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THE EDUCATIONAL REVIEW.

[APRIL 1925.]

our responsibility. I can say that I have found in those with whom I have come in contact in this University an earnest desire for a wise solution of the problems which I have mentioned and an extraordinary zeal and enthusiasm for the work of the University, and I should like to express my very grateful thanks to all those who have helped me so ungrudgingly during the last few months and who have always been ready to give of their counsel and their help in the work which lies before us. We want the assistance of men of all classes, creeds, views and positions in the work of the University and we have no desire to exclude anyone or that the affairs of the University should be guided by any party or by any clique. Differences must arise from time to time and views on educational questions are often divergent, but we welcome honest differences of opinion and desire to extend the widest tolerance to those whose views do not always synchronise with our own. Changes there must be from time to time in the working of our Constitution and in lines of development and if these occur I am sure they will not be looked upon as any attack or reflection upon those who have in the past been responsible for the working of the University, but rather the working out and development of the institution on lines which time and experience has shown to be inevitable.

It is in accordance with the fitness of things that this afternoon I should make some reference to those members of the Senate who have passed away since Convocation was last addressed by a Vice-Chancellor of the University. Since this occasion the hand of death has fallen heavily on many distinguished ornaments of our University.

It is just a year ago since Dr. Dunn, Director of Public Instruction, and a Fellow of the University, met his death in the sudden and tragic manner which is fresh in all our minds. He brought to the task which had fallen to him a few brief months before his death a really remarkable zeal and energy and it is sad indeed that he was not spared to carry on his task. His widow recently offered to the University his Library which we gladly accepted and it will remain as a memento of him for the use of the students of the University whose advancement and interests he strove so hard to further.

By the recent death of Mr. Girishchandra Mookerjee, M. A., the University lost a faithful and devoted servant who was Assistant Registrar for many years and who for some time officiated as our Registrar.

It is but a few weeks ago that we learnt with sorrow of the death of Rai Kumudini-kanta Banerjee Bahadur, Principal of Rajshahi College and a Fellow of the University, and Rai Bhupatinath Das Bahadur, a Fellow of the University from 1915 until his death a few months ago, is also numbered amongst those who have passed away.

Death also removed in the latter part of 1924 the Hon. Mr. Abdul Majid, a Fellow since 1911, a member of the Executive Council of H. E. the Governor of Assam, and a colleague of mine in the High Court for a few months in 1919. His was a quiet, unassuming personality which had endeared him to those who knew him and as a member of the Senate since 1911 he was constantly present at our deliberations and rendered wise and useful service to the University.

In April of 1924 death removed from us Sir Asutosh Chaudhuri, also a colleague of my

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own in the High Court for many years. He was a gifted and distinguished lawyer, who before his elevation to the Bench of the High Court, enjoyed a large and lucrative practice especially in commercial matters. This he cheerfully gave up at considerable personal sacrifice in response to the call to the Bench of the High Court. His amiable personality endeared him to all who knew him and although his last years were clouded by a great domestic bereavement in the loss of his gifted and beloved wife he never spared himself during the closing years of his life in rendering service to the University which he loved.

My own immediate predecessor in the office of Vice-Chancellor has also passed away—Mr. Bhupendranath Basu was a man of many parts, a distinguished student of this University, a very successful solicitor who built up and maintained a great practice in this City but he never spared himself or his energies in the performance of public duties. He served as you know upon the Council of the Secretary of State for India for some 5 or 6 years and he was the valued friend and adviser of the late Mr. Montagu as Secretary of State for India and also of his successor Lord Peel. The closing years of his life were saddened by the loss of his second son and by the seeds of the illness from which he eventually died but in these closing years he added to the debt of gratitude which this Province owes him by accepting office as a member of the Executive Council of Your Excellency and by becoming at a difficult period in its history Vice-Chancellor of the University.

And last of all I come to Sir Asutosh Mookerjee whose death was the greatest loss which this University has suffered in all its history. Eloquent tributes were paid to his

memory in this house shortly after his death by you, Sir, as Chancellor of this University and by others. Those tributes I cannot hope to rival; the University in all its branches and in every department bears the stamp of his work and of his individuality and it is only when one comes in close contact with the work of the University that one realises the stupendous burden which he bore for so many years. His work and labours on its behalf were the work and labours of one who brought to his task an exceptional zeal for the spread of education, an increasing love for the cause for which he laboured and an unquenchable thirst for the extension of the bounds of knowledge in all its branches. Sir William Jones, the founder of the Asiatic Society of Bengal, whose President Sir Asutosh was for many years, described the objects of that Society in these words:

"The bounds of its investigation will be the
"geographical limits of Asia, and within these
"limits its enquiries will be extended to
"whatever is performed by man or produced by
"nature."

In one address which Sir Asutosh delivered to that Society I find him quoting these words of Sir William Jones and I think they typify his ideals for this University as a teaching institution that it should be a great centre for the spread of knowledge in all its branches and that within its walls it should be possible for students from all parts of India or of the civilised world to pursue their studies and investigations into every branch of knowledge known to man concerning things performed by man or produced by nature. His was a great ideal and we owe it to his memory that this University should never fall short of the high aims and aspirations which he put before it. The University are raising a fund to perpetuate his memory and if the fund is adequate it is hoped to endow one or more

Chairs in connection with the Post-Graduate Department which will be named after him. The fund is still open and I can only hope that the response of the Province will be worthy of the great educationalist to whom this University owes so much.

This reference to Sir Asutosh Mookerjee naturally brings me to a subject upon which I should like to address you for a few minutes this afternoon, I mean the Post-Graduate Department of the University with whose foundation Sir Asutosh was so intimately connected. I need hardly remind you that the Post-Graduate Department as it exists to-day was constituted largely in accordance with the recommendations of a Committee appointed by the Government of India in 1916 to consider the question of Post-Graduate Studies in the Calcutta University and its constituent colleges. As many of the appointments made in connection with the Department expire in May of this year and as an application is to be made to Government for a recurring grant to supplement the financial resources of the Department, a Committee was recently appointed by the Senate of the University to consider amongst other things, (a) whether any retrenchment was possible and in what directions, (b) whether the pay and conditions of employment and service of the members of the teaching staff are satisfactory and to make any specific recommendations for their improvement, (c) with regard to the facilities given to members of the teaching staff for carrying on research work which was one of the objects with which the Post-Graduate Department in its present form was founded. The Committee has carried out an exhaustive enquiry in connection with its terms of reference and has in the course of its enquiries interviewed representatives from the different Boards of Studies.

I do not desire on this occasion to anticipate the conclusions of the Committee or the

recommendations which it may think fit to make but as the Post-Graduate Department has met with a great deal of criticism in the course of the last few years I do desire to say a few words to this Convocation with regard to the Department. I should say at the outset that there is no idea I am sure on the part of any one connected with the work of the University to complain of criticism or to burke enquiry. We welcome criticism so long as it is well informed and enquiry from time to time into the working of the Department is I am sure a very wholesome stimulus.

In the first place any one who approaches the matter impartially must I think conclude that such a Department is necessary if the University is to retain its place amongst the Universities of India and to remain something more than an examining University and in this connection I venture to quote a reference to our Post-Graduate Department contained in the address delivered to the Allahabad University by its Vice-Chancellor, Mahamahopadhyaya Dr. Ganga Nath Jha, so recently as the 22nd November 1924, in which he says :

"I shall endeavour, to the utmost of my power, to develop what may be called our Post-Graduate Studies. The term "Post-Graduate" need not lead anyone to the hope, or the fear, that we are going to reproduce the conditions obtaining in that department at Calcutta. That, I am sorry to admit, is beyond us. We have had no Rashbehari Ghosh or Taraknath Palit in our midst; nor have you in your present Vice-Chancellor the masterly and resourceful personality that the Calcutta University had in Sir Asutosh Mookerjee. But I must confess that institution will serve as an ideal. It is mainly the Post-Graduate Department of the Calcutta University which with all its defects, has demonstrated, beyond doubt, that in almost all departments of knowledge, work of the highest kind can be carried on in India. I have had several occasions of judging the work that is being done there in the

domain of Oriental Studies; and I am prepared to assert that most of the theses submitted by the researchers of the Calcutta University are superior to many of those that have emanated from persons trained elsewhere. I feel sure that anyone who even glances at the theses submitted for Indian doctorates and those submitted for foreign doctorates will be readily convinced that our scholars have produced more scholarly work. Our theses have, in many cases, come to be regarded as authorities on the subjects with which they deal."

