

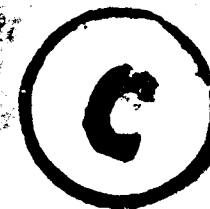
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PATNA UNIVERSITY: CONVOCATION ADDRESS.

By DR. ZIA-UD-DIN AHMAD, C. I. E.

SIX years have passed since the Calcutta University Commission presented its report and I crave your indulgence for reviewing some of the most perplexing problems in the educational system of our country. One of the most important recommendations of the Commission was the institution of intermediate colleges, but after some years of trial it must be confessed that the new institutions have proved neither popular nor useful. Even the intermediate colleges of the Punjab which claim to be successful are conspicuous for economy rather than efficiency; they are more like crippled arts colleges than enlarged and highly developed schools. Far from being the sort of institutions the Calcutta University Commission had dreamed of, they are the second-grade colleges which Lord

Curzon's Commission had deprecated. Nevertheless, the scheme as conceived by the Commission was not defective in itself. It attempted to remodel the existing institutions on Western lines and intermediate colleges were designed on the same lines as the secondary schools of Europe. Every city was to have one or more colleges according to its needs; the staff was to be adequate, a principal, at least two teachers of the Indian Educational Service, six teachers of the Provincial Educational Service and a large number of assistant-masters to maintain the proportion of not more than twenty and preferably of fifteen pupils per teacher. It was intended that the classes should be small enough to enable the teacher to pay individual attention to every student; the English language was to be taught by Englishmen or by Indians trained at English Universities. A number of vocational subjects were to be provided for

students who did not wish to proceed to the University and it was expected that the Board of Intermediate and High School Education would ultimately conduct one examination only and the high school examination would be in the course of time abolished. The intermediate examination was to be followed by a three years' training at the University for the pass and four years for the honours degree. Good education is, of course, expensive and the recommendations of the Commission were drawn up on the understanding that the Government was prepared to give liberal financial assistance required to carry out a sound educational programme. The Commission gave detailed estimates. The cost of a good intermediate college, according to the scale of salaries which then existed in Bengal, was estimated at Rs. 1,30,000 and according to the present scale, it will be a lakh and a half. For Bengal alone where about forty intermediate colleges were needed the additional annual cost, apart from the initial charges of land, buildings and equipment, was calculated at thirty lakhs. The Commission regarded this as a reasonable expenditure in view of the great value of the services which these institutions were expected to render to the country.

LACK OF REASONABLE EXPENDITURE.

The reasonable expenditure has, however, not been provided for and the intermediate colleges have not been able to avoid the pitfall of which the Commission had warned us before. If an attempt is made to organize these colleges on a cheap basis and to be satisfied with the creation of a new coaching organization for a new set of examinations, the change which we propose would do no good, it may even do harm. From the outset the standard must be kept high. To Govern-

ment and people alike we appeal, if they adopt these proposals, to adopt them with the serious resolution that this new education grade shall not be permitted to be ruined." What the Commission feared has come to pass. Its scheme has only been adopted in part and cheap and bad institutions have been created on the plea that money for adequate organization is not forthcoming. Most of these colleges are starved on account of financial stringency. And they must either be provided with sufficient means for reorganizing themselves on the lines recommended by the Commission or a different plan, taking into consideration the funds available, must be mapped out for the higher secondary education of the country.

UNITARY TEACHING AND RESIDENTIAL INSTITUTIONS.

Closely related to the intermediate college scheme and an integral part of the attempt to reorganize our education on Western lines is the plan of gradually displacing affiliating Universities by unitary teaching and residential institutions. Unitary teaching Universities are more in harmony with the Hindu as well as the Muslim traditions. They are also better adapted for imparting instruction, creating a literary atmosphere and encouraging research than the colleges of the affiliating type. But here again the question of expense comes in. The cost of teaching a student at a residential University is two and a half times the cost at a Government college. There are other difficulties besides. As Mr. Richey remarks: 'India is a country of long distances and small towns, there are very few centres with a sufficient student population to attend the University classes or enough educated persons

to administer its affairs.' In the United Provinces particularly we have gone too fast. We have not been able to come up to the standard of efficiency contemplated by the Commission owing to the lack of necessary men and money. And at times the new Universities have simply re-employed the college lecturers with a new designation and on a higher pay. Still when the Universities of the United Provinces have settled down to normal conditions the increased efficiency in higher education will more than justify the expenses entailed. Though we may not be able to do without affiliating Universities for a long time to come the growth of residential Universities has, nevertheless, been a happy feature of our educational progress during the last five years.

SITE OF UNIVERSITIES.

Allied to this is the question of the site of the Universities to which a good deal of the time and attention of the Calcutta University Commission was devoted. Should we follow the examples of the Universities of London, Paris and Berlin and place our centres of learning in the hearts of large towns? Or, should we follow the Oxford and Cambridge model and try to build up our University towns at a distance from the great centres of industry? There are advantages in both plans. A University in a large town is convenient for its citizens, it comes into contact with a larger number of persons and can exercise a healthy influence over the daily life of the town. But the problem of satisfactory accommodation for students and the staff and the provision of play-grounds and healthy recreation becomes very acute. On the other hand, it is only at a country place that all the

requisites of a residential University, such as spacious hostels, a large number of play-grounds and quarters for the staff in the immediate vicinity, can be provided with sufficient room for future expansion. The decision of the question must rest on the importance we attach to the development of character as a part of education.

UNIVERSITY EDUCATION.

It is only at a residential institution in a country place that we can provide adequate facilities for the training of our students and foster a close social and intellectual intercourse between them and the members of the teaching staff. The reputation of the Aligarh University, which is poorer than Government institutions, rests chiefly on this aspect of its work. No one will deny the great services rendered by our Universities in the past. They have contributed enormously to the progress of culture and enlightenment and trained up innumerable efficient persons for the service of the Government. They have made us what we are. But as long as University education was restricted to a very small number, almost all our graduates found a ready means of livelihood in Government departments, liberal professions or private concerns. The characteristic feature of our educational history for the past few years has been an increasing number of candidates who seek education of the intermediate and University stages. It is becoming increasingly difficult for them to find employment. No human government can possibly undertake to provide employment for all candidates who may qualify themselves at a University and the liberal professions are overcrowded.

PROBLEM OF UNEMPLOYMENT.

The problem of unemployment for the middle class is getting very acute and unless

an effective remedy is provided in time it will be a matter of grave concern to the society and to the State.

The true solution of the difficulty lies in a change of our educational objective. We must study not only the needs of the country as a whole but also of the various localities in which our institutions are situated and train up our young men according to what they will be required to do in future. Our Universities like the Universities in the West should try to perform their essential function of keeping in touch with the agricultural and industrial life of the people and ameliorating their social and economic condition. They should also attempt to define with some approach to accuracy the meaning and purpose of their degrees in terms of what they are intended to guarantee and what the holders of their degrees can certainly do. These problems are now forcing themselves on the attention of all the Universities from within as well as from without. Sir Selwyn Fremantle in his Convocation Address last week drew attention to one aspect of this problem. He said: 'It certainly seems to be a defect in University education that it has failed to interest its students in the economic questions of the country. The educated classes seem to be out of touch not only with the mass of the people themselves but with the practical questions which affect their lives. The United Provinces is an agricultural province and some 90 per cent. of the people live in villages. What is the condition of these villages and has it improved owing to the constantly increasing number of youths who come to this (Allahabad) and to the three other Universities for higher education? The general opinion and, I think, the correct opinion is that whatever may be the case in

the towns the villages are in a condition of stagnation and neglect.'

PRACTICAL SUGGESTIONS.

The shortcomings of our University graduates which such an eminent authority has found in the sphere of rural economics is no less obvious in other fields. We have separated literature from life. Our boys cram book after book in science as well as in arts without that real knowledge, without that human interest which is only possible when principles are seen in their practical application.

The practical suggestions made by Sir Selwyn Fremantle are likely to give a new direction to the teaching of economics at the Universities. Political economy should be treated as an experimental science. Villages, factories and co-operative societies are the laboratories in which a useful and living knowledge of the subject can be acquired. History should be taught not as a mere chronicle of battles and sieges but as a record of the advancement of human thought through all ages and countries and the past should not be viewed as a series of disconnected incidents and dates but as a store-house of practical wisdom for the solution of present-day problems. Politics and civics must, if our Universities are to perform their proper duties, assume a growing importance in our syllabus. Their serious study will stimulate the investigation of social and political problems in a calm and academic spirit. The teaching of science subjects should keep in close touch with allied industries. In Germany, for example, almost every professor of science acts as an adviser to one or more industrial concerns and keeps his pupils in touch with the developments of industry and the latest researches. This co-operation be-

tween Universities and industries is to the mutual advantage of both. The laboratories of the Universities are used daily for researches on important industrial problems. The students who work there learn not only the abstract principles of science but also their practical application.

CO-ORDINATION OF TECHNICAL AND LIBERAL EDUCATION.

This leads us to the co-ordination of technical and liberal education. The provision of industrial education as an integral part of general education was first emphasised by John Locke as a means of training the hands and eyes. Rousseau laid stress on the same point for entirely different reasons. He regarded it as an additional accomplishment which would prove useful in adverse circumstances. Sir Michael Sadler's Commission recommended the provision of the teaching of technological and industrial subjects as an essential part of a well-equipped University and intermediate colleges on the ground that they provide as good a mental training as any other subject. This leads us to the natural conclusion that some of these technical and professional subjects should be introduced in schools and colleges as optional subjects. The Calcutta University Commission planned that the intermediate colleges were to provide instruction in a number of vocational subjects also. The number and nature of these would depend on the resources of a college and the needs of a province or a district. Such students as wished to go in for University education would naturally select those subjects in arts or science which are likely to be helpful in their future studies. The majority who from lack of intellect or lack of means do not wish to proceed further than the high school or the intermediate examina-

tion would be able to find the vocational subjects provided in their college curriculum, for example, lock-making, signalling, leather-work, stenography, etc., something or other which would enable them to find a decent livelihood soon after their intermediate examination. A very large number of boys now come to our Universities simply because they do not know what else to do. Under the proposed scheme they would be provided with a modest livelihood suited to their modest ambition and there would grow up in the country which badly needs it a fairly large number of people comfortably situated with peace of mind to take an intelligent interest in public affairs. In the University itself, the student will have the option of choosing between a technical education in the practical processes of industry or a liberal education in arts and sciences. The course of instruction in the former group of subjects would be more detailed and advanced than in the intermediate college and vocational subjects which were too intricate for the matriculation or the intermediate syllabus would be taught in the University. Arrangements could if necessary be made for the transference of the students to workshops or factories for a certain number of terms in order to give them a practical knowledge of work which cannot be provided within the walls of the University.

SOCIAL SERVICE.

India has for centuries past been a land of social divisions and caste distinctions. Modern education has, if anything, widened the gulf between the educated middle class and the masses and as the process continues the two sections of the people will ultimately cease to understand each other. I must not in this connection forget to mention the

excellent work that can be accomplished by organising social service groups at our Universities. It will serve to bring the undergraduates into touch with the mass of the people. As a student of Trinity College, Cambridge, I passed a vacation in a settlement organised by the members of my college in one of the poorest quarters of London. We mixed freely with working men, organised parties for indoor and outdoor games and in the course of our informal conversations learnt much from one another. It is to be regretted that such a movement is altogether lacking in our Universities. Our students would have something to teach to our peasants and to learn from them also and thus have an intimate knowledge of their lives and their difficulties. It would widen their imagination, strengthen their humane feelings and do a good deal to bridge the yawning gulf that divides the educated classes from our silent millions.

ENGLISH LANGUAGE AS MEDIUM OF INSTRUCTION.

Ever since the commencement of the nineteenth century the position occupied by the English language in our system of education has given rise to acute controversy and in his recent address to the Lucknow University, Sir Tej Bahadur Sapru, who takes a keen interest in Urdu and Persian literatures, has sounded a note of warning. The most important factor in our system of education of which both its friends and critics must take note is that English has been the principal medium of instruction adopted in our Universities and even schools. The consequences of this policy have in some respects been deplorable. The neglect which has been allowed to overtake our languages no Indian will fail to deplore and if our Universities are

to perform their duties properly they will make the encouragement of indigenous literatures one of the principal items of their programme. The Calcutta University Commission has recommended the adoption of the vernacular as the medium of instruction up to the matriculation stage but the instruction in the University is beset with considerable practical difficulties. There is not at present any Indian language sufficiently developed to serve as a medium of instruction in literary and scientific subjects. Added to it, in every province, whether through natural growth or artificial creation, there are several vernaculars at present. In Bihar, for instance, it will be necessary either to establish three Universities with three different media of instruction or to provide for three distinct series of lectures on each subject in the same University. It would be impossible for the students or the staff to migrate from one University to another. We shall be hampered in the selection of teachers and the employment of European specialists will be out of the question. Nevertheless, the present situation is not one which an educationist will be inclined to accept as satisfactory.

Two principles, in my opinion, should be kept in view. There must be one literary language for the whole of India, otherwise the broad stream of our national consciousness will lose its way in the stagnating marshes of provincial fanaticism, and at the same time an increasing emphasis should be laid on the development of a vernacular. Unwise as it may be for us in British India to make a vernacular the medium of University instruction while English remains the official language, it is only in our mother-tongue that we can express those dear and intimate things that form part of life from infancy up-

wards and which are the very breath of poetry and of national feeling. The courage and imagination of the founders of the Osmania University in deciding to use the Urdu language as the sole medium of instruction has drawn the attention of all educated Indians and the success of the experiment will substantially alter the issue. So far, no University has succeeded in imparting instruction in a language other than the court language of the country.

PUBLIC SERVICE COMMISSION.

The establishment of the Public Service Commission is a matter of vital interest to our Universities. Much will depend on its actual method of work. The standard of examinations in our Universities shows a wide divergence and no definite solution of this problem has yet been found. The Calcutta University Commission contemplated that the Public Service Commission might help to solve the difficulty. At the same time there is a danger: if the examinations are not well conducted, though few of our students may succeed, many will compete and

the pressure of public opinion may compel our Universities to transform themselves into mere coaching institutions for competitive examinations. In England the Civil Service examination has had no baneful effect on the University because the Civil Service is only one of the many careers open to the graduates of English Universities and it is certainly not the most lucrative. The case is different in India. It is essential that the examinations conducted by the Public Service Commission should be a test of intelligence rather than of a detailed knowledge of text-books.

We are entering, if I may judge from the signs of the times, on a new and hopeful era in the history of our country but in the general desire for self-government which prevails on all sides, let us not forget that increased civic responsibilities will tax our energies to the utmost and the failure or success of democratic governments and the moral and economic progress of the country depend largely on the training our Universities give to the leaders of the coming generations.

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ALLAHABAD UNIVERSITY: CONVOCAATION ADDRESS.

By Sir S. H. FREMANTLE, Kt., C.S.I., I.C.S.

I FELT it a great compliment when you asked me to deliver this address to-day. For I can put forward no claim to scholarship. Indeed, under the system which prevailed when I entered the Indian Civil Service, I was not able to stay at my University long enough to take my degree and had to come out to India when I was just 21. But if I have not had the advantages of academic scholarship, I have tried to make up for it by subsequent study, especially in the realms of rural economics and education. For many years past I have employed what time I could spare from the engrossing duties of a district officer on the study of these two great subjects, and it is as a student of them that I come before you to-day. It is in the course of that study that I have come to know well and to love this University of Allahabad and its staff and students and it is in the fitness of things that my last public appearance in India should be in this University Hall. I thank you for the opportunity so given me.

