earned acquisition and although the name of the Roman Empire was allowed to remain as a fiction till almost the beginning of the 19th century, it lost all enchantment before the new and enthusiastic ideal of Nationalism which played such an important part during the last one hundred years. What is the significance from our point of view of the Roman Empire? Man was asked to ascend a step higher and enlarge his vision of a community to all the countries that were conquered by Rome but man felt that this ascent was very difficult. He was forced to accept a loyalty which was not spontaneously felt by him. The Imperial ideal has always got this difficulty that it smacks of force and not free consent. Fred-

erick Harrison, one of the greatest thinkers on historical and social problems of the 19th century, gave expression to this feeling when he observed that the teaching of the Imperial idea did not produce among English boys that love of country which was produced by the teaching of patriotism in the French, American and German schools. The idea, that man's highest endeavour consists in the evolution of an Imperial citizenship, cannot be considered as the noblest endeavour. And it was this conviction that led to the rise of new schools of History in Europe in the latter part of the 19th century emphasising the National History. This movement is only a revival of the Greek community idea to suit modern times. The ancients were limited by the size of the city. The Nationalists enlarged their horizon to the limits of the country. National traditions, national literature and national festivals were emphasised to produce a strong sense of unity, which was not produced by the vague ideal of the Roman Empire. It was Bismarck that pointed out that German unity would have been impossible but for the kind of education given in the schools. That man was a member of a wider community than that of his family, his religious community, his own town or country seat, that the allegiance to this wider community is not the result of force, but the result of a willing consent and conviction, that his loyalty to this wider community—Germany, France, United States—should be placed above his little loyalties. Labourer and Capitalist, Protestant and Catholic, New York and Massach., that was the important advance made by the National ideal. National solidarity was created in a way in which it had no parallel before. It spread all over Europe. It spread over parts of Asia. Japan

made wonderful progress as the result of this movement and its effect is also seen in our own country. Some of the greatest sacrifices have been made as the result of this inspiration. Man has distinctly shown his ascent under the influence of this ideal. But just as the influence of religion produced some of the most splendid achievements in history and at the same time produced some of the most horrible wars and consequent bloodshed and misery, the influence of Nationalism roused slumbering nations from sleep and at the same time brought nation and nation into mortal conflict. Just as religious fanatics evaluate every problem in terms of religion national fanatics evaluate every problem in terms of their own nationality. "My nation, right or wrong" is their creed. And all morality, all sense of justice is subordinated to the enhancement of the glory of one's own country. The world has witnessed the consequences of this theory pushed to its logical extent and all the great thinkers of the world are discussing whether Man's highest stage is reached when we instil these ideas of patriotism that have rendered more destruction to the world than at any previous period of history. Mr. H.G. Wells, whose schemes for a better world all of you are aware of, says, that Nationalism as a god must follow the tribal gods to Limbo. Our true nationality is mankind. The world perishes unless sovereignty is merged and nationality subordinated. Here is an ideal quite different in kind from the Imperial ideal. Here is an attempt made to convince all the nations of the world that they have a common heritage and that they should preserve it by mutual consent and mutual toleration. Is not the Ascent of Man complete, if he is made to feel that he is not

merely a member of a tribe, a member of a religious community, a member of a little tiny city of 2,000 inhabitants, a member of a nation with wonderful traditions and a glorious past and a citizen of the world? None of these conceptions is unreal, none of these mutually antagonistic. I can be a good member of my particular class or creed and also a worthy citizen of my country and of the world—if the spirit that pervades my thoughts, my words and my actions is service and duty. There are persons who still question and doubt, who believe that world-peace is all moonshine, but to those who have no vision and no imagination, every step forward is moonshine. Equally is it moonshine to expect the growth of nationality in a country torn by castes and creeds and languages; but history proves that Germany was no better a hundred years ago and German nationality did not become impossible. Nor do I believe it impossible to create in the future schools of the world that spirit of universal *camaraderie* and universal peace that would realise the dream of the Federation of Man.

This, then, is what I consider to be the aim of teaching history in our schools. We should try to impress upon the minds of our boys that history is the history of a progressive ascent of man and that in spite of temporary aberrations now and then and local variations in different parts of the world there has been a gradual rise from stage to stage in the conception of man as being a member of a community. Not one of his loyalties should be forgotten. It is very well for us to instil ideas of a mere intense loyalty to their class, to their religion and to their small town or village. Everyone of these has its own value, but they must be made to realise that there

is a community higher than this—their nation, and highest of all, humanity. History thus studied is a panacea for the evils that are now puzzling the whole world. A nationalism that would create international hatred and a localism that would prevent national development are both harmful to the well-being of humanity and we schoolmasters have got the power—if we have also got the will—to shape the minds of the future generations in such a way as to promote or prevent national unity as well as international unity.

The teaching of Indian History in our schools has been so mechanical, so soul-killing that I doubt very much if many of the teachers possess the aim of inculcating ideas of patriotism through their teaching. Nor do I believe that either through the teaching of Indian History or English History a conscious attempt is made to develop the character of our boys and inculcate ideas of a high sense of duty. For the present, I will confine my observations to the teaching of Indian History. I will take the present course of six years and add the first of the college course to it, as it is pretty certain that in a few years the University would transfer it to the school. I would also suggest that the relative positions occupied by Indian History and English History in the school at present, should be mutually exchanged. Assuming that this is done we have seven years of progressive teaching. The first two years will be utilised for arousing interest in Indian History through great characters. The third, fourth and fifth years will be utilised for an elementary survey of the three periods, Hindu, Mahomedan and British, laying more emphasis on the social side of the history and less on wars and conquests. The sixth and seventh years will be utilised for

a more intensive study of the whole period and also a detailed study of a period with special attention to the history of our own Dominions.

II.

The study of history, including the study of biography, has always influenced man and made heroes and martyrs of men and women who would otherwise have been unknown to the history of the world. From early youth to the very last moment of his life man derives inspiration from masterful personalities and it is not necessary for me to tell you what an influence the life and personality of a man like the late Mr. Gokhale had on masses of young men. Facts can be presented in such a way as to kindle enthusiasm or to deaden it. If you call a national hero a rat or a remarkable statesman a drunkard, you present the wrong type of facts. Books have to be re-written or the teachers need use no books at all but select types and give an account of their lives. It is also of great value to select the portions of biographies dealing with the youth of great men and present them to the boys. They will be impressed with the idea that their lives were in no way different from theirs and some might unconsciously imitate or emulate their habits of work and industry. That life is a mission, that duty is its highest law can be better inculcated in the pupils' mind by making him read the life of Mazzini, the life of Gladstone, the life of Abraham Lincoln, the life of Gandhi than by a series of moral lessons. It is our duty to increase the number of men and women possessing a lofty sense of duty. If in Carlyle's phrase we are so many millions mostly fools and those that are not fools are as dumb dogs, the future of our country is hopeless.

This development of character, the development of ideals, and the living of an individual good life is possible whether the heroes you present to the vision of your pupils are from the history of your country or from other countries of the world. But you will fail to inspire ideas of patriotism if you fail to pay particular attention to the history of your own country. No country can afford to remain for ever borrowing from abroad. There must be something which we can say is peculiarly ours and present it to the world as our distinctive contribution. Indian History as taught at present in schools and colleges represents a barren study of dynasties and wars. The imagination of the boys is not stirred by the vision of a great and ancient nation. This is partly due to the insufficient knowledge of the teacher, partly to the place of Indian History in the S.S.L.C. Examination and partly to the kind of text-books used in the schools. Many of the text-books are not fit to be used in our schools. The Hindu period contains lists of hundreds of dynasties, names very difficult even to be properly pronounced by Mohomedan and Christian boys. The usual method of presenting the Hindu period never appeals to the Mohomedan and the Christian boys. And many schools solve the difficulty by not meeting with it at all. Several text-books present a one-sided view of the Mohomedan and Mogul rulers. The average school-boy goes out of the school with the impression that they were conquerors who forcibly converted Hindus. And when we come to the British period, every other phase of progress or decay is forgotten amidst the Mysore, Mahratta, Sikh and Nepalese wars and the resultant annexations. I find by experience that the teaching of Indian History to a

mixed class of Hindu and Mohomedan boys is a task of stupendous difficulty and if we all believe in what we teach, if our teaching is to be of any permanent value, if a time should ever come, when people of all parts of the world are to stop jeering at us and point out that we are living in the middle ages in this modern age, it is the duty of every one of us here to so teach our boys as to widen and not to narrow their sympathies. We must enable them to feel that to whatever caste we belong, we are all the inheritors of a common past and hope to realise a common future. It is only by emphasising these common historical ideas that we can live in co-operation in a common Motherland. I am not one of those who trade in religion nor do I want to encroach upon your hospitality by breaking one of your rules which taboos all discussion on controversial politics and religion. But you will agree with me in thinking that a proper knowledge of Hindu history is impossible without a knowledge of the fundamental ideas of the Vedas, the Upanishads, the Gita, the Buddhist scriptures and Jainism just as mediæval European history cannot be understood without a knowledge of the institution of the Papacy and the Monasteries. It is also true to say that mediæval Hindu history cannot be properly understood without a knowledge of the message of the Prophet and the rise of the Neo-Hindu religious thought embodied in the movements of Gauranga, Nanak and Kabir, just as modern European history cannot be understood without a knowledge of the several Protestant movements in Europe. The prejudicial views about Moslem conquests will lose their bitterness, if we calmly reflect on the destruction caused to Hinduism by the onslaughts of Buddhism the conversion of Saivite temples

Vaishnavite and *vice versa* when the Emperors of the respective faiths were in power in Southern India. There were equally bitter conflicts between Shiahhs and Sunnis in Moslem lands, between Protestants and Catholics in Christian lands. Such a comparative view of historical events full of bitterness will enable us to forget them soon. If among several Hindu Emperors who carried on such fights there were some like Krishna Deva Raya, who tolerated all the religions, there were also among Mohamedan rulers men like Akbar and Prince Dara Shikoh who tried to rise above the level of their age.

We have got greater opportunities in our Dominions than our friends in Southern India have, of adjusting our courses of study in such a way as to succeed in inculcating these common ideas of unity by giving a proper place to the study of local history in the school curriculum. There are several Mulki graduates in Hyderabad who have not seen the Fort at Golconda and the famous tombs of the Kutub Shahi Kings. I am sure there are many teachers here, including myself, who have not seen the famous frescoes of Ajanta or the temples at Warangal. Some of you might have noticed the observation made by Gribble in his Introduction to the History of the Deccan, that he was not able to elicit any information about the Bahmani Sultans from a nobleman's son who passed from my school. I have observed that loyalty to our immediate neighbourhood, in so far as it does not result in neglecting our wider loyalties is good and has to be encouraged. We fail in our immediate duty to our State, if we do not inculcate in our boys a love for the past history of the State. Such a love can be created by the proper

teaching of the history of these Dominions from the earliest times to the present day. Our Dominions are a regular treasure-house of historical information. There are evidences of the existence of man in remote antiquity in our Dominions. It is a pity that such of the collections as have been made by the Government with the object of starting a museum are not yet open to the public. But I trust it will be possible for our Inspector of Schools to arrange an excursion of at least the History teachers to the Town Hall to see some of these collections. You will find there huge stone burial-mounds which will enable you to believe that the Rakshasas of the Ramayana were no fictitious persons but men who actually lived in this part of the country. If you turn to the numismatic section, you will find interesting specimens of coins of the Hindu Kings that ruled over these Dominions two thousand years ago. If you pass on to the fifth and sixth centuries you will find the immortal frescoes of Ajanta, and the sculptures of Ellora. If you pass on to the 12th and 13th centuries, you find copper-plates of several grants of lands, and you also find European and Mohamedan histories of the Hindu dynasties. I talk from my experience of five years' teaching to Mohamedan boys, that they evinced keen interest in the Hindu period of 13 centuries of Deccan history, when attention was drawn not merely to the dynasties and wars but to the wonderful development of art and architecture, to the encouragement given to the development of learning and science and to the high ideal of Dharma or Righteousness that prevailed among the rulers of the time. When we pass on to Deccan under Mohamedan rule, and pay less attention to wars and dynasties and more attention to the

splendid mausoleums raised by them, to the immense prosperity of the country which became proverbial all over the world, to the absence of any conflict between the rulers, and lastly to the changes in Hindu thought as the result of the influence of Islam, the Hindu boys are sure to obtain a different impression of Moslem rule than they have. No Hindu student fails to admire the breadth of vision possessed by Dara Shikoh. Many a Hindu student changed his attitude of intolerance when he was told that the first verse of the 2nd Sura commands us to believe not only what was revealed to Muhammad but also what was revealed to those who went before Him and verse 257 of the 2nd Sura.

Let there be no compulsion in religion. It is the ignorance of others' faiths that is the mother of injustice and error, and it is possible for the teacher to spread the error or to remove it.

You will pardon me for dilating at great length on what I consider as one of the most important tasks of the teacher of Indian History. There is yet another difficulty and that is the teaching of the British period. There is an increasing tendency to belittle the benefits of British rule and publish all the dark aspects of the early history of the East India Company. In the interests of peace and harmony and goodwill it is better to lay emphasis on the various progressive movements of India which contributed to the movement of Indian Renaissance in recent years, than to lead the young boys in the school into topics which are sure to give rise to bitterness of one kind or other. I cannot refrain from quoting at length the beautiful summing up of this point by Nawab Hyder Nawaz Jung Bahadur in his address delivered in 1917:—

"It will not be the growth but the death of Indian Nationalism if the Mussalmans of India fail to be impressed by the greatness of Asoka and Chandragupta or be filled with pride and joy at the immortal frescoes of Ajanta and the sculptured monuments of Ellora or fail to derive inspiration from the glorious songs of Jayadev or Tukaram or find food for deep and satisfying thought in the discourses of Sri Krishna and Gautama Buddha. It will not be the growth but the death of Indian Nationalism if the Hindus are not filled with pride at the architectural splendours of the Moghuls and the Adil Shahis, at the political achievements of great rulers like Sher Shah and Akbar, at the fine heroism of noble Queens like Chand Sultana and Nayahan, at the liberal statesmanship of devoted ministers like Mohamed Gawan and Abul Fazl, at the wide learning of scholars like Al Biruni and Faizi or at the inspiration of poets like Amir Khushru and Ghalib. It will be a sad day indeed if the minds of Hindus and Mohamedans alike are not stirred with the high and noble aims of Viceroys like Mayo and Ripon, of administrators like Munro and Elphinstone, of friends of India like Fawcett and Bright, of missionaries like Hare and Miller. If all of us are imbued with the spirit of these ideas there is absolutely no doubt of our being able to raise the tone and atmosphere of our school. We are sure to awaken in the minds of our young men the idea that we are all interdependent and not isolated and that in our harmonious co-operation lies the future welfare of our country."