These are the words of one who views our Post-Graduate Department from outside and who cannot therefore be charged with any bias. In the course of the investigations of the Committee we have been supplied with the work of investigation carried on by members of this department and the list is a creditable one and some valuable work has been produced. We must see to it that the quality of the work is well maintained as it is by this rather than by its quantity that it will be judged. We are all wishful that the University should hold a high position amongst the Universities of India and amongst those of the civilised world and it is largely by the work that is produced by our research students and by our Post-Graduate staff that it will be judged in these directions. Let us see to it then that the quality of our research work is of the highest and that we aim at an output in which quality takes the first and highest place.

In the second place I would say that whilst we are fully alive to the need for encouraging in the University practical as opposed to merely literary education no University worth the name can afford to neglect the latter or to ignore the vast materials that the ancient learning of India offers to the student and the scholar. The cultural side of education cannot be entirely

neglected for the practical and I venture to say without fear of contradiction that it is the duty of an Indian University to encourage the study of the old humanities of Indian culture and that an Indian University in its Post-Graduate Department cannot afford to ignore the study of Pali, of Sanskrit, of Arabic and Persian, of Indian Philosophy and Ancient Indian History and Culture, and above all, of the vernaculars of India. There is a vast storehouse of material in the old manuscripts and ancient monuments of India that requires to be unlocked by the keys of knowledge. The ancient archives of this land require the work of the scholar and the student for their examination and decipherment and I am glad to say that some of our Post-Graduate teachers are devoting such leisure as the work of their departments allows them to the furtherance of this task.

And may I in connection with practical as opposed to literary education make an appeal on behalf of the Post-Graduate Department of Science to the generosity of the Province. Money is badly needed for the practical work of the Department notably in connection with Physical and Applied Chemistry; in connection with the first I am told that a sum of Rs. 30,000 is required to bring our equipment up-to-date and in connection with the latter a sum of Rs. 80,000. Amongst some of our needs are plant for experiments in liquid air and a wireless equipment, a foundry, plant for electro-technology and various such like things. And money is badly needed for the increase and development of the Library of the University College of Science.

It will be of interest to those who are advocates of practical training and who may be inclined to assist the University in

supplying the needs of which I have spoken to know that of the students in Physics 90 per cent. have obtained remunerative employment and that if we were in a position to open a department in Applied Physics we are told that openings could be found for all students in such a department for some years to come and that the trade and industry of this country would be materially benefited.

If there are amongst us to-day or outside these walls generous donors who are prepared to help us we shall be glad to satisfy them as to the nature of our wants and as to the benefits which would accrue from their supply. And after all it is to the munificence of private donors rather than to Government that a University naturally turns to supplement its resources. It is to such sources that the Great Universities of the West owe their existence and their means of development and we too in India if progress is to be made must look to them. Such donors have not been lacking in the past in the annals of this University and I feel sure that in the future men will come forward to rival the great benefactions which we owe to Sir Rashbehari Ghose and to Sir Taraknath Palit.

A University is rightly jealous of its independence and needs for its development the air of freedom and not the trammels of official control and although I think we may legitimately look to Government for some help towards our Post-Graduate Department at the present time for the consolidation of our work and for the improvement of the position of our teachers it is to the sources which I have indicated that I would have the University look for a further extension and development of its work.

One further reference to the Post-Graduate Department and I will pass on and it is this that I am satisfied that as in the past so now the University and the Colleges must work hand-in-hand and that the Post-Graduate Depart-

ment where possible must look to the Colleges for the provision of its teachers. In the past the remarkable knowledge which Sir Asutosh Mookerjee possessed of the qualifications of those employed in the Colleges was available when vacancies occurred and I am glad to say that the Committee now sitting will suggest a method by which such information may in the future be available to the University.

At the present time a not inconsiderable portion of the work of the Post-Graduate Department is actually and literally under-graduate work or is work that should be done in the under-graduate courses of the University and I think the aim of the Post-Graduate Department should be to so arrange its programme that in the years to come the actual under-graduate work which it now does should be undertaken by the colleges supplemented and aided by the work of some of the teachers of the Post-Graduate Department. And I am not without hope that if a three-years' Honours course can be arranged for the B. A. degree, further work now done by the department may be undertaken by the colleges with the aid of the department. If these things were possible the department would then become a Post-Graduate Department in a truer sense with a few advanced students studying under the guidance of Professors of different subjects freed from the superabundance of lectures which some of our Post-Graduate students now attend.

I am not unaware that I am treading on thorny and controversial ground in raising these questions but I am satisfied that they must be raised and faced if the improvement of the standards of University teaching which we all desire are to be attained. We must not be content merely to stereotype the present position of the Post-Graduate Department but we must I feel sure look forward to

such changes as I have indicated and we cannot be content to divorce from the affiliated colleges of the University all the higher teaching of the University.

The colleges are handicapped by lack of funds and in some cases by lack of accommodation for the carrying out of some of the work of which I have spoken and it will be the contribution of the University to aid it from its Post-Graduate Department with qualified men for undertaking the work which I have indicated.

I come next for a few moments to the other end of the scale, namely, to the Matriculation Regulations which are in course of consideration by the University and by Government. The lowering of the Matriculation age to 15 which has recently been effected, not I understand without some heart-searching of individual educationalists, is I believe generally welcomed as a necessity in the present state of affairs but I do hope that it may be possible to bring about some raising of the Matriculation standard which I think would be generally welcomed by educationalists in the Province. There is I think no doubt that the lowering of the Matriculation age to 15 years marks an advance so far as the education of girls and young women is concerned and I am told that it will lead to a spread of education in this direction.

The University some two years ago addressed Government on another matter, namely, the introduction of Vernacular Teaching in the schools and this is still a subject of discussion between Government and the University. Some such change was, as you know, advocated by the University Commission and was universally approved by a Conference of Head Masters of the Schools which was held under the auspices of the University. I hope it may be possible to bring about this much-needed reform in the next few months or at any rate to make some advance towards

that end. I am sure that it would tend to educational progress and improvement and I hope that our Mahomedan friends, some of whom are doubtful of the wisdom of the step, will realise that if such a change can be introduced, the authorities of the University will so far as lies in their power see that Muslim students are not the sufferers and that where special arrangements are necessary to meet Mahomedan needs these considerations will be kept in mind before any change is introduced.

During the last year the following gentlemen delivered courses of Readership Lectures for the benefit of advanced students:—

Mr. R. Swami Aiyer, B.A., on "the Philology of the Dravidian Languages."

Dr. Radhakumud Mookerjee, M.A., Ph.D., on "Harsha," and Mr. S. C. Ghosh, on "Railway Economics."

And in order to promote a desire for original investigation and research among the advanced students of the University and members of the outside public interested in education and culture, the following University Extension Lectures were delivered by eminent scholars on their special subjects:—

By Mr. W. G. Raffe, A.R.C.A., F.L.B.D., F.R.S.A., on

Art in Commerce and Industry.

What is Art?

The Psychology of Art.

Art and Mathematics.

Art, Religion and Nature.

Art and the Future.

By Prof. E. H. Solomon, M.A. (Cantab.)

on the "Protection of Indian Steel," and by Prof. S.G. Panandikar, Ph. D., on the "Wealth and Welfare of the Bengal Delta."

The University Press has again done admirable work under difficult conditions and

it has worked at high pressure throughout the year and at times it has had literally to work night and day with double shifts.

The following books and selections have been printed and published by the Press in the past year:—

(1) The Development of International Law in the Twentieth Century, by Prof. J. W. Garner.

(2) Comparative Religion, by Prof. A. A. Macdonell, M.A., Ph.D., LL. D.

(3) Asoka, by Prof. D. R. Bhandarkar, M.A., Ph.D.

(4) Manu Smriti, Vol. VI, Part I, translated with Notes, by Mahamahopadhyaya Dr. Ganganath Jha, M.A., D.Litt.

(5) Advaita Philosophy, by Pandit K. K. Sastri, M. A.

(6) Khanda Khadyakam, edited by Pandit Babuya Misra, Jyotishacharyya.

(7) Philosophical Currents, Vol. III, translated from the original German, by Dr. S. K. Maitra, M.A., Ph.D.

(8) Gopichandrer Gan, edited by Rai Bahadur D. C. Sen, Basantaranjan Ray and Biseswar Bhattacharyya.