The subject of my address to-day is the necessity for co-ordination between the University and the people, between the work that is done here and the national life. I find in the first Convocation Address of Sir John Edge, your first Vice-Chancellor, the object of seceding from Calcutta and founding the new University at Allahabad explained as follows: "A University like any other institution dealing largely with special methods and influences should be in the midst of the people to whom it belongs. In no other position can it keep itself thoroughly in accord with the actual wants, wishes and characteris-

tics of the country, and unless it does so, the effective control or guidance of the studies and intellectual growth of the people will soon escape from its hands." This was 35 years ago and I do not think that it can be said that the hopes with which the University was founded have been realised. Has the University had any real influence over the life of the country? This is an agricultural province and some 90 per cent. of the people live in villages. What is the condition of these villages and has it improved owing to the constantly increasing number of youths who come to this and to the three other Universities for higher education? The general opinion, and I think the correct opinion, is that whatever may be the case in the towns, the villages are in a condition of stagnation and neglect. In the Meerut division, and perhaps in Bundelkhand and other parts where holdings are large, agriculturists have benefited by the high prices of recent years and attained to a fair standard of comfort. But even there signs of progress are few and in other parts of the province poverty, debt and superstition are the ruling features of village life. It may be said that this has always been the case and that there is no change for the worse. It is difficult, of course, to compare existing conditions which we can see with conditions at a previous period which we cannot see, but that there has been little or no progress may perhaps be realized by comparing villages in this district, 20 miles from Allahabad, with others lying hundreds of miles away. One would naturally expect an educational centre such as this to exercise some influence over its immediate neighbourhood and if, as I maintain, is the case, there is no difference perceptible between villages near Allahabad and those far remote, I think that it must be

admitted that the effect of higher education on the agricultural tracts is almost negligible.

Rabindranath Tagore, in his novel *Gora*, draws a vivid picture of the condition of rural India. "How supinely unconscious," he says, "it is of its own power, how ignorant and different as to its own welfare, how inert the minds of the villagers, how petty their lives, how feeble their efforts."

Now if it be true, as I maintain it is, that the villages, and I would add, the small towns, leaving the big cities out of account, are in a state of stagnation and neglect, to what is it to be attributed and what can the University do to remedy matters? The antithesis of stagnation is progress and of neglect is interest and public spirit. Progress is chiefly determined by the presence of an active spirit of enquiry and enterprise which does not accept conditions as they are but reaches forward for ways and means of improving them. Is it not the business of the University to foster and spread on the one hand public spirit and on the other hand the spirit of enquiry and enterprise? If it has not succeeded in doing this, it will surely not have realized its object.

A DEFECT IN UNIVERSITY EDUCATION.

It certainly seems to me a defect in University education that it has failed to interest its students in the economic questions of the country. The educated classes seem to be out of touch not only with the mass of the people themselves but with the practical questions which affect their lives. Sir T. Morison in the Introduction to his book, *The Industrial Organization of an Indian Province*, written some 15 years ago, complained that in teaching economics, so little attention was paid to practical work and the case is the

same now. And even if any practical acquaintance with economic problems is attempted it is more likely to be industrial than agricultural problems which receive attention. I hear that the object of the tour which the students of economics of this University have recently taken was to view Jamshedpur and other scenes of industrial activities, and I find an Economics Research scholar in Lucknow, whom I recently met, has been deputed to study the housing conditions of the working classes which is not a burning question anywhere in these provinces except in Cawnpore. This lack of interest in rural problems is not a phenomenon peculiar to India. Mr. Calvert in his book, *Wealth and Welfare in the Punjab*, says: "It is almost a universal characteristic of residents in towns that they find little time to spare for the study of rural problems." But it is with regard to India, or at least with regard to these provinces that these remarks are of particular significance, simply for the reason that the province is almost entirely agricultural. I am aware that some years ago an Association called the Kautilya Circle was formed here by the Department of Economics with the object of executing economic surveys of villages. But I believe the effort was not sustained. I have seen only one such survey and that a very imperfect one. What is required here is a Board of Economic Enquiry such as was formed recently in Lahore and which is already responsible for a number of excellent studies of the economic position of individual villages, and other useful publications on wages and prices. I am glad to note that the establishment of such a Board in other provinces was one of the recommendations of the recent Economic Enquiry Committee of which Mr. Burnett-Hurst was member

and Secretary. I cannot but believe that activities of this nature would result in a more accurate appreciation of rural needs and, therefore, in a greater interest in rural problems. Co-operation again is a branch of economics which occupies a prominent position in the University syllabus and examinations. About half a mile from this hall, where we are assembled to-day, is the new building called 'Knox Building' which has been raised to house the Allahabad District Co-operative Bank, the body which controls and finances, as I see by the last report, no less than 144 village co-operative societies, so that you have the movement working in your very midst. My friend, Mr. Thompson, a Reader in Economics of the University, is a Director and member of the Working Committee of the Bank. What an opportunity is afforded here for practical work for economics students. Most of the villages are not far distant from Allahabad and can be reached on a bicycle and the work of supervising and keeping the accounts of the co-operative societies in the villages now done by a paid staff could be perfectly well carried on by college students. In fact, there seems no reason why the whole working of the Bank (and of the co-operative dairy connected with it which bears my name) should not be taken over by the Economics Department of the University. Those of the staff and students who live in Allahabad could surely be responsible for the work during vacation time. Failing this, the department could at least take up and work one of the nearer circles of villages and the dairy and other urban societies and organize co-operative societies in the University hostels for the supply of necessities, food, clothing and books to the students themselves. Such a society was in existence in my time in the

Hindu Hostel, but it died, I fear, of inanition. Surely such a training in practical co-operation would be of the greatest educational value. Another direction in which the study of economics could be applied to practical ends is the organization of the supply of fresh milk and firewood to Allahabad, both matters of the greatest importance to the life of the middle classes resident in the town. It is because of the lack of organization that pure milk in Allahabad costs about twice as much as in an American city and enterprises of this nature present difficulties in this portion of India, first, because organizing ability is rare and, secondly because it is difficult to secure honest service at a scale of remuneration which the enterprise can afford to pay. It would be a most useful function of the University to afford some training in organization and this perhaps is one way in which it could be done.

GREAT PROBLEM OF EDUCATION.

Then there is the great problem of education which requires more attention and thought. It may be said that all educated men, and especially those who have joined the University, are keen on education. No doubt this is the case so far as the extension of education is concerned. This faith in education of all kinds, primary, secondary and higher, to save the country, is a very wonderful thing. The Sadler Commission have a remarkable passage on this subject which I take the liberty of repeating here: "A fourth cause has furthered the growth of secondary and college education during recent years. Thoughtful Indian opinion frets under the stigma of illiteracy which, in spite of the high attainments of a relatively small minority, the country has still to bear. Every advance, which India makes towards a place of direct influence in the

affairs of the Empire, throws into sharper relief the ignorance under which the masses of her people labour. The educated classes are sensitive to this blot upon the good name of their country and feel that it lowers the prestige of India in the eyes of the world. They approve, therefore, of any extension of education, believing that an increase in the number of any kind of school will directly or indirectly lessen the mass of ignorance which is the heaviest drag upon the progress of India. On a narrow view of their own interests, the educated classes might demur to making higher education accessible to scores of thousands of new aspirants to careers which are limited in number and already overcrowded. It is well understood that one result of the growth of new high schools will be to intensify the competition for a restricted number of posts and, therefore, to prevent salaries from rising. But any disposition to limit educational opportunities on this account is overborne by a conviction that the country needs more education, and by a faith that the liberal encouragement of new schools will in the long run prove the wisest policy. Such encouragement is believed to be in the interests even of those who already enjoy access to the kind of education which, if it were limited to them, would have an enhanced pecuniary value. Much of the zeal for secondary education springs from non-self-regarding motives and works against what might appear to be self-interest. It is this belief in education for its own sake, a belief which—though often vague and indiscriminating—is ardent and sincere that gives its chief significance to the movement now spreading in Bengal."

UTILITY OF EDUCATION.

Now the term 'education' no doubt is a very wide one. It includes, in the words of one authority, all conscious human influence brought to bear on the young and when used

in that sense it is indeed difficult to ascribe any limit to its potentiality for good. But in practice this is limited by two main considerations. First, that in primary and to a great extent in secondary schools only a small portion of the child's time is spent in the school and no view of education can be complete which does not realize the limitations of the school itself and the responsibility of parents and older relations for doing their part towards the training of youth. The matter is of special importance in India where many students come from homes where there is little enlightenment. The second consideration limiting the utility of education is the fact that it is so often unsuitable. This is admitted on all sides. Primary education is wholly literary and formal and is quite out of touch with rural life. The Sadler Commission said of it: "A general system of primary education, if it were wisely adapted to the real needs of life and livelihood and were not merely thrown like an explosive into the vast magazine of Indian life might be welcomed without reserve." Secondary education takes the boys of the upper and middle classes from the towns and the best brains from the country and brings them up in an urban and literary atmosphere where they compete for small clerical and commercial posts. This competition is increasing year by year as new schools are founded by benevolent persons and new strata of the people are imbued with the desire for literary employment. Of higher education you know yourselves the scarcity of openings in this country for men who have taken college courses but have not been able to gain admission to one of the services by competition or selection. The legal profession, one of the few outlets for University men, is overstocked and many resort to it, simply because they find no other possible source of livelihood. The waste of energy brought

about by the unemployment of the educated classes is a matter of serious concern to all thinking men. It has been the subject of a debate in the Legislative Council here and even of a Commission, I believe abortive, in the neighbouring province of Bengal.

REFORMS IN THE SYSTEM OF EDUCATION.

Now I have my own ideas which I have expressed in detail on other occasions as to the reforms which are necessary in our system of education. They are concerned with the restriction of University education to those best fitted to receive it, with the strengthening of intermediate colleges, by the elimination of their junior classes, with the assimilation of the Anglo-Vernacular and Vernacular middle courses, with checking the further expansion of secondary education in the towns, while constituting a number of efficient secondary schools in rural areas, and with the bringing of primary schools into touch with rural life and their establishment as centres of culture for the rural community. Such reforms would, in my opinion, if adopted, have a most important effect on the standard of education, especially in rural areas and the receptivity of the people to new ideas and would do very much to help the spirit of progress. I am not, however, disappointed or surprised that in this conservative country they have not been hitherto adopted either in practice by the authorities or in principle by the educated public. What does surprise me is that though they have been before the public for some time they have aroused hardly any interest and no public discussion. Now on secondary education alone the provincial budget provides no less than 47 lakhs of rupees, while on primary education the amount is 73 lakhs in addition to what the District Board spends

from its own resources and it is in contemplation to make large additions to this sum by the introduction of compulsory education in rural areas. Much, too much, is expected of this measure. The mere herding into schools of hundreds of thousands of boys between 6 and 11 without very considerable improvement in the schools themselves can do very little good. Though all educated men combine in urging it on the Government, hardly one gives any thought to the question, whether given a certain amount available from public funds for education, this is the best means of utilizing it. Another direction in which the charitable public and the Government continue to spend large sums is in the expansion of secondary schools in the towns, so adding to the unemployment therein. Two such expansion schemes in Gonda and Jaunpur respectively have recently come to my notice while in charge of the Court of Wards. On the other hand, nothing is done to start agricultural schools or even good secondary schools in rural tracts, the effect of which should surely be the improvement of rural areas. When some years ago, it was resolved to change radically the educational system and separate the intermediate classes from the University, there was hardly a dissentient voice. Now it is not only recognized that the financial commitments of the new system were not foreseen and cannot be adequately provided for, but the whole genesis of the scheme has been attacked by the leading non-official educationists of the province, supported by a majority of the non-official members of Council. There are other matters of importance in the sphere of education which require special study and clear thinking. But their considera-

tion is left to an over-worked department immersed in the routine of administering a large number of educational institutions. Without thought being stimulated and criticism aroused, education is of little value. John Locke who wrote 100 years ago says: "Education begins the gentleman, but reading, good company, and reflection, must finish him. Those who have read of everything are thought to understand everything too; but it is not always so. Reading furnishes the mind only with materials of knowledge; it is thinking that makes what is read ours. We are of the ruminating kind, and it is not enough to cram ourselves with a great load of collections; unless we chew them over again, they will not give us strength and nourishment." And Newman writes in a similar strain: "A man may hear a thousand lectures and read a thousand volumes and be at the end of the process very much where he was as regards knowledge. Something more than merely admitting it in a negative way into the mind is necessary, if it is to remain there. It must not be passively received but actually and actively entered into, embraced, mastered. The mind must go half way to meet what comes to it from without." Wordsworth in his beautiful poem, 'The Outdoor Call', writes:

"Enough of science and of art,
Close up those barren leaves;
Come forth and bring with you a heart
That watches and receives."

In 1916 I remember an Educational Conference was held with great *eclat* in the Mayo Hall and a Provincial Education Committee established for the study of educational subjects. But it died like so many other institutions originating in this city, an early death.

In Europe and America things are very different. In England, for instance, the widespread interest felt in education is shown by the number of Conferences and Associations which meet yearly with great regularity to discuss its various aspects, while many Universities both in that and other countries have professors of education. I would that some such steps could be taken here to stimulate the interest of the public and arouse the critical spirit.

SERVICE OF THE COMMUNITY.

I have suggested the practical study of rural economics and the study of education as two means by which the University could get into closer touch with the activities and interests of the country, but there is still a third subject to which I wish to draw attention. And especially I wish to invite the attention of the students who having obtained their degrees are now going out into the world and also of those who are still privileged to study within these courts. The subject I mean is that of service to the community. In this connection, Tolstoy's views are at least interesting. His biographer, Aylmer Maude, says: "Education in the sense of knowledge of nature, men and life, he considers good so far as it is necessary to enable us to serve our neighbours, but as a manifestation of 'progress' enabling us to enslave our neighbours' education is harmful. Tolstoy considers that this last is what is usually aimed at by contemporary society and that education is sought mainly for the sake of getting above one's fellows and subjecting them to oneself." I fear that there is a great deal of truth in this. The object of students is rather to join some profession which will enable them to enjoy luxuries and command the services of others than to

acquire a competence and occupy a position which will enable them to benefit their fellowmen. They are not entirely to blame for this. If they do not after an expensive education reach what is popularly considered a good position, they will be regarded as failures by their parents and relations, especially if these come from a little educated class. Moreover, as Sir T. B. Sapru said at Lucknow recently: "With the majority life is one endless economic struggle and no one who has a direct and personal knowledge of the students can withhold his admiration from many brave young men who pursue knowledge in the midst of so much adversity." Many students also depend on speedy success in obtaining a well-paid post or joining a profession to repay debts incurred on their education by their parents and themselves. But the fact remains that their college education is regarded much more as a benefit to themselves than to the community at large and that the fact that the University is maintained for the good of the country generally rather than for the benefit of the students themselves is very apt to be lost sight of. The idea of social service as the chief aim of education is perhaps a modern one. In the objects of education set forth by the old Greek philosophers, Plato and Epictetus, it finds no place, while Bacon, though he did enumerate it among the aims of education, laid no stress on it. Among recent writers on the subject, however, and especially since the war it is a commonplace that the main object of education and especially of University education should be service to the community. And the matter has only to be mentioned to show that it must be so. For, in almost every case, the expense of education is partly defrayed by grants

from the State or from the endowments provided by charitable people. That this is especially so in India is proved by the financial statement of this University which shows that tuition fees amount to less than one lakh, while the Government grant which together with a small endowment provides the main resources of the University amounts to no less than seven lakhs. I see from a recent article that in Australian Universities students pay about one-third of the expenses of their education and the proportion in the newer Universities of Great Britain is much the same. There is probably no country where the proportion paid by the students is so low as in India. Do not these facts emphasise the point that the main object of your education is to benefit not yourselves only but the country which gave it to you? And it is for this purpose that you are undergoing the training, mental, moral and physical, which is here provided for you. And from this, two ideas emerge. First, that you are responsible to the country that you do not waste your time but take full advantage of the opportunities here afforded you. And second, that opportunities for training in social service should be provided in the University itself. As to the first point, there are many students who spend their time in unprofitable gossip, take no part in organised games or other college activities and except when examination time approaches take a very superficial interest even in their studies. As to the second point, we find that here at least no real effort at social service has been made. In England, Universities, colleges and schools have established missions which are maintained and supplied with men and funds entirely by the institutions which founded them. Bombay

has its Students' Brotherhood and its Social Service League in which University students take part. Calcutta has also its Social Service League which publishes a monthly magazine. It was only from an article which I recently saw in the *Leader*, that I was aware that Allahabad had formed a Social Service League at all. That apparently was two years ago but I very much doubt whether it has got to work even now. It may be said that there is little scope for social service work in Allahabad and it is quite true that as compared with an English town or even with Calcutta or Bombay where there are large industrial quarters the scope for direct social service work is limited. But the field is not wholly barren. The institution of night-schools for labouring youth, of scouting and organised games for Municipal school boys and assistance to the improvement trust in laying out and managing recreation-grounds for the people are directions in which effort will meet with reward. I have spoken already of larger enterprises such as the organisation of the milk supply and the wood supply of Allahabad which, if successful, would bring very great relief to the middle classes of the town and which present difficulties chiefly because honest paid service is rare. It is probable that they will not succeed unless worked by men imbued with the spirit of service to the community. For residents of the towns there are further opportunities available in the organisation of *muhallawar* societies, to enforce sanitation and encourage tidiness, to clear ruined and jungle-grown sites and utilise these and other waste plots for cultivation or recreation as is actually done in American cities. For residents of villages the opportunities are still greater. I have said that it is the universal