III

That would complete my scheme of Indian History teaching in the schools. But the school education on the history side would

not be complete if the school-boy does not get anything more than national patriotism out of it. The teaching of the History and Geography of the British Empire which was introduced in our schools about fourteen years ago was intended to train the youth of India to the conception of an Imperial citizenship all over the world. There is a feeling now that the youth of the world should be trained to feel that they are not only sons of their motherland, citizens of their empire, but also members of the world community. Instead of teaching English History and the History of the British Empire for two or three years, we should teach World History with special attention to the British Empire. All school-masters should read the Abridged World History by H. G. Wells. India is not isolated from Asia. There was a time when teachers went from India to all parts of Asia. There are evidences to prove that there was an Asian Unity in the first centuries of the Christian era. But what is the position now? There is no co-operation among the various countries of the East. Our young men are not trained to understand the problems of the East, of the powerful forces revolutionising Japan, China, Persia, Turkey and Mesopotamia, but they are up-to-date with the latest developments in Leningrad and Czecho-Slovakia. No proper idea of Mohamedan government can be conveyed to our school-boys, unless they know something of the history of Islam in the other parts of the world, Asia, Europe and Africa; no proper idea of Buddhism can be conveyed to our school-boys unless they know something of the history of China, Japan and Burma, where it is still a living religion. So that during the last 3 years of my scheme of 7 years, one year, will be spent on elements of Asiatic History, one year on European History and another year on History of England and the Empire. They will not form examination subjects but at the same time they should not be neglected as Indian History is neglected at present in the B Group.

The League of Nations with its complex political and judicial organisation is one of the most complex of experiments started to put an end to war. Revenge and blood-feud are considered improper and barbarous in the settlements between man and man; but the morality of nations has not extended the same code to disputes between nations and nations. The events of the last four years are a clear indication that though the mentality of certain sections of people all over the world is beginning to change, the mentality of large masses of people has not yet shown a radical change. Those branches of the League of Nations that do not appreciably lessen the political sovereignty of nation-states have succeeded in their efforts to bring about uniformity in all parts of the world. The International Labour Department has succeeded in improving the conditions of labour all over the world. In the sphere of social reform and economic reform there has been no difficulty but the way in which the Geneva Protocol was thrown over by the big States is an indication that the States still feel that the transfer of the fundamental powers of a State in the League of Nations is a sacrifice of their sovereignty. It is probably impossible in this generation to expect anything better from this experiment. But the League of Nations is also busy with the question of world education. A Conference was held two years ago and it was considered essential, in the interests of world-peace, to establish a World University, a World Library, a World Illiteracy Commission and an educational *attache* to all foreign Consuls. Long before the League of Nations proposed the scheme, our national poet Rabindranath Tagore

started the Viswa-Bharati with the same purpose of showing the oneness of humanity, so that both in the East and in the West, there is an increasing desire to see that at least in the next generation, the youth of all countries might develop a different mentality, a broader vision. When that time arrives may we not expect the people of the various states that are in power to freely accept the world-organisation and abide by its decisions and by so doing feel that they are voluntarily contributing to the welfare of all which is also their welfare?

So far, I have kept in view, what I consider to be the aim of teaching History in schools, and suggested the necessary alterations in the contents of the history scheme. But even if the changes suggested are made in the content, if the methods of teaching continue to be the same, the results produced will not be good. A science teacher now-a-days will not go to the class without arranging his apparatus. If he wants to make an experiment he has to go to the laboratory an hour before the class and fit up his instruments. An ordinary mathematics teacher who knows his subject well may not require much time to prepare but he is sure to require at least a blackboard and a chalk piece. But there are several teachers of history who go to their classes without any preparation. Some take their text-books, but others manage even without them. Even managers of schools are careful to see that for mathematics and science qualified teachers are selected. But for history, the idea is that any one, given a few minutes to prepare, can handle the subject. My experience both as a student and as a teacher is that the history teacher is a great failure and he can never create interest in his subject unless he adopts the laboratory aids to his teaching.

The most important of these laboratory aids is the map. No historical maps existed when I was a school boy. And it is only five years ago that historical maps were published for Indian History. I do not want to repeat all that is said in books of teaching on the relative influence of history and geography. I only want to emphasise the importance of the visual effect of using the map in the class. It is necessary that all managers of schools should be equipped with the geographical maps showing the divisions after the war and also historical maps illustrating the divisions of the country at several periods of its history. The extent of the dominions of several kings and emperors can never be memorised correctly without a map. It is also necessary that every school should possess outline maps which can be used by the teacher for showing campaigns and wars. It involves some work on the part of the teacher.

Another laboratory aid is the School Museum. Every school should be equipped with a little museum. It will not be very expensive. The boys themselves have a tendency to offer collections to enlarge your museum. Old coins, historical stamps, and art specimens can easily be collected. A student may try to memorise from the book a statement that the Andhra kings were great sea-kings. It becomes evanescent very soon. But show a class a coin of the Andhra kings with the figure of a ship and a mast on the reverse and it will never be forgotten.

India abounds in epigraphic records. It is very necessary that history teachers in schools should make the boys understand what an epigraphic record is. There are a number of rock inscriptions in our Dominions not yet published. The only reliable sources for a

proper study of ancient Hindu history are these inscriptions, and if the boys are told to decipher some of these inscriptions during the holidays, it will give them real historical inquisitiveness. I have noticed that all my students, especially the Mohamédans, evinced absorbing interest, when I showed them a copper-plate inscription of the 12th century, embodying a gift of land and condemning with everlasting perdition such of their successors that would venture to cancel the gifts of their predecessors.

Another laboratory aid especially in the lower forms of the school is the picture-book. The school boys find in the text-books that during the time of Pulakesin, the Ajanta frescoes were wrought. In the case of several boys only the names Pulakesin, frescoes and wrought are retained in the memory. If the teacher is more careful, he will explain their meaning. The miniature frescoes must be supplied to all the schools. Here again I talk from experience that the picture plays a very important part. A boy of 10 years reading about the Normans asked me the meaning of the Bayeaux Tapestry. I tried to explain it and he had some vague idea but when the next day I showed him the pictures of Bayeaux Tapestry, he exclaimed, "Ah; this; is it still like that?" and devoured eagerly all the pictures in the book and I am sure he will never forget what the Bayeaux Tapestry is. In this connection, the picture-lantern and the stereoscope can be well utilised by the school-master. Of course, if the school-master has not got the requisites of a good teacher, this equipment will form an encumbrance and the boys will cause him greater annoyance than before. But in the hands of a good teacher they form powerful aids in attracting the attention of the school-

boys to subjects which must produce no effect otherwise.

Another laboratory aid is the source-book. No such books are available in Indian History. There is only one book recently published by the University Professor of Indian History, but it is more useful for colleges than schools. It is absolutely necessary to publish a progressive set of source-books, keeping in mind the point of view that I emphasised already.

Lastly, excursions to places of historical interest in the neighbourhood should be regularly organised. The Scout Camp may be combined with a historical excursion. But the excursion will produce no result, if the teacher does not have a well-prepared plan. If he does not know exactly where Aurangzeb effected the breach at Golconda and if he has not studied the details of the siege himself, the trip will be more a picnic than a historical excursion. From time to time permission may be taken from the military authorities and the military implements of different periods should be shown to the school boys.

Enactment of historical dramas, costumed shows to illustrate the dress of the periods, celebrations of the anniversaries of great characters and great events—all these devices go a long way in avoiding the charge that history is not properly taught and that it is not an important subject of study.

I have pointed out the aim of teaching history and the methods of creating interest in the subject, but yet the results will be barren if we continue our old method of passes and failures

Some of you here might remember the pre-School Final days when Hyderabad was not able to produce more than half a dozen Matriculates a year. I belonged to the last set of those miserable Matriculates who used to be accosted by the usual greetings: "How many invasions have you made?" The importance attached to this mechanical calculation of results led to the evil of cramming and the neglect of regular class-work. This was particularly so in a subject like history, where a bit of concentrated cramming was enough to secure a pass or even a class. The evil was attempted to be remedied by the introduction of the School Final system. But it only led to the neglect of Indian History, more cramming of English History, and probably some of the members of the "noblest of professions" were made to feel that their trade was not after all the sorriest as the personal equation began to enter into the school records. Reforms are being introduced and educationists are realising that the revival of the old Matriculation system in a modified form is necessary in the interests of secondary education. But I am not hopeful of any better result so far as the boys are concerned. I have been examining the Intermediate and the B.A. boys for several years and find the question papers of no two successive years of the same standard nor do I find papers of two different subjects to the same class in the same year of the same standard. In a subject like mathematics the difficulties of marking are not so great as in history. It will be very useful for all teachers to read Professor Woodburne's lectures on the psychological tests of mental abilities. He calculates the chances of probable error in marking and shows that it is highest in history. The speed of valuation,

the fatigue of the examiner, differences of scale of different assistant examiners, the personal equation, differences of perception of excellence—all these count in the valuation. I have often felt during my valuation of the University papers while judging the merits of candidates getting 15 and 18 marks out of 50 that there is absolutely no justification in passing the 18 man and stopping the 15 man when the difference of 3 marks might be due to any of the above reasons mentioned by Prof. Woodburne. I always erred on the side of mercy and raised the 15 to 18. One writer remarked that the examination system flourishes best where there is no genuine desire for mental cultivation and I think it applies to most of our schools and colleges.

The examination is everything, both for the boys, the teachers and the parents. Even the managers and the inspectors are guided by the examination results. To some extent the examination is necessary but a greater place should be given to the home work of the boys, more attention should be paid to their individual likes and dislikes, less attention to prescribed lessons and more attention to a wide reading so that a real spirit of inquiry might be aroused. The less drill the better.

My task is now almost finished. I don't claim to have made any original contribution to the subject. I have only put together ideas that I have borrowed here and there. But I cannot but mention another borrowed idea before I close this paper. The success of all these methods, the achievement of the desired effect, depends upon ourselves, the school-masters. We are insignificant if we judge significance by the opportunities that are given us by the world to come into the

limelight but we are not insignificant, if we bear in mind that we play an important part in shaping the ideas of young men, in "stirring them up at the right moment and guiding them in the right direction." Most of us probably start our career with burning enthusiasm. We start with patriotic motives despising Government service in other probably more lucrative branches. We probably have despised law, as it is not possible to be scrupulously honest and yet succeed in the profession. We are probably not so well-paid as the others but we content ourselves by contemplating about the nobility of our profession. It is necessary for us to examine from time to time our own selves and see if we are keeping up that enthusiasm or falling into a rut. The moment we think that our legitimate duty is over when we do the regular

work allotted in the time-table, enter the classroom as soon as the bell is given, give the set of lessons and go away immediately after the two or three periods of our work is over, we become machines and gradually get discontented when we see our colleagues in the other professions jumping upwards to their grades. It is true, it is an easy thing to say but a difficult thing to perform, and I am sure, I would be hooted out but for the official protection on this side for preaching a homily, getting probably what is regarded as a fat pay. But I believe in what I say, and that is that the future of our country rests largely in the kind of work that we perform in our engine-rooms and I close with the Upanishadic prayer "May He who is beyond distinction of colour or caste unite us by good understanding."

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DRAVIDIAN INDIA.

By Prof. T. R. SETHA IYENGAR, M.A.,
M.R.A.S., F.R.H.S.

A REVIEW BY

Prof. M. S. RAMASWAMI AYYANGAR, M.A.,
Visianagram.

NOT very long ago the late Prof. Sundaram Pillay warned his countrymen against the then prevailing fashion to seek for the basic principles of Indian civilisation on the banks of the Indus, the Ganges and the Mahanadi. In eloquent terms (*vide* his *Milestones in Tamil Literature* or *The Age of Tirugnanasambandha*) he pleaded that systems of culture and civilisation could also be found on the banks of the Godavari, the Kaveri and the Vaigai. Kanakasabhai's epoch-making *Tamils*, the researches in the field of literature by the veteran scholar Mah. V. Swaminatha Aiyar, the illuminating volumes of Dr. Krishnaswami Aiyangar and the *Studies* of the late Mr. M. Sreenivasa Aiyangar are but proving the patriotic statements of Prof. Sundaram Pillay. Notwithstanding the apathy of the Madras University in the matter of promoting South Indian Historical Research, the labours of scholars like Mah. Swaminatha Aiyar and Dr. Krishnaswami Aiyangar are bearing ample fruit. The latest evidence of this is the publication by Prof. T. R. SETHA IYENGAR of his *Dravidian India*, Vol. I.

The object of this delightful little book is to show that the contributions of the ancient Dravidians to the totality of Indian culture do not by any means form a negligible quantity. It is divided into four chapters dealing in order with (a) the history of South India as can be gathered by a study of the Indo-Aryan Epics, (b) the Dravidian origins, (c)

the Dravidian glories and (d) the Ancient South Indian Polity.

In Chap. I, the author enters into an examination of the date of the two epics, the *Ramayana* and the *Mahabharata*. After stating the views of various scholars such as Hopkins, Kirste, V. A. Smith and Cast, he seems inclined to accept the view of Prof. Macdonell. The historical germ of the two great epics is to be traced to about the tenth century B. C., while the *Mahabharata* in its original form was composed about the 5th century B. C. In the 3rd century B. C. and about the 1st century B. C., large additions were made to the poem. But for purposes of his research the author confines his attention only to that portion of the epic composed in the 5th century B. C. Similarly in regard to the date of the *Ramayana*, Prof. SETHA IYENGAR accepts the arguments of Macdonell and Jacobi and concludes that Valmiki worked up the current legends and tales into a single homogeneous production roughly in the 6th century B. C. He then proceeds to describe the political condition of India as revealed in the pages of these poems. In the 6th century B. C. the regions in the lower valley of the Godavari, Janasthana, for example, were great centres of civilisation; Kishkhinda, the modern Hampi, was prosperous and civilized; the three Tamil kingdoms were either non-existent or not known to the poets. The *Mahabharata*, in its original form (5th century B. C.) exhibits, however, a different picture of South India. Many references to South Indian kingdoms exist. A Pandyan king is referred to as one of Draupadi's suitors. Great progress has been made in the industrial and commercial development of the Tamil land. More detailed notice of the Tamil kingdoms

is to be seen in the Ramayana as composed in the 3rd century B.C. The author rightly says at the end of the chapter that owing to the uncertainty of the dates for the various recensions of the epics, the scientific student of history should seek his material from literary and epigraphical sources rather than build up history on the quicksands of the epics.

In Chapter II, the learned author takes up for detailed examination the vexed question regarding the origin of the Dravidians. The views of Risely who maintained that the Dravidians were the original inhabitants of South India; of Keane and Morris who gave to the Dravidians an Indo-African-Austral origin; of Oldham who postulated the Limurian theory; of Kanakasabhai who thought that Mongolia was the original abode of the Tamils; of Hunter who divided the Dravidians into two branches—the Kolarian and the Dravidian, the former entering India through the North-East and the latter from the North-West—these and many other theories are mentioned, without however any critical examination. More than 40 pages of the book—in fact the whole of Chapter II—are devoted for merely mentioning the various theories in regard to the early home of the Dravidians. At times it is difficult to understand what exactly the author's own view is. Authorities are no doubt quoted but not so precisely as one would desire. The author winds up the whole discussion by saying "it is perhaps not too bold to assert that future discoveries and dispassionate researches may ultimately lead to the universal acceptance of the view that the Dravidians were living in South India from the remotest antiquity." According to him the pure indigenous theory of the Dravidian origin derives support from the discoveries recently made at Harappa in the Montgomery District of the Panjab, the

Perumbair monuments and Adichanallur skulls.