(9) Asamiya Sahityer Chaneki (Typical Selections from the Assamese Literature), Vol. II. (Vaisnava Period), Part II

(10) Do. do. „ III

(11) Do. do. „ IV

These last three works are a continuation of the scheme for a Comparative Study of Indian Vernaculars which were referred to as in the Press by the late Sir Asutosh Mookerjee in his Convocation Address delivered on the 24th March, 1923.

(12) Protection of Indian Steel, by Prof. E. H. Solomon, M.A.

(13) Wages and Profit Sharing, by Mr. R. N. Gilchrist, M. A.

(14) Journal of the Department of Letters, Vol. XI.

(15) Bulletin of the Calcutta Mathematical Society, Vol. XIV, Part IV, Vol. XV, Parts I and II.

(16) Proceedings of the Indian Association for the Cultivation of Science, Vol. VIII, Part IV, Vol. IX, Part I.

(17) Journal of the Chemical Society, Vol. I, Issue No. I.

This is a very creditable record and the output would have been greater had the Press been accorded further facilities. Another Linotype Machine is urgently needed which will cost a sum of Rs. 30,000 and Rs. 25,000 for further machinery is also needed in connection with the Press. At the present time many books are delayed in publication which is disappointing to the authors and the delay in publication at times makes the books out of date when they are eventually published. The Press is, I am told, a paying concern and were it possible to incur the expenditure I have mentioned it would probably repay itself in a short period.

Shortly after I became Vice-Chancellor I was presented with a complete set of the publications of the Press; they cover a great number of subjects and some really excellent work has been produced which probably otherwise would not have seen the light of day. I only wish the publications were more widely known both in India and elsewhere throughout the world.

In conclusion I should like to say a few words to those who have just been admitted to degrees.

You have finished your University course and you are about to embark on varying careers for which it has been the object of your studies to prepare you both from the

UNIVERSITY REFORM.

point of knowledge and of character. It lies with you to mould your own destinies. Some of you will meet with success and some of you will make mistakes and you will doubtless many of you meet with disappointments and see the shattering of ideals which you have formed during School and College days but do not be unduly elated by success or unduly depressed by temporary failure, the first should only stimulate you to further effort and the latter is probably only a passing phase and mistakes can always be redeemed and I should like in this connection to quote to you some words from a poem of Edward Fitzgerald:

"For like a child, sent with a fluttering light
To feel his way along a gusty night
Man walks the world; again and yet again
The lamp shall be by fits of passion slain
But shall not He who sent him from the door
Relight the lamp once more and yet once more."

And, in conclusion, I would like to quote to you some words from your own great poet, Rabindranath Tagore, which you may well choose as the motto of your lives:

"This is my prayer to thee my lord—
Strike, strike at the root of penury in my heart
Give me the strength lightly to bear my joys and sorrows
Give me the strength to make my love fruitful in service
Give me the strength never to disown the poor or bend
My knees before insolent might
Give me the strength to raise my mind high above daily trifles
And give me the strength to surrender my strength to thy will with love."

—From *The Calcutta Review*, March 1925.)

It may be hard to convince an obstinate opponent that, as a rule, belief in one's greatness dawns on one's mind long before one is actually great. Nevertheless the proposition is true, at least in the case of persons who elbow out their way to a place in the first rank. Efforts unaided by robust faith are weak and misleading. One must feel, like Cromwell and Washington, Tilak and Gokhale, that one has a mission in life, that none but one's own self will do it well and the first step towards greatness is taken. "I know I can win the war, and I know that none else can do it," said William Pitt, before undertaking the campaigns in the Seven Years' War, the war that brought glory to William Pitt and to the British Empire.

What is true of persons is also true of institutions and our Universities will never be great until they begin to feel they are great. In 1857 they were but new-borns and it was natural that they looked to the West for inspiration. They had then no right to resent their graduates being admitted in London, Cambridge or Oxford as ordinary Matriculates. Seventy years have passed and yet the relations between English and Indian Universities are not changed. Our best graduates—if they can afford it—aspire to spend three years in England and return with a B.A. (Cantab.) or B.A. (Oxon.) Our Universities are thus schools preparing Matriculates for the British Universities.

There is a belief—a superstition we may call it—that India will benefit if we can make it possible for a much larger number of Indian students to spend a few years in some one of the British Universities. To a certain extent this is true; for a British University

degree enables Indians to compete with Englishmen for the highest posts in Government service. But the cost paid for this is tremendous inasmuch as we allow the fable to perpetuate that a student with B.A. (Cantab. or Oxon. or London) is necessarily superior to our best B.A.s and M.A.s. We are thus rivetting the fetters of bondage on the arms of Indian Universities. This superstition is the chief cause of their helotism among the Universities of the Empire.

During the last 70 years this Presidency (Bombay) has had about 100 Indian gentlemen with degrees of British Universities. We may leave out those who are working as Civil servants, or are employed in Archaeological, Agricultural and other departments. They have few points of contact with the University. A small number were or are however working in educational institutions and we may pointedly inquire: "Have they been necessarily better teachers, better scholars or better research workers than their less fortunate colleagues who could not spend a few thousands in London, Cambridge or Oxford? Has at least a very large percentage of them been so? How many of these—graduates of British Universities—present claims to what little original work in History or Sanskrit or other subjects this Presidency can boast of?" The answer, if we try to extort it, will be most disappointing. These so-called superior persons have been found to be no better since their return from England.

But it is no use levelling criticism against these graduates of British Universities. We shall be doing them great injustice if we say that they have not fulfilled our expectations. The fault is ours, not theirs. We

had no right to pitch our expectations so high. What is Cambridge B.A. after all? It is only a stiffer examination, but not so stiff as to be beyond the reach of persons with ordinary intellect. Not one in fifty has returned without success. Like the examinations in India, it is mostly, if not wholly, a memory test. It is even inferior to the examinations in Paris or Berlin which require some kind of original work. The Cambridge B.A. is an examination preparing students for higher work and an Indian student will certainly benefit if he stays for 5 or 10 years more to work under a Research Professor; but this is never done.

Even Englishmen do not attach to Cambridge B.A. the value we give it here. English journals do not understand why so many Indians—some of them often of a low calibre—go over to England, simply to work as under-graduates and pass a memory test. Probably they do not know what we know here. For an Indian student, a trip to England is a sound investment. Owing to Government patronage the degree of a British University, like a token coin, has a forced value. Instances are not rare where men who could not shine in India, improved their prospects by a trip to England and easily superseded their more brilliant contemporaries who were too poor to afford the trip. People speak of the very high standard of University education in England. Our experience has been that an ordinary, intelligent and hardworking student finds no particular difficulty in attaining it. It is no wonder that a trip to England is regarded in India as a safe and profitable investment; and it is no wonder that these men have not profited by their three years' stay at a British University.

But there are great libraries and laboratories and greater Professors in England, the like of whom we never see in India. Their very sight is inspiring and it ought to be the duty of India to send as many of her sons to England as she conveniently can. The conclusion is fallacious; it is this fallacious conclusion that is keeping down the level of Indian Universities. Great libraries and laboratories in England did not spring up from the soil in one night. They have been the work of years and if only the goal were constantly before us, it were not difficult for the Universities of Bombay, Madras and Calcutta to have splendid libraries in 70 years. But our Universities have been schools preparing *Matriculantes for the British Universities and are quite willing to remain so.* (for ever?) Again great Professors do not fall from heaven. Great Professors are the products of great Universities and this is where the question of faith comes in. As long as the Universities in India do not feel uneasy with the stamp of inferiority, as long as they encourage the notion that a Cambridge B.A. is necessarily superior even to their M.A. (first class), and as long as they are contented to be schools affiliated to British Universities, the Indian Universities will never be great. Let the Universities have the consciousness of the strength they have surely developed during the last 70 years and let them feel that at least their best sons can compete on equal terms with the *alumni* of foreign Universities and they will have begun their march towards greatness. They will not then like the heavy intellectual drain and will not allow their best students to leave India simply to waste their three years in under-graduate work. They will feel it their interest to co-operate and

provide opportunities for higher work in India.

But curiously enough the bodies that ought to fight against this evil are trying to encourage it. At a meeting of the Inter-University Board which was held in Bombay in March last, it was decided to seek further recognition for the Indian Universities in Great Britain; and this means facilitating the export of more brilliant graduates every year. What hope can we have of establishing centres for Post-Graduate work if we allow—nay, encourage—the pick of our graduates to go to England? There is a centre of Science-Research in Calcutta, a centre of Mathematics-Research in Madras and a centre of History-Research in Poona and the activities of the Inter-University Board will be best directed by making it possible for Indian students to obtain easy admission in these places. Instead of this the Board is misdirecting its energies in making it easier for them to leave their *Alma-mater* and obtain admission in London, Cambridge or Oxford.