complaint that in them there is stagnation—that there is an absence of the spirit of enquiry, of enterprise, of desire for improvement. It is not the same everywhere, for instance, in Japan. In an address which I delivered two years ago in Lucknow, I gave the following account of the activities of one of the young men's associations:—"Every morning half an hour before sun-rise the members assemble in the grounds of a central shrine where they fence and wrestle and exercise themselves at weight-lifting and pole-twisting till sun-rise. They do the same in the evening after work. They engage in various forms of social service. They help in building the teacher's house and improving the village roads. They cut wood, and collect manure for the poor people. They engage to save money by dressing simply, by cutting each other's hair and other offices of the same nature. They keep regular diaries of the way they spend their time, which are presented to and discussed by the Association. Besides this they have village agricultural associations, the object of which is to improve agriculture in various ways. They sow seedlings in nurseries and plant them out on the waste land for the benefit of the village. They set the example of using improved manure pits and give a yen to each tenant who follows their lead. They institute competitions for biggest yield and have a yearly exhibition of produce. Among school-boys there are societies for the cultivation of rice. Each boy gets a small area from his parents and works it himself, keeping a diary of the work he does." I do not know why such associations should not be started in India. I was interested to read in the October number of a little paper called *Commerce*, published in Calcutta, an account of 'a

self-helping village.' It said that there is a small village on the outskirts of Calcutta inhabited by 50 Bhadralog and about 100 peasant families—that ten years ago four people of the village formed an association 'to improve their common condition and help each other in time of need.' They each subscribed Re. 1 monthly. The number of members and the fund gradually grew and they now have sufficient capital to help their own members with loans, give charity to those in distress and assist the village school. This is a small beginning but it is promising. In every village and small town there is derelict and useless land which can be used for tree planting or cultivation as the Japanese use it, there are ponds which can be stocked with fish, there are village roads to be made and kept free of encroachment, there are co-operative credit societies to be worked, agricultural and sanitary improvements to be stimulated and the school utilised as a centre from which culture should radiate over and leaven the land. The economic effect of such work and of the organisation of agriculture by co-operative methods which should result from the presence in the villages of men of enterprise and public spirit would be very great. It might go far to solve the problem of unemployment of the educated classes of which mention has been already made. And in this work for the benefit of the country-side to which Western science and Western ideas must contribute, it is important to have it clear in your minds what objects and practices of Western material civilisation should be discarded as unessential to India or actively harmful and which should be accepted as beneficial. I have not time to develop the subject further now but I sometimes think

that the most useful of all college societies would be one which made a critical examination of it, came to definite conclusions and ordered the life of its members so far as possible accordingly. I have a strong feeling myself that simplicity and economy of life must here as in Japan be the foundation of work done for others. We are told that Indian kings of old used to send their sons to the ancient University of Taxila that 'they might learn to quell their pride and high-mindedness and to endure heat and cold.' I wish that there were more of this spirit of humility and endurance in the modern University of Allahabad.

Some, I know, will still make the excuse which I have frequently heard that until self-government is obtained all energies must be directed to that end and cannot be dissipated in other ways. To them I would say that the social and economic evils to which I have called attention are admittedly there and will remain there whatever form the government of the country takes until a definite effort is made to remove them. The poet said:

"How small of all that human hearts endure

That part which laws or kings can cause or cure."

And history is full of instances to show the disappointment which besets those who prescribe political remedies for economic ills.

"The foundations of national prosperity" said Lecky, "are laid in a pure domestic life, in commercial integrity, in courage, uprightness and a certain soundness and moderation of judgment which springs quite as much from character as from intellect."

Remember that love of your country in its most essential sense means no less than love of your countrymen and that it is sometimes more difficult to live for your country than to die for it.

Mazzini said: "We must convince men that they, sons of God, have here on earth to carry out one law and that each of us must live not to himself but to others, that the end of life is not to have more or less of happiness but to make ourselves and others better—that to fight injustice and errors everywhere for our brothers' sake is not a right only but a duty, a duty that we may not without sin neglect, a duty that lasts as long as life." The Bhagavat Gita says (I quote from Sir Edwin Arnold's translation) "He that abstains to help the rolling wheels of this great world glutting his idle sense lives a lost life shameful and vain."

I conclude with the following words from an unnamed writer:—"God gives each man one life, like a lamp: lamp lighted, hold high, wave wide. Its comforts for others to share. Quench it, what help is left?"

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CONTROL OF ELEMENTARY EDUCATION.

By Mr. K. H. V. S. NARAYANA, B.A., L.T.
Deputy Inspector of Schools, Nandigama.

THE following proposals are made for reforming the control and organisation of Elementary Education:—

Elementary Schools are under the management of one of the following:—Teacher-managers; private individuals; Local and Municipal Boards and Mission-managers. As all these are working towards the improvement of Elementary Education, sometimes in one and the same village, it need not be urged that there should be whole-hearted co-operation among them in promoting Elementary Education on uniform lines and with common principles. The unit of area in the matter of control and inspection of Elementary Schools is the range and the ranges of the same district differ widely in public interest and facilities in the matter of education. The District Educational Council which is the central body responsible for the spread and control of Elementary Education has too wide a field of jurisdiction, while the opportunities afforded to the villagers to take interest in educational matters are too few. It is but reasonable that each range under a Deputy Inspector should have a Committee by itself to judge of the needs and advise and assist the District Educational Council in its extensive work. The organisation of such Committees will enlist for Elementary Education the strength of public opinion and gain even financial support from rich villagers. It will also be a step for throwing Elementary Education to the control of the people.

(1) These Committees may be termed the Range Educational Committees.

(2) They may be organised as follows. They may consist of—

- (i) Deputy Inspector of Schools of the Range—(Secretary).
- (ii) The members of the Taluq Board and Municipal Councils residing in the Range.
- (iii) The Mission-managers residing in the Range.
- (iv) Two members elected by the teacher-managers from among themselves.

The President should be elected by the members.

The following duties will be discharged by the Committee :—

- (a) Seeing to the regular working of the schools.
- (b) Maintaining uniformity in the work of schools.
- (c) Recommending the grant or withdrawal of recognition and aid, grants, change of syllabus, etc., to the District Educational Council.

(d) To advise the managers in the appointment and transfer of teachers in all schools in the Range.

(e) To advise the managers in all educational matters.

(f) To work for the spread of Elementary Education by having new schools opened and improving the existing schools.

This Committee will serve better the objects with which School Committees are appointed by the Taluq Board. It will also minimize the frequent transfers of teachers from school to school by which the work of schools is seriously affected. As the members of the Committee have to visit schools now and then, schools can be made to work regularly.

I have spoken to some members of Taluq Boards and to some of the Mission-managers and they have all given their opinion in favour of this proposal. The proposal may be considered by District Educational Councils and educational bodies and their views on these proposals may be expressed in this magazine.

“FROM A RURAL SCHOOL-WINDOW.”

(With four illustrations.)

WITH A FOREWORD FROM
The Hon'ble Sir A. P. PATRO, Kt.,
Minister of Education, Madras.

BY
K. R. R. SASTRY, M.A., L.T.,

Fellow of the Royal Economic Society (London); sometime Deputy Inspector of Schools, Dharmapuri and Pattukkottai Ranges; Author of “South Indian Glide.”

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EDUCATION IN RELATION TO NATIONAL LIFE.*

THE subject on which I have proposed to talk to you this evening is Education in relation to National Life. The importance of the theme can hardly be exaggerated, for, it is my humble but emphatic view that there could be no National life worth the name, in its literary, social or political aspects, without a sound system of education. Viewed from this standpoint, National Government and National Education are interchangeable terms. One can even go a step forward and say that the one is incapable of being attained and retained without the other. In the language of Wordsworth “the child is father to the man.” If we, therefore, want our younger generation to realise the status of full citizenship, we must educate them in accordance with that ideal. In other words, education must be the first charge on our country's revenue and on the attention of our rulers. In closing the September Session of the Imperial Legislative Council in 1913, that great and noble-minded Viceroy, Lord Hardinge, said: “It is to the students that my heart goes out, and I feel that no sacrifice is too great for their welfare and for their education, for with them and their prosperity lie the future of this land and the destiny of India.”

Whatever may be the truth or otherwise of the various charges levelled against the system of education imparted in our schools and colleges at present, I have no doubt that at that time the Commission presided over by Lord Macaulay did the wisest thing in laying down that the English language should be

* An Address recently given to the “Students' Union” of the S. M. S. High School, Karaikudi, by Mr. M. G. GURUSWAMI AYYAR, M.A., L.T., Headmaster, High School, Pallatur (Ramanad Dt.)

the principal medium of instruction. I cannot conscientiously say that the great Liberal Statesman of England was bent upon converting a great and ancient nation into the clerks and quill-drivers that they are to-day. The foreign medium with its inevitable concomitant, secular education, was necessary during the half-a-century following the Governor-Generalship of Lord William Bentinck in order to take Indians as a class out of the deep ruts of superstition, self-complacency and self-righteousness, of the lack of a consuming passion for humanity, of the absence of a burning love for truth and scientific accuracy, of the contempt for foreigners and for other religions and for literature in other languages, of the unwillingness to tackle new problems of life in a bold, original and investigating spirit, and of the incapacity for original co-operative work in practical realms, into which we had fallen. The justification for this momentous departure was summed up in the historic statement of Lord Macaulay, who declared with a great amount of truth that an “average English school-boy knows more of history and geography than all the Pandits of Hindustan put together.” Even to-day he must be a bold man who would conscientiously declare that he can afford to ignore the great value of English as the cultural link between the East and West, as the language of diplomacy and commerce throughout the world, and as the medium of communication between the different linguistic divisions of our country. Nor can we at this stage fail to record our humble appreciation of and sincere admiration for the work of great British educationists in the early days of English education like Powell, Porter, Duff Wilson and Miller, who brought to bear in

their work a rare kind of zeal, sincerity and earnestness and who, by their intimate contact with their students made them imbibe character and freshness of outlook. The Government services and the legal and teaching professions which absorbed the comparatively small outputs of graduates became very much purified and liberalised.

The reaction, however, was not long delayed. English education in its early stages, as I have just now pointed out, served as both medicine and nutriment. The difficulty, however, came when what was medicine became changed into an article of daily food. Medicine long administered tends to weaken and enervate the patient. Likewise, the medicine of English education has resulted in considerably weakening our culture. Results have been produced during the last fifty years which the great educationists mentioned above never anticipated, and would therefore, view with a feeling of keen disappointment and horror. Our educational institutions, though rising by leaps and bounds in the matter of strength and finance, have considerably deteriorated in quality. They have become unwieldy in numbers, and in consequence, close contact between the teacher and the taught, which is the basic principle of all real education, has become an impossibility. Examinations and considerations of Government service have come to dominate education and these have made it a dead soulless plant. Hundreds of graduates are being turned out year after year by the University with the result that the market has become glutted, and the supply has far exceeded the demand. Thus a sin of the greatest magnitude has been committed by the powers that be the moment an undue premium was placed on the commercial

value of education. Learning only for the sake of earning is perhaps the greatest prostitution of knowledge. Government services cannot, by their limitation in numbers, absorb all the products of the University. It is a matter of course under such system that the favoured few get the loaves and fishes of office, while the vast majority, who have neither power, wealth nor influence to back them up, have to go back disappointed and with empty hands, or be satisfied with a dwarfed life and a sordid pittance. Failure in examination has come to mean failure in life and this has led to untold hardships, disappointments and heart-burnings in our young men, who have not yet crossed the formative stage of their lives. Discontent is the parent of all ills—political as well as social. Little or no attention is paid to the physical development of our young men, and it should not cause surprise to anyone who knows the real cause if most of our University products are physical wrecks, and if taunt is flung at our face that India in spite of her millions, cannot defend herself. We have forgotten our traditions and history and with many of us, the mute admirers of the West, it has become quite a fashion to show increasing contempt for things Indian. In some quarters words like "Vernacular," "native" and "Indian" have come to denote all that is contemptuous and beneath notice. The net result is that education imparted in our schools has become both unnatural and anti-nationalist, has come to have the very baneful effect of dividing the handful of English educated Indians from the vast millions of their countrymen, who have not had the benefit of English education, and with whom they consider it beneath their dignity to rub shoulders. The power of intellect and the

vigour of understanding in us, have become cribbed, cabined and confined, our patriotism has receded to the background and our emotions have become atrophied and deadened for want of training and use. Great importance has come to be shown to the development of formal language, while the acquisition of real knowledge occupies but a secondary place in our present system of education. We have had this system of education for the last 75 years and more, and yet we have hardly touched the fringe of our huge population in the matter of literacy. A dispassionate chronicler cannot fail to record that consequent on the destruction of our ancient village schools the percentage of literacy to-day is much lower than what it was before the advent of the Hon. John Company. Education has come to connote a repetition *ad infinitum* of mere words and phrases—the paying of homage to the tin-god. We have lost our individuality as a nation.

I have spoken at such length and with such emphasis on the defects of the present-day education because it is generally conceded that it is a departure from the normal and this has not been denied by any authority—educational or non-educational—and because no real national life is possible in the case of students trained under such a system. In other words, before education comes to be associated with national service it should be given a distinct national orientation.

But unfortunately for us, even now people are not wanting among us who cannot understand the term "National Education." Their point is that education is universal, dealing as it does with ideas and ideals which are common to the world. They taunt us by saying: "You may as well speak of Eastern

theorems of Geometry, of Western Law of Gravitation before you begin to talk of "National" Education for India." Our answer to that taunt is: "I agree that in some constituents of education such as mathematics and physical science your taunt may be justified, though there may be a world of difference between the East and West in the application which a Heckel or Bose may make of science to life. But you conveniently forget that the Indian teacher has got to deal with a concrete thing, *viz.*, the Indian child, which has inherited traditions extending over thousands of years, and which has embodied in itself the peculiar genius of the race to which it belongs." I say there can be real cosmopolitanism only when all the nationalities of the world have been developed to their fullest extent. Friction between one race and another will be reduced to its minimum, and national minds can meet in sympathy in the larger areas of world activity only when children are given an education that draws out their real self through the language, thought, tradition, custom and temperament of the race to which they belong. In the words of a high educationist, "You cannot have education of any kind, that is, the leading forth of the real individual, save by way of his or her nation. To confuse public *instruction* with *education* is to mistake pushing in for pulling out, and to connive at the production of intellectual defectives or monstrosities." Public instruction is no doubt valuable, but when it usurps the entire field of education it becomes in the end public destruction.

If National Education were to be the foundation of national life, then it should have the following characteristics:—It must be primarily based on Indian traditions; the background of the studies must be familiarly and

unmistakably Indian. The method followed must be Indian, and the books used and the topics taught must also be Indian first and everything else next. It must be given in Indian surroundings, and it must have as its goal the making of the Indian citizen. Above all, it must be moulded and controlled by Indians.

Youth is the most flexible and impressionable part of one's life, and it is the bounden duty of all educators and well-wishers of the country to instil into the minds of our young men ideas, feelings and sentiments that should animate all public and national life. What part the boy or girl is going to play in the national life in the future depends on the training, the bend which he or she is given in the school or the college. After all, school is the factory wherein are manufactured the citizens of the world, the rest-house where the future pilgrim learns the way he has to traverse, the miniature stage for the children of the nation to have their rehearsal in, before they could become finished actors in the drama of life.