In Chapter III, Prof. Sesha Iyengar seeks to prove that the creed of Aryanism in Indian History is not wholly tenable, that the Dravidian race possessed a genius and individuality of its own, that it made great contributions to the development of the Indo-Aryan race and that it was the commingling of the Dravidian and Indo-Aryan cultures that produced what is to-day known as the Hindu civilisation. Under the caption Dravidian Glories, the author discusses in a very learned manner the following topics:—(1) Dravidian Languages, (2) Dravidian Literature, (3) Dravidian Music, (4) the evolution of Dravidian religious belief, (5) Dravidian Architecture, (6) Independent Evolution of Early Dravidian Culture, (7) Dravidian Astronomy, (8) Dravidian Commerce. In regard to Dravidian languages, Prof. Sesha Iyengar attempts to establish Dr. Slater's theories as enunciated in his recent book "Dravidian Element in Indian Culture." He arrives at the conclusion "that the Dravidian-speaking races were different from the Aryas, that they were sufficiently advanced to develop languages of their own and civilised and numerous enough to absorb completely the numerically inferior Aryan foreigners, and enrich their speech with words relating to their professions which were in a high state of perfection among themselves." Scholars, however, are not wanting who think that these are extreme statements to be made. The science of comparative philology has not advanced so far as to furnish conclusive proof to establish such a thesis as the one made by the learned author. If it can be definitely proved that the Brahmi inscriptions of the Madura and Ramnad districts are the origin of the Tamil Vettalettu, no great weight can be attached to the opinions

of scholars who think that Tamil had an independent existence and development. The earliest grammarians known to Tamil literature are all Brahmans—undeniably Aryan emigrants to the Tamil land. Many poets of the Sangam Age were again either Brahmans or Jains and Buddhists—men learned in Sanskrit and Prakrit. It is these emigrants from the North (Aryans) or those who were thoroughly imbued with the Northern culture, that largely gave form and expression to Tamil literature. Indeed if the learned author of this book had taken pains to develop his arguments from the point of view of paleography, he would not have committed himself to such extreme statements as he has made. Admirable as are his arguments to establish a case in favour of the purely indigenous origin and development of Tamil language, I don't think, after a careful reading of this chapter, he has avoided the danger that threatens the writer who, * * *

"just records

what makes his case out, quite ignores the rest."

Nor is it in good taste to needlessly lampoon orthodox Pandits by describing them as those 'whose learning knows neither analysis nor comparison.'

The whole discussion is highly controversial and besides quoting profusely the opinions of others, no independent attempt is made to establish the author's conclusions. There is again a tendency on the part of the author to consider as Dravidians all who had been condemned as Daityas, Danavas and Asuras by the Vedic literature (p. 124). The Nagas, for example, according to the Epics and Puranas were Asuras. But several eminent authorities are disposed to believe that, if they were not Aryans, they were, at any rate, a Sanskrit-speaking people. Indeed a critical study of the epics rather prepares our mind

to accept the conclusion that the so-called Daityas, Danavas, Nagas or Asuras were one and the same people, all tracing their descent from a common ancestor and speaking the same language, viz., Sanskrit. Thus Matali says to Rishi Narada: "The Devas and Danavas, though brothers, are ever hostile to each other" Again it is clearly admitted in the Chandogya Upanishad that the distinction between the Devas and Asuras was one of Orthodoxy only (Sacred Books of the East, Vol. I, p. 137). According to the Satapatha Brahmana, the Devas and Asuras were both sons of Prajapathi and 'speaking alike, they were alike' (Muir's Original Sanskrit Texts, Vol. IV, pp. 59, 60). Thus the balance of arguments seems to favour the view that the Nagas (one of the Asura clans in the epics) were really not far removed from the Sanskrit-speaking Aryans. In the nature of things the type of culture which they possessed and carried with them could not have been different from that of the Aryans. Otherwise the several allusions to Arjuna and other Rishis marrying Naga women carry no import. According to Kanakasabhai, the Nagas existed as a ruling race in the Tamil land long before the Tamils ever thought of a civilized settlement. Might it not be that the Tamil culture had its roots in the Naga culture? That the Nagas or those who belonged to the Nagavamsa were well versed in Sanskrit is clearly seen by their inscriptions in the Bastar State.

The author frequently finds support for his notions of Dravidian culture from the writings of the quondam Professor of Economics in the Madras University. It should be the other way. We know more about the evolution of our literature and religion than a foreign gentleman who happened to stay with us for some time. Take for example, the following statement of Dr. Slater which

has presumably the approval of our author (p. 120): "We should esteem Dravidian culture above the Aryan civilisation at the time of the Aryan irruption into India, since the latter was associated with war, while the former was associated with peaceful industry." No serious student of South Indian History will subscribe to this statement. In the period of Tamil History for which we have definite information, there have been endless wars among the three traditional kingdoms and these wars were waged on flimsy grounds also.

The headings under commerce and religion contain a lot of interesting information for the lay reader, with which most of the scholars, however, are familiar.

The last chapter in the volume is entitled Ancient South Indian Polity. Dividing the age he has taken up for study into three distinct periods, the pre-historic (up to 1000 B. C.), the semi-historic (1000-100 B. C.), and the historic (100-400 A. D.), the author examines in a thorough-going manner the state of society in each. Considerable space in this chapter is taken up by the discussion of the Age of Tolkappiyam. The author's own view on the subject is shared, as he says, by the Tanjore scholar, Mr. K. S. Srinivasa Pillay, "The age of Tolkappiyam may not be assigned to a later period than the fourth century B.C." The reader will find ample food for thought in the description of the Dravidian Society which the learned author gives in the rest of the chapter. This will supplement the excellent information already given by M. Sreenivasa Aiyangar and Kanakasabhai in their respective books.

The book on the whole is an admirable production and it should be in the hands of

every student of South Indian History. As Mr. C. R. Reddy remarks in the introduction, "Mr. T. R. Sessa Iyengar combines literary art and scientific history in a manner that engages and sustains attention." He has brought in one short compass the views of an array of distinguished scholars on the subject. Much of the latter's writing are to be found in recondite works, not easily accessible to the scholar. Prof. Sessa Iyengar has done a real service to the great Dravidian community of South India by the publication of this volume and it is sincerely to be hoped that that community by their encouragement to him in regard to his labours, will render it possible for him to bring out other volumes in the series.

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RE-ORGANIZATION OF SECONDARY EDUCATION.

BY

Mr. M. S. SUBRAMANIA SASTRI, M.A., L.T.,
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SECONDARY Education is now in the melting pot. The Government in the Ministry of Education have circulated a memorandum for re-organization of secondary education to all the senior District Educational Officers. A similar memorandum has been sent to all the Headmasters. The former officers are to examine in detail the proposals and submit their report and criticism. The proposals will be considered by a Committee of Headmasters and Managers of Schools with a view to evolve a full, complete and practical scheme.

That the present system of secondary education does not satisfy the needs of the nation is quite clear. The mere cultural aspect is not deemed sufficient in these days. The economic conditions of the country and the keen struggle for employment have driven people to think. Secondary education has no doubt expanded considerably during the last one or two decades. More schools have sprung up and more pupils are attending school. Consequently there are a larger number of candidates sent out from the schools and unemployment among the educated is increasing. This is due to the simple economic law that the supply has exceeded the demand. There is a general glut in the market. The expansion of secondary education was a one-sided development in the nation, and has tilted the balance. A remedy has to be applied.

The present scheme of re-organization is suggested as a remedy. While recognizing

the fact that there are lots of pupils who are not likely to benefit by college education or even secondary education entering the secondary schools for want of something better, it is sought to give such pupils some sort of practical training which will fit them for earning their living. There are to be two types of schools in the High School classes—"A" type and "B" type, one giving the boys practical instruction and the other coaching students for the University and the clerical profession. There are to be some corresponding changes in the lower classes in order to lead them to this bifurcation when they reach the high school stage.

A careful examination of the present proposals for re-organization shows that there are two aspects of it. The first is the re-organization. This involves a thorough change in the ideal of secondary education. The second is the revision and modification of the courses of instruction in secondary schools.

Now taking the second of these first, it may be pointed out that the present curriculum is not quite satisfactory in many respects. There is room for revision and re-modification even without a change in the ideal of education. There have been such reforms and modifications now and then to suit the needs of the times. The inclusion of commercial and technical subjects in the list of optional subjects may be mentioned as an instance of this kind. Yet there remains a lot more to be done. The much disputed question as to the medium of instruction in all non-language subjects, the place of the vernacular itself in the scheme of secondary education, the place of the "B" group subjects, etc., are some of the things that will

naturally draw the attention of the Committee. These things have no doubt to be discussed by the teachers and they are the best persons to give a pronouncement on them.

Next I come to the first aspect, namely, re-organization proper. This involves as already stated a change in the ideal of secondary education. Till now the ideal was that of preparing candidates for the University courses, for technical study and for entering the clerical profession. It is now proposed to include in the aim of secondary education that of imparting practical training also, so that the candidate may be fit to earn his living at the end of the course. But one feature of the new proposals is the absence of the word "vocational" in it. At one time the word "vocational training" was in the mouth of everybody and there was a proposal to tag vocational training to the high school course. That such a training would not in any way be useful was suggested by the present writer in an article contributed to the "Educational Review" of October 1923. There it was pointed out that no useful result would be got by making "vocational education" a part of secondary education. The present proposals instead of falling into that pitfall clearly aim at two different types of schools instead of one. This is no doubt a clear improvement for the better.

A few days ago one Headmaster remarked that the memorandum circulated to them was a challenge as it were to the Headmasters to evolve a suitable scheme of secondary education in the light of the suggestions thrown therein. My doubt is that if it is a challenge to them, are the Headmasters to take it in right earnest and answer it by drafting a scheme. If it is only a revision and modifi-

cation of the existing courses of instruction without an alteration in the ideal of education, then the Headmasters with the advice of their assistants are the best persons to tackle the question and evolve a better and more suitable scheme. But, I am doubtful if they are in a position to evolve a scheme or re-organization on the lines suggested in the memorandum. By their training and by their qualification they are not, I think, in a position to accept the challenge. As citizens of the country having a broad outlook and intelligent understanding of the necessities of the country, they may have their own opinion as to the ideals of education. But the present proposals of re-organization are more a national question than a mere educational one and require not only the opinion of the Headmasters but of many others. A proper scheme, if it could be evolved, could be evolved only by the joint conference of members belonging to various interests. It is no doubt pointed out in the memorandum that the detailed courses can be worked out only after consultation with the employers of labour. But even then it is doubtful if the Headmasters, Educational Officers and Managers of schools alone can draft the scheme. It now remains to be seen how the Headmasters are going to reply to the challenge.

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VOCATIONAL INSTRUCTION AND SECONDARY SCHOOLS.

By Mr. V. RAMACHANDRA AIYER, B.A., L.T.,
Headmaster, Sarvajana High School, Peclamedu.

THOUGH the object of Secondary Education is its general, cultural utility, the stress of the times and the lack of suitable opportunities of employment after the High School course have combined to urge the need of a vocational inclination in our Secondary School studies and the provision of such instruction for those to whom it is clearly a necessity for their future livelihood. This problem of vocational training in Secondary Schools is a most vexed one and the more it is tackled the further it appears to be from any satisfactory solution. It is amusing to note that manual training is often confounded with vocational training and is assumed to be sufficient vocational instruction, which it is not. Manual training is introduced only for its cultural value of hand and eye training and is not vocational in aim. Nevertheless, this is a little, though only a little, contribution to industrial education.

Manual training is a fit and necessary subject for all grades and classes of boys. But to impose vocational instruction on all boys in the school or class is, I consider, a great ignorance. The necessity of such training being recognised on all hands, the next thing to consider is the stage at which it may profitably be introduced. I, for one, believe that boys are fit to embark upon this in their V Form course and not earlier, considering their bodily and mental powers and ability to decide their capacities and tastes. The History and Science and Geography that they learn in Form IV is the necessary minimum knowledge for a boy who is said to have

completed his Secondary School course and I do not think we need trouble him with much more of it in the V and VI Forms if he does not want them, but chooses an alternative course.

I believe that in Form V the pupils may be divided into two classes, however roughly and inexactly it may be, into the College-going set and the rest who would like to stop with the S. S. L. C. by reason of their poverty of means or of brains. Of the class that is ambitious to enter the portals of the Colleges, we need not trouble ourselves, let them pursue the present course as it exists. Of the rest it behoves us not only to send them out with a fair measure of knowledge but also make them fit for some future avocation, which they are compelled to take up immediately on leaving school. It is immediate for in many cases they are supported in their studies by charity which would no more help them on leaving school; nor is it proper to abuse charity by producing young men who do not know what to do with their lives. Therefore I suggest for the careful consideration of the interested public, parents and teachers and the Educational Department that these students might be permitted to study only English, Mathematics and Tamil (A group) in the V and VI Form course and devote their other time to learn some trade or work. The other subjects, I have omitted, not out of neglect, but because they have to give in their place that the boys may have enough time for some useful vocational training. This training could be given during the holidays also and in a greater measure. The school time-table may be easily adjusted to suit the boys, for, English and Mathematics can be generally studied in the mornings and the evenings utilised by the boys in preparation

for their respective avocations. Under the existing curriculum with A, B and C groups there is little time for attention to vocational training.

Last of all we must consider what kinds of vocational training we can give them now. It is regrettable that these are not several nor are they alike available in all localities. However, as in our locality the opportunities are several, *e.g.*, of apprenticeship in the work-shop, cotton mills, agriculture, and in towns in shops and in offices and Railways by a system of mutual contract with their proprietors and heads. Some of these boys may learn the commercial subjects—Shorthand and Typewriting, etc. The boy appears in the S.S.L.C. in English and Mathematics and (A. group) Tamil alone and what, after passing his two years' apprenticeship, I challenge anybody to say that the boy is not sure of getting some decent job in the same or some other factory or shop or office.

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A NEW EXPERIMENT IN EDUCATION.

BY

Mr. L. V. RAMASWAMI AIYAR, M.A., B.L.,
Ernakulam (Cochin State).

THE *delenda est* Carthago policy of Bolshevistic Russia has been the funeral knell of many a cherished ideal and institution in the West. The prophets of Moscow in their solicitude for the bettering of human ideals have gone to absurd lengths and have to a great extent stultified their own aims.* In the midst of all this destructive furor, it is refreshing to note that something positive and substantial is being attempted in the field of education. The new venture, a short sketch of which is given in the columns of the "Neue Rundschau,"† looks absurd and chimerical indeed at first sight but claims our attention for its originality of outline and definiteness of aim which, to those of us at least who can divest themselves of their ordinary predilections of 'milieu,' cannot but appeal powerfully as containing in them great potentialities of good. Even were the whole Bolshevistic scheme to perish and disappear as an ultra-idealistic failure, this very attempt alone to correlate the child to the forceful blossoming life of Nature would legitimise Bolshevism for all time before the eyes of the world.

* Says Wladimir Suchomlinow in "Süddeutsche Monatschrift": "Dem Bolschewismus hat sich das Russische Volk einfach aus gewohnheitsmäßigen Gehorsam einem despotischen Willen gegenüber untergeordnet; ausserdem ist es getäuscht und Verlockt worden." "Out of a mere traditional feeling of obedience to despotical will, the Russian people have submitted to the Bolshevistic sway; besides they have been deceived and betrayed by Bolshevism."

† From the pen of Willy Haas.

There are three publications* which deal with this new experiment in Russia. Stated briefly, the whole idea is to awaken human organism from its merely contemplative orientation in a world which still remains foreign to it, and to lead it through the gradual stages of perceptive enjoyment and soul-inspiration to intellectual adjustment and further to social self-adjustment too. They in Russia to-day are attempting to give representation to these four successive stages of the life of the child-soul, in a precisely worked-out Hierarchy of pedagogic gradation.