But before everything else our Universities must force Government to treat Cambridge and Oxford B.A.s at their intrinsic value. A University which hopes to be great will always resent her sons' claims being *prima facie* turned down in favour of the graduates of foreign Universities. Long ago when our Universities were in their infancy, this might have been justifiable; but the Universities must be thick-headed monsters to tolerate the injustice any longer. As shown above the intrinsic value of these men from Cambridge has been, as a rule, not higher than that of their less fortunate colleagues and the token value given by Government to Cambridge or Oxford B.A.s works as a

serious handicap in the way of the advancement of Indian Universities.

I am anxious that I am not misunderstood. I am not suggesting that Indian students should never go to foreign countries but should remain contented with what they can glean in India. I know students from England, France, Germany and America go to other countries for higher learning although they have in their own countries some of the best Universities in the world. It would be a great day in the history of the Indian Universities when a large number of Indian specialists go to England, Germany or France to work under savants, with international fame, like Soddy, J. J. Thomson or Einstein and specialists in other countries come over to India to read at the feet of Indian savants. My objection is to students crowding the British Universities, simply to do under-graduate work and pass an examination the intrinsic value of which is not much higher than that of the corresponding examinations in Indian Universities.

M. R. PARANPE.

CHEMICAL PROBLEMS AND THEORIES

FIRST PART

BY

HRIDAYA KRISHNA DE, M.A.,

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THE CUBIC EQUATION.

(Adapted from *Le V° de Galember's Tract*.)

By RAO BAHADUR T. SUNDARA RAO, I.S.O.

Coochpur R. S.

I. Let the general cubic equation be

$$x^3 + 3Ax^2 + 3Bx + C = 0 \quad (1)$$

The second term is eliminated by substituting $y = x - A$ for x . Then

$$y^3 + 3(B - A^2)y + 2A^3 - 3AB + C = 0$$

or $y^3 + 3Hy + G = 0$, where $H = B - A^2$,
 $G = 2A^3 - 3AB + C$. (2)

If H is positive, equation (2) retains the form $y^3 + 3Hy + G = 0$, and putting $y = \sqrt{H}z$ we get

$$z^3 + 3z + \frac{G}{\sqrt{H}^3} = 0$$

or $z^3 + 3z + K = 0$ (3)

the sign of K depending upon that of G .

If H is negative, the equation takes the form $y^3 - 3Hy + G = 0$, and putting $y = \sqrt{-H}z$ we get

$$z^3 - 3z + \frac{G}{\sqrt{-H}^3} = 0$$

or $z^3 - 3z + K = 0$ (4)

In either case we have to consider only the numerical value of H irrespective of its sign.

II. The object is to find the real values of x in the ordinary case of an equation with a single real root as well as in the "irreducible case" of three real roots.

$$\text{In } z^3 + 3z + K = 0 \quad \text{put } z = u - \frac{1}{u}.$$

$$\text{Then } u^3 - \frac{1}{u^3} + K = 0$$

$$u^6 + Ku^3 - 1 = 0$$

$$u^3 = \frac{1}{2} \{-K \pm \sqrt{K^2 + 4}\}$$

$$\frac{1}{u^3} = \frac{1}{2} \{K \pm \sqrt{K^2 + 4}\}$$

u^3 is never imaginary and there is one real root.

Taking the cube roots u^3 and $\frac{1}{u^3}$ and substituting we get the value of z .

$$\text{And } z = \sqrt{H}z - A.$$

III. In $z^3 - 3z + K = 0$, put $z = u + \frac{1}{u}$.

$$\text{Then } u^3 + \frac{1}{u^3} + K = 0$$

$$u^6 + Ku^3 + 1 = 0$$

$$u^3 = \frac{1}{2} \{-K \pm \sqrt{K^2 - 4}\}$$

$$\frac{1}{u^3} = \frac{1}{2} \{-K \mp \sqrt{K^2 - 4}\}$$

Here u^3 is real when $K^2 > 4$, i.e., when K is positive and > 2 and when K is negative and less than -2 , and then the equation has one real root.

u^3 is imaginary when K lies between $+2$ and -2 and then the equation has three real roots.

Two of the roots are equal when $K = \pm 2$.

IV. When the equation $z^3 - 3z + K$ has one real root, i.e., when H is negative and $K^2 > 4$ we can proceed to solve the equation in the manner indicated in II above.

But when $K^2 < 4$, u^3 and $\frac{1}{u^3}$ are imaginary, and K lies between $+2$ and -2 corresponding to the roots $z = \pm 1$ and $z = \pm 2$. These limits being narrow it is easy to frame a small table giving the corresponding values of z and K , and the table can be used for finding the three real values of z .

THE TABLE.

1		2		3	
z	K	z	K	z	K
± 0.1	± 0.290	± 1.1	± 1.969	± 1.74	∓ 0.048024
0.2	0.592	1.2	1.872	1.8	0.432
0.3	0.873	1.3	1.703	1.9	1.159
0.4	1.136	1.4	1.456	2.0	2.000
0.5	1.375	1.5	1.125		
0.6	1.584	1.6	0.714		
0.7	1.757	1.7	0.187		
0.8	1.888				
0.9	1.971				
1.0	2.000				

It is evident from this table that for each value of K there are three real values for z .

NOTE. In the above table z carries only one decimal place. If we require to compute for two

or more decimal places we may apply the formula $(z + h)^3 - 3(z + h) - (z^3 - 3z)$
 $= 3hz^2 + 3h^2z + h^3 - 3h$.

For example, let us calculate the value of K when $z = 1.98$.

From the foregoing table we find that when $z = 1.9$, $K = 1.159$.

In the above formula, put $z = 1.9$, $h = .08$, then $3hz^2 + 3h^2z + h^3 - 3h = .663392$.

$$\therefore K = 1.159 + .663392 = 1.822392.$$

V. The following equations illustrate the two methods of solution.

$$(1) \quad x^3 + 10x^2 + 30x + 22 = 0$$

$$A = \frac{10}{3}, B = 10.$$

$H = B - A^2$ is negative and the transformed equation is of the type

$$z^3 - 3z + K = 0$$

$$H = -\frac{10}{9}, \sqrt{-H} = \frac{\sqrt{10}}{3} = 1.054.$$

$$\sqrt{-H}^3 = \frac{\sqrt{1000}}{27} = \frac{31.6227}{27}$$

$$G = 2A^3 - 3AB + C = -\frac{106}{27}$$

$$K = \frac{G}{\sqrt{-H}^3} = -\frac{106}{31.6227} = -3.352022$$

K being negative and less than -2 there is only one real root and that is positive.

$$\text{Putting } z = u + \frac{1}{u},$$

$$u^3 + \frac{1}{u^3} - 3.352022 = 0$$

$$u^6 - 3.352022u^3 + 1 = 0$$

$$u^3 = 1.676 + \sqrt{2.608975 - 1} = 3.020981$$

$$\frac{1}{u^3} = 1.676 - \sqrt{2.608975 - 1} = .331019$$

$$u = 1.445, \frac{1}{u} = 0.692$$

$$z = 2.137$$

$$x = \sqrt{-H}z - A = 1.054 \times 2.137 - 3.3333 = -1.0803.$$

$$(2) x^3 - 15z^2 + 56x - 60 = 0$$

$$A = -5, B = \frac{55}{3}$$

$H = B - A^2$ is negative and the transformed equation is of the form

$$z^3 - 3z + K = 0$$

$$H = -\frac{19}{3}; \sqrt{-H} = 2.5166;$$

$$\sqrt{-H^3} = 15.939$$

$$G = -30, K = -1.882232.$$

K being negative and greater than -2 we refer to the table and get for z the three values

$$-3, -1.2 \text{ and } +1.9.$$

For the three corresponding values of x we get

$$(1) -3 \times 2.5166 + 5 = -3 + 0.1328$$

$$(2) -1.2 \times 2.5166 + 5 = -2 + 0.1992$$

$$(3) +1.9 \times 2.5166 + 5 = 9.78154.$$

Whence we find that the three real roots of the given equation are

$$-3, -1.2, \text{ and } +1.9.$$

In (1) we get better approximation by taking two decimal places in the value of z .

$$1.93 \times 2.5166 + 5 = 9.982868.$$

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ON RURAL EDUCATION

By Mr. K. R. R. SASTRY, M.A.