Now what are the qualities which form the foundation of national life and which should be developed in the pupils? The first and foremost is patriotism, meaning thereby a love of country which transcends all limits of parochialism, provincialism and communalism. It has been said that the German boys and girls are asked to repeat every day the *mantram* "Deutsch land uber alles" (Germany above all). Is it not our bounden duty—the bounden duty of the members of the teaching profession—to make the land reverberate with the cry "India before all"? It has been again said that the modern German nation has been made by the Professors in the Universities; can the same thing,

I ask, be said of those who control the destinies of our own boys and girls? To our disgrace the answer is an emphatic "No." We have in the teaching profession many a square peg in a round hole. There are "Professors" who do not believe that India was ever a nation, and that she has got to-day potentialities which go to make a nation. And such men to mould the mental and moral being of the rising generation and implant in them seeds of patriotism! We would prefer to have dull mediocrities who passionately believe in India's great past and greater future as a nation and who would make the pupils long to work for the motherland wherever they are—at home, in the school, in the professions and in public life. Pupils should be trained to love their fellow Indians, be they Hindus, Mussalmans, Christians or Jains, and they should be trained to look upon every one of them as having contributed something of value towards the evolution of Indian culture. Teaching of science in our schools should be in close relation to Indian animals, Indian plants, Indian trees and minerals, and it should have a direct bearing on our daily life. Likewise, Indian history should be taught by one who can narrate with glowing passion the heroic and valiant deeds of our ancient warriors, statesmen, prophets and kings.

Secondly, since all of us have got to play the game in life, we should train the younger generation in sportsmanship, in all the qualities that make for discipline, fair-play and comradeship in action. Games must be made compulsory for all the pupils, or at least, a greater stress should be laid on physical culture than on mere book-learning. Proficiency in games gives you a calm and a regard for self respect, which is born of real

strength. It gives you discipline without at the same time curbing your individuality. It helps to build your character and widens your outlook on life. In short if you want to develop that co-operative effort and comradeship in action, which are the *sine qua non* of national life, you can do it only through organised games.

The same result may be achieved through the agency of School Debating Societies, Unions and Clubs. The capacity to discuss and debate on questions of public importance is drawn out and developed in these tiny Parliaments. The Unions of Oxford and Cambridge have been the training grounds of nearly all the statesmen of England. Wellington once said that the battle of Waterloo was won on the play-grounds of Eton. With an equal amount of truth it may be said that the statesmen of England won their oratorical trophies in the Unions of their respective Universities. There the young men learn to listen to the arguments of their opponents without losing temper, to detect sophistries, to see argumentative flaws and to be alert in answering, in attacking and in defending. I say this is the best and the most splendid nursery for public life. There they learn manners "which maketh the gentleman." They are taught to pay due regard to dignity and honour, and to respectfully tolerate the views and opinions of their opponents. If these are not virtues animating public life, I fail to understand what else are.

But the most precious quality that should be developed in our young men is the spirit of social service. The time has come when individuals and nations should be taught to talk more of their duties than rights. The same is true in the case of students for, if you do your duty, the rights will follow as day

follows night. What is the paramount duty of the youth of our country to-day? This: they should strive to rescue the millions and millions of their countrymen, who are sunk in ignorance, illiteracy, poverty and vice. Social service, *i.e.*, service rendered in a quiet and unostentatious way and without the expectations of any patronage in return is the best part of our education. I may even go a step further and say that that education has no value which does not make its votaries real servants of the country and which places before them the ideal of living for all in living for themselves. Youth is the period of overflowing energy, born of true idealism, and social service is the best outlet for the pent-up energy of the young. Social service should no longer be what Gokhale called a recreation or hobby of the well-to-do. It should become the essential part of a vigorous and sound national life. One of the strongest criticisms that have been levelled against the present system of education is that it takes no notice of village life, of the huge masses of rural people among whom the products of the schools and colleges have to live. Real India lives in the 7000000 villages scattered over a surface 1900 miles long and 1500 miles broad. The masses are isolated and it is the bounden duty of our countrymen to bring about a connecting link between the town and the village, and to make our education correspond more and more to the needs of village life. Every institution should become a veritable centre of social work, and every vacation should see that the student community does something towards the amelioration of the mental, moral and economic conditions of our countrymen in villages. The students of Shantiniketan, for example, are encouraged to chalk out with the aid of the

Professors a programme of work among the adjoining villagers, stay among them for long periods, deliver lectures to them with the aid of the magic lantern on matters which vitally bear on their daily life, such as agriculture, sanitation, duties and rights of the people in the State. I tell from personal experience that no Social Service League can continue to do really good work if it cannot claim among its members a large number of students. They may be encouraged to run schools or deliver rural extension lectures persuading our unfortunate countrymen who are addicted to drink, gambling and superstition, to give up such vicious habits. Instances of their usefulness in this direction may easily be multiplied, but talking as I do to the students of Karaikudi, I shall be failing in my duty if I do not point out that they should co-operate with the local Union Board in making the streets a little less repulsive and a little more attractive. The school authorities may be requested to set apart a day for

enabling the pupils to exhibit, what I may call, a model street or a model tank. Example in such cases is much better than precept.

Gentlemen, I have throughout studiously avoided advocating the participation of students in the active political life of the country for the boy-politician is as injurious to the interests of the State-Politic as the boy-parent is to the State-Social. But I do maintain that in the system of education outlined above the best preparation is given to our young men to effectively and usefully participate in the rich and many-sided National Life. Sterling character, noble deeds and sacrificing life are the foundation on which the edifice of National Life should be built and this foundation itself cannot be better laid than in educational institutions.

Gentlemen, I once again heartily thank you for the honour you have done me in inviting me to speak to you this evening.

Just Ready.

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PHYSICAL DEGRADATION IN THE SCHOOL-GOING CHILDREN AND HOW TO REMEDY IT.

By Mr. N. S. SOMAYAZULU, B.A., L.T.,

Senior History Assistant,

S. K. V. V. Hindu High School, Beswada.

AT present in India we find that little attention is paid to the physical welfare of the pupils. As they have to master a foreign language they are forced to spend much of their time in studying different subjects. The educational authorities fail to recognise that physical education demands quite as much deliberate study, care and method as mental training and that it confers qualities which are at least as valuable in after-life as those obtained by usual 'education.' We send our children to school for the purpose of training them for the battle of life, which they will have to encounter when they reach to man's estate. So we must attach much importance to the physical welfare of the pupils.

Now let us consider what we can do in order to improve the physical welfare of the pupils.

Sanitation:—The chief aim of our elementary teaching should be to produce in the children a desire to lead clean, wholesome lives and to possess vigorous, healthy bodies. This can be effected only by giving special instruction to the boys in hygiene and by encouraging them to take an active part in games. The teaching of hygiene is made compulsory by educational laws in America and by a decree of Parliament in Sweden. In Denmark, Holland and Italy, hygiene is systematically taught. In the same way the teaching of hygiene must be made compulsory in India.

Physical Exercises:—Next comes exercise. Exercise is necessary at all periods of life but especially so during childhood and early manhood. Good exercise stimulates appetite and digestion. Any game that helps children to perform free and natural movements in the open air or in well-ventilated rooms should be encouraged. All that the child requires is to be taught a few games. Some educationists regard drill in schools as an unmitigated evil. The movements of drill are stiff, unnatural, strained and monotonous and easily fatigue the child. So all systems of drill must be kept out of the schools and the drill-master must be made the games-master.

Time tables:—In many of our schools we find that boys in the lower classes are forced to work for five hours as boys in the higher classes. For young children under nine years of age the ordinary school day of about 5 hours is simply cruelty and does an infinite amount of mental and physical harm. So they must be made to work for 1½ hours a day and each period must consist of 20 minutes. At the end of one of the periods of instruction there should be 2 or 3 minutes devoted to simple physical movements or breathing exercises. After the second period there should be a period of physical exercise in the form of play.

Decoration of School-rooms:—It has been found that æsthetic influences are a great remedy against fatigue. Hence the teacher should secure school-room decorations, artistic furniture, nicely laid-out compounds and gardens. It has also been suggested by some of the educationists that the boys must be instructed in the open air.

Another suggestion is that instead of making Saturday whole holiday, Wednesday

had better be a half holiday with another half holiday on Saturday.

Home work and the medium of instruction:—Indian students are forced to devote much of their time to studies because they are forced to master a foreign language. In order to enable the boys to take an active part in games, the portions set in some of the subjects must be curtailed.

At present in India we find that many teachers tease the children by giving home work even in the holidays. It is the opinion of some of the educationists that very little should be set by way of home work for the vacation and the pupils are advised to utilise the holidays in enjoying the needed rest.

Medical Inspection:—Every student must be inspected by a competent medical authority at least 3 or 4 times a year and every school must have a doctor to look after the physical welfare of the pupils.

Examinations:—The worst canker in our educational system is the system of examina-

tions. So there must not be too many examinations since they easily fatigue the child and teachers must be liberal in promotions.

Freedom of the child:—And last but not least is the freedom of the child. Child-life must be built upon joy, giving full play to emotions and real interests. The criticism that is levelled against modern education is that the students are made the victims of a soft pedagogy. Spoon feeding is dangerous. I advise you all to follow here the policy of *Laissez-faire*, i.e., leave the child to himself and to put into practice the Dalton Plan, suggested by Maria Parkhurst.

Parental Co-operation:—In order to carry out all these things successfully there must be parental co-operation. At present we find that there is no co-operation between the parents and the teachers. Time, the great innovator, will remedy this defect. I hope that by following these improvements we can do much in improving the physical welfare of the pupils.

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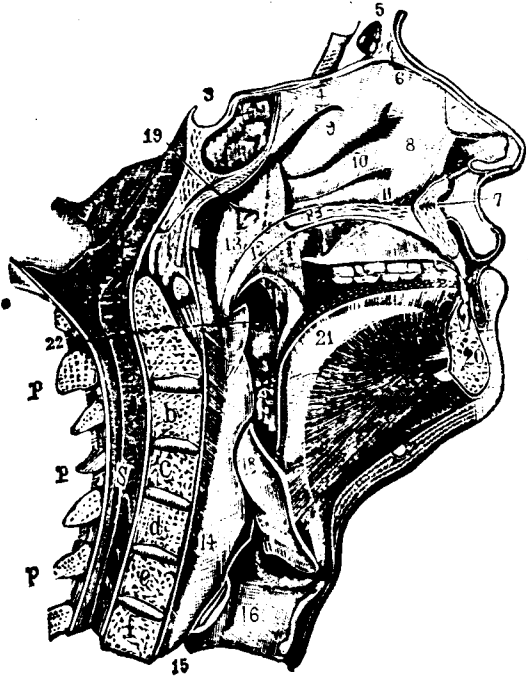
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LESSONS IN ELEMENTARY
PHONETICS—COMPARATIVELY
TREATED

(Continued from page 531.)

II. SPEECH-ORGANS.

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



Vocal chords—16
Windpipe—16
Gullet—15
Tongue—21
Soft palate—12
Hard palate—11
Lips—A
Nasal passage—2.

THE possession of well-developed speech-
organs is one of those distinguishing
characteristics of man which, having developed
concurrently with the gradual growth of sense
and reason, finally marked him off from the
rest of the animal creation. Rudimentary traces
of vocal organs exist in animals and, so far as
we can say now, the primitive ground—ape

man, the Heidelberg man, the Neanderthal man,
and the later paleolithic sub-man, possessed
nothing more than these rudimentary traces
which probably enabled him to grunt, growl
and coo. As the divine gift of reason devel-
oped in him, the speech-organs too should
have grown and become more and more
capable of articulating different sounds to
convey different shades of thought.

Lying parallel to, and in front of, the gullet
or the passage through which food enters the
stomach, is a tube-like structure called the
wind-pipe which allows expired and inspired
air to pass through. Situated in the upper
portion of this windpipe is a small box-like
organ called the larynx or voice-box which
contains within it two small membranes called
vocal chords extending stretched horizontally
from front to back. These vocal chords are
the primal source from which sounds are
produced. The chords could, by the action
of muscles, be brought together or kept apart.
Usually when the expiratory and inspiratory
air passes through, these chords remain apart,
thus allowing the passage of air. When the
chords come very close to each other, the
expiratory air from the lungs forces its way
through and in this process, causes the chords
to vibrate and produce sound. The tone or
the pitch of the sound thus produced depends
upon, and is inversely proportional to, the
size and development of the vocal chords.
The high tone or pitch of the sounds of
women and children (சென்னை குரல்) is due to
the lesser size and development of their vocal
chords. Sound travels upwards from the
vocal chords into the oral cavity or resonance-
chamber where its character is determined
according to the shape of the oral cavity and
the position of some of the organs herein.
The roof of the mouth called the palate is

hard in front and soft at the back. The soft portion or soft palate is movable behind, and forms a kind of shutter which, though ordinarily remaining suspended, can be made to close the passage to the oral or nasal cavity. The sound travelling upwards, if allowed to pass through the nasal cavity exclusively, becomes purely nasal in character as in the sounds ம், ன், ஞ். Sounds may be partially nasal too, as in ன், ஞ். The tongue is a flexible mass of flesh which is fixed to the back portion of the mouth and is capable of motion along its length and of modifying the shape of the oral cavity in several ways. The character of the sounds is thus dependant upon the position of the tongue also. The lips too are important in determining the nature of sounds, e.g., in 'm', 'p', 'u', 'o', etc.

It should be remembered that the character of any particular sound is the total result of the modifications suffered by the sound during its passage from (a) the lungs to (b) the vocal chords and thence past (c) the soft palate to (d) the tongue and then out past (d) the lips. Every one of these organs has to assume a particular position, and none of these can be said to be entirely immaterial in the determination of the nature of the sound, though some of these may play a more predominant part than the rest.*

Is the setting of the speech-organs in the case of an Indian so far different from that of an Englishman as to incapacitate either

* As illustrations of the practical but superficial manner in which sounds are usually classified and described. Otto Jespersen gives [m] sound which is usually defined as merely a lip-sound, and [n] in the production of which the lips are ordinarily supposed to take no part. Accurately and scientifically speaking, the position of the tongue is definite and characteristic for the production of [m], just as the lips assume a definite attitude in the production of the sound [n].

from accurately uttering the sounds of the other's language? We think not. Experience tells us that there are Englishmen (and particularly Missionaries) who can accurately articulate Indian sounds, just as there are scores of Indians who can talk English without a trace of foreign accent. Of course, ordinarily through racial and climatic influences, the muscles are adjusted only to a certain type of movements, and the beginner may find it hard to bring out foreign sounds accurately. The Englishman, for instance, has made புரகபாகம் into 'Pursuwakam,' ஆற்காடு into 'Arcot,' பங்களா into 'Bengal,' and திருவந்தபுரம் into 'Trivandrum,' just as we have converted 'hospital' into ஆசபத்திரி and 'college' into காலேஜ் or கோலேஜ். But these are mistakes due to ignorance and want of training. The earlier in life, the proper training received, the better. It rests upon you teachers, therefore, to train up your young pupils in the correct methods of the articulation of English sounds.

III. A SCIENTIFIC SCRIPT FOR THE ACCURATE PHONETIC REPRESENTATION OF SOUNDS.

Sounds, living as they do in the mouths of people, are continually subject to change, gradual and scarcely perceptible as this change may be; but as the spelling in all written languages is fixed at an early stage, in course of time disparity begins to arise between the spelling and the sounds. Such a disparity exists in all written languages. Even our Malayalam spelling which many of our scholars claim to be phonetic, is not perfectly so, e.g., மயலசம் is ordinarily sounded மலசம், etc. The difference between spelling and sound is in some cases very great as in the English and the Bengali languages and in others small as in Malayalam. In English,

SOME PROBLEMS OF EDUCATION.

the same spelling stands for different sounds as in the words 'marine,' 'bite,' 'fir,' and the same sound may be represented by different spellings as in the words 'seal,' 'feel,' 'eve,' 'field,' 'deceive,' 'people.' Then again there are many sounds used in the English language, for which we have no corresponding symbols, e.g., the vowels in "man," "not," "but," the consonant in the second syllable of "azure," etc.

These defects and deficiencies of the English spelling, common in greater or lesser degree to all the European and Indian languages, render it very difficult for us to adopt any one system of spelling as the basis of phonetic representation of sounds. Besides, a phonetic alphabet should be capable of being used for the representation of the sounds of all great languages. Such a phonetic script in which every sound is represented by one and the same letter, and one letter represents only one and the same sound, and which is capable of being used for all European and Indian languages, has been devised by the International Phonetic Association.

(To be continued.)