Unlike our time-honoured educational methods, their programme gives the least prominent place to writing-work, description and note-taking. Children have on the contrary to observe, watch, register their observations and statistically record them in geometric curves and diagrams. This last work is said to be so popular in Russia that it amounts to a mania! Children are also to utilise their observations for painting pictures, and for modelling, polishing and narration. Every slip of paper and every available plank of wood serves the purpose of instruction. Says Willy Haas: "O! children! How happy you are! "How comes spring-time?" is a question which we in our time answered within the four walls of our class-rooms in a dusty, smoky city without ever having come into contact with blossoming spring. You! O happy ones! wander about in the wood for four weeks and at your sweet pleasure botanise, mineralise and ornithologise! Or it may be, you are sent to a biological Training-

School" [Biologisches Versuchstation] where in the midst of Nature you grow green vegetables, observe and feed sparrows, storks, ravens and squirrels or through your telescopes watch the evening-sky open out into an expanse glittering with diamond-like stars! Happy are you! O children of Russia!

And after these lengthy but pleasant preliminaries nobody asks you to write out an essay on "How the spring-time comes!" No! You only get a paste-board, a brush and water-colours,—and you are to paint what you have seen! Expressionistic, cubistic, futuristic, constructionistic,—it matters not in what way you do it. Classifications have no place here: the only exception to this rule is when the best painting, according to the plebiscite of the children themselves, is judged as deserving a place of honour on the school-wall!!

Another instance of the work given to Russian children is even more interesting. Supposing the children have witnessed a review of the "Red Guard," the question is put: "What *did* you know of the army before? What *do you know of it now?*" Answer: "Fifteen of us knew that the army fought against the Whites; one student knew that the army had politics; two others knew that soldiers are great eaters; yet another knew that the army was strong; and a last one put in that he knew of a school for soldiers. "What do you know of the army now?" Answer: "We know now that the army has sappers who dig trenches and caverns. We know further that the army fights against robbers; that the soldiers teach the illiterate; that they possess a theatre of their own; that Trotski travelled in a private saloon when he went to the Front; and that

* (1) Present-day Russia: Culture and Social Life—a semi-official publication.

(2) Vera Schmidt's "Account of the Psycho-Analytic Laboratory of the Home for Children in Moscow."

(3) Anker Kirkeby's "Notices for Politicians."

he communicated by wireless to many places!" And then, fine statistical diagrams are drawn, sometimes geometric curves too, to represent the facts and figures, and the whole thing is over! The main point in all this is that there is no written essay! Certainly these happy youngsters should assimilate these facts and retain them till their death!

Great emphasis is laid on the practical utilisation of whatever is observed. For instance, supposing a student suffers from skin-eruption, it is suggested by the teacher that the best remedy is to apply wood-oil to the affected part. What happens? With the help of the teacher, the students make a big kettle in the school-cellar; then various kinds of wood are used for the extraction of wood-oil till the pure material is obtained. The matter does not end here. Soon after, a wood-oil museum is established in the school-cellar and there the following things could be observed:—

- (1) Samples of the various kinds of wood used.
- (2) Section of the oven.
- (3) Demonstrations of the various methods of lighting up a fire in Russia.
- (4) Experiment to show how wood-oil is extracted in Germany.
- (5) Samples of the bad kinds of wood which could not give oil.
- (6) The quantity of each kind of wood necessary for the extraction of good oil.
- (7) Experiments to illustrate the change in the wood at various temperatures.
- (8) While the wood gave only 23 per cent. oil before, it has been possible to discover a new method whereby cent. per cent. oil can be obtained.

All this is recorded and shown in pictorial representations or in statistical diagrams or in models shaped by the children themselves.

When a lesson on the history of civilisation is given, the smallest amongst the children begin to imitate Robinson Crusoe by setting up for themselves a small world in a desert island. The children are made to provide for themselves the instruments of primitive man, their weapons, their attire and their dwellings. The children are then shown how in pre-historic days a plough made up of a few pieces of wood was alone used, while in America at the present day steam-ploughs are popular.

A more interesting and important thing is that the child who has acquired the rudiments of writing and reading, has himself to work as a teacher. He or she has to teach the illiterate. In every nook and corner of Russia, there exist schools for the illiterate. The very servant-maids of the school have to learn to write and read a new letter of the alphabet every day during the interval; and the grand-child is expected to teach his old illiterate grand-papa to read and write, so that he might not die an illiterate! About 80,000 schools for the illiterate are distributed over the land, and every nine-to-ten-year-old child has to be in charge of at least two pupils. Every factory too should have its workmen's club and every one of these clubs should have its A—B—C school. This is indeed a gigantic campaign against illiteracy and about three million illiterates have already been thus taught the rudiments of reading and writing.

Then again there are the training-schools where ever new and fresh pedagogic methods are experimented on, whose results are com-

municated to the Central Institute. One of the most interesting amongst these is the "Biological Training School." There are about 30 institutions of this type and the most original amongst them all seems to be the "Psycho-Analytic Children's Home" under the direction of Vera Schmidt in Moscow, where instruction is imparted according to the principles of Freud.

In this Moscow institution too, the object aimed at is the adjustment of the soul of the child to the social organism; and this is effected, according to the orthodox Freudian doctrine, partially through the removal and partially through the sublimation, of the sexual impulse of the child.

Every movement of the child's body indicating sexual impulse is observed: Finger-sucking is Mouth-Eroticism; the interest for one's own and foreign excrements indicates Anal-Eroticism; Bed-wetting is Urethral Eroticism; and the tendency of a child to smear itself with dirt is called Skin-Eroticism! Nothing is forbidden.—but a process of sublimation is sought for all these,—a process which will take the child's mind away from vicious or injurious thoughts or rather sublimate them into noble and healthy action.

The above is a summary of the important features of the new educational movement in Russia. However strange and absurd it may seem to us who are accustomed to the old time-honoured ways and methods, we should

not laugh away the experiment in contempt; for what is being done here is to find out a remedy for the evils of modern education by making the child rely upon his powers of endless observation. The process is to make the child suggest to the teacher the method of teaching, and then steps in the teacher to furnish facts to the child according to the method particularly applicable to the child. We are told that in Vera Schmidt's institution the teachers teach themselves more than the children learn. Every teacher who discovers in herself the slightest antipathy towards any child, proclaims it forthwith, and thereupon she is separated from the child and is made to find out the reasons underlying her antipathy or dislike. The teacher too is held responsible for any antipathy towards her which the child may develop; so too for every lie uttered by the child and for every irregularity committed by the child.

Verily this new system, so boldly initiated by the idealists of Russia, bids fair to revolutionise child-education and establish it on a psychologically more natural basis. If this attempt proves to be a success—which we all hope it will be—then indeed some of the worst evils from which modern educational methods suffer, will have disappeared; and "then at this stage the absurd and the chimerical in this Russian scheme will have turned back again into the holy and the sacred, into the sanctification of the holiest possession of a nation—its rising generation."

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PROPAGANDA WORK IN EDUCATION.

By Mr. C. MAJUMDAR, B.A., B.ED.,

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IN my article on "Spread of Elementary Education in India" published in the February number of the "Educational Review," I have considered the problem of education of our country in a general way and have tried to suggest a particular type of Elementary Schools that may be given a fair trial. This, however, is not the only aspect of the question. In order to make any system of education thoroughly successful, the people's sympathy must be enlisted and their interest for education should be created. Monitorial system may be of great use for the purpose but educating the public will also go a long way to help the opening of such schools. Thus we see that these are inter-dependent and as such both these activities must go side by side. To awaken the public for a demand for education is a Herculean task, nevertheless it must be accomplished if education is to make any head-way. The public must have to realise that the right sort of education is the panacea of all their woes. They must also realise that progress in education solely depends on their demand for it. Hence they should rise equal to the occasion.

In order that this may be an accomplished fact nothing short of a well-organised propaganda work will do. History of all nations will bear testimony to the fact that whenever and wherever anything had depended on public agitation, propaganda work became necessary. Teachers' organisations are, to some extent, doing this work, but it is beyond their scope to take up the work in a general

way. For this, another type of organisation is required. The following are some of the reasons why such work is to be undertaken at an early date :—

(a) Education must be preached from public platforms and through the press. It is a pity that in our country educational journals are so few and educational literature so meagre. The reason of this state of affairs, however, is not far to seek. Letting the public in general alone, it is only recently that the teachers themselves have realised the need of such journals and are paying more and more attention to them. "In journalistic circles education is not at the present time supposed to provide 'good copy.' " This state of affairs must change. Educational journals, pamphlets and literature must be multiplied and have a wide circulation among the teachers as well as the educated public. The public should know what is going on in the education world of our country and in that of the others; they should also know what other people in the world are doing as regards education. The cause of education should have to be taken up by the editors of the popular newspapers, journals and magazines also in right earnest.

(b) For any scheme of sound education, funds have to be raised. This must be done by pressing the Government to spend more liberally for education and also by inviting voluntary contributions from the rich public. Education is primarily a function of the State and the Government should first come forward with an appeal for donations and then the influential leaders should co-operate with them. General taxation, at the present time, is out of the question. If it be at all necessary it must be imposed upon the money-lenders, rich

merchants and the trading companies who suck up the life-blood of the masses. (The famous Tata Iron & Steel Co., Ltd., at Jamshedpur annually spend more than Rs. 80,000 for education and have opened many free Primary schools in various parts of the town of Jamshedpur. Will not this example serve as an eye-opener to other big and small companies in our country?) Then again it may be legislated that the Zamindars should make land endowments in each 'Mouja' for the establishment and maintenance of a school. The proportion of land endowments will vary according to the income of the 'Mouja'. Most of the Zamindars in our country live in luxury at the cost of the poor tenants without ever caring in the least for their welfare. In these days of democracy this is quite out of order. If the Zamindars are once made responsible for proper schooling and sanitation of their 'Moujas', many of the difficulties will show signs of speedy disappearance. People also, then, will readily agree to spend more for education.

(c) All parts of the country may not be equally suitable for the establishment of a greater number of schools at once. Some suitable areas should have to be selected for starting the right sort of experiment. New schools have to be opened and training centres to be organised. The work done and the result achieved should be made known to the public and if successful, the system may be extended to other localities.

(d) Co-operative Societies should be made to shoulder some part of the responsibility of educating the masses as regards the need of schools. For this purpose the Co-operative Movement also requires to be pushed on more vigorously. Union Boards, too, may do much

in this direction, only they need to be more alive to it.

(e) A change in the educational outlook of all teachers, especially the Primary school teachers, is to be brought about. They must not think that they are to give some instructions to the boys in the Three R's and there their duty ends. They must be made to realise the higher conception of education and their hearts must be broadened. This may be possible by gradually raising their pay and prospects as funds become available. In England there are University Settlements in the midst of the dwellings of the depressed classes. Many graduates from famous Universities go there and by lectures, concerts, cinematograph shows and establishment of libraries, raise them a bit from the miserable condition of their existence. This may be a day-dream to us but could not the services of some of the self-sacrificing educated young men be secured to serve as itinerant teachers to train up the ordinary type of Primary school teachers?

(f) University education must needs be controlled according to the needs of the country for men getting it. It ought to be shown by actual statistics the probable number of men with different qualifications required for the year in the different branches. If this is done, much money and energy of the future generations will be saved and much disappointment and heart-burning will cease. We cannot shut our eyes to the cultural value of University training but the 'bread and butter problem' is none the less important.

(g) Revision of the Primary and the Secondary school curricula is urgently necessary. There is a growing tendency even

among the least educated young men to look down upon manual labour. Provision has, therefore, to be made for encouraging the Manual Labour Movement. Our country is chiefly agricultural, so manual labour must be combined with school work. This movement, though shortlived in the U. S. A., served a good purpose and it is worth experimenting in our country. We read in the American History of Education:—"The Pestalozzian idea of combining manual labour with schooling worked out by Fellenberg and his followers in Switzerland was adopted *in toto* by the U. S. In several States, schools of this nature were founded. The purpose in each was to unite training in agriculture with the studies of the school and thus give the farmer's boy a double type of training." It is a pleasure to note that some of our Ministers of Education have directed their attention to this.

(h) Lastly Parent-Teacher Conferences and Education Weeks are to be organised for a free discussion of educational topics. Mutual understanding of, and goodwill between, the home and the school, or in other words, between the parents and the teachers, are essential if any real progress in education is to be achieved.

In America propaganda work in education was taken up by the famous educationist, Horace Mann, who was the first Secretary to the State Board of Education. He began the most memorable work of educating public opinion and soon became the acknowledged leader in school organisation. Will not this, therefore, receive the attention of the Hon'ble Ministers for Education and of all serious-minded people, having the good of the country at heart?

DRAVIDIAN INDIA

(VOL. I.)

BY T. R. SETHA IYENGAR, M.A., M.R.A.S., F.R.H.S.

Asst. Professor of History, Pachaiyappa's College, Madras.

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SELECT OPINIONS

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WHY ELEMENTARY MATHEMATICS IS A BUGBEAR TO THE AVERAGE SCHOOL-BOY.

AN EXAMINATION OF THE SAIDAPET SYLLABUS.

BY MR. S. KRISHNA RAU, B.A., L.T.

Mathematics Assistant, Board High School, Kavali.

THE complaint against Mathematics of the average school-boy, particularly of the one whose 'Optionals' in the S. S. L. C. course do not include Algebra and Geometry, is too widely known to require mention. It is often with great helplessness and compassion that a teacher notes the growing despondency among his pupils in their attitude towards the subject and the consequent transfer of faith to what they call 'fate' and the tender mercies of the examiner. The causes are no doubt several: the awful crowding of the subjects in the syllabus from the IV Class right up to the VI Form and the over-doing of what is usually known as the 'concentric system'; the foreign medium of instruction; the feverous anxiety on the part of individual teachers insisting upon the pupils' devoting all their available time to the study of the particular subjects they happen to teach; the natural difficulties that confront a young mind in the study of a purely logical science, which Mathematics is; the constantly varying methods of teaching; and above all an ambitious syllabus, not suited to the needs, that has in its turn to meet the demands of two masters, the University on the one hand and the Public Services on the other. To afford immediate relief and to rescue the young mind from an increasing sense of despair, it is but necessary that the Department be requested to remove some, if not all,

of these causes at an early date, after a favourable and sympathetic consideration.

In this article, I shall confine myself to two topics, *viz.*, the syllabus and the methods of teaching. The chief aims of learning Mathematics, according to eminent writers, are two: (1) to equip the pupils with a tool that is absolutely necessary for the exigencies of the work-a-day world; (2), to sharpen in them the talent for drawing correct conclusions from given conditions. Of the two, the former is immensely more useful than the latter for purposes of secondary education, being immediately connected with the problem of bread-earning. No doubt, Mathematics claims to stimulate the pupils' faculty of reasoning better than any other subject; but it is certainly a mistake to suppose that without Mathematics, we cannot evolve reasonable beings. What is important for an average pupil is not that he should train his reason through Mathematics but that he should learn enough of Mathematics to earn a respectable living. As such, a syllabus that claims in any way to be beneficial to the average boy, should reflect and anticipate in some measure the actual needs of the locality or province in which the school is situate; it ought not, under any circumstances, to be independent of them. And in a good system of secondary education, it is not possible for the syllabus in any subject to be over and above such needs consistent with the limited capacity to learn of the young mind. In short, the syllabus should be practical, *i.e.*, directed to meet a necessity.

Let us examine for a moment if the present syllabus satisfies the above conditions. What

4. Tables of Concrete Units :

Money : Pounds, shillings and pence.