Fellow of the Royal Economic Society (London);
Govt. Training School, Villupuram.

FROM the eventful days when that true servant of India, Gokhale, moved the Primary Education Bill in the Imperial Council with his unanswerable marshalling of facts of illiteracy, all thinking minds in India have placed rural education as one of the important planks in their platform. All provinces have introduced Compulsory Education Acts leaving the right of introducing compulsion to local bodies. From the latest speech of the Hon'ble Minister of Education, Madras, the following facts are clear:—

Out of 123 Taluk Boards in the Presidency, 74 have raised the Educational cess: 16 out of 80 Municipalities have consented to raise the Educational cess; and.....2637 villages in the Presidency with a population of over 1000 are with no school, and 3749 villages with a population of over 500 are with no school.

At the close of 1923, we learn the progress made in the various provinces is as under the following table:—

Province.	Areas under compulsion	
	Municipalities.	Rural Areas.
Bombay	5	...
Behar & Orissa	1	...
Punjab	8	36
Bengal	...	...
U. P.	8	...
C. P.	1	1
Madras	7	...

The complaint of Sir T. Desikachary, one of the successful Presidents of District Boards, is the lack of appreciation of the restrictions on the application of the cess among the Boards.

WHAT TYPE OF EDUCATION?

Honest differences of opinion do exist with regard to the type of education in rural localities. Whether the child should know something of everything, or he must know his language, the elementary arithmetical processes, his rights and obligations as a citizen and some acquaintance with the processes and results of science, seems to have driven advanced thinkers in U. S. A. to two parties in 1922. The latter principle is evidently at the basis of the scheme supplied by the Educational Department in Madras: "That a thorough grounding of the Three R's should be placed within the reach of all His Majesty's subjects" is the happy dictum of H. E. the Governor of Bombay.—(Speech at the opening of the Willingdon College at Sangli dated 8.3.24) The corollary of interesting the boys in the particular industries of each local area deserves to be always borne in mind.

NEW METHODS TO BE SPREAD.

The charge against the village school-master that he alone does not change his anti-diluvian methods is not a true statement of facts. The teachers' association of his area and its monthly gathering are doing some good in this direction. The starting of the new journal of "The Village Teachers' Companion" from the Missionary centre at Tranquebar is a valuable asset to all village teachers. The "project method" tried with success in Punjab, actively supports the free teaching of religion whenever opportunities occur in the class-room. This method has all the benefits of the school at Santiniketan with only this difference that sectarian knowledge is imparted to the boys. The interweaving of house building, gardening

and other agricultural occupations along with the whole course of studies, the scrupulous adherence to the dictum that one should never force dull, tedious instruction, on the mentally disinclined, the system of pupil-government, the work of the travelling demonstration school, and the happy idea of profit-sharing among the boys themselves, of the yield of their crops—all these are some among the many good points of the Punjab School.

UNIVERSAL RELIGION TO BE EMPHASISED.

The impressions of the present writer who has studied purposively the experiment of Santiniketan, turn him to the desirability of drawing the pointed attention of boys to the tenets of universal religion as humanitarianism, brotherhood, toleration towards differing creeds, and profound faith in a Creator. A sectarian teaching is invariably an agent of discord and the village teacher should always guard himself from falling into the pit of his particular faith or creed. To this end, every teacher who returns from the Training schools should have undergone scouting, so that he might start "Cub packs" in his particular localities.

PLACE THE VILLAGE SCHOOL-MASTER ABOVE WANT.

All thought spent on the improvement of the type of rural education will be wasted on dull ears, if the village school-master is not placed above want. The old system of remuneration in kind and annual grants at the threshing floor deserve to be sympathetically viewed by those in power. That Inspector who comes down upon the poor teacher for any failings in this respect is not fit for the job. A class of sympathetic critics who are ever ready to enlist the co-operation of the village elders in the rural

school, is just the type of officers required in this era.

Rural education easily admits of many experiments in distant and varying localities. Any insistence on a dull stereotyped syllabus is to be viewed with studied contempt. Instruction in the school should take into account the seasonal changes and the agricultural pursuits of rural boys. An organized system of travelling libraries should always keep the rural teacher informed of the latest experiments and advances in educational thought. Even as an *international servant*, the village school-master should be made to work amidst contented surroundings; and the ideals of Scouting should instil into the boys a love of the open air and a devouring faith in the Great Creator.

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METHODS IN EDUCATION

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

TO the growing volume of pedagogic literature there are now fresh additions by way of books on the "Dalton Plan." Already there have sprung up enthusiasts who are busy collecting every available information on the new "plan," and are eager to transplant it, root and branch, into their own soil. Some have even gone further with the experiment: the "plan" was adopted wholesale; the "assignments" were made with scrupulous care; and the four-fold "graph" of progress was kept hanging in a conspicuous place. But, alas, something has been found wanting somewhere, and the experimentalists, at any rate some of them, have slackened their pace, and begun to pause. The "plan" does not work so well—they say. And they have now, in their wisdom, offered us a solution, a compromise between the time-honoured plan and the Dalton Plan. A "judicious combination" of the two plans is congenial to our soil—they say. But who can judge of the proportionate share of either "plan" in the "judicious" combination? That is left, perhaps, for individuals to decide.

Some of the experimentalists believe that the "Dalton Plan" can be introduced only from about our present Fourth Form, while others maintain that it has its value, like the Kindergarten or the Montessori Plan, in our lower classes, and from there it can gradually be applied to other classes as well.

But now the question is—"Whom are we the non-experimentalists, to follow?" If we are certain of the guide, there is no danger of our wrong turns on the road. But our guides are not themselves sure of what they

believe to be the road—the royal road in Education. Method after method has been introduced in our system of Education, during the course of a decade and a half; and yet we are almost at the starting point. Every teacher of any note tells you that he has been training his pupils on the "concentric system," and if you care to probe into the mental horizon of his pupils, you will only see *one* circumference of intellectual achievement, but not concentric rings of achievement, in the several classes. If you are a teacher of English, you will very often hear of the Direct Method as opposed to the Translation Method in the mouths of those around you, who happen to dabble in the language. But, pray, exchange a few words with their pupils, and you will at once realise that most of them are the products of neither of the "methods," but of some third "method" whose character defies analysis.

We are sick of "Methods." Our enthusiastic experimentalists seem to forget, that the methods in Education, invented by sincere and serious souls, become soulless in the hands of others who are themselves soulless. In the hands of their inventors they are golden instruments, because the very personality of their authors breathes through them. However valuable a tool, a bad workman cannot handle it. In the hands of a skilful workman any tool, only it must be a tool, becomes serviceable. Without the workman, the tool has no meaning; it is dull and dead. In the hands of the workman, it finds its meaning and realises its purpose.

So is the case with our "Methods" in Education. We do not for a moment decry the inestimable values of these "Methods."

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But we only realise that they cannot be forced on dull and unresponsive minds. The methods have their value, only when the personality of the teacher is reflected in them. Otherwise they prove unwieldy and produce results contrary to our expectations.

If the work of an enthusiastic, honest and sincere teacher, who has a living faith in his "method" and in his own capacity, is unhampered by a contact of his pupils with an indifferent and mediocre teacher who has no faith either in himself or in his methods, success may well be within sight. But the every-day life in our schools does not point in that direction. Without the *willing* co-operation of *all* the members of a staff, any "plan" of work on a large scale of experiment carries the elements of failure in itself.

Before we go in for "Methods," we must find out the *man*. If he is not already there, let us try to create him. If there is any one line of service, where honesty and sincerity can still have a marketable value, it is the Teaching Profession. If we are jealous of our reputation, not necessarily on a public platform, but in our own little surroundings, we can, every one of us, become the inventors of several methods in our smaller circles.

No amount of faith in "Methods" alone can help us on; first and foremost, we must have faith in ourselves, in our work. This living faith needs no proclamation to attract the eyes of the outside world. Let it only attract ourselves to our work, and our pupils to us. Whatever the method we adopt, it is sure to appeal to our pupils; and it becomes our own method, because it carries on it the "trade-mark" of our personality. Whoever the inventor, he cannot recognise it as his own child, when in our hands it carries the impress of our own personality.

While adopting the "Methods" of the great Educationists, let us try to imbibe the spirit that lay at the very root of the invention, and we shall not have to pronounce a verdict on these Methods, not quite in keeping with their reputation in their native soil.

"IS THERE NOTHING IN THE SANTINIKETAN?"

By Mr. P. ANUJAN ACHAN,

Ex-Research Student of the Viswabharati, now at the Bhandarkar Research Institute, Poona.