CHEMICAL PROBLEMS AND THEORIES FIRST PART

BY

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THE University Club, Benares, is fast making itself felt in contributing towards the fulness and richness of life at the Benares Hindu University, one of the latest institutions started in connection with it being a series of lectures and discussions. Prof. P. Seshadri opened a discussion on Friday, the 27th November, on some educational problems, almost all the resident members of the University staff being present on the occasion. The first problem on which he invited discussion was that of unemployment among the graduates of our Universities. Time was when it was confined only to Calcutta, but it had now spread to other provinces and with the multiplication of Universities, it was becoming acute in the United Provinces. No Government in the world could afford to absorb all the graduates turned out by its Universities and the problem of unemployment among the educated middle class threatened to become in the coming years as serious a menace as the unemployment of the Industrial classes in Europe. Some relief would undoubtedly be afforded by the growing Indianisation of the services, but other steps were also necessary. The people of the higher castes should be made to feel that every one of their sons should not necessarily go into the learned professions however unfit they might be for them and there was nothing undignified in manual and mechanical labour. The standards of Universities must also be raised, so that only those who were fit for University education came into them. The courses had also to be made richer and more varied to introduce some professional training.

The present dependence of our Universities on foreign degrees for their highest work was another problem for consideration. So long as the products of British Universities were looked upon as necessarily superior to those turned out by Indian Universities, there was no chance for the latter to grow to their full stature. It took the heart out of workers in Universities in India to realise that whatever might be their efforts towards academic efficiency, their products would not rank with the graduates of foreign Universities. It seemed they wanted Swaraj in the intellectual world as well as in the world of politics.

The problem of the limits of popular control over University bodies was the next subject. The liberalising of our University constitutions tended sometimes to introduce too much of democratic influence on the internal management. It was also a serious matter that the fundamentals of the constitution of the Universities could be amended at any time by the legislatures and they had to depend on the annual budget vote for their very sustenance. Prof. Seshadri wondered whether the basing of Universities on permanent charters instead of on the legislatures was not an idea worth serious consideration.

The improvement of University finances was the last problem which Prof. Seshadri sketched for discussing. Every University in India was handicapped by want of funds preventing not only expansion but also a high degree of efficiency. They had to knock at the doors of Government for more money and also attempt to get more private endowments.

An interesting discussion followed. Prof. Dhruva was not distressed by the unemployment—the more the unemployed the better—as it will lead ultimately to an appraisal of the right value of things and our Univer-

sities were, according to him, after all doing only secondary education work. He thought it right that University education should be controlled by the people and not by the experts and the problem of finance could be solved only by going back to the simplicity of our ancestors. Prof. Coueslant insisted on the superiority of the British Universities to those of India and pleaded for education to be made more wealth-producing to retrieve unemployment. He wanted the spirit of enterprise to be cultivated. While the expert had to decide how academic things had to be done, he said the demos should decide what had to be done. Dr. Maitra was in complete agreement with the lecturer and suggested the diversion of surplus temple funds to improve University finances by the passing of a new Religious Endowments Act in the United Provinces as in Madras. Prof. Gyanchand emphasised the need for the cultivation of self-respect and dignity on the part of members of the profession without servility to the democracy and also hoped the Universities would soon be freed from the thralldom of foreign Universities. Prof. Gurmukh N. Singh thought the claims of primary education in India even more imperative to-day. Prof. Altekar was troubled by the great waste there was in Indian education by people often losing all touch with culture after entering the professions. Prof. Rane hoped that with the lapse of time Indian Universities would be able to work up to the level of British Universities and the present unjust inequalities would cease.

The meeting dispersed with a vote of thanks to the lecturer and to the speakers by Prof. Syamacharan De, the Registrar, who presided on the occasion. It is hoped that such stimulating discussions on educational subjects will become a more common feature of our Universities.

UNIVERSITY REFORM IN BOMBAY: COMPOSITION OF THE SENATE.

By Prof. M. R. PARANJPE, M.A.,
Poona City.

ABOUT eight years ago the University of Bombay unanimously recommended to Government the amendment of the Indian Universities Act so as to increase the number of elected members in the Senate to 70% and as the Senates of all new Universities in India were then being constituted on a similar basis it was believed that this most urgent step would not long be delayed. But the recommendation somehow got pigeon-holed in the Secretariat so securely, that even Dr. Paranjpye—elected by the University constituency though he was—could not reach these papers during his three years' regime. The question has now got mixed up with a number of other questions dealt with in the University Reform Committee's Report, and it is feared that this simple and inexpensive but very important measure will again be delayed for a few years more.

It would however be difficult to make any suggestion which would be easier to carry out and yet would reach the very heart of the question of University Reform in Bombay. The Bombay University Senate and therefore also the Syndicate have now-a-days become so antiquated, so wooden and ante-diluvian, that there is no hope of any reform in the University unless the Senate is completely overhauled. It has established no touch with the educational work in the distant parts of the Presidency, like Sindh or Karnatak; it seldom tries to study the educational problems of India, nor does it ever care to investigate the questions that are agitating the minds of educationalists all over the world.

Men go to the Senate meetings not because they have any keenness about the questions discussed but because they happen to be on the Senate and can attend its meetings without much inconvenience to their usual work. All the power is thus concentrated in a small group who have developed strong despotic tendencies. As long as the members have not to face an electorate these things are inevitable and the only cure lies in liberalising the constitution of the Senate.

The Senate of the Bombay University as constituted at present consists of

- 7 *Ex-officio* members,
- 80 Nominated by the Chancellor,
- 10 Elected by the Registered Graduates,
- 10 Co-opted by these 90 (Elected by Faculties).

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It will be interesting to see how the nominations are usually distributed. In the present Senate there are

- 73 From Bombay,
- 21 From Deccan (including European Professors and officials),
- 2 From Karnatak (one Englishman),
- 8 From Gujarat (including European Professors),
- 3 From Sindh.

Another method of classification, equally interesting will be

- 28 Europeans
- 23 Parsees
- 41 Hindus
- 12 Mahomedans
- 3 Indian Christians.

—

Or again

- 19 { From the staffs of the colleges
in Bombay excluding the Medical College,

- 16 { From the staffs of the colleges
in Poona including European Pro-
fessors,
- 6 From the staffs of the colleges in
Gujarat,
- 2 " " " in Sindh,
- 3 { From the three colleges in Sangli,
Kolhapur and Dharwar.

From the above figures it will be obvious that the Senate of the Bombay University is chiefly composed of the residents of Bombay and has a disproportionately large percentage of Europeans and Parsees. Again the colleges outside of Bombay and Poona are sadly neglected.

I have no wish to bring in here any communal or provincial considerations and I have no grievance against the residents of Bombay or the European and Parsee members in the Senate simply because they are from Bombay or are Europeans or Parsees. I would not have, for instance, the least complaint even if a larger number of Europeans and Parsees were elected to the Senate. I would rather consider it as an evidence of the discriminating power of the electorate. But, as it is, the Senate appears to have been formed with one purpose in view and that is to maintain a dominant majority of the men in Bombay. This might have been a necessity in 1903 but with the spread of higher education in the mofussil it is absolutely wrong to ignore educational workers outside of Bombay. This sort of weighting the Senate with Bombay men has another bad effect. People believe that all educational activities in this Presidency are still centred in Bombay Town and that there are hardly any prominent educational workers outside Bombay. When discussing the scheme of the projected University in Poona, a leading member of the Bombay University Senate asked me last year: "But can you have qualified men in Maharashtra

to work on the Senate of the Poona University?" With this glorious certificate for Poona is it any wonder that people believe that the distant parts of Karnatak, Gujarat and Sindh are still in abysmal ignorance?

If only the Senate were a truly representative body, representing the interests of all the provinces in the Presidency, a number of problems constantly agitating the minds of educationalists would have been solved long ago. The question of the inclusion of vernaculars in the college courses and their use as media of instruction and examination has little interest for the residents of Bombay, and still less for an Englishman or a Parsee. There is therefore little hope of making any head-way in this direction as long as the present composition of the Senate is allowed to continue.

Again the Senate has lost a good deal of the vigour it showed twenty years ago. The members of the Senate formed in 1903 under the new Indian Universities Act, though nominees of the Chancellor, were mostly prominent educationalists of the time. The best known of them like Mehta and Gokhale are no more; about 20 of the rest still continue to be on the Senate but they are now old and it would be too much to expect from them the same breadth of view, or independence or close study of educational problems. The later nominees have either not been up to the mark or are cowed down in the presence of elders. But the fact is there; the Senate is now quite out of date.

The defects in the Senate have naturally percolated to the Syndicate and the School Leaving Examination Board. It is admitted by all, even by Syndics, that the present Syndicate is unable to cope with the task it has to face at each one of its monthly sittings. As many as 150 items are sometimes disposed

of in about an hour and a half and members are expected to vote on problems even the *a b c* of which they have not known. In fact, recently the Syndicate appears to be bent on making a regular exhibition of its inefficiency. The bungling over the exemptions, the rushing of the Matriculation reforms and consequent dissatisfaction in schools, the confusion *re* the study of the classical languages and vernaculars are the most glaring instances. The present School Leaving Examination Board contains five Professors of Science and two Professors of Mathematics. There is none to represent the languages (modern or classical) and History. The Syndicate thought that it may be difficult for a Professor of Science to get elected to the Board and has made a special provision for one; but the scientists have monopolised half the number of seats. In the last Board seven members out of ten were Parsees. These are of course coincidences, but when coincidences like these come one after another one has to investigate the causes of their frequency.

All this clearly shows that whatever happens to the other recommendations of the University Reform Committee, the reform of the Senate should not be delayed any longer. The suggestions of the Committee in this respect, though not satisfactory, follow a sound principle and even without any modification will bring about considerable improvement in the work of the University. It is therefore unnecessary to discuss them here in detail but the following will be worth consideration:—

1. Principals in all affiliated colleges should be *ex-officio* members of the Senate.
2. There is no need to form a separate electorate for College Professors. They stand

a very good chance of being elected by the Registered Graduates and co-opted by the Faculties. These seats therefore should be transferred to the graduate electorate, but a separate electorate should be formed of the University Professors. They, being men of retired habits, may not like to enter into the scramble of a general election.

3. The total number of the reformed Senate, excluding the *ex-officio* members and the nominees of the donors, is put down at 150. The Senate thus becomes unwieldy, but if the University is to affiliate institutions all over the Presidency, it would be impossible to make the Senate thoroughly representative without increasing the number of the members. It is difficult to understand, however, why the District Local Boards and Municipalities or even the Non-official members of the Legislative Councils should send their representatives to the Senate and these 13 seats may safely be dropped.

4. The graduate electorate should be divided into the five provincial groups, each group being allowed to send its own representatives. When provincial Universities are formed some of these seats should be given to the representatives of those Universities.

5. All graduates should be automatically registered when they are given their degrees and should be entitled to vote after three years' standing. No annual or periodical fees should be charged for keeping their names on the roll, but a small fee may be taken at the time of the first registration.

6. The number assigned to schools is adequate if the Bombay University is going to be a City University; but if it continues to recognise schools all over the Presidency, the number of these representatives should be doubled.

7. Some seats are allotted to certain associations (one representative in each case) in order to bring about co-operation between the associations and the University. While admitting the absolute necessity of better co-operation with these associations, it is difficult to understand how the presence of a solitary representative can bring it about. Co-operation is best established by creating a condition of mutual dependence. It should be the duty of the whole-time Rector to see that this is done. Some of these seats at least may conveniently be transferred to schools.

8. The number of women Senators should never be allowed to be less than seven.—*The Servant of India*, 3rd December 1925.

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PRESIDENTIAL SPEECH

By Mr. K. R. SRINIVASA IYENGAR, M.A.,
First Member of Council of the Government
of His Highness the Maharaja of Mysore.

I DEEM it an honour and a privilege to be present here and give expression to my feelings of appreciation and of admiration of the excellent work done by this institution, a report of which you have just heard from the Headmaster, Mr. P. N. Venkata Rao.

This is an institution of which any State can be justly proud. It embodies alike the devoted life work of a selfless pioneer, Mr. M. Srinivasa Rao, the generous bounty and gracious solicitude of the Ruling House and the charitable disposition of the public, towards the unfortunate defectives. The institution which has just completed its twenty-fourth year of existence has done yeoman service for the deaf and the blind of this State and won the encomiums of several distinguished visitors itself an evidence of His Highness the Gaekwar of Baroda and also given birth to another school for the deaf and dumb at Bangalore.

The training given in the institution is excellent as such of us that have visited it and witnessed the performance of persons trained therein can readily testify; and it reflects the greatest credit on the Headmaster and his staff of enthusiastic assistants.

It is indeed a matter for very great pride to us that in this as in many other respects Mysore has taken the lead. It is highly gratifying to learn that almost all the trained pupils who have left the institution are earning their livelihood independently, a

record of which few educational institutions can boast. This fact bears further eloquent testimony to the usefulness of the training and the soundness of the lines of work adopted by the institute.

Great as the work has been that the institute has performed, what lies before us is greater still. Out of the 2,442 defectives in the State according to the latest Census figures, the number trained in the institution is only 78 or less than one in thirty. On us lies the responsibility for arranging that the remaining 2,300 defectives also who are now isolated from the world by their infirmities are taught and trained so as to enable them to enter into precincts and become useful subjects of the State.

Of all the infirmities with which humanity may be afflicted there is none which is more distressing and which more evokes our sympathy and pity than loss of sight. The blind man, if he happens to be also poor, finds life a burden to himself as well as to others. Until the discovery of the Braille system and other modern methods of educating the blind, all the pleasure and joys of life were denied to these unfortunates; and it was impossible for them to earn an honest and independent living, so that they had to depend entirely on public charity. Now with that training given in institutions of this kind, though joy of sight is denied to them, life has been made not only endurable but also to some extent enjoyable and pleasant and they can enjoy all the delights of literature and learn many an art by which they can earn an honest living instead of being a burden to society.

It has been truly said that the care of its defectives is the first charge on a community.

We are all under an obligation to look after the welfare, not merely of the physical but also of the mental and moral welfare, of these unfortunate brothers and sisters. It is a civic obligation laid on us individually [and collectively]. In fact, it would be impossible to conceive of a more humanitarian form of charity than to bring light to the blind and voice to the inarticulate and thereby cheer up an otherwise unfortunate existence and make them live any independent and self-reliant life.

The day may be far off when, as in England, instruction to the blind can be made compulsory and free in our State; but it should be our object to work towards this ideal and to see that each day takes us one step onward in the march towards our goal.

The report now read out mentions three needs. To my mind there is a fourth need also. The hostel and the school for the deaf should in accordance with experience elsewhere and the recommendations of authoritative committees in England, be separate from the hostel and the school for the blind.

So long ago as 1907, the Government recognised the unique character of this institution and gave the teachers the status of Government service and the benefit of the Mysore Service Regulations. Now that the school has been in existence for nearly a quarter of a century and done splendid work during the period, it may now be justly claimed on its behalf that it should be converted into a Government institution and adequately staffed and equipped.

I am given to understand that though Government called for a plan and estimate

for a proper building, the project has been allowed to lie over till now, for one reason or another. The Government cannot reasonably be expected, especially in the present state of their finances, to shoulder the entire burden of this work; and they look to the charitable public for help in this direction. Such generous response the institute has had is an ample measure in the past. The District Boards and private gentlemen like Mr. Fritchley and institutions like the Mysore Masonic Lodge have, I understand, rendered substantial assistance in the past and will, I am confident, come forward with liberal donations for the capital funds also.

That the appeal made by Mr. M. Srinivasa Rao has had its desired effect is evidenced by the magnificent donation of Rs. 30,000 by Mr. Vittal Rao for the construction of a suitable building for the school. We cannot be too thankful to him for his generous and magnificent gift. I have no doubt that the splendid example set by Mr. Vittal Rao will be followed by other gentlemen in the State. It gives me great pleasure to announce here that Mr. M. Srinivasa Rao who is the founder of this institution and who has been all along its life and soul has offered a donation of Rs. 1,000 and that Mrs. Ramaswamy Iyengar has offered Rs. 100.

As you will have observed from the name of the prize-winners to-day, the institution is cosmopolitan in its character and includes among its students boys and girls of all castes and creeds, Christians, Mahomedans, Brahmins and non-Brahmin Hindus of all communities. It is therefore the duty of all persons to whatever community they may belong, to respond to the best of their power to the appeal made by Mr. M. Srinivasa Rao to their charitable and generous instincts.

I shall now conclude with a quotation from a speech of His Imperial Majesty King George about the claims of these defectives on our sympathy and help. In the words of His Majesty—"There is no sadder affliction than that which closes to the blind one great channel of common experience and common intercourse and cuts off the sufferers from the chief fields of knowledge and activity. It is a commonplace that men do not realise the value of that which they have never lost, and I cannot too strongly urge upon all, who unreflectingly enjoy the blessing of sight, the duty of showing the practical sympathy with every effort to break down, as far as may be, the barriers which shut out the blind from a full share in the common interests and pleasures of life."—*The Light to the Blind, Mysore: Oct. 1925.*

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POETRY OF SAROJINI NAIDU.