Length : Miles, furlongs, etc.

Volume : Putties and parts (or any local unit).

Time : Years, months, days—The Calendar ; hours, mins. and secs.—The reading of the clock.

Conversion of the higher units into lower and *vice versa*.5 Operations with compound quantities :—
Addition and Subtraction.

Multiplication and Division by integers.

Reduction into the common unit—Distribution of money among several at a certain rate, etc.

6. Bazaar transactions based on the above.

7. The use of the foot-and-inch tape and the foot-rule to measure lengths and heights.

I FORM.

1. Numeration and notation : Local and intrinsic value of digits. Processes of addition, etc.

2. Multiplication tables :

up to 20×20 (Revision of halves, etc. (" ")

3. Signs of operation and the sign of equality.

4. Factors : Odd and even numbers ; tests of divisibility by 2, 5 and 10 ; Prime numbers and prime factors ; common factors ; the greatest common factor by the factor and the general method.

5. Multiples : Common multiples ; the L.C.M. and the methods.

6. Simple Vulgar Fractions : Arranging in the order of magnitude ; Proper and improper fractions ; the four operations ; easy simplifications.

7. Tables of Units : Tons, cwt. and lb. Metre and parts.

Measuring lengths in metres, etc.—The decimal notation To draw st. lines of given length on paper with the scale.

8. Bazaar Transactions : To calculate profits and losses.

II FORM.

1. Decimals : The four operations ; multiplication and division by powers of ten.

2. Conversion of decimals into fractions and *vice versa*.

3. Ratio : To express a number as a fraction of another.

To express a compound quantity as a fraction of another.

4. Conversion of Units : Rupees into pounds and *vice versa*.

5. Simple Practice : Bazaar business ; problems on income-tax and profit and loss, etc.

6. Geometry : The four directions ; the right angle ; to use the set-square to draw a rt. angle ; to draw squares and rectangles to scale.

The Circle : Centre, radius and diameter ; The Diameter = $2 \times$ radius.

7. Units of area : The sq. yd., sq. ft. and sq. inch. To find the area of a rectangle and a square.

III FORM.

1. Decimals as fractions, e. g., $\frac{2 \cdot 3}{3 \cdot 5}$, etc., and simplifications.

2. To divide a number in a given ratio : problems on division of property with two agents.

3. Proportion : Simple Rule of Three—easy problems on Time and Distance.

Inverse proportion—easy problems on Time and Work with two agents.

4. Square measure : Area of the four wall and path-ways.

5. Volume : The cubic ft., etc. The volume of a cuboid and a cube, To find the volume of a room.

6. Simple Interest—To find interest, amount and time.

$$\text{The formula } I = \frac{P \cdot T \cdot R}{100}$$

Adaptation of the formula to suit Indian conditions.

7. Geometry :—Angles, drawing and measurement. Circles—do not intersect in more than two points.

To find points at given distances from two given points.—To construct a triangle with three given sides. Parallels—To draw a line parallel to a given line through a given point.

IV FORM.

1. Compound Proportion—problems.

2. Averages.

3. Percentages : To express a ratio as a p. c. and *vice versa*. Simple problems on calculating p. c. To find profit and loss p. c. in easy cases.

4. Square Roots of perfect square numbers by the factor method.

5. The use of the generalised number—Simple Equations (problems).

6. Algebra—Positive and negative numbers ; addition and subtraction ; multiplication and division ; index notation Like and unlike terms. Removal of brackets ; easy examples in addition, etc., of algebraic expressions. The formulae $(a+b)^2$; $(a-b)^2$; and $(a+b)(a-b)$ and application.

7. Geometry :—Construction of triangles—Properties of triangles (inequalities of sides and angle-sum.

To bisect a length and an angle.

To draw a perpendicular from a point to a line ; at a point in a line.

To divide a length into any number of equal parts.

Circle—To insert a chord of given length in a circle.

8. Mensuration :—

Area of a rectangle and a parallelogram.

Area of a triangle = $\frac{1}{2}$ the base $\times$ altitude,

Area of an equilateral triangle.

9. Graphs :—Axes, plotting of points, choice of scale, easy statistics.

V FORM.

1. Contracted methods of multiplication and division.

Problems on percentages and averages.

Population problems.

2. Decimalisation of English and Indian money and *vice versa*. Problems.3. The Square Root :—The general method. Evaluation of surds such as $\sqrt{2}$, $\sqrt{3}$, etc. Geometric verification by the Pythagoras' Theorem. Problems on the latter.

4. Compound Interest (two periods).

5. Partnership—Division of property and wages.

6. Algebra :—The four operations as applied to fractions of unknown quantities.

Simple Equations involving fractions.

Problems on Simple Equations—Time and Distance. Principles of meeting and overtaking.

7. Geometry : To draw angles of 60° , 45° , etc., without protractor. The hexagon.

The concurrency of perpendicular bisectors of the sides of a triangle ; the circum-circle.

The concurrency of the bisectors of the angles ; the in-circle.

Construction of quadrilaterals from given conditions.

8. Mensuration:—The Pythagoras' Theorem and verification; Area of the triangle, given sides; simple applications of the formula; area of a quadrilateral and trapezium.

Circumference and the area of a circle, Sectors.

9. Graphs:—Of direct proportion; Ready-reckoners; Easy arithmetical problems treated graphically.

VI FORM.

1. Revision by problems on all portions done in the previous year; application of contracted method to evaluation from formulae; Profit and Loss and Discount, etc.
2. Algebra and Graphs—Harder problems on the portions done already.
3. Geometry.—Similar triangles and properties; angle of elevation and depression. The octagon.
4. Mensuration: The cylinder and the right prism.
5. Examples from S. S. L. C. papers.

CHEMICAL PROBLEMS AND THEORIES

FIRST PART

BY

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ANCIENT HINDU GEOGRAPHY.

BY MR. DHYAN CHANDRA, B.Sc., B.L.,
Vakil, Patna High Court.

SAKYADWIP.

IN one of my lectures on 'Ancient Hindu Geography' published in the May number (1923) of the *Educational Review*, I have tried at some length to identify this island with a part of Africa. In doing so, I chiefly relied on Speke's *Journal of the Source of the Nile*, wherein (on page 12) Lieut. Francis Wilford has given a map of the course of the river Cali or the great Krishna through Kushdwip without and Shankadwip proper as mentioned in the Puranas. The last named dwip was taken by me to be a corrupt form of Sakyadwip and on this basis the identification had then been made. This view, however, of mine can no longer be maintained, in the light of my recent studies of the subject.

In the *Mahabharat Digvijay Parba*, Chap. XXVI, translated by M. N. Dutta, M. R. A. S., we have got some definite information with regard to the location of this island. Among the countries of the North that were conquered by Arjun, mention is made of the Island of Sakala, "one of the seven islands of the world and there were many kings on that island. Pragoytisha, a king of the place, was supported by hosts of Kiratas and Chinas." But in Hindu Geography we find Sakyadwip mentioned as one of the seven islands of the world. It is now therefore evident that Sakyadwip or Sakaldwip, both mean the same island. The fact that there were many kings on that island shows that the island was somewhat large, and "Pragoytish supported by hosts of Chinas and Kiratas" only points out that it was situated very near to China. Thus it follows that Sakaldwip, whence the Sakaldipi

AUG. 1925.]

ANCIENT HINDU GEOGRAPHY.

Brahmins hail, was a fairly big island in the Pacific Ocean near China. The island seems to be no longer existing. It must have been submerged into the ocean due to geological cataclysms and it is quite possible that some of the present islands of the Pacific Ocean may be portions of the extinct Sakaldwip. To illustrate the effects of the geological cataclysms just now mentioned above, I will cite only three examples:—

(a) The new-born Island or the Island of Tagawa in Lat. 10° 07' N. and Long. 109° 30' E. near Singapore, whose birth has been described in a report recently received by the Hydrographers Office at Washington from the Master of the steamship *Jacox*.

(b) The appearance of a new island off Izu Peninsula which was reported by the authorities of China on the north-east corner of the Tokio Bay.

(c) The submersion of the Island of Oshima which perished about 10,000 lives during the last earthquake in Japan. It is therefore no wonder that Sakaldwip should be lost in the Pacific Ocean when we see that islands so very frequently spring up and are lost in the ocean.

THE GANDHARVAS.

About the Gandharvas, I already made some remarks sometime ago in this *Review* where I showed that they were a distinct warlike tribe. But the most troublesome question is to explain how the Gandharvas or heavenly bards, who originally had a warlike character, were afterwards reduced to the office of the celestial musicians cheering the banquets of the gods. The question has not as yet been satisfactorily solved. Commentators have however given different names to this race from time to time, some calling it as the Glen-

dowers while Dr. Kuhn has established very ingenious theory by showing the identity of the Gandharvas with the Centaurs of the Greeks in name, origin and attribute.

THE PALHAVAS.

As I have already observed elsewhere the land of the Palhavas seems to be a part of Persia as the Pahlavi language is still spoken in that area. This is also the view of Dr. Vincent A. Smith. I have here got only to reiterate this statement with double emphasis. A corroboration of the above fact is also found in the *Mahabharat* where a detail of the countries of the West conquered by Nakul is given. After mentioning the various tribes, the author proceeds on, "he conquered all the barbarians, called the Palhavas, the Kiratas, the Yavanas, the Sakas." It is now abundantly clear from it that the land of the Palhavas was towards the west of India. The identification of this land therefore with a portion of Persia is highly suggestive. Persia being towards the west of India and the epithet 'barbarian' showing only their lack of civilisation and culture. Some attempts of late have however been made to smash this theory by identifying the land of the Palhavas with a portion of the Deccan; but I hope the point that I have raised on this question will greatly lessen controversies on it.

KAMBOJA AND VANAYU.

Kamboja is generally identified with Afghanistan and it is very likely that the word may have got some connection with Kabul. It is however a matter of conjecture. But the fact remains that Kamboja is situated towards the north of India because its name is mentioned in the *Mahabharat* among the countries that lay towards the north of India and which were conquered by Arjun during the course of his northern invasion. Mr. Jaganadan Bhatta, a writer in the "*Saraswati*," also identifies it with Afghanistan. As to Vanayu, the same writer identifies it with Arabia. The place was highly famous for horses and is mentioned also in the *Valmiki Ramayana* in the course of a description of the stables of King Dasarath.

THE SPIRITUAL VALUE OF HISTORY.*

By F. S. MARVIN, M.A., F.R. HIST. S.

IT is a profound relief and very necessary for our spiritual health, to turn aside now and then from the details of teaching, especially the teaching of history, and ask ourselves what is its value to the soul, or whole being of the learner. The details and the drudgery are necessary, but they are ruinous if allowed to obscure the underlying purposes for which they are endured. The same difficulty surrounds all parts of our life to a greater or less extent, but it is especially troublesome in education, and above all in the study and teaching of history. The reasons for this are two-fold. On the one hand, history presents to the learner incomparably the greatest mass of facts to be collated and put in order; and without some orderly scheme our labour in acquiring them will be largely wasted. And on the other hand, the real meaning and value of history have only lately dawned on men's minds; they are profound, philosophic truths which will require mastering by adults, and are quite unsuitable to the childish mind in which we have to sow the seeds of a love of history. So our task is not a hard one. Fortunately for me, I am not asked in this paper to deal with the practical difficulties, but to sketch the spiritual values, that is, the highest ends which we can imagine the study of history to subserve in our mental economy.

It is only within the last century that thinkers have begun to realise what history means. The word itself, which comes of the Greek, signified an inquiry, or information gained by inquiry, and accords well with the

inquisitive mind of the people who first invented it. It was thus in the first case quite a general term, and only later, in the hands of the Romans and their successors, took on that sense of the political and personal record with which we are familiar. This was inevitable from the nature of the work the Romans did and the bent of their minds. They were a governing and organising people, not inquirers like the Greeks. Hence as we live in a world which is still primarily Roman, history has remained, almost to our day, a political record. Chronicles of emperors and kings and of popes and bishops and feudal lords formed the bulk of it until the rise of modern nations, and, above all, of modern science, began to change the centre of gravity of our thought. The beginning of history, therefore in the full and now accepted sense of the term, may be put in the latter part of the eighteenth century, and Gibbon is its first great name. We have in him, with all his limitations and prejudices, a magnificent sweep, a philosophic and rational treatment of all sides of human life which betoken the historian of the coming age. But even Gibbon is not a historian as we understand the term, nor could there be such until the fundamental ideas of evolution had taken possession of men's minds. This was the capital achievement of the nineteenth century.

Evolution has suffered as well as gained from its inseparable association with the name of Darwin. Darwin made the idea popular, and by his own researches gave a permanent bent to biological science. But he was by no means the pioneer of evolution, and evolution as a philosophical idea would stand unmoved even if all Darwin's special theories fell to the ground. Evolution, in its wider and philosophical sense, is precisely

the modern historical spirit which is our concern in this paper. What, then, does it mean, apart from the special bent or particular illustrations which individual thinkers like Darwin and Spencer have given it?

It is surely the belief that every being and every event is the necessary result of an infinite series of antecedents in time. Everything is caused by the past, and had we infinite knowledge, we could predict the future. As soon as we grasp this notion, we become aware that every one of us, every human being or institution, is made by its history, and may in simple truth be regarded as a part of the past, embodied and alive before us. There is more in the notion than this; but this at least is there, and it is the root idea of history as we now understand it. Looked at in this light, history at once gains a profound and vital significance which it could never possess as the chronicle of dead men, however eminent, or as the annals of past empires, however mighty while they lived.

We study the past now with the conviction that nothing passes away without leaving a trace in the present, and there is nothing in the present which has not its roots in the past. And we add to this the further belief, to be justified later, that those things in the past are most vital and deserve our deepest study which tend to the higher good and the greater strength of mankind. The doctrine of progress, in fact, as rightly understood, arises immediately in the wake of the doctrine of evolution, and is an essential part of it.

Process and progress, to sum up the contemporary movement in two words: but what they contain for our spiritual advantage in studying history needs some further un-

folding and might well be the theme of an inspiring treatise. Mr. R. G. Collingwood has just given us a fore-taste of what we need in his *Speculum Mentis** published in the autumn. He realises fully the position which history has now attained in philosophic thought, and makes an excellent point of the fact that science has in recent times become more and more historical. Whereas in the Newtonian scheme of celestial mechanics which held undisputed sway till the last few decades, the permanent and the absolute facts of the Universe were supposed to be the objects of study, now the astronomer is bending his energies to discover the evolution of worlds, how the nebulae arose and how they developed into solar systems. Process in fact and not static conditions has become the keynote of the most exact and immutable branch of physical knowledge. So in biology. The evolution and not the permanent characteristics of species, is the main object of inquiry. And not only have the separate sciences become historical in their outlook, but the history of science itself, as an evolving manifestation of the human spirit, is now occupying the thoughts of a large and growing body of researchers. This line of study is the product of the last hundred years, and Mr. Collingwood might well add it to his overwhelming proofs that history in our age is taking up science as a part of itself. Science, that is, organised knowledge with power of prediction, is one aspect, the most distinctly progressive, of the evolution of humanity which is the proper subject of history.

What then are the spiritual effects that may be looked for from the study of this process of evolution, from the consideration of our-

* *Speculum Mentis* or *The Map of Knowledge*, by R. G. Collingwood. (Oxford University Press).