"EXCEPT for association with such a great personality as that of Sir Rabin-drath, which after all is a lucky accident and not an essential feature of the system, there is nothing in the Santiniketan, for instance, to startle the educational world, and much less to justify its founder's condemnation of education everywhere." So writes Professor Seshadri of the Benares Hindu University in the last October issue of the *Educational Review*. The learned professor, after admitting his rather too scanty acquaintance with the Poet's institution, proceeds nevertheless to generalise from a solitary example he met with,—and that too, on a railway journey!—and adds,—“I have never had a greater disappointment in life than the observation of this young product of scholastic attention under the special influences of ‘play’ and ‘freedom’!” For, “his toilet occupied him for hours, and he seemed to have hardly any interest in life, except dressing his hair with faultless precision and arranging with the most elaborate care the folds of his *dhuti* in the current Bengali fashion.” We further read,—“Of any kind of intellectual knowledge of the standard which one could expect from a pupil of his standing he was blissfully ignorant, as I could find from conversation, and what was more surprising, that did not seem to worry him at all. He could sing a little, and his intellectual achievements ended there. He was ‘gay’ and ‘free’ to an extent which would certainly have met with Sir Rabin-drath's approval, and he was like a ‘bird’.”

It is not in the least the intention of the present writer to criticize the views held by the learned professor, nor is it his desire to try to justify the Poet's ideal of education. But, having had the privilege of staying at the Santiniketan Ashram, and taking a course of study for three years in the Viswabharati, he may at least be expected to know as much about the internal life of the Ashram as the learned professor, and something also of the kind of products the institution has been turning out. I admit that I was a very *poor* product of the institution, but I should like to assure the professor that it was not the mysteries of the toilet or the dressing of hair that I was taught there. I must also say that the Santiniketan has never had any ambitions to *startle* the educational world; though it may proudly claim to have brought into practice some of the grandest ideals of education which are by no means new to this land, but which are only just being recognised in the advanced countries of the West.

In this connection, I may be permitted to say a word or two about the general life of students and professors at Santiniketan. A cot, and a table for students of the highest classes, are all the furniture provided. The student is to be his own servant, as there are none else employed to sweep his room, or wash his clothes, or even to clean his plates. Even in the severest cold of December and January, which are the winter months, he has as usual to get up early at five, and take a cold bath before sunrise. No tea or coffee is provided for him. Two principal meals, with a light tiffin between, are all that he can hope to get. No extra food can be procured even on payment of money. Outdoor games are compulsory, and the professors

play with the boys. While taking classes, which are generally held outside under the groves of trees, the professors, who in many cases are distinguished graduates of Western Universities, squat down on a piece of carpet just like the boys themselves.

In the Ashram, there are students ranging in age from six to twenty-five. They are all grouped according to age, each group being under the charge of a Warden, who is a teacher. Each of these groups has an elected captain of its own, whose duty it is to look to the needs of those coming under him. There is an elected general captain at the head of all the groups, who is to see to the general discipline among the whole body of students. If a student falls ill, he is most carefully treated in the Ashram Hospital situated on the premises.

Outside the class-hours, the students are given every help and encouragement to pursue their other varied activities, such as playing matches, holding literary meetings, staging dramas and conducting journals. Even the youngest group of boys, between the ages of six and ten, conducts a journal of its own called *Sisra*. The students are always under strict discipline, and yet ever ‘free’ and ‘gay.’

Let me also say just a word on the work of the Viswabharati, which is the Post-Graduate department of Santiniketan. This department may be divided into three divisions, namely, the *Sikhā-Vibhāg* (the College), the *Vidyā-Vibhāg* (the Research Section), and the *Kālā-Bhavan* (the Arts and Crafts Section). In the first division, instruction is given in History, Political Science, Economics, Philosophy, and Languages, among the last being English, French, German, in addition to the classical languages like Sanskrit, Prakrit, Pali and Avesta. Arrangements are at present being made for instruction in Chinese and Tibetan as well. The Santiniketan Library has been able to acquire a large collection of books and rare manuscripts in all these different

languages. In the *Vidyā-Vibhāg*, every facility is afforded for research. The productions of the students are, after due examination, published by the institute itself. In the *Kālā-Bhavan*, advanced instruction is afforded in Music (vocal and instrumental), Painting and the Crafts.

There are now more than a score of ex-students of the Santiniketan engaged in different fields of work in Europe and in America. A few are at present working in some of the recognised Research Institutes in India. Some are engaged in carrying on useful propaganda work in the rural districts of Bengal while others have permanently settled down at the Ashram itself, with a view to serving their *Alma Mater* in their own way.

Scholars are got down both from the far East and the West, as Visiting Professors, to help the students on their way, and infuse into them the true spirit of culture. Dr. Sylvain Levi of Paris, and Dr. Winternitz of Prague, two of the foremost Orientalists of the day, have come and gone already; and just now Dr. Sten Konow of the Kristiania University has come down as a Visiting Professor. In the persons of Pandit Vidhushekhar Bhattacharya and Pandit Kshitimohan Sen, Santiniketan possesses two of the brightest gems among India's scholars. Babu Nandalal Bose who is in charge of the *Kālā-Bhavan*, is one of the greatest living artists of India.

Is all this not sufficient evidence for the readers of this journal to be convinced that it is not merely the expectation of association with a great personality like that of the Poet, (which, in itself, is certainly an inestimable privilege) that attracts students to Santiniketan, but a cause still deeper and more permanent, which is the expectation of serving their country and the world in the best possible manner? One cannot help feeling profoundly sorry that a person of the status and attainments of Professor Seshadri should have jumped to unwarranted conclusions on the slenderest evidence, and tried to belittle the magnificent educational work of the Poet, of which India has every reason to be proud.

EDUCATION IN INDIA IN THE PAST

By
MISS N. B. DAS, B.A., B.T.
Crosthwaite Girls' College, Allahabad.

THE cultured mind of to-day is gradually believing in the hoary antiquity of Indian culture and civilization, and instead of banishing every tradition as wayside myth is trying to find out the element of truth underlying it. So perhaps many an educationist of to-day will be curious to have a glimpse at the educational institutions and ideals of the past.

The special feature of our educational institutions in the past was that they were not established in fortified cities but in forests—forests not infested with wild animals and dense jungles, but forests where dwelt peace-loving, harmless Rishis and docile birds and beasts. The Rishis did not always possess much silver and gold, often had they hardly enough to subsist on. They had no palatial buildings to dwell in, they dwelt in humble huts and felt quite comfortable in them. The Rishis dwelt apart in the peaceful atmosphere of quiet hermitages, where they could not be disturbed by the turmoils of crowded life. Consequently Nature played a prominent part in the mental development of pupils.

The pupils had occasional holidays which they spent in enjoyments of their own. They had no solid lump of Sanskrit to swallow on a holiday. They played about in lawns, they enjoyed themselves in wandering about freely in woods, in appreciating the beauty of woodland scenes. They laughed, chatted at pleasure, often indulged in harmless criticism of the elderly people. They picked flowers, climbed trees and ate fruits thereof, bathed in springs, swam across pools of water, sat in the shade of trees, sang songs, echoed the notes of birds. They did not inhale the sophisticated atmosphere of the city nor had they the oppor-

tunity to become prematurely clever. They presented happy pictures of life and joy. They did not lose the vigour of youth before arriving at a mature age.

Another feature of our education in the past was the feeling of sanctity with which a teacher was regarded. He was looked upon not only as a pedagogue, but as the teacher of mankind also. And what type of a teacher was he? He was often not only a tutor of his pupils, but was a possessor of a vast amount of knowledge on various subjects. He was often like a living encyclopædia, a great reservoir of knowledge and learning. He was a man, not generically different from the human kind, made of the same flesh and blood as others, yet was he a man exalted above the masses in degree, far superior to them on account of the high destiny of his life and the high commission he bore; above all was he exalted above the masses on account of the large measure of moral force he possessed for the accomplishment of his mission. He was by birth human, he was by his lofty ideal of life divine. He was a man, and a giant amongst men, not prodigious in physical strength, but prodigious in the mental faculties he possessed by slow and gradual acquisition. It is these—and an ardent admiration of what is magnificent and sublime on earth—that made him sublime in the eyes of the common people; it is these that made the proud head of a mighty monarch bow down at his feet. Out of these conceptions arose the social contract theory, and one set of people, viz., the Brahmanas, were chosen as the spiritual and cultural leaders of the rest. Heroism and hero-worship dominated the sentiments of society and out of the ruins of splendid institutions arose the custom of untouchability and ethical degeneration.