By MR. B. T. RAMASWAMI, B.A.

IT was not, perhaps, very high praise for Sarojini Naidu or "The Golden Threshold" when W. T. Stead pronounced that "this little volume should silence for ever the scoffer who declares that women cannot write poetry." This superstition never existed in India. To us Sarojini is one among the great galaxy of poetesses who have flourished in India from time immemorial. Poetry was always considered an art which is congenial to the nature of women, who are more exquisitely sensitive than men. In India our poetesses are as great as our poets and have left for us soul-stirring poetry. To those to whom this may be new, Margaret Macnicol's "Poems by Indian Women" will prove a very useful, though inadequate, compilation.

Sarojini Naidu is perhaps the only distinguished Indian poetess after Toru Dutt, who has chosen to write in English. A perfect mistress of the English language and its prosody, her poems are of purest expression and faultless rhythm. The limpid beauty and melody of her language have bewitched Englishmen and you get almost lost in the "golden meshes" of her poetry which is

"Like a shining storm of petals,
Like a lustrous rain of pearls."

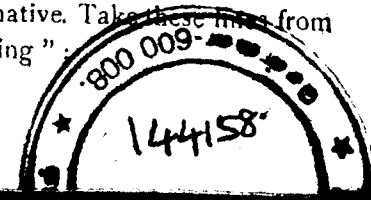
Sarojini is a rare and accomplished poetess. Her poetry with "music sweet as love" wells forth from the rich fountains of her heart. She sings "unbidden," yet she is a great artist. Behind the spontaneity of her poetry there is a concealed exquisiteness of art, such as you could see in her invocation to "Lakshmi, the Lotus Born" or in her apostrophe to "The Pearl," as in these lines:

"Shall not some ultimate
And unknown hour deliver thee and attest
Life's urgent and inviolable claim
To bind and consecrate
Thy glory on some pure and bridal breast
Or set thee to enhance with flawless flame
A new-born nation's coronal of fame?"

Here is intricate workmanship concealed by the swift and eager movement of the verse. Her temperament, which is that of the artist, is not content with the rugged simplicity of a Robert Burns. She must add to the impetuosity of her poetry the elegance of perfected art. But it is the finishing touches of a great artist and not the cheap metrical dexterity of a versifier. Her whole work is a monument of structural and rhythmic beauty. To read her is to enjoy a lyric festival.

We are told that it was the desire of Sarojini to be a Keats for India. This may appear to have been somewhat ambitious, but there can be no gainsaying that in her "desire for beauty" and lyric genius, she has the elements most characteristic of Keats. It has been said also that Sarojini, in her early years, was a conscious imitator of Shelley and Keats. The truth probably is that her genius was similar to that of these English poets and she felt a kind of sympathetic attraction towards them. If she was influenced by these poets, it was by no means at the risk of losing her own individuality. And especially after she saw the way to "the golden threshold" of poetry, she "has had no other tie with the West" except the vehicle of expression.

Sarojini appears to have explored all the possibilities of language for creating what Matthew Arnold calls poetic truth and poetic beauty. Her descriptions are highly picturesque and imaginative. Take these lines from "The Call of Spring":



"..... Where the ivory lilies unfold,
In brooklets half-hidden in sedges,
And the air is aglow with blossoming gold,
Of thickets and hollows and hedges,
..... Where the dragon-flies glimmer and glide,
And the plumes of wild peacocks are gleaming."

Do they not approximate, in their picturesque and in their liquid movement, to Shakespeare's own famous description of Titania's sleeping bower?—

"Where ox-lips and the nodding violet grows
Quite over-canopied with lush woodbine,
With sweet musk roses, and with eglantine:
There sleeps Titania sometime of the night,
Lulled in these flowers with dances and delight."

Sarojini is a great word-painter too. What a vivid picture she draws of the Indian dancers, who,

"..... sway and shine,
Swift in a rhythmic circle,
Soft in a rhythmic line;
Their lithe limbs gleam like amber
Thro' their veils of golden gauze,
As they glide and bend and beckon,
As they wheel and wind and pause."

And what mellifluous language! The lines vividly remind one of Gray's "Progress of Poesy" where he describes the dance of the Loves before the goddess Venus:

"Frisking light in frolic measures,
Now pursuing, now retreating,
Now in circling troops they meet,
To brisk notes in cadence beating,
Glance their many twinkling feet."

The themes of Mrs. Naidu's poetry are essentially Indian as Edmund Gosse did, and we might wish them to be. Though she is the poet of renascent India passionately longing for the fulfilment of her aspirations, Sarojini's poems must not be mistaken to be the expression of some narrow Indian nationalism. Their appeal is to universal humanity.

Her poems embody some of the greatest ideals of India, especially of her womanhood. Look how she sings of the love and devotion of true wifehood:

"Sweeter to die thus trodden of your feet,
Than reign apart upon an ivory seat
Crowned in a lonely rapture of renown."

Or how in her "Bangle-sellers" she expresses the beautiful Vedic conception of the mother:

"..... whose love has blest
And cradled fair sons on her faithful breast,
And serves her household in faithful pride,
And worships the gods at her husband's side."

Nor has Sarojini failed to voice the poignant grief of the widow, who must

"Shatter the shining bracelets, break the string
Threading the mystic marriage-beads that cling,
Loth to desert a sobbing heart so sweet."

The hope, faith and patriotism of India are dominant in her poetry. In "A Challenge to Fate" she shows a courageous optimism and "Awake" is aflame with patriotism.

The imagery of Mrs. Naidu is thoroughly Indian as in—

"The moon like a caste mark in the azure brow
Of heaven."

In her poems and the imagery she uses, one catches a glimpse of the inside of daily Indian life. Indian festivals and Indian customs, the flowers with which our women bedeck themselves and worship our gods, the birds that sing to us from the thicket—these and other such aspects of Indian life are most beautifully enshrined in Sarojini's poetry.

As has been noted by English critics and reviewers, Sarojini's poetry is the expression of her temperament. In almost all her poetry you see the central quality of her tempera-

ment—what she, in her letters to Arthur Symons, calls "the desire for beauty." If this desire made Leonardo a painter, it made Sarojini a poetess. "Her 'nerves of delight' were always quivering at the contact of beauty." Her poetry is about what she herself has felt or seen in surrounding life. It is not impersonal, that is to say, in her poetic creation there is almost nothing in which she herself is not a prominent element. And it is in a rich and haunting melody of verse embodying her intense emotion that the central attraction of Mrs. Naidu's poetry lies. Again, it is the beautiful that always attracts her soul: her *care* is beauty. Hyderabad may not be very attractive in day-light but she will wait till it is dark and describe the beauty which she feels in the glory of the night:—

"When twilight twinkling over gay bazars,
Unfurls a sudden canopy of stars,
When lutes are strung and fragrant torches lit
On white roof-terraces where lovers sit
Drinking together of life's poignant sweet,
Buy flowers, buy flowers, fling down the singing street."

And "it is a rare art which gives the true effect of beauty in what is, after all, the accurate statement of what the eye has seen."

Not only "the desire for beauty" but also, in Tennyson's words, "the love of love" is characteristic of Sarojini's temperament. To her, love is as wonderful as beauty: "it is like the magic of wild melodies." Love, for Sarojini, need not be what is often described vaguely as "spiritual love." To her it has a variety of manifestations. If love can show the path of devotion and self-sacrifice, it has nevertheless, its desires, visions and "sins" too, such as

"With importunate silence or song,
Assailed you, encircled, oppressed,
And ravished your lips....."

It is not necessary to claim for Sarojini any esoteric concept of love. Her poems are the expression of an intensely sensitive woman gifted with lyric genius.

Sarojini's is poetry of radiant beauty and brilliance. Sometimes its outward form is so bewitching that you may forget the theme. There is a rich, voluptuous decoration and imagery that puts the intellect off its guard. They are like the portraits of Ravi Varma, the Mohini for instance, where you are enchanted by the external grace and symmetry of the figure in a beautiful setting. Sometimes when you have recovered from the stupefaction of this spell, you find that the poem is scarcely on the level of true art. Beautiful as Sarojini's poems are, it is to be wondered whether they fulfil Edmond Gosse's expectation of some "revelation of the heart of India." She has revealed something of the glory and idealism of India but not perhaps her "heart." You may be lulled by her music into a delightful trance but it may not lift you up into such beatific gladness as would a song of Mira Bai. But to insist too much on this is to confuse Sarojini with a devotional singer, which she is not. In her letters to Arthur Symons, she says: "I am not a poet really. I have the vision and the desire, but not the voice, but I sing just as the birds do and my songs are ephemeral." This is, to be sure, a modesty which belongs to her character as a woman. The poems of Mrs. Naidu are lyrics of surpassing beauty, and far from being evanescent like the song of a woodland bird, they possess permanency of value. They are like the *Rubaiyat* of Omar Khayyam, lyric embodiments of great emotions. Omar does not intend the *Rubaiyat* to be regarded as expressing a philosophy; nor does Sarojini seek philosophic exposition. There

are, of course, philosophic touches here and there as in,

"..... perchance we may gleam a far glimpse of
the Infinite Bosom,

In whose glorious shadow all life is unfolded
or furled,"

or

"Life is the prism of My light,

And Death the shadow of My face."

But such must be regarded as merely indicative of the general philosophic bent of the Indian mind. And it is going out of the way to manufacture a philosophy of Sarojini Naidu on the basis of her poems in the manner some critic has done for Rabindranath Tagore.

The exigencies of prosody and word-painting necessitates the coining of compound words like "silver-belted," "red-flowering," "dawn-uncoloured," "flame-carven," and scores and scores of such expressions after the manner of Tennyson, but all of them are remarkably suggestive and beautiful. There are in Sarojini's poetry, perhaps, rather too many "jasmine garlands," "champaks," and "poignant" things, sapphire and gold, emerald and topaz, which cloy the appetite. But when all is said and done, such loveliness is in her poetry that it is a melancholy reflection that this gifted lady is not working for the full fruition of an art of which she is so noble a mistress. It is fashionable, sometimes, for people to talk about the smallness of Sarojini's poetical work. Fortunately, we are not living in times when the greatness of a poet is measured in terms of the quantity of the output. Whether Sarojini has more to offer to the world or not, her place is secure in the annals of English lyrics, and some of her songs have been included in more than one recent anthology of English poetry. She is now in the midst of a patriotic struggle as the President-elect of the Indian National Congress but her true function as she herself has sung is "to carry the banner of the song."—*The Mysore University Magazine*: September, 1925.

"MODERN METHOD OF EDUCATION."*

I RISE this time to perform a by no means as pleasant duty as my last. It is with very great regret that I have to announce that, owing to reasons of health, Principal Burrow has been forbidden by his medical adviser to undertake more work than is absolutely necessary, and has therefore been obliged to withdraw from the Presidentship of our Conference. Mr. Burrow writes, "I am very sorry to have been compelled to cancel this engagement. I should have liked to be a help to the Association, for I am convinced that the Association can do, and will do, good work in discussing Educational Problems, and in considering possibilities of improvement in methods of teaching." We thank him for his message and all hope that he will be speedily restored to his full strength. On his withdrawal we approached two or three gentlemen with a request that they would fill the vacant place, but owing to the shortness of the time, we have not been successful. The duty of delivering the Presidential Address then devolved upon me. I feel that we owe an apology to our visitors, especially our non-professional visitors, for not providing a more eloquent speaker, for the occasion. For I am well aware that I share in the limitation common to many members of our profession. Are we not both didactic and diffident? Are we not too often to be found in the ranks of those who have been described as "Dull explanatory persons, who never know when to stop their tiresome expounding?" If we desire to see ourselves as others see us we have but to turn to the pages of fiction, or read the memoirs of the great. How modest

* An Address delivered by Miss M.A. NEEDHAM, B.A., at the Baroda Secondary Teachers' Conference.

we are among giants, how mighty among pigmies? How often insignificant the unit, how awe-inspiring in the mass! Even I, one of us, have experienced the latter, for when in England, in 1923, I found myself at a garden party on one of the Cambridge lawns to meet the members of the Secondary Head-Mistresses' Association, I found, I confess, the company of so many learned and weighty Lady Principals somewhat overwhelming, after having been for so long, in Baroda, in a minority of one!

Is there any one present, I wonder, who has not sat, in a state of boredom too deep for tears, while Spring outside was calling, or the match was waiting to be played, to seemingly interminable explanations as to what would happen if one tiresome triangle were superimposed on another, or why the use of a split infinitive constituted an unpardonable crime. There may even be some among you who have sat and trembled under some of us, and who cannot quite get away from the feeling that we are supermen—"Dr. Busby," said a famous man, in oft-quoted words, speaking of the famous school-master, "Dr. Busby Sir,—a great man, Sir,—a very great man. He thrashed me, Sir." And perhaps all of us, thinking of our youthful peccadilloes, can sympathise with the present Prime Minister when a month or two ago he began an address to the London Association of Teachers with these words: "Forty years ago all the king's horses and all the king's men would have failed to draw me into a company of School-masters."

But enough of ourselves. If you will allow me, I should like to discuss for a few minutes, as far as I am able, some of the features of education at the present time.

If I had to choose one word in which to describe education at the present day, I should choose the word 'alive.' In whatever direction one turns, one seems to see evidence of new life in education. In one sense the education of to-day is a new thing in the history of the world. We live in the age of wonderful investigations into the life of the past. No sooner is King Tutank-Amen restored to the admiration of an astonished world than fresh discoveries cause him to appear quite a modern character. Egypt, Mesopotamia, distant Brazil are each to give us fresh knowledge of our wonderful forefathers. As we gaze at their fine architecture, their engineering feats, their beautiful furniture, their wonderful work of art, the exquisite taste as often shown in their decoration, we are apt to wonder whether there is anything new under the Sun, and whether all our boasted modern discoveries have been discovered before only to be buried beneath the ruin of ancient dynasties. But I think I am right in saying that amid all the wonders of the past there is no trace, there is not likely to be found a trace of anything like universal intellectual education. The workman was educated in his craft, but little more. Learning, often of a high order indeed, was the privilege of a very few, and jealously guarded, so that when an empire or a dynasty fell, its learning perished with it. Only by making education universal, can we hope to hand down to our descendants the wonders of our own age.

But not only is our modern education a new thing in the history of the world, we in our day are undoubtedly entering upon a new phase of it. It is not for nothing, it is not through a mere affectation, that if one looks at the pedagogical library of any up-to-date

educationist, one will see book after book with titles such as the following:—

The New Physiology (Griffen),
 „ Psychology and its Relation to Life (Tansley),
 „ „ „ the Teacher } (Crichton-
 „ „ „ Parent } Miller),
 „ Children (Radice),
 „ Examiner (Ballard),

or that an International Review on Education is entitled "The New Era" and that London holds conference on "The New Ideals in Education."

It is not for nothing that teachers all over the civilised world are meeting in Conferences and Associations to exchange views, to discuss new methods, the nature of the child-mind, and problems of Life or School. It is because, as Prof. John Adams puts it, "the profession has come to self-consciousness." "To-day" he says, "more than ever before, the profession is aware of its own existence. It has become consolidated: it has developed a strong craft feeling: it has begun to take itself in hand to see what it can make of itself."

The Great War marked the beginning of a new age, created a new spirit in many directions, in none more markedly than in that of education.

This new spirit in education may be studied under the following heads:—(1) The Child. (2) The Teacher. (3) Education—its aim, methods and scope.

(1) To begin with the Child—

The discoveries that have been and are being made concerning the nature of the child-mind, its stages of development, and the best methods in which to assist the unfolding of the child's personality deserve to rank with such far-reaching discoveries as those of the circulation of the blood and the germ theory in a sister profession.

One need not accept all the theories (founded largely on a study of abnormal types) emanating from Freud and his followers, and from the band of medical men who studied shell-shock derelicts of war, to realise the wonderful contribution that has been made to our knowledge of the importance of the Unconscious and of the Sub-conscious Mind. The New Psychology is very largely the Psychology of the Unconscious. This New Psychology also teaches us much concerning natural instincts and impulses and shows the danger of repressing them in childhood, emphasising at the same time the great advantage to the individual and society in general of the process of "Sublimation," "the transference," in the words of Dr. Percy Nunn, "of the energy belonging to these persistent impulses from their primary and generally undesirable fields of interest to others of unimpeachable character and often of high value." Teachers are practical exponents of the art of education, and cannot devote themselves wholly to the work of investigating the mind. They have not the time to become expert psychologists, but every teacher should become acquainted with the work done by these latter, and be able to apply what he learns to the problems he meets with among the many varied natures with which he has to deal.