* From *New Era* (London), April 1925.

selves as part of a whole, infinite in space and time, yet growing in time by measurable steps which it is the business of history to investigate and set forth?

In the first place we look to history, of all the school disciplines, to cultivate in us the sense of solidarity with our fellow-men. The infinite process or evolving being, to which we belong, is not an abstraction of thought, though it needs a sympathetic mind to envisage it as a whole. It consists of lives like our own, and is manifested to most of us in the form of quite a few human beings whom we meet in daily life or learn to know in books and newspapers. They may not be specially congenial to us; they are not all admirable types. The first and simplest function of history is to make us realise that we are sharing a common lot with multitudes of others, and that they, whether ordinary citizens or leaders of men, have their place in the world, their case and claims, probably at least as good as our own. This may be called the civic value of history and it begins with the study of any small unit of human society to which we may belong—a village, a church, a trade union, just as well as the nation, the empire or mankind. In fact, for most of us the smaller unit and more intimate association give a better training in what has been called "sociality."

This side of the value of history has been generally recognised in our teaching. In some places "Civics" are taught as a special subject, and in all cases the course turns mainly on the building-up of the national state in which we live. But it cannot be said that stress enough is laid on the social, still less on the spiritual, side of this process. The fact that nearly all the attention of the pupil has been directed in the past to the achievements of kings, warriors and statesmen, has obscured the truth that the growth of the

nation is essentially a spiritual thing, and is not completed until every citizen feels within himself something of that oneness or partnership with his country which was expressed so poignantly by some of the young poets of the war. Patriotism is not enough, as we know; yet it is indispensable, and history is its natural food.

Some people find a strange difficulty in reconciling the claims of a larger with that of a smaller and more intense loyalty. They seem to think that one cannot love one's country and mankind at the same time or be a good patriot without being a jingo. Yet the simple fact is that one allegiance, intelligently accepted, leads naturally to the other, just as the family has been the nursery of the nation. One cannot intelligently love, or understand the value of a national home to oneself, without desiring the same advantages and a similar spiritual enlargement for others. Every bond of sociality which has no harmful or hostile import for outsiders, enriches and strengthens the individual, and it would be found that a list of the greatest, certainly the most effective, prophets of human fellowship, would contain also the most devoted patriots. To take only post-Christian times, should we not think of Marcus Aurelius, of Dante, Shakespeare, Milton, Goethe, Wordsworth, Mazzini, and a host of others, as equally lovers of their countries and of mankind?

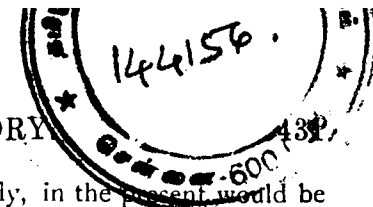
It is necessary to insist on these somewhat obvious and old-fashioned truths, because the new view of history from which we started, and most of the reforming zeal in teaching the subject, run entirely on universalistic lines. Mr. H. G. Wells would have no nationalistic teaching of history at all. Every man, whatever his nation, should be taught the same history of mankind, or rather of the whole universe, and on that common pabulum would be bred a citizen of the world. In our ulti-

mate goal and our governing principle we must agree with him, and no reader of the *New Era* would question it. History is the record of human progress as a whole, the making of man. We come to the same reconciling point of view from whichever end we start. If we study the history of our own country intelligently, we soon perceive that its growth was conditioned at every turn by the parallel activity of other people. We never grew alone, even when we were most isolated and best satisfied with ourselves. We were always an integral part of a far larger whole. And if we start from the other side, and approach the nation from the stand-point of mankind, we can see that no solid internationalism can be built, or even imagined, except as the union of compact and well-built nations; no cathedral was ever built of wattle, but of strong and well-hewn stone. But the cathedral is the final purpose of our building. It is the great building with all its splendour and completeness, its varied associations and its slow evolution of ideas, which most stirs our imagination and inspires our admiration.

Thus it is with the history of mankind as a whole which must become the dominating conception as soon as our minds are sufficiently enlarged to receive it. We are a part of this, but a part rather more in time and sequence than in space and actual contiguity. One of the most profound and influential thinkers of modern times has said a word on this point which fits in aptly enough with our argument: "Continuity, not solidarity, is the great moving force of man's destinies, especially in our modern times. The present is but a vague and fleeting span which fills the space between two immensities of duration, and binds them, one to the other. To live

only, or even chiefly, in the present would be as irrational in philosophy as it is depraved in morality, and it must issue in an interminable scepticism."—(AUGUSTE COMTE).

This is the note which must be the most moving effect of the study of history on our minds. We are a part not only of all the company of men now alive and working on the earth, but also—a far vaster thing—of all the procession of human beings who have ever lived and will live in the future, blazing the way for us or treading on our footsteps hereafter. Nay, with the modern views of life to enlighten us, we must extend the roll still further and include the whole hierarchy of animate beings. Our place is in this ascending scale. This is the teaching of biology as well as history, and it gives us the most important spiritual lesson to be learnt from history. The process which is behind us, the efforts of the countless lives in co-operation which have preceded our own, have raised us to the highest point in the animate scale. There is a process, which carries us on whether we will or no, a process which we can study in its operations in the past but can never fully understand. But there is also effort, the sort of effort of which we are conscious in ourselves and can observe in its workings in stronger and better characters in history. The inspiration to follow this according to our measure, and ourselves to raise the scale a little higher, is the best gift of history. It shows us that we are building on a sure foundation, for the advance once made is on the whole maintained. But it shows us also that to make the advance demands a struggle with our own nature as well as the surrounding forces in the world. Confidence and admiration for the abiding conquests of the past, hope and inspiration for the present efforts, these we may look for from a thoughtful approach to history and the application of its lessons to spiritual ends.



THE FIRST BIHAR AND ORISSA TEACHERS' CONFERENCE.

THE PRESIDENTIAL ADDRESS

OF

KHAN SAHEB MAULVI AMJAD ALI SAHEB.

(Continued from page 381.)

LADIES and Gentlemen, I have tried to give you an exposition of my views on the objects of your Association—namely, nation-building through an ideal system of education, pay and prospects of teachers on which largely depends the actual working of the ideal and last though not the least, the status of school-masters through having an active voice in shaping the policy of education, in organisations like the Board of Secondary Education. Permit me before I conclude, to place before you a few general ideas on the burning topics of the day.

One of the Indian ideals of education was the vernacular medium of instruction. Nothing so denationalises a people as the imposition upon them of a foreign tongue. When Macaulay forced the English medium upon us, the mother-tongues were despised and a charm was created between the English educated "Bhadralogs" and the uncultured peasants. Some provinces have already started the reaction, U. P. has taken the lead. Her official report says: "It is now six years (1924) since the English language ceased to be the medium of instruction in the primary and middle classes of English schools. Opponents of the change had prophesied a lowering of the standard of attainment in English, but so far as can be made out English in schools is somewhat better than it was at the beginning of the Quinquennium, and with the intensification of teaching in the periods allotted to the English language, there should be further improvement." The teaching of English is not advanced, it may even be retarded, by a sloppy use of English as the

medium. The substitution of the vernacular should help easy and ready understanding of ideas, encourage thought-provocation, and save time and energy which might be more profitably spent in a more methodical and practical study of the English language. Want of teachers, want of accommodation, want of necessary funds, want of text-books, want of common examiners and the multiplicity of the vernaculars are put forward as insurmountable difficulties in the way of adoption of the vernaculars as the media of instruction and of examination. The principle is accepted by all shades of opinion as sound. Is it fair and just then to put off this much-needed reform for the good of the hopes of the future of the country? We should put our heads together to surmount the difficulty. Why should the effect of our own sins be visited on our innocent children? Text-books are already in the market, and more will flood it as soon as the demand is felt; open-air forest schools, morning and afternoon, may easily solve the problem of accommodation. One marked feature of modern education is that emphasis is being shifted from knowledge to activities, and self-directed, self-controlled activity seems to be one of the underlying principles. So a plan like the Dalton Laboratory Plan will make it possible to carry on the work of school with the vernacular medium without an increase of teachers. All that will be immediately required is liberal Government grants for enriching the Libraries with juvenile literature. The problem of teaching seems to be entering in the right use of Libraries. In the near future, Libraries will be the workshops of the "Dalton Laboratory Plan."

I hinted above at open-air Ashram School. This is also another sweet tradition of India which we have mercilessly banished from us. The Indian students of the past developed a civilisation of forest. Sir Rabindranath says: "A most wonderful thing that we notice in

India is that here the forest, not the town, is the fountain-head of all its civilisation. It is the forest that has nurtured the two great ancient ages in India, the Vedic and the Buddhistic. As did the Vedic Rishis, Lord Buddha also showered his teaching in many woods in India. The royal palace had no room for him, it is the forest that took him into its lap. The current of civilisation that flowed from its forest inundated the whole of India." Nalanda held up the ideal. It would be well to revive this soft sweet ideal, grand in its simplicity. The essence of it lies in being in close touch with Nature. In the revelations of Nature, students sometimes hear the rippling of the brook, and sometimes the roar of the sea; sometimes the cooing of the dove, and sometimes the scream of the eagle, sometimes the bleating of the lamb, and sometimes the roaring of the lion. In them they see the moon-beams that play among the flowers, and the lightning that rends the forest; the blossoms that filter from the trees, and the avalanche that carries destruction; the rain that fructifies the earth, and the hurricane that destroys. In the Ashrams of the forest students strive to interpret the thing in which they are immersed. They feel and think and aspire and love and enjoy. All these are life, and from this life they strive to extract strength that their feeling may be deeper, their thinking higher, their aspirations wider and more lofty, their love purer and nobler, and their own enjoyment greater. By absorbing the life that is all about them, they strive to have more abundant and abounding life. Whether they scan the heavens, penetrate the depths of the sea, pore over the pages of the books, or look into the minds and hearts of men, they strive after an interpretation of life. The forest

life is highly desirable for physical, intellectual and moral culture, away from the "madding crowd's ignoble strife." This can also make education cheaper. Captain Petavel's scheme of 'earning while learning' may be adopted in these forest schools. Educational colonies should spring up along with these residential schools. In the extensive plots of lands the students will themselves raise vegetables and agricultural crops; in the school dairy they will have plenty of milk, ghee, butter, etc.; they will learn weaving and other industries in their colony during spare hours or hours of play. Thus vocational education will be wedded to liberal education. Hand and eye training will supplement training of the faculties of the mind.

This leads us on the problem of Vocational Education. In the "Impressions of the Imperial Education Conference, 1923," Mr. Tomlinson says: "Of two boys in a certain school, one was very clever, the other of only average ability. At the end of their secondary school career, the latter left and went straight to some large manufacturing works in the district. The former was persuaded to stay on for another two years and study certain technical subjects which he was assured would be of great use to him and obtain for him a better position in the same works, which he also intended to enter. At the end of the two years he obtained employment in these works, only to find he was two years behind his duller school-mate both in pay and position, and that the latter had learned far more during his two years by actual experience, than he had by his two years' theoretical studies. This was of course an extreme case, and it might well be argued that in five or ten years' time the man with the theoretical knowledge will be promoted

and wormwood to them. Are not boys who are never sent to school, before they begin the Matriculation course, found to enjoy life in abundance? This is because they unconsciously follow the Dalton Laboratory Plan or the Howard Plan of Individual Time-table. Experience ought to teach us that we find it no hardship to work with supreme intensity at any task that lures us. We have only to generate a white heat of interest in order to have our pupils work with intensity. But this sort of interest does not thrive under compulsion.

We must take a broader view of the whole subject of examination before we can hope to emerge from our be-clouded and restricted conceptions of education. And it can be done as we know from the fact that it is being done. Here and there we find teachers who are shuddering away from the question and answer method both in the class recitation and in the formal examination. They have out-grown the swaddling clothes, and have risen to the state of broad-minded, intelligent manhood. They have enlarged their concept of education and have become too generous in their impulses to subject pupils to an ordeal that is a drag upon their mental and spiritual freedom.

A word about the rightful place of the Divisional Inspectors will, I think, not be out of place. I have just come across this passage in Government "Progress of Education in India, 1917 to 1922":—"The importance of the duties of supervision and control carried out by the inspection has led to a popular misconception of this officer as one employed solely to enforce departmental regulations." The U. P. Report says: "This is very far from the truth. In actual fact he often is, and he always should be the counsellor and the friend of school managers, local bodies and teachers. Instances could

be quoted of districts and divisions where during the past Quinquennium schools have been improved beyond recognition in methods, organisation and equipment through the individual stimulus of the inspecting officers." I sincerely wish we in Bihar and Orissa may have this, and even more, expert guidance from Divisional Inspectors. As at present, they are buried within files, rooted to their desk with an overwhelming mass of office drudgery. We want to see them as inspirers, educators, pedagogic reformers. Bengal has 15 Inspectors and 5 Assistant Inspectors; Madras 16 and 16, U. P. 15 and 10; but Bihar and Orissa has only 5 Inspectors. Only recently has an Assistant Inspector been appointed for Patna Division. I recommend to the members of your Provincial Association the articles on the "Uneconomic Use of Divisional Inspectors" by Mr. Sasadhar Banerjee, B.A., B. Ed., Headmaster, Jamalpur High School, that appeared in the columns of *Education* of which the writer happens to be a Joint Editor. We should all subscribe to his views. It need not be repeated that if the Inspector be static, the school will be static, but if the Inspector be dynamic, the school will be dynamic. He can neither delegate, abrogate, abate, nor abridge his responsibility as a Director of Education—as an educational reformer. In short, the school is an expression of the Inspector. The atmosphere in which the school lives, is mainly, an exhalation from the spirit of the Inspector.

Ladies and Gentlemen, I cannot better conclude than by presenting to you the following creed of the true teacher:—

I believe in boys and girls, the men and women of a great to-morrow; that whatever the boy soweth the man shall reap.

I believe in the curse of ignorance, in the efficacy of schools, in the dignity of teaching, and in the enjoyment of serving others.

I believe in wisdom, as revealed in human lives, as well as in the pages of printed books; in lessons taught not so much by precept as by example; in ability to work with the hand as well as to think with the head; in everything that makes life large and lovely.—*Education*: Allahabad, July 1925.

UNIVERSITY OF MADRAS— CONVOCATION ADDRESS

BY

THE HON. SIR MURRAY COUTTS-TROTTER, M.A.,
Bar-at-Law.

Chief Justice of Madras.

When your Chancellor did me the great honour of inviting me to deliver the Convocation Address of the University for this year, my first impulse, after accepting the invitation, was to reflect for a moment on the origin and import of the words describing the thing which I had undertaken to do. It is an ingrained habit of mine to survey the implication of words before I venture to use them with any freedom; it is a habit which my experience induces me to commend to you. You will often find that such a survey enriches you with fresh ideas: you will find still oftener that it saves you from misconceptions and errors of perspective.

My two words on this occasion are both plain Latin:—'Convocation' and 'University.' Convocation means 'a calling together' and we need not consider what particular forms the 'calling together' took in other Universities in other times and places. It is for us a 'calling together' of the various elements that make up the polity of the University of Madras—its governing body, its teachers and its students—and we are obviously called together for some purpose. A part of it is to confer upon the graduates the degrees which set the hall-mark on their completed studies, and to wish them god-speed in the careers on which they are about to embark. A not less important part is to consider our intellectual balance-sheet, as it were, and face our annual audit. It is a record of steady achievement in many fields and one which speaks eloquently of the good work done by teacher and pupil alike. The question I wish briefly to propound for your consideration is a wider one. When all is said and done, when you have added the appropriate letters to your name, and are stamped as having enjoyed 'a University

education,' what does it all come to in terms of real values? What have you or should you have gained which others who know as much or more of Sanskrit, Philosophy, Geometry, or Biology have not gained?