India in her days of democracy elected leaders for herself. India in the days of her degeneration bled at the hands of her

UNIVERSITY REFORM—VIII. CONSCIENCE CLAUSE.

By Mr. S. SANKARANARAYANA, M.A., B.L.,
High Court Vakil, Tinnevely.

(Continued from page 161).

THE SUCCESS ACHIEVED SO FAR.

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elected leaders, who from benevolent leaders had turned to autocratic tyrants. Training and discipline disappeared, corruption and ignorance were left behind and conceit usurped the seat of pride.

In revolutionary India did Buddha shine in the artificial light of asceticism and Nirvana. Educational institutions were established. They gave out monks and nuns in the place of men and women. India was a land of love and joy—not a land suited for monks and nuns. Corruption came in and the ideal was lost sight of. The tremendous personality of Gautama Muni faded rather too quickly from the land of Sakya Sinha's birth. The mouse of the Rishi (which had been turned to a lion) had to be transformed to a mouse * again!

The Rishi comes again. Again does he teach his religion, his philosophy, his poetry! The tremendous force of his soul is curtailed by ritualism. He does come again but partly bereft of his former glory. There is a coating of dust on his mirror, the image of universal beauty and goodness does not shine on it as clearly as it did before. Whose responsibility is it to clear it to-day? Is it ours?

* “पुनर्मुपिको भव” — refers to a pet mouse belonging to a sage. He had transformed it into a cat, a dog, a tiger, a lion for its safety. The lion (mouse) felt jealous of his master and thought of killing him. At this the sage said, “पुनर्मुपिको भव,” i.e., be a mouse again.

FULLY apprehending the difficulties that lie ahead of us, we cannot but feel gratified with the little success so far achieved in the agitation for a Conscience Clause. “The Indian Witness” of Lucknow of the 27th September 1922 publishes a letter from Mr. Chintamani, the then Minister of Education in the United Provinces, to the Bishop of Lucknow, in which he gives the text of the Conscience Clause, as finally approved by Government as below:—

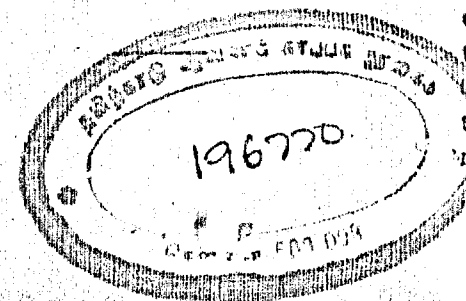
(a) “No one shall be compelled to attend any religious instruction or observance, as a condition of his admission into, or continuance in, an aided educational institution, if he, or his parent or guardian if he is a minor, objects to it and informs the authorities of the institution of his objection, in writing.

(b) “The time or times during which any religious observance is practised, or instruction in religious subjects is given to any meeting of an aided educational institution, shall be at the beginning or at the end, or at the beginning and at the end of such meeting.

“This clause comes into operation from the 1st April 1924.”

In the Bombay Legislative Council the following resolution was passed in the year 1922:—

“The Council recommends that the Government should see its way to introduce the following rule in the Grant-in-Aid Code:— That in all Schools and Colleges, which are the only institution of their kind in the neighbouring area, which are not purely



denominational in the sense of refusing admission to pupils not belonging to any particular denomination, and which receive Government aid in any form whatsoever, the attendance by students at any class of special religious instruction which the parents or guardians of such institutions shall not have sanctioned, should be perfectly voluntary and that no payment of grant-in-aid should be made to any institution which will contravene the provisions of this rule."

There is a difference to which we wish to draw attention. The U. P. legislation says that the parent should communicate his objection in writing before he could exercise his right to withdraw his child from the religious classes. The Bombay resolution says that unless the parents have sanctioned the compulsory instruction the attendance should be voluntary. In legal language the U. P. legislation puts the onus on the parents: the Bombay resolution shifts it on to the Missionary institutions.

THE RIGHT METHOD TO BE ADOPTED BY MISSIONARIES.

It is laid down as a fundamental Christian principle that they should give knowledge to those who seek it. If the students wish to avoid the scripture classes, they are not in quest of that knowledge, and so it will be primarily un-Christian to compel their attendance. Rev. Kingsley Williams, who is in our opinion one of the most unbiassed of Christian Missionaries, says in his article published in the "Servant of India" dated April 14, 1921, that the Conscience Clause may be magnanimously conceded at once since there will come a time when it will be forcibly wrested from them, especially when Education has become a transferred subject. He says again that religion is a way of

and that the Christian Colleges must embody that life, and that the sooner it is done, the better. For this purpose he says that the Christian Colleges must leave off the old method of blackmailing other religions, and start a policy of positively placarding Christ and His greatness, and that the primary aim must not be baptism but pure Bhakti towards Christ. Rev. Kingsley Williams deserves great praise for his catholicity of views, and in the expression of these sentiments he comes very near following the injunctions of Lord Sri Krishna in Bhagavat Gita.

AN ENGLISH JOURNAL'S ALARM NOTE.

When the author of this article went on a lecturing tour early last year about the Conscience Clause, the "Madras Mail" gave expression to its own thoughts about the introduction of the Conscience Clause in the Madras Legislative Council, evidently intended to produce a counter-acting effect. Stirred up from lethargy by persistent rumours about the introduction of a resolution regarding the Conscience Clause, it began to assume at a late hour of the day and after the keen susceptibilities of the Indian Conscience had been relentlessly disregarded, that the introduction meant a prevalent feeling that the Indian Conscience had been violated.

The "Madras Mail" belittled the success in the U. P. and Bombay by saying, "When the advocates of the Conscience Clause quote Bombay or the U. P. by way of analogy, they need to be reminded that no other province in India has been under anything like the debt which Madras owes to aided schools for education. Moreover, this is a debt in which all countries share. Nothing is more glaring than this than the exceedingly illogical effusion of the confused press. We quite agree with the "Madras Mail" saying that

the Madras students owe much to the aided institutions. But to expect or assume and take for granted that because such help is given the students should sell their birthright is quite consistent with the bureaucratic nature of the paper and quite revolting to the national conscience. Conscience is a priceless jewel and is not certainly a marketable commodity, as the "Madras Mail" thinks, which can be exchanged for the comparatively small advantage of Education.

The "Madras Mail" considering the question "Is Conscience violated?" says: "We would like to enquire in how many countries students are faced with the alternative of attending a missionary institution where religious instruction is compulsory, or getting no education at all. In the vast majority of countries that we know anything about, the student who objects to the religious instructions given in Missionary institutions has no great distance to go—sometimes less than a furlong—to be admitted to an institution where religious instruction is not a part of the curriculum". We have merely to ask whether there is really such an option as is imagined? We have already said that there is no room sufficient for all the applicants in the non-Christian Colleges. Then where does the question of voluntary choosing come in?

Going deep into the problem the "Madras Mail" thinks that there may be difficulties. It says "There are colleges and schools in the Presidency of Madras which are supported by public funds and which do not admit any student other than those belonging to a particular religious community. Would the advocates of the Conscience Clause have the State give to certain communities privileges

and support with the one hand which it withdraws from other communities with the other hand." The question is irrelevant. Taking the Mahomedan College for instance, if the clause applies to such a college, the parents of the Mahomedans will not in the least object to the instruction in the Mahomedan faith to their children.

RT. HON. SASTRI AND THE CONSCIENCE CLAUSE.

Rt. Hon. Sastri has written a pamphlet on the Conscience Clause in which he endorses by way of introduction the opinion of Mr. Halliday that the Indians cared for a difference of a few annas and preferred to send the students to Christian institutions. But we have to state that Indians may be economical, but they are not certainly niggardly to the extent of sacrificing principles.

CONCLUSION.

We have endeavoured to bring forth clearly the supreme importance of the problem which so vitally affects the interests of Indians. Our record is one long series of attempts and failures, and it may not be wise to divine the period when our attempts will be crowned with success. But the path of success is not always downy, and we should never flag in our efforts, nor be staggered by our failures. Failures are merely stepping stones towards success, and if we are only steady, determined, and resolute in our endeavour, the goal of success may not be very far off. But by our wisdom and perseverance we should try to steer clear of the shoals that lie in the way and reach the haven of success sighted near the clouds that drift along the yonder horizon.

RABINDRANATH TAGORE.

(HIS EARLY WRITINGS.)