Perhaps these new psychologists may, in time, throw light also on the most fascinating question of the nature of the child-soul.

Does it come, a new creation, "pure from the hand of God," according to Rousseau? "Is it deceitful above all things and desperately wicked," as says the Jewish Prophet Jeremiah? Does it simply inherit a medley of the traits of character, as it does the features, of those to whom it owes its birth: is it the

inheritor of its own past lives as taught so widely in the philosophies of the East?

Closely connected with these problems is that of the educability of the child. The ancient battle between the two opposing schools of thought as the respective merits of "Nature" and "Nurture" is still being lustily fought. Perchance the new work being done or Mental Testing will incline the victory to one side, or the battle will end in a draw "honours easy."

Leaving these considerations let us come to the light that is being thrown by educators themselves on the child as we know him, Dr. Maria Montessori has carried still further the work begun by Rousseau and Pestalozzi and continued by Herbart and Froebel, of bringing the teacher into close contact with the child for purposes of study; so that the education given may fit the child, rather than that the child should be made to fit a pre-conceived idea of education. Her work cannot be adequately appraised by men of her own generation. She belongs to the future as well as to the present. She has bestowed the gift of freedom upon childhood. If we lived in a less material age she would surely be styled the "Children's Saint." Who knows but that by future ages she may be so canonised? Her work is probably too well known to be there any need for me to enlarge upon its general scope to this audience. One of the present tasks set themselves by Dr. Montessori and other educationists is to find out the right age, the right mental age, at which different subjects or aspects of subjects appeal naturally without the need of artificial stimulus to the developing mind of the child. She believes that at a certain age, corresponding perhaps to the race development which is thought to be reproduced in child-

hood, a child will naturally take to the intricacies of Grammar, the mysteries of Algebra, the delights of Handicraft, the discoveries of Science. This seems reasonable, if it is true of what a hideous waste of effort have we been guilty in forcing untimely subjects upon the notice of our pupils! What a crime against childhood would be concentric plans of study!

(2) These problems, merely touched on here, connected with the child, bring us to those connected with the teacher. It follows that according to our view of the nature of the child-soul and the child-mind will be our view of the value and functions of the teacher. Is he a represser of the nature "desperately wicked," or the instructor of a pure new creation! or the educator, *i. e.*, the bringer out, of what is best in the nature already found and made up of good and evil, or merely a guide or finger-post that may be of use to a being who is moving to a pre-destined end? Probably if we analysed the average teacher we should find that he has some of the qualities of all four. But however that may be, we are ready to confess that often we have failed to develop to the best the possibilities that lie latent in the children before us. Dr. Edward Lyttelton, for years Head Master of Eton, has lately written a sad indictment of the teacher of the repressive and too instructive type. "A dismal fact," says he, "ignored by all teachers, as far as possible, persists, undeniable and most baffling to us all. It is that whereas practically all children love learning, and gather knowledge rapidly, joyously, and permanently, something happens between seven and seventeen which in nearly all cases has destroyed the love of knowledge for its own sake. It is to be

noticed that the beginning of this sterilising epoch coincides with the calling in of the teacher, and the gradual diminution of interest in the child goes on even if the teaching be what we call thoroughly stimulating, anyhow zealously careful, conscientious, perhaps." Dr. Lyttelton has not come into personal contact with Dr. Montessori and her works. "The dismal fact" of the loss of the child's fresh and original seeking after truth comes from our hard-dying habit of perhaps regarding the children as "desperately wicked, of keeping them" cabin'd, cribb'd, confined in an intellectual prison, (not to mention one of walls and benches), of placing them, whatever their natural capacity, their frames of character, speed of assimilation, on the treadmill of code which has been drawn up to suit our notion of the 'average child,' a figment that exists, like the average person, only in our own imagination.

If the teacher is to develop the best in the nature of each individual child committed to his care, if he is to be a Master in the subject he professes to teach, if he is to understand the mind of the child, so that he may know when to stand aside, when to give guidance and when to offer instructions, what manner of man must he be? Can just anyone be a teacher, as we seem to think? Should we not rather choose, we teachers, men and women of high character and intellect and give them the careful preparation for their task that Plato would give the 'Philosophers' of his "Republic?"

There is one distinction that we of this and past generations have made among teachers that will, I think, stir the wonder of the future historians of education, and that is the distinction, the line of cleavage, between elementary and secondary teachers. What in

the name of education is an elementary, what is a secondary, teacher? True there are primary and secondary stages of education, and there are primary and secondary schools, in which such stages of education corresponding to the stages of the natural development of the child-mind are carried on. But is it reasonable to extend this distinction to the teachers? Should not the child at every stage of his education be under the care of the best we can give him? And should not this be specially so, when, as is the case with many in the elementary schools, he has not a very few short years in which to complete his preparation to face the world? There are such things as Children's Hospitals and Children's Wards in Hospitals. Do we find in them only partially educated, half qualified medical men or women? If your daughter of seven is suffering from pneumonia or your son of ten has broken his leg, do you call in an elementary physician or surgeon to correspond with the elementary physical development of the patient? I trow not. With the vast number of children receiving education and the correspondingly large number of teachers required by any modern State to engage in the work of educating them, it may perhaps never be that we shall be able to secure that everyone employed in teaching shall be highly educated and fully qualified. To every one of the latter there may be one, or even two, less highly qualified who may work side by side with him in the same school. It seems to me that the line of demarcation between the fully and partially qualified teacher should not coincide with the division of age or of social standing on the part of the taught. And it should always be possible for gifted members of the second rank to rise to the first rank through teaching and further study.

(3) To come now to the new views on teaching itself, its aims are directed (1) to fitting education to the child, (2) to fitting the child for his place in the community. Modern teachers are seeking to secure the first by working out new plans, methods or systems of education. Very valuable and most interesting work has been done by many teachers in different parts of the world, the best known being the Montessorian; Dalton; Howard; Qundelian; Gary and the Project methods. These vary considerably in detail, but all seek to make use of the individuality, power of initiative, and sense of responsibility of the student. In all the child is taken into the teacher's confidence in regard to his work. He is set free from both a rigid timetable and from a particular seat in a particular room, and he is put in the position of seeking information and obtaining instruction for himself.

In working out any new system there are certain difficulties to be faced, difficulties connected with accommodation, suitable apparatus, sufficiency of suitable text and reference books, and those connected with the different ways in which members of the staff and the students resort to new ideas. There are also certain pitfalls to be avoided: (1) That of expecting the new plan to be like a new broom, and immediately to produce better results than were ever achieved by the old; whereas it would be better to compare it with a new motor-car which needs to run about a thousand miles before it attains efficiency. (2) That of being desperately disappointed because it does not at once change human nature, and deciding off-hand that old ways are best after all and that it is useless to try to improve upon them. (3) That of thinking that all that is necessary

is to read about new schemes and that then we understand them. One knows a thing only by trying it for oneself. How much would the average man understand about chess or 'Atya Patya' if he only read up the subject and had never even seen a game played? One ounce of practice is often worth a ton of theory. (4) That of fearing failure. To the persevering, failures are but stepping-stones to success.

These new plans mentioned above, and many variations from them are being tried in an increasing number of schools. In so far as the principles on which they are based are true and correspond to the real nature of the child, will they succeed and form a permanent contribution to the science and art of education. One thing is certain, education after these experiments will never be quite the same as it was before them. Old methods may come back, but to quote again from Prof. John Adams "each re-appearance of an old method" will find "it treated on a higher plane."

The scope of education is being widened. To-day more than ever before do "we work not for school, but for life." In passing I would say that the expression "The overcrowded curriculum" is no favourite of mine. I do not think our curriculum is over-crowded. I think often our time-table is—the mistake we sometimes make is in forcing too many things *at a time* on a child's notice, some of them at a time when he is incapable of mentally assimilating them. I am with the German philosopher and educationist Herbart, who looked on childhood as the time in which to create a many-sided interest, the child's circle of interest is its curriculum.

"The world is so full of a number of things," says the child according to R. L.

Stevenson, "I am sure we should be as happy as kings."

In preparation for life we have beside the regular High School to be followed by the University for those wanting to follow professions, an increasing number of Technical and Agricultural Schools and Colleges and some Vocational Schools. More vocational and experimental schools, such as the Home Crofting Experimental Schools in Bengal, are among our greatest needs. Another crying need is an education for leisure. We want to educate not only the intellect, but the sense of beauty, in colour, form, and sound (both in music and the majesty of words) so that our pupils when they leave us may choose the fine and noble in their hours of freedom rather than the ignoble and base.

In these few remarks I have not been able to treat upon the important questions of religious, moral, and physical education. I have tried only to indicate some of the very interesting problems that are connected with the training of the mind of the child, and I would express the wish that our Association by a fearless facing of those problems, by a direct study of the student mind and its needs, may help in their solution. Let us remember the words of Emerson—

"The timid it concerns to ask their way
And fear what foe in caves and swamps can stay
To make no step until the event is known,
And ills to come as evil's past bemoan,
Not so the wise; no coward watch he keeps
To spy what danger in his pathway creeps,
* * * * *

Where his clear spirit leads him there's his road
By God's own light illumined and foreshowed."

—Education: Allahabad, Nov. 1925.

Reviews and Notices.

EDUCATIONAL ADVANCEMENT ABROAD—WITH AN INTRODUCTORY ESSAY—BY F. C. J. HEARN-SHAW. (G. G. HARRAP & CO., LTD). Pp. 200. Price: 5sh. net.

This is a companion volume to "Educational Movements and Methods" which we had the pleasure of reviewing in these columns some time ago. The twelfth and last chapter in the book is on India and is written by Mr. M. R. Paranjpe, M.A., B.Sc., of the N.W. Poona College. The account of education in India is indeed well-written, though there are stray statements which are unfortunate and untrue. The following sentence is lamentable:—"The secondary schools are sending out students ill prepared for the battle of life, and the Universities are anything but centres of culture." The italics are ours. All will agree that the educational system in India is full of defects and needs progressive reforms but to condemn wholesale the Universities as being anti-cultural in their nature is to speak absurdly. We do not know if Mr. Paranjpe has been in foreign countries and come into personal contact with the educational institutions there. For that would have served to disillusion him, not to think so absurdly of what obtains in India. We may remember that when the Sadler Commission came over to this country at the invitation of the Calcutta University, they visited the educational institutions all over India and in the observations recorded finally by them, we do not see anything like condemnation of Indian education.

Though we have quarrelled with one statement of Mr. Paranjpe, we must say that his paper is an admirable summary, in a very short length, of education in India.

A perusal of the other chapters brings to light the problems peculiar to each country. France, Austria, the United States, Holland, Canada, Scandinavia, Germany, Italy, Japan and Australia are all represented in the book. The problems peculiar to each country have at the same time a

general interest, they might occur in any country, and they do occur in India. The linking of the elementary schools with the secondary schools and later with the Universities, while each is a complete course in itself, is a problem as keen in France as in India. It is one of the surprises revealed in this book that literacy in the United States is very much lower than in Europe. We are asked to regard about 10 millions in the United States of America as practically illiterate.

The education of Japan should be of special interest to us in India. We are told that it is built up admirably to suit the political state. The high level of patriotism seems to be the secret of the success of Japan in education, as in other departments of life. Japan is by no means merely imitative of the West. She has preserved the best of the heritage of her own country. She has never had insuperable barriers in the way of the introduction of improved methods. We are told that the passion for individual improvement is so keen that rickshaw coolies waiting for fares read not newspapers but books.

As a contrast to the foolish sentimentalism prevailing in India, we may note that Japan proposed to use English as the national language, though it was dropped later. But business-houses make use of English in their correspondence. An emphasis on science and physical education is characteristic of Japan. The merchant class had hitherto occupied a low status, below the craftsman, the cultivator and the soldier, as being an unproductive one. As commerce is the basis of modern wealth, solicitude has been displayed now to teach "business morality" at the Kobe Commercial School during definite periods of the week.

To the statesman as to the educationist, the volume before us should prove of immense value. We congratulate the publishers and the editors on the excellent book and we hope that equally good books will follow.

"EXERCISES IN ALGEBRA," BY R. W. M. GIBBS. (OXFORD UNIVERSITY PRESS). Price: 1sh. 6d.

A short, neat, pupils' book on Algebra from the beginnings to the quadratic may be found in the above publication. The S. S. L. C. Elementary Mathematics pupils will find a drill in Chapters I, II, III, IV (i), (ii) and (v), V and VI highly useful. The remaining portions will give a good grounding to the Group C. Physics, Mathematics and Chemistry pupils.

The get-up of the book is fine.

We would suggest to the author and the publishers that it would be a very useful supplement if the book is provided with an appendix containing a concise treatment of the theory of Elementary integral functions for the use of Group C, Mathematics pupils in the S. S. L. C. system.

We wish the author and the publishers every success.

SELECTIONS FROM 'THE STONES OF VENICE,' BY JOHN RUSKIN, EDITED BY E. A. PARKER, M.A., PH. D. (ENGLISH LITERATURE SERIES OF MESSRS. MACMILLAN & CO.). Pp. xxi + 186. Price: 1sh. 9d.

This beautiful edition of selections from Ruskin's well-known classic should be of great value for study in Indian schools and colleges. The annotations are well-chosen and briefly worded. The price of the book is very low and it should be a good recommendation for its prescription as a text-book.

TRAVELS WITH A DONKEY IN THE Cevennes, BY R. L. STEVENSON, EDITED BY R. E. C. HOUGHTON, M. A. (ENGLISH LITERATURE SERIES OF MESSRS. MACMILLAN & CO.). Pp. xvii + 128. Price: 1sh. 9d.

This book has all the excellent features as the above, with the additional fact that Stevenson's "Travels" will be read with greater gusto than Ruskin's work, by youthful readers.

SELECTED ESSAYS, LITERARY AND HISTORICAL, BY
FREDERIC HARRISON, EDITED BY AMARANATHA
JHA, M. A. (MACMILLAN & CO.). Pp. xix + 252.

We welcome this handy selection from Frederic Harrison's writings. It will remove to some extent the complaint that our students in schools and colleges have not generally much opportunity of reading recent and present-day prose. The subjects chosen in the present volume are well-suited in their general interest to the needs of literary students. They are Matthew Arnold, Ruskin, Tennyson, the Attic Drama, Gibbon, The Use of History, The Eighteenth Century and the Nineteenth Century. Harrison is a pleasant writer with downright good sense, and the present volume can be read with profit also outside schools and colleges as inside them.

BOSWELL'S LIFE OF JOHNSON—ABRIDGED AND
EDITED BY F. H. PRITCHARD. (G. G. HARRAP &
CO, LTD.). Pp. 317. Price: 2sh. 6d.

We are now accustomed to get well got-up and educationally very valuable books and compilations from Messrs. Harrap & Co. No one will deny that the biographical masterpiece of Boswell's needs to be presented in an abridged form for the use of youthful readers. We cannot think of any other edition of the work so satisfactorily adapted as the present one. Headings in bold type are supplied at the top of every passage. The Life of Johnson can be studied with quite a completeness in the present edition. There are brief and useful notes at the end, not to speak of 'Exercises.'

THE LITTLE WHITE GATE, BY FLORENCE HOATSON,
ILLUSTRATED BY M. W. TARRANT. (G. G.
HARRAP & CO., LTD.) Pp. 86. Price: 2sh. 6d. net.

This is a very pretty book with four coloured illustrations, being a collection of short pieces of the poetry of childhood. It is divided into four sections, Field and Garden, Fairies, Home, and Stories, Bird, plant and flower woo the child-

mind and the poetic mind in the first section. The poetess has a very clear vision of the beauties of creation. She may be regarded as a mystic with an unbounded love for the growing life around in plant, insect or bird. A stanza from a piece on "Little Moth" may be quoted here:

He didn't know a lamp could burn,
Poor dainty little thing,
So back again he did return,
And burnt his tiny wing!

We may also extract a stanza from another piece:

Every baby blossom
Swinging gaily there
Grows into an apple,
Or perhaps a pear;
But mother's little blossom,
Deny it if you can,
Will wear a coat and trousers!