Perhaps we shall get a start on our road by considering our other word 'University.' Sir Arthur Quiller-Couch justly warns us against supposing it to have anything of do with 'universality, whether of teaching or frequenting.' It means simply a society, "all of us," or as it undoubtedly is an abstract word I think you may not incorrectly paraphrase it by 'us as a whole.' For, however loosely we may at times write or think, we are conscious even if only dimly conscious that we do not mean the totality of individual teachers and pupils, but something organic, a whole which is beyond and distinct from its component parts. It is outside my province or my power to attempt to define or describe for you the distinctive features, the differentia as a logician might say, of a University, or provide you with a standard whereby to determine whether an institution so describing itself does so justly or no. Let us take it as denoting an organic society which gives and receives a distinctive type of education and aims at producing a distinctive attitude of mind, and if we can find out what that distinctive attitude of mind is, we shall know as much as we need to know of the true essence and proper function of a University.

I pause again on our new word 'Education,' another good straightforward Latin word, whose original meaning will again help us. The air is thick with the dust of past and present controversies as to the true aim of education, the best things to teach, and the best methods of teaching them when you have found them. Let us avoid that pillar of dust which assuredly will not turn into a pillar of fire to guide us, even by night: and start with the meaning of our word. *Educere* means to lead or draw out and the unexpressed object of the verb is *animum*, the mind of the

pupil. So that at the outset we have it that our word describes a process not of putting things into the mind, but of drawing something out from it. If education then should be that which the word means, we have already got a start on our way and a not inconsiderable one: for we have at once put out of court a view of the object and function of education which is advocated by a very large number of people. I mean the view that the object of education is to instil into the pupil as many facts as his mind can be supposed to be capable of holding. Advocates of that view nearly always introduce a question-begging epithet into their argument and profess that what they wish to impart to the student is "useful" knowledge. It does not seem to occur to them that you cannot define anything as being useful, until you have fixed upon the use to which it is meant to be put. A box of matches is useful to a man who wishes to find his way in the dark or light a cheroot, or burn down his enemy's house; it is useless to a L-ander or a Burgess as an aid to swimming across the Hellespont or the English Channel. Lately I came upon a very crude statement of the case. 'Of what use' said the speaker or writer (I forget which it was), 'would a knowledge of Homer or of political economy be to a man stranded on a Desert Island?' Let us concede that it would be of none, and content ourselves with replying that we do not seek to train our students to be satisfactory denizens of desert islands but satisfactory members of civilised and organised communities. Still one has not met a case which has reality at the back of it merely by showing that some of its protagonists advance absurd arguments in furtherance of it. What is the real case of those who wish in their favourite phrase to make our education 'more practical?' I conceive that the main consideration which weighs with them is the idea that a student should be taught things which will give him an equipment of knowledge that will enable him to enter forthwith upon a profession or vocation with the requisite technical knowledge of its details; in

plain language that the function of a University is to enable a student to earn his living directly he passes its portals by virtue of the vocational training he has received. The struggle for life is acute and is doubtless becoming increasingly acute, but a University ought never to become a mere breeding-ground of accountants and engineers and lawyers, studying their own particular subjects in isolation and dissociation from all other forms of knowledge. That would involve us in the conception of a University as a mere collection of technical training colleges housed for convenience in one building or group of buildings. I make bold to assume that you will feel instinctively, without argument, that that cannot be a true conception. Undoubtedly it is the duty of a University to fit a student to earn his living; but it has other not less important duties.

You will perceive that I am arguing against the dangers of a too narrow specialization. But we must realise at the outset that the perspective has changed in modern times. The range of human knowledge has vastly increased in the course of a few centuries, and is increasing every day. There have been times in the history of the world when it was possible for a man of exceptional ability and exceptional industry to range over the whole field of extant knowledge, knowledge I mean that could in any proper sense be called exact knowledge. Aristotle achieved it and after the Revival of Learning men like Descartes and our own Bacon achieved it to a very considerable extent. Even later you will find that the founders of modern medical science were all acquainted with Greek; indeed they were compelled to be, for they had to leap back over the dark ages, and go to Hippocrates and Galen as their fountain heads. That will explain to you why nearly all the technical terms of modern medicine are of consciously Greek origin or formation, such as 'Pathology,' 'clinic,' and the like. Even so modern an operation, invented indeed during the last 30 years, as what is commonly known as

'short-circuiting the intestine,' is technically called by surgeons (another Greek word by the way) 'gasterenterostomy' all pure Greek.

The time when every one could be reasonably expected to know something of everything is gone for ever. We must be content each of us to delve only in a tiny corner of the vast field; if we try more we shall end by being ineffective dilettanti with a smattering of many things and a grasp of none, and such people are for the most part as useless to themselves as they assuredly are to the rest of the world. In a University from our corner we see others hoeing each their own little corner alongside or in sight of us. Some corners are very near to one another: the Tamil corner is very near the Telugu corner, the pathological very near the physiological. From all these the astronomical or the mechanical corner will be very remote and but dimly perceived. My metaphor like other metaphors will break down if carried too far. If no wall divides the Tamil and the Telugu classrooms the result will be a mere Babel of tongues and confusion of thought. Have we then brought ourselves up against the blank wall of an insoluble dilemma? Let us be patient and as Socrates would say, follow the argument whithersoever it leads us. The solution of our dilemma, I think is this. Though a teacher and his pupils are concerned primarily with one branch of knowledge yet if that branch be properly taught, it is taught in its relation to other branches, indeed to all knowledge. That indeed would almost serve as a working distinction between true teaching and what is called cramming and though I am not saying anything so absurd as that all teaching other than University teaching is cramming I do say that it should be distinctive of University teaching that cramming be absent from it. That all knowledge is one is as indisputable a postulate of thought as the principle of contradiction, that a thing cannot be and not be at the same time and in the same place; which if a man does not concede, says Aristotle, you are not to argue with

him but treat him like a vegetable. The correlation will of course in the first instance come from the teacher owing to his necessarily wider experience and outlook, but as the pupil advances in the grasp of his own subject he will advance more and more in his apprehension of its place in the whole world of thought. Further it is distinctive of a University that its lessons are not confined to its class-rooms. Teachers intermingle with one another, students intermingle with one another, and students intermingle with teachers, altogether outside the class rooms, in various activities, and interchange ideas. That interchange must tend to promote that sense of the relation of one study to other studies, which if we are right so far as we have gone, is so essential. It also incidentally has a great moral value in causing men and women at an early stage of life to appreciate one another's point of view and to learn the virtue, if not of catholicity, at least of toleration. That will be greatly helped by other valuable sides of University life, by joining together in sports and training corps and the like which not only tend to produce the healthy body in which alone the healthy mind can dwell, but also that invaluable spirit of many working together for one end and not each for his own end. Students' Clubs and Debating Societies are also excellent fields for the interchange of ideas and consequent broadening of out-look. But at the moment I am trying to make a different point, and to emphasize the value of this interchange of ideas between student and student as individuals. It is of great value in all Universities, but is of inestimable value in an Indian University, and for this especial reason, it is an opportunity that may never recur in the rest of your lives. Let me try to make myself clearer by being more concrete—an attempt which not infrequently succeeds and which I recommend to you to make whenever you can. In an English provincial town you will have doctors, lawyers, engineers, architects and so forth with perhaps an occasional painter and a man of letters or at least a journalist thrown in. If it be a University town you may add its

Professors to our little group. The more directly practical side of life will be represented by manufacturers and merchants. These will rub their ideas together, as the saying goes, learn from one another and come to appreciate one another's point of view and so form the nucleus of an intelligent local public opinion on questions not merely of science and art but of political importance, local and national. They can thus continue to the end of their days that process which they began as students; the process I mean of adding breadth to their minds by contact with other minds each trained in its own sphere. In India owing to its vast extent and the necessity of scattering its trained minds at great distances, this is impossible; and most of you must look forward of necessity to a life of comparative intellectual isolation. Books will do something to keep you in touch with the thought of the world and I hope that you will always read books wherever you are. But a book can only talk to you, you cannot talk to it, still less with it—which is the all-important thing.

Another thing I want you to notice about our little group in our English provincial town. It consists exclusively of private citizens and contains no Government officials. There may be a Borough Surveyor or an Officer of Public Health among them, but they are Local not Imperial officials. There may indeed be in the offing an Inspector of Schools and a Commissioner of Taxes, but the first is merely a check on what in England is essentially a matter of Local Government, and the second is naturally avoided by all prudent persons. In London there are doubtless many Government officials; people say that since the war, there are far too many. Still they are comparatively a handful (either the doctors or the lawyers by themselves would easily out-number them) and can do but little to leaven the whole mass of educated public opinion. Contrast this with India, where the vast majority of educated men and women is in the service of the Executive Government, Central or Provincial, with the single ex-

ception of the lawyers. (I may as a lawyer be permitted to say in passing that in my opinion this great preponderance of lawyers among the independent professional class is a thoroughly bad thing.) The majority of Government servants in the other professions is due to two obvious causes, one inevitable, the other at least very natural. In the first place the greater part of the country is so poor, that unless Government subsidised doctors and engineers and teachers, there would not be any except in the big cities, because they could not earn a living elsewhere. The other cause is the passion of every Indian to get into Government service, if he possibly can, partly from the prestige which is supposed to attach to it, partly from a very understandable desire to have a settled income, with a pension at the end of it in the evening of his days. The smallness of the independent professional class also seems to me to explain two things. It explains why it is common to denounce the Government of this country as a 'Bureaucracy' (the word is a hateful hybrid but I fear it has come to stay). Does it mean much more than that Government is deprived of the advantage of the criticism of such an independent professional class and has to work out its own salvation in its own way? I say advantage because I am convinced that no one would welcome the existence of such a body of opinion so much as the Governments themselves. It also explains why you often hear complaints from public men that the criticism directed against them is biased and ill-informed because it proceeds only from men in the actual political arena and the newspapers which are their mouthpieces. These cannot take, and under any system of party Government doubtless ought not to take, a detached view of public questions. But I doubt not that they as well as Government would welcome the existence of a body of opinion such as I have attempted to describe, with which they could keep in contact and which would stabilize and give vitality to their criticism.

Do not imagine that I am talking politics: with them I have no concern. I am trying to stress for you, by way of contrast with what happens in later life, the great advantages that you have enjoyed or have had the opportunity of enjoying during your student days. You have been surrounded by numbers of keen and active minds, ready to discuss any topic under heaven, free lances committed to no view on any subject either by official positions or by the exigencies of public life. If you have failed to grasp that opportunity you have missed one of the most precious gifts your University had to offer and it is to enable you to enjoy that gift among other reasons that the foundations of your education are of necessity mainly literary. You cannot derive any benefit from a discussion with any one, unless you both speak the same language and are able to express yourselves in it intelligibly and clearly. It sounds a paradox, but nearly every teacher will agree that the best method of learning to be clear in your own language is to learn another. For this purpose preferably a dead language such as Sanskrit, or Greek or Latin. Some one once said (I am writing without books of reference and cannot vouch either for the author or for the verbal accuracy of the quotation) that half the disputes in the world would come to nothing if the disputants were compelled to turn their arguments into Latin prose. The sense underlying the saying is that in our own language we inevitably tend to be the slaves of catch-words and what is worse catch-thoughts. When you translate from a foreign language into your own, or better still from your own into a foreign language you are bound as the Americans say 'to get down to hard pan': you must go behind the words to the meaning and that is a very valuable piece of education in itself and will teach you to consider what is the exact meaning of the words you use every day of your life. Moreover you will be the more intelligible, the simpler and the more direct the language you use. Especially in describing a simple thing let your language be simple—free alike from hyperbole and the unnecessary use of technical terms. The Bengali gentleman who announced that 'the hand that rocked the cradle has now kicked the

bucket' would have been more effective if he had contented himself with saying 'My mother is dead.' A medical witness in England giving evidence before a Jury described a man he had examined as suffering from "Ecchymosed contusion of the supra orbital ridge." The Judge turned to the Jury and curtly observed "He is trying to say that the man had a black eye." Reserve your technical terms for occasions when they are absolutely necessary, your purple patches for moments when the dignity and the intensity of your theme warrants your prose in soaring for a while (I would have it be a very short while) on wings borrowed from the language of poetry.

Now that our argument has progressed thus far, we may, may we not, very shortly deal with that other extreme view of the proper function of education at which we glanced at the beginning; the view that so long as you teach by the right method it does not matter what you teach your pupil, because it all equally goes to train his mind—so that I suppose if you teach him properly it is all one whether his mental pabulum be Geometrical problems or Chess problems, the History of the Mahratta wars or the History of the Madras and Southern Mahratta Railway. No one, as Aristotle says, would say such things unless he were maintaining a thesis (i.e., a proposition to which he had committed himself) which I suppose is polite Greek for indicating that a man is talking nonsense. It is a matter of the greatest moment, what you place before your pupil for him to absorb. We all know in general terms what its nature should be and it is not my business to draw up a curriculum. It must be on the scientific side some page or pages of the great and never-ending book in which the secrets of nature are inscribed: on the arts side, some portions of the record of noble human deeds, or noble human thoughts, or noble human words—such things as in Bacon's great phrase come home to the bosoms and business (he does not mean commercial business) of men. Such studies in the past were called 'the Humanities,' to me a far richer term than our modern one of 'arts' and to this day the final Classical School at Oxford is known as the School of *Literae Humaniores* (by now I am sure you

will need no translation of that) and the Professor of Latin at Edinburgh is called Professor of Humanity.

And now if we have been travelling along the right road we should be in sight of our goal. I said at the beginning of this address that our quest was the distinctive attitude of mind which a University training should aim at producing and make bold to proclaim that our quest is ended and our goal reached. That attitude of mind I am content to describe as the critical spirit. The critical spirit is not the spirit which makes the world go round, that task is done by the creative spirit which works through the mouths of the leaders of men, the seers and prophets, aye and too frequently also the martyrs. But sometimes the world is made to go round too fast and sometimes it is made to go round the wrong way, and then comes the need for the children of the critical spirit to do their work. They can help to check alike retrogression and a too rapid progression; above all when things have gone wrong they can help to put them right. In times of great passion and unrestrained prejudice they will be for a time unheard, their voice will be of one crying in the wilderness. France has enjoyed a large measure of the critical spirit, but France saw the massacre of St. Bartholomew, and in later centuries the tragedies of Calas and Dreyfus. But when the first torrent of passion had subsided, reason and tolerance (and the critical spirit is born of their union) made themselves heard, brought men back to sanity and did what they could to right the wrongs done. I do not wish you to think of the critical spirit as what Goethe calls 'Der geist der stets vernient'—a mere spirit of negation, or as being in any inherent opposition to the creative spirit. Look at its origin. It sprung up among that wonderful little band of Ionian Greeks in the 7th and 6th centuries before Christ who shed a new and bright light on the world. They demanded a reason for everything and probed to the truth of everything so far as they could reach (one of

themselves had said that truth lay at the bottom of a well) and so laid the foundations of philosophy and the physical sciences. Yet these same Ionians took up the torch of poetry and literature from Homer and handed it on in their turn to their Ionian and Attic successors: so that between them all they fashioned that Greek Literature which yields pride of place to none other and which for over 2000 years has been the wonder of the world—with a juster title so to be styled than ever had Frederick the Second, the son of Barbarossa, he of the red beard.

Let me conclude by quoting you a few words of Mark Pattison, one of the greatest scholars that my own University of Oxford has ever produced, in description of what I have called the critical spirit: words far wiser than any I could hope to frame. "A perfect liberal education and the formation of a good judgment or philosophical temper are identical, and it is for the sake of this greatest and noblest of human products that an institution for the higher education employs knowledge." In such measure as you have formed in yourselves this spirit or judgment or temper—call it what you choose—will you go hence as worthy sons and daughters of your mother, the University, ready to become equally worthy sons and daughters of your greater mother, your country, and fitted alike to enjoy the high privileges of her citizenship and discharge its no less high obligations.

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Reviews and Notices.

THE DALTON PLAN AND ITS WORKING IN THE KANYAKUBJA INTERMEDIATE COLLEGE, LUCKNOW—1925, BY PT. SRI RAM TEWARY, M.A., L.T., Pp. 15. Price 4 as.

This little pamphlet before us is a brief and interesting exposition of the Dalton Plan in practice in the Kanyakubja Intermediate College, Lucknow. The author, who is the Principal of the College, tells us that the Plan has been working successfully in the middle classes of his College for a period of two years. We congratulate him on his educational experiment and wish him every success.

Among the several advantages of the new plan detailed in the pamphlet, the riddance of the examination-bogey is one. But we do not know whether it would be practicable from the administrative point of view to hold an annual examination for every pupil or group of pupils completing a year's assignment in the middle of the year. Again, the problem of discipline is supposed to be easily solved by this plan. But our Principal should have given us his particular experiences in his College instead of contenting himself with quotations from Mr. Lynch.

From the title of the pamphlet, we should have expected to find in it some specific information regarding how the pupils feel under the changed conditions, whether a marked change in the tone and character of pupils is perceptible, to what extent the amount of work falling to the lot of the teacher has increased, whether the teacher feels happy or worried on account of his ceaseless ministrations to the intellectual needs of several pupils, the size and the accommodation of the several subject laboratories, the number of pupils actually working in each laboratory, the number of units of work generally turned out by an average pupil in the course of a day, whether any laboratory tends to be over-crowded, while others tend to

become empty, the reasons for the same, etc., etc. Evidently, the author has reserved such information for a future pamphlet.

The story of the experiences of the Kanyakubja Intermediate College would be certainly valuable to other experimenters of the Dalton Plan and it would be well if the Principal had given us less about the Dalton Plan in abstract and more about the plan in its actual, concrete, living and working state in his College.

SONNETS AND OTHER POEMS, BY S. M. MICHAEL. (PUBLISHED BY THE MODERN LITERATURE CO., MOUNT ROAD, MADRAS). Price Re. 1-4-0.

Verse as a facile gift and gracious accomplishment Mr. Michael possesses in abundance and exhibits profusely in the volume before us; but of the lyric cry of a lacerated, or for that matter, of an exalted and ecstatic, soul, one finds little or nothing here. Graceful compliments and comparisons abound, but lines that soak into the mind, sentiments that make the heart beat faster and the blood flow quicker, are still to seek. We expect the writer every moment by an effort of genius to rise into a fine frenzy and fervour of poetic feeling but he does not, probably cannot, and we feel disappointed.

This is not to discourage Mr. Michael. Had his verse not been even of the level of excellence possible to most cultured and refined intellects, this review would not have been written. But the danger in poetic effort to-day is a smug self-satisfaction with smooth, polished and easily-turned verses which glitter and fade and "leave not a wrack behind."

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The Educational Review.

We must protest against the recent resolution of the University of Allahabad excluding women students from the ordinary B. A. classes of the University, except with the special permission of the Vice-Chancellor. The University has recently been trying to create separate facilities for girl students by creating a Women's Department in connection with the Crosthwaite Girls' College, Allahabad, a step with which nobody has any quarrel, as separate facilities for girls may be able to draw a larger number of girl students, especially in such a purdah-ridden part of the country as the United Provinces of Agra and Oudh. But that the University should have taken the extraordinary step of prohibiting girls from continuing into the ordinary classes with the men students, as they have been doing till now, is a decision which must be challenged. A separate women's department with a handful of lecturers cannot compare at all with the superior facilities offered by the regular University classes, and students are also deprived of the general activities of the University, which form an essential part of education. The decision is particularly hard on those who have already finished an year's course at the University and are now being compelled to leave the University classes in spite of protests and in spite of appeals for exemption to the Vice-Chancellor. As the University is not supposed to make any distinction of

sex, caste, class or creed, it has been contended that the decision is not legal, but apart from it, the decision is so unjust and so injurious to the cause of social and educational progress in the country, that we hope the decision will soon be reversed. We appreciate the efforts which the *Leader* of Allahabad has been making in this direction and wish to add our own support as an educational organ to the just cause for which it has been pleading.

The poor results which have attended on Mahatma Gandhi's movement of the boycott of our schools and colleges do not inspire one with much confidence in his educational policy. But Mahatma Gandhi had some very interesting observations to make the other day in Calcutta to a deputation of the Bengal Teachers' Association. As was only to be expected, he thought that all the evils of our present educational system were due to the absence of Swaraj, and after recommending the winning of Swaraj by plying the *Charka*, he passed on to a consideration of some ideas in which educationists are interested. He pleaded for the creation of interest in teaching, so that the boy's faculties may be roused and his knowledge may be made real. He wanted special attention to be paid to the vernaculars. Mahatma Gandhi regretted that the profession should not be entered by most members in a spirit of sacrifice and sacredness of service. He thought that even under a Swaraj government, the salaries of teach-

**Mahatma Gandhi
on Teachers.**

Aug. 1925.]

EDITORIALS.

ers could not be increased very much, and he exhorted his hearers to choose the teaching profession from patriotic motives which alone would raise the esteem of the profession.

We wish to place on record our appreciation of the educational benefaction which has just been made by Mr. B. Raghavendra Row of Triplicane in favour of poor students studying in the Hindu High School. He has created a trust of the value of Rs. 40,000 to be administered for the benefit of poor students of the Brahmin community studying in the Hindu High School, by a Committee consisting of the President and the Secretary of the Hindu High School Committee, two members of the donor's family and one other member elected by the Hindu High School Committee. The amount accruing as interest on the endowed sum is to be spent in giving free scholarships to poor Brahmin pupils in the higher forms of the school and in feeding them also, if necessary, and also in maintaining a poor Brahmin boy in the Ramakrishna Residential School and Hostel at Mylapore. In ordinary circumstances, a gentleman of the largeness of heart of Mr. Raghavendra Row, would be expected not to limit a benefaction of this kind to the members of his own community, but the policy of narrow exclusiveness and aggressive persecution of the Brahmin, pursued by the present Non-Brahmin party in power, has unfortunately resulted in a reaction of this

kind which it is easy to understand. We congratulate Mr. Raghavendra Row on the feelings which have prompted him to create such an endowment and hope that his example will be followed by a large number of people in Southern India who are in a similar position.

In a very well-reasoned and exhaustive letter which Mr. Alladi Krishnaswami Iyer, one of the leading members of the Bar in Madras, has written to the *Hindu*, he has rightly protested against the proposal that some preliminary training in Law should be introduced among the optional subjects in the B. A. courses. The present B. A. courses in the University of Madras like those of most other Universities provide for a certain amount of general culture which may be considered essential for any gentleman professing to be an enlightened citizen. It would be a pity if in the name of the reform of legal education, any attempt is made to reduce the stock of general knowledge which the average graduate now gets by taking the Degree. Even in the interests of Law, it is doubtful if the proposed change is desirable. A lawyer is all the better in his profession for the study of subjects like History or Philosophy, an extensive knowledge of mankind and human activities being a very useful accomplishment for the exercise of the forensic art. The reasons urged by Mr. Alladi Krishnaswami are all mostly sound: It is contended that an examination in Law even as a part of the Arts course is unthinkable with-

**Law Studies in
Madras.**

out the curricula of studies including the Law of Torts, the Law of Contracts and the Law of Property, while people will surely urge the claims of such subjects also as Jurisprudence, Constitutional Law, etc. It is obviously not possible to provide for such an elaborate study in the B. A. course even as an optional subject. The Arts Colleges in the Madras Presidency, at least as they exist at present, especially outside the Presidency city, are not in a position to impart any efficient teaching in a subject like Law. A premature study of Law is not likely to bring into existence a band of lawyers with a healthy and liberal outlook on life, but is sure to cramp and narrow their vision. And besides, there are other ways of encouraging even the academic study of Law, than by introducing the subject at such an early stage of intellectual development. We hope that the Academic Council will throw out the proposal of the Board of Studies.

India has inherited such glorious traditions of philosophic eminence and her people have such a favourable bent of mind for philosophic studies, that she should be able to occupy a prominent place in the world of to-day for philosophical speculations with some more organised efforts at the concentration of her scholarship in the subject. We are therefore glad to find that attempts are being made at the inauguration of an annual Indian Philosophic Congress, the first session of which is to be held on

the 21st, 22nd and 23rd of the ensuing December in Calcutta. A strong working committee has been formed for making the necessary arrangements, consisting of Prof. S. Radhakrishnan, Dr. Urquhart and others. Papers intended for the Congress should reach the Secretaries, Dr. N. N. Sen Gupta and Dr. P. D. Shastri, not later than the 1st November at the University of Calcutta. It is hoped that the organisers of the Congress will have adequate response to their invitation and the Congress will not only be a success this year, but will become a permanent feature of the annual activities of India about the Christmas season.

We must confess that the proceedings of the last meeting of the Academic Council of the Madras University do not exhibit much evidence of business-like capacity or far-reaching vision. We have unfortunately fallen into a state of mere lovers of routine at the University of Madras, and ideas of expansion and progress do not seem to trouble those in charge of its work and organisation. The field has been the monopoly all along of the unsympathetic European bureaucrat, the designing Christian Missionary and the fussy lawyer anxious to make his mark in public life and there has not yet come into existence any group of eminent Indian educationists capable of advancing the academic interests of the University and provided with the necessary facilities for the

The Madras University.

purpose. So there are meetings occasionally in the year with perfectly innocuous proceedings; candidates continue to be examined and passed or failed, more often failed than passed, and everybody concerned feels self-complacent at this work. Meanwhile, the University stagnates, as nothing is being done and one may cry in vain for facilities for research, or for the creation of a great centre of higher learning worthy of the superior intelligence of the people of Southern India. The Academic Council met on the 14th instant and proceeded among various things to place on record "the valuable services rendered to the University by Dr. E. M. Macphail as Vice-Chancellor!" We grant that these ceremonial resolutions are sometimes recorded without much meaning, but in the present instance, it seems extremely pointless in view of the phenomenal failure of Dr. Macphail's administration. Nothing material happened to a resolution about the adoption of the vernaculars as media of instruction. Some questions about the S.S.L.C. eligibility rules were referred to the Syndicate. There was a proposal to start a Department of Mathematics in the University. The young men of Madras have won a high reputation for themselves for their mathematical talent, and it is a pity that the University of Madras should not offer any facilities for research-work in the subject. As on many other subjects, the Academic Council could not make up its mind in the matter and decided to refer it to the Research Committee for further consideration! It was decided

that part-time teachers should be employed only for special reasons and in special circumstances. The important question of the proposed reform in legal studies came up for discussion. What did the Academic Council do? It referred it to a committee containing representatives of the various faculties. Another heroic piece of effort on the part of the Academic Council was to refer to the Syndicate, the question of the representation of the various vernaculars on the Academic Council!

The University of Calcutta has made some important decisions at a recent meeting of the Senate to

which attention may be drawn here. As the result of prolonged deliberation in the Senate and discussion with the Government, it was resolved:

(1) that instruction and examination in all subjects except English and English History should be through the medium of the vernacular of the students;

(At present instruction and examination in all the subjects are carried on in English except History in which the examinee is allowed a choice between English and his own vernacular.)

(2) that there should be no age limit for candidates, but that 15 years should be fixed as the minimum age limit for admission to a college.

(The existing rule is that candidates in order to be eligible for sitting at the Matriculation Examination must be 15).

(3) that History and Geography should be made compulsory subjects;

(These two subjects are at present included among optional subjects).

(4) that every candidate for the Matriculation Examination should produce a certificate showing that he has received training for a specific period in a vocational subject, such as carpentry, spinning and weaving, tailoring, etc.

We do not know if the Senate was wise in refusing to consider the proposal

made by the Government that pupils should be allowed the option of answering either in English or in the vernacular, but of course a step forward has to be taken in the matter especially in a province like Bengal where there is happily only one vernacular and the problem is not complicated as in the case of the Madras Presidency with its numerous vernaculars. We are glad to read about the decision that every candidate for the Matriculation examination should produce a certificate of having undergone training in a vocational subject. We hope the Calcutta University will be able to enforce the last provision and will do it in a spirit of efficiency. Its traditions for laxity are so notorious that we should be rather agreeably surprised if the University administers the provision in a really effective manner.

In the course of a very interesting address delivered by Sir Chimanal Setalvad on the occasion of the recent Convocation of the Bombay University, he made some very useful observations on the necessity for the gradual replacement of the Professors of Indian Colleges with foreign degrees by products of Indian Universities. There is a good deal of wisdom and forethought in this observation of the learned Vice-Chancellor. It is ridiculous in the extreme that any country should proceed on the assumption that her children should be taught perpetually by the products of a far-off country and the time could never come when the products of her own Universities should be found capable of doing the highest work. But that is how we

seem to argue in our organisation of Indian Universities. The brilliant products of Indian Universities have often to yield precedence to junior graduates, whose merit has yet to be demonstrated; merely they happen to have taken their degrees in a foreign land. As we have said on more than one occasion, this is only a survival of the theory of European superiority which our rulers found convenient to set up when beginning to acquire all the good posts in the country. They found it highly advantageous to proceed on this principle and it continues to exercise a mesmeric effect even after the recent attempts to shake off once for all from racial inequality. It is extremely surprising that this slave mentality should exist even in Universities free from official influences. Sir Chimanal said that the indigenous agency was much cheaper and its substitution was the only effective way of coping with the serious financial responsibilities involved in the work of higher education. But that is by no means the most valuable argument which can be urged in its favour. Indian Universities can never rise to the full height of their stature unless her products are given the highest opportunities for work and the present ban of inferiority is removed once for all. One of the strongest inducements for raising standards is lost if the Universities are to work on the assumption that the degrees conferred by them must always be inferior to those conferred by Oxford and Cambridge. If the products of British Universities who have been in charge of educational work for nearly a century have really not succeeded in producing the type of men required for the highest teaching work in India, their work must be considered a great failure and they cannot claim much superiority!

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OPINIONS ON CHILD NATURE AND EDUCATION.

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.

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 excellent they may be. The trouble with so many students of other things as well as of child nature is the evil habit of being 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 educationalists, 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 'sine qua non.' 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 free-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 something 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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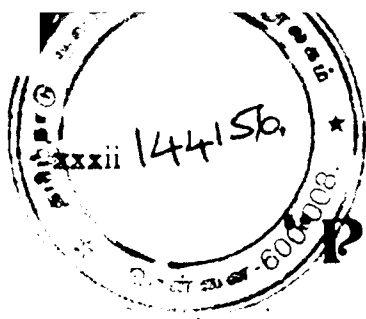
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