Altogether, the book before us is very enjoyable and should form a source of delight in all homes.

GOLDSMITH'S ESSAYS, SELECTED BY A. H. SLEIGHT,
M.A.—WITH INTRODUCTION, NOTES AND EXERCISES. (G. G. HARRAP & CO., LTD.). Pp. 285. Price: 2sh. 6d.

This is a selection which includes all the much-admired essays of Goldsmith like 'Bau Tibbs,' 'The Man in Black,' 'A City Night Piece,' 'Asem: An Eastern Tale.' Considering that Goldsmith as an essayist is of no small attraction to readers, the present volume should be very welcome. Though selections from the 'Spectator' are frequent, there are comparatively few of Goldsmith, who after all has greater personal interest than Addison.

HAZLITT'S SELECTED ESSAYS, EDITED BY A. J.
WYATT (UNIVERSITY TUTORIAL PRESS). Pp. xvii
+ 278. Price: 3sh. 6d.

This is a well-printed and well-bound edition of twenty of Hazlitt's essays, comprehending

all his popular pieces like 'My First Acquaintance with Poets,' 'On Going a Journey,' 'The Indian Jugglers' and others. We are reminded that Mr. George Sampson edited thirteen of Hazlitt's essays, eight years ago. The notes in the present volume are more complete than Mr. Sampson's, while yet briefer. But Mr. Sampson's Introduction is a more elaborate performance.

THE READING GIRL (SAUNTERS IN BOOKLAND AND
CHATS ON THE CHOICE OF BOOKS AND METHODS
OF READING), BY COULSON KERNAHAN. (G. G.
HARRAP & CO., LTD.) Pp. 250. Price: 5sh. net.

The plan of this book is quite original and we think it is calculated to fulfil an immense usefulness. Though the book professes to guide the reading girl, it will serve to guide the reading boy or man as well. The first essay gives practical

suggestions about the use of libraries in England. A chapter on poetry introduces the reader to the English poets including the living representatives. Even the Great War is noticed and an account is offered of the recent soldier poets. There are chapters on 'History,' 'The Essay,' 'Fiction,' and 'Scripture Reading.' Another chapter sets forth the attractions and virtues of 'The Encyclopædia Britannica' and the 'Dictionary of National Biography.' In another chapter, the author dilates on the value of keeping a book in the pocket to while away odd hours or half-hours. We cannot refer here to every chapter in the book, but we have abundant evidence that the book is just the kind of a guide we can rely on, either for our own benefit, or for the benefit of younger people in guiding whom the elders may not remember all the important points to be remembered in the art of reading, with the aim of improvement.

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S. R. RANGANATHAN,
 Librarian.

The Educational Review.

We must congratulate the Corporation of Madras on the interest it has been exhibiting in recent months in the education of the children of the city. The principle of compulsion is being gradually extended; arrangements have been made for the education of defective children and we are glad to find that at a recent meeting, the Corporation has also resolved upon the supply of free meals to poor children at midday. The most needy are also to receive a free supply of *khaddar* cloths every year. We wish the City Fathers continue to be alive to the educational needs of the city. Madras is the premier Corporation of Southern India and the time should not be far distant when every child of school-going age should be receiving education at one of its elementary schools.

We must congratulate the Ministers of the Madras Presidency on having taken up for serious consideration the scheme of founding a Hindu University for Southern India out of the surplus revenues of the Tirupati Devasthanam. Sir T. Sadasiva Iyer, the President of the Madras Religious Endowments Board, has been on 'deputation' on a visit to Benares and the Benares Hindu University with a view to study the organisation of the latter institution and to prepare a preliminary scheme for consideration. It is idle not

to recognise the fact that there has been bitter opposition to the Madras Religious Endowments Act and there is a widespread impression that the Act has only served the purpose of rewarding some of the camp-followers of the 'Justice' party. But the establishment of a useful educational institution of this type will probably go a long way in reducing the volume and the severity of the opposition. There is real room for the founding of an institution which will specialise in Hindu culture and civilisation in a part of the country like Southern India which has preserved some aspects of it in greater purity than other parts of the country. We notice that a member of the local Council has received permission to introduce a Bill to repeal the Madras Religious Endowments Act and there are also cases in the Madras High Court to get the whole Act declared invalid. If the Act escapes both these dangers, one of the most useful directions in which it can operate will be the establishment of this Hindu University. We hope to be able to publish in the next number a scheme prepared for the purpose by Prof. P. Seshadri of the Benares Hindu University.

We invite the attention of our readers to two Convocation Addresses delivered during November and December, one by Sir Selwyn Fremantle to the University of Allahabad and the other by Dr. Zia-ud-din to the University of Patna. The former, who is just retiring after a long and distinguished record

Convocation
 Addresses.

of work in the Indian Civil Service, spoke on the necessity of paying more attention to rural problems and working for the advancement of the happiness of the villager. Has the establishment of the Universities in India improved the lot of the general masses? Sir Selwyn had no hesitation in answering the question in the negative and the opinion will probably be endorsed by all discerning critics of our present educational system. Sir Selwyn pleaded for the study of rural economics and rural education as the best means of rousing interest in the welfare of the masses and bringing University men into touch with the community at large. Social service was another subject on which he spoke with enthusiasm. He gave an interesting account of a typical Young Men's Association in Japan and expressed the hope that similar organisations may be started in India. We reproduce the description here:

"Every morning half an hour before sun-rise the members assemble in the grounds of a central shrine where they fence and wrestle and exercise themselves at weight lifting and pole-twisting till sun-rise. They do the same in the evening after work. They engage in various forms of social service. They help in building the teacher's house and improving the village roads. They cut wood, and collect manure for the poor people. They engage to save money by dressing simply, by cutting each other's hair and other offices of the same nature. They keep regular diaries of the way they spend their time, which are presented to and discussed by the Association. Besides this they have village agricultural associations, the object of which is to improve agriculture in various ways.

They sow seedlings in nurseries and plant them out on the waste land for the benefit of the village. They set the example of using improved manure pits and give a yen to each tenant who follows their lead. They institute competitions for biggest yield and have a yearly exhibition of produce. Among school-boys there are societies for the cultivation of rice. Each boy gets a small area from his parents and works it himself, keeping a diary of the work he does."

In the course of his address reprinted elsewhere, Dr. Zia-ud-din spoke on the need for introducing the vernaculars as media of instruction and expressed his doubts whether the recent reform of Intermediate Education in the United Provinces was sufficiently sound, the recommendations of the Calcutta University Commission having been given effect to only in parts and not as a comprehensive whole.

The problem of Hindu-Moslem unity is becoming as serious in Northern India as the Brahmin-Non-Brahmin

problem in the South. Communal dissensions have figured very largely in more than one province and our readers will be sorry to hear they have begun to infect even the atmosphere of our Universities. Nawab Hyder Jung of Hyderabad therefore did well in his recent Convocation Address at Lahore in emphasising the need for national unity and exhorting his young hearers to cultivate the spirit of communal harmony when they were yet students in Universities. The message was particularly opportune in the Punjab where because of a strong pro-

Muslim Minister of Education, the Hindu community has been treated very badly and is nursing a legitimate grievance. In concluding the address, the Nawab said that the University, with its academic atmosphere of intellectual unity, offered a better guarantee of national unity than did any institution where divisions organised on party lines were perpetrated, preventing independent judgment. He asked the University to be raised to such a position that its voice of wisdom may be always heard above the clamour of faction. He appealed to the members and graduates of the Punjab University, specially because it was from the Punjab that most of the different civilizations and peoples first spread out. 'Speaking as a Muslim,' concluded the Nawab, 'albeit nonetheless as a staunch and proud Indian, in a province where Muslims predominate, I ask you to scorn all fears of being reduced to mere hewers of wood and drawers of water, to laugh at all threats of being driven out bag and baggage like the Moors in Spain and to show to other provinces how a majority, secure in its strength, can, by being chivalrous, inspire confidence and love in a minority until a tradition of affectionate co-operation is established and the shibboleths of communal minority and majority disappear from the vocabulary of public work. It is for you, gentlemen of the Punjab University, to play a wise, generous and manly part in contributing your mite to that union of hearts for which I am pleading, which alone can rescue our country

from the humiliating position of a nation asking for something which many of her most devoted sons are diffident of her receiving—I mean—until that union of hearts is accomplished.' We hope the appeal will not fall on deaf ears and there will be some softening of communal bitterness in the Land of the Five Rivers.

The problem of languages is one which gives serious concern in India. The country is unfortunately a "museum of languages" as

it has been characterised effectively by somebody and the mother-tongues have naturally a strong claim on the children's education. Being the language of the Government and a language which links the country effectively with the civilised world of to-day, English also makes an emphatic demand on our attention. As the sacred language of the Hindus and as the basis of their civilisation and culture, Sanskrit is looked upon by many as another essential element of national culture. Persian and Arabic occupy the same position as far as the Muhammadans are concerned. It is a serious educational question whether the study of two or three languages by the same person leaves him sufficient time to acquire real knowledge. Grappling with the grammatical systems of two or three languages, he has hardly any energy left for the study of other subjects, and critics must therefore pause before they advocate the study of many languages. The Rt. Hon. Srinivasa Sastri, presiding

over a lecture the other day in Madras, when the claims of the compulsory study of Sanskrit were advocated by Mr. K. Balasubramania Iyer, made some valuable observations to which we are anxious to invite the attention of our readers:

They should look at the problem purely from the educational standpoint, as those engaged in the work of teaching and sometimes also in the work of framing a curriculum of subjects including the exercise of citizenship upon which their friend the lecturer had recently entered. In framing that curriculum he should very much like to give Sanskrit an honoured place in it. If it was not possible, it would be the greatest regret in the world. But he was a practical man. He knew the limitations of their people. He knew also the deep differences that existed. He knew too the violent sentiments that were roused in the matter. Supposing he was in the Senate when a proposition was brought forward and argued for and against with great vehemence doubtless, that Sanskrit should be made compulsory, he should greatly hesitate before he gave an emphatic affirmation about it. 'He should certainly like to judge a number of alternatives to Sanskrit, not only think thoroughly of the position of his Islamic brothers and Parsee co-citizens but also take into account the non-Brahmin friends. He would place Sanskrit amongst the optional languages. It would be a serious mistake to compel one to study Sanskrit whether one wished it or not. Even for Hindu pupils there was a certain amount of strain to which their intellects could be subjected. Already they knew what all subjects the pupils had to study. A good deal of their time had to be devoted to English. A controversy of course would be raised on this statement of his. But he could not stop to make more than a passing reference to that extremely interesting subject.

For a long time to come English should be given a high place amongst their subjects. Now, who

among them would say that vernaculars too should not be similarly assigned a position, which claim could not be disputed? Mr. Balasubramania Iyer would add to it Sanskrit also and thus make a triad of languages. If they would go as far as Ahmedabad for their inspiration, there was a certain gentleman, whose authority in those matters was entitled to great weight, who, without disputing the claim of vernaculars or Sanskrit, would say that Hindi too had a similar claim. Other friends like Professor K. B. Ramanathan would add in a low voice of course that no modern education was complete unless they took in some great European languages like German or French. There was a good deal of force in that. No one who travelled in Europe now-a-days would come back without the feeling that French had to be learned. There were also some who had said that a scientific education was worthless unless it was pursued directly through German. Was it possible, the Chairman asked, for an ordinary man to be put through a course in these various languages? He knew how their students could do at the present moment. He had seen several people who had thought there were too many lectures, that enough attention was not paid to the needs of the body, that art was forgotten and that music—the most divine human possession—was entirely neglected. He should like to know who it was that could safely go through this vast field in education and could come out of it a well-equipped, efficient and hopeful citizen. Last of all let them see what sort of material they had to deal with. When they dealt with that subject they would find it necessary to put away a great deal, with much regret no doubt, but almost as of necessity. Those were some of the considerations he would urge on those who believed, quite justly too, that, in any well-devised scheme of studies for Indian students, Sanskrit should be given an honoured and eminent position. It was possible to hold that view without at the same time holding the view that that position must be one of compulsion.

We do not know if the Government of Madras has taken any action on the resolution of the Legislative Council with regard to the question of unemployment among the educated middle class in Southern India. It may be of interest to our readers to know that a similar problem is confronting statesmen in England to-day. The President of the Board of Education in England has given an undertaking that he would do something to correlate education and employment. The President of the Board of Education and the Minister for Labour have appointed a committee "to enquire into and advise upon the public system of education in England and Wales in relation to the requirements of trade and industry, with particular reference to the adequacy of the arrangements for enabling young persons to enter into and retain suitable employment." We should like to invite the attention of our publicists to this and express the hope that something similar will be done in this country. The question is probably serious enough to need even an All-India enquiry.

The Report of Public Instruction in the Central Provinces for 1924-25 is a record of progress, particularly welcome in view of the educational backwardness of that part of the country. The number of pupils increased from 353,140 to 362,153, though it is a matter for regret that the number of pupils should have decreased in the girls' schools. The expenditure increased from Rs. 88,35,773 to Rs. 90,40,440. Consider-

able satisfaction is expressed at the progress of the new University which has enabled the Central Provinces to depend upon the metropolis without having to look to Allahabad in the neighbouring province of Agra and Oudh. Faculties of Law and Agriculture have been opened; recognition has been secured for the degrees of the Nagpur University from foreign Universities and arrangements have been made from time to time for University extension lectures. The number of students in colleges increased from 1,022 to 1,262. The demand for admission to the Science courses was very great, but there will soon be a College of Science built at a cost of eleven lakhs of rupees which will meet the congestion. The Board of High School Education is reported as having done its duty satisfactorily during the year and it is pleasing to know that its work was characterised by the "cordial spirit of co-operation and prompt and efficient despatch in the conduct of its business." We wish the same thing could be said of all bodies controlling educational work in India!

With the introduction of the Reforms and the widening of the franchise, the need for adult education is getting to be more pressing in India, and we are glad to find that at least the Government of the Punjab is paying some attention to the matter. A portion of the grants-in-aid given to District Boards for vernacular education is being ear-marked for adult schools. Provision has been made for

the maintenance, on the average, of about seventy-five schools in each district. The financial assistance has proved useful and excellent progress has been made in the number of pupils as well as of schools. On the 31st March 1925, there were 2,373 schools for adults in the province with 61,961 pupils and this is a record of which the Government concerned may well be proud. Besides these permanent schools, it is also proposed to have a large number of temporary night-schools in selected areas. The Government is also thinking of arranging village libraries and lantern lectures pertaining to health and education. We have no doubt that these facilities will meet with popular appreciation and will mean a real advance in adult education. Writing on the *Next Step in Educational Reform*, Mr. Harvey pleads in a recent number of the *Contemporary Review* for concentration of effort on adult education in the next four years. "What we must aim at," he writes, "is to secure at the earliest possible moment a general measure of compulsory continued education for children between fourteen and sixteen and, at an early date, eighteen, with the option in rural districts of short continuous courses for fixed periods, instead of part-time classes throughout the year; and at the same time an extension of the scope of secondary schools, both in the nature of their training and in the amount of free places provided, so that no capable child shall be shut out by poverty from an opportunity of higher education; while the child who is not

adapted to book-learning should have the chance of self-development in other ways. We must meet the needs of the country and the needs of the town. Fuller education may transform the life of the countryside; it may also transform the leisure, if not the work, of the town-dweller. Modern industry means for thousands of workers a single monotonous and mechanical task; if our civilisation is to live we must see to it that education gives the worker the training and the interests which may, at least, transform his leisure and make him something better than a cog in a great machine for the creation of wealth, which neither he nor others are able to use aright."

DURBAR DAY.

The Government Training School, Tanjore, celebrated the Durbar Day in a very splendid manner. The Headmaster of the school, Mr. N. S. Jambunathan, B.A., L.T., F.Z.S. (Lond.), presided. The items were of varied interest. After music by school children, sweets were distributed to them. A farce in English entitled 'Savitri and Satyavan,' composed by Mr. K. Subramaniam, a member of the staff, was enacted by young pupils with admirable success. This was followed by the staging of a Tamil drama 'Dhruva,' in which the children did quite well. The last and the most instructive item of the day's programme was a magic lantern lecture on 'The Delhi Durbar,' by the Headmaster of the school. With the singing of the National Anthem, the pleasing function closed.

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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 (Allahabad), March 1925.

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

The Madras Christian College Magazine, January 1925.

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

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

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

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