By Mr. JAYANTA KUMAR DAS GUPTA, M.A.,
Research Scholar in English,
Banarus Hindu University.

SELDOM has the juvenile literary attempts of any poet given any promise of his future career. The English poet Chatterton, who died before he was twenty, is an exception and Keats, who died at twenty-five, falls in this category. Before he has attained the age of twenty, Rabindranath Tagore had written about 1,000 lines of verse, of which very few are found in the current editions of his poetical works. Most of his earliest writings therefore are out of print and exist only in the pages of the various periodicals to which he used to contribute.

Prof. P. C. Mahalanobis, M.A. (Cantab.), B.Sc., of the Presidency College, Calcutta, and Secretary of the Viswabharati (the Shantiniketan University of Tagore) in a series of articles, contributed a couple of years back to the Bengalee monthly "Prabasi" of Calcutta, attempted to give an idea of these works of Rabindranath and with the kind and generous permission accorded to me by Prof. Mahalanobis, I am making use of the materials collected by this Tagore enthusiast and devoted student of his Poetry.

The "Kavi Kalyan" or The Poet's Tale was published in the Bengalee Journal "Bharati" of 1877 which was then being edited by the poet's gifted sister, Mrs. Swarna Kamari Devi (Mrs. Janakinath Ghoshal). The poet was then only sixteen years old. A year previously had appeared another youthful attempt at versification "Wild Flowers." About "The Poet's Tale" Rabindranath remarks in his "Reminiscences"—

"This was the first of my works to be published in book-form. I was at that time

staying with my second brother at Ahmedabad. An enthusiastic friend of mine printed the book. I did not think his action to be wise but the feelings in my mind could not be said to have been a desire to punish him."

The hero of the tale is a young poet. Here Rabindranath presents an idyllic picture of child-life as he desired it to be and of which later on he became a master-singer like Blake and Stevenson. In his "Reminiscences" he mentions that it was forbidden to him even to go out of the house, and hence he had no access to the world outside. He was ever eager to catch a glimpse of his surroundings. As the poet of the story grows up, Nature becomes a closer companion to him. This reminds one of Shelley's "Alastor" and Wordsworth's "Prelude." In Shelley there is a poet who descends into an untimely grave after a vain search of the prototype of his conception—a Being whom he loves but does not find on the earth—the imaginative Shelley's "awful shadow of some unseen power," his "awful loveliness." At dead of night the poet would ascend the steep mountain heights and sing hymns in honour of Nature. He too could say like Wordsworth—

"The blessing of my life—the gift is yours
Ye winds and sounding cataracts! It is yours.
Ye mountains! Pine, O Nature! Thou hast fed
My lofty speculations; and in thee,
For this uneasy heart of ours, I find
A never-failing principle of joy
And purest passion" (*Prelude—Bk. II.*)

But the heart of the poet feels some void. There was lack of something else. He imagines that the heart of man yearns after the heart of some other human being. Nature could never fill that gap. Nature and Man must go together. At a later period, Tagore wrote—

"I do not want to die in this pleasant world. I want to live among men here." The poet meets a girl and after a lapse of time they confess their love for each other. Then follows a life of bliss and happiness for both. The young lady-love was from the forests, just like Wordsworth's "Lucy," entirely brought up by Nature and she too perhaps,

"Dwelt among the untrodden ways
Beside the springs of"
and was "A violet by a mossy stone
Half hidden from the eye;
—Fair as a star when only one
Is shining in the sky."

But her love was not sufficient for him and strong enough to bind him to her for ever. He exclaims:

"The prison-house of the world is not fit for the bird-like free poets. Their minds are great as the boundless ocean. Their hearts soar up to the skies." He takes leave of the maid and goes away for visiting other lands. But these travels are not pleasant. The separation from his beloved casts a gloom over his mind. In moon-lit nights he looks towards the sky and his pent-up feelings rush upon him to find an outlet. Remembrance of old days sadden him. There, the girl is pining away and her life flickers to meet the poet before her death. Weary with his sojourn, the poet returns. The world he had left behind is the same but where is his beloved? His cottage is empty. Grief-stricken he hunts every glade in the forests, every nook and corner but where was she? At last on one of the mountain peaks he finds her lapped in an eternal sleep. Here as well as elsewhere, Rabindranath emphasises that man if he scorns the object at hand, loses not only

that but that which is far off. In a drama written when Tagore was only 20, "The Broken Heart," another poet had left his beloved and when away from her, had found out the great truth that he loved her and her only. In the same vein, he wrote, "How will you call him back, whom you sent away in tears?" Many years later, in his prose-poems "Lipika," in the stories of the "Ascetic" and "The Princess of the Fairy Kingdom," the same ideas come back. Thus, we find a regular trend of thoughts from Tagore's earliest writings to his more mature work.

The hero of the tale, after the death of his beloved girl, often thinks:

"Has every thing ended?
Shall my love be in vain?"

Everything in the world is subject to change and time carries away everything in its current. No, it was not "death." He forgot his sorrows. When old and hoary with age, he sits among the great Himalayan mountain ranges, which have been looking upon human civilization age after age, seen the wrongs and oppressions that man perpetrates in the name of power and which can like Tennyson's "Brook" say: "Men may come and men may go but I go on for ever." A greater love for all mankind wells up in his heart, he does not lose his faith and when death overtakes him, the dying poet finds peace in thinking of the glorious future of mankind:

"When will O Lord this night end?

When will the world smile again, bathed in the morning-dew and illumined with the rays of the young sun? Then millions of men will sing in chorus and their song will resound through the heavens even. There will be no poor, no rich, no king, no subject. That day will surely come when welded in one love millions of human beings will unite together."

deed—task of inspection. Who can praise the good and abiding offices of an Inspector-cum-Examiner or *vice versa*? If each would he can inflict on the honour of all teachers—head or assistant—were a month and each month had a thousand tongues, Ah! Heavens! they will be a stependous few. His firman, like a thunder-shaft of a Pinto, locates the next scene of shambles. There he comes, with his train of hungry wolves and instantly gains a panoramic view of the pleasure-field of painting and faisting games; he chuckles, he struts and like a crested cock peeps a majestic peep into the different cells, in each of which a prey, with extreme alacrity, casts a furtive glance to have the first honour of being quietly bagged. So, he enters a cell, a room with a number of vermins or boys and there, like Jack, the Giant-killer, brandishes his tongue in hundreds of ways with the swiftness of a whirl-wind and the grit of an epidemic over all the souls and all the subjects of study; and in the course of 5 or 15 minutes a calm and sulky calculation is made, the decision is arrived at, on the harm done on the vermin by the beast in question—a just accusation in the Code of "the Wolf and the Lamb." And soft goes the *Destiny* to another cell. The inspection is over and the vivisectioned preys recover the shock and all participate in the joys of a party of pains inflicted and vauntings admired on either side and the day ends but just to send a report the next morning—a genuine report by all means—based on the indelible impressions received during a year of five to fifteen minutes—that teachers were bad, to say the least, the work unsatisfactory, the class did fairly well on the whole. A mysterious document of plain truths and pious objections. Such an enviable service the

examiner wants to give the teachers almost gratuitously. How noble of him! He bears all the inhuman atrocities of a travel in the "third class" with a double "first class," macerates his body and soul in thinking over the good of his trust, in his slumbers in the Dak Bangalow and returns laden with experience and "T. A." to enlighten the University, and Government too, how best he has done his duty over and above that of an Inspector and placates both of them on the waste they could well restrain.

The examiner or an inspector, call him by any other name, he endures as sweet as the Nicotine—what a boon, he is to the education of lads and loons; he shows them their defects in all their study and written answers, their defects in their ignorance and candidness—not, the defects, certainly, in their folly to drain money into the coffers of the rapacious examiner, for he exults over that folly and congratulates them upon their having it and gloats over their increasing it ever for his own benefit; a worthier *Oliver Twist* is he for whom a *Bumble the Beedle* is yet to be found to rap him on the knuckles. The examiner-cum-inspector, can you tell any of these humble teachers what greater good you have done to the boys? Can you convince him that but for you and your University these mistakes would have gone uncorrected and unnoticed? Do you maintain that your own *carte blanche* was an apocalypse for him to awaken him to the yearly degeneration of his trust or that he ought to be more careful of his exhibition next time? Can your report show him that his exertions for the long seven years have all been thrown to the winds and that his pay he has undeservedly drawn from the Government? Can your report give him a better conception of your power to

teach, your capacity to discern the true source of all such mistakes or your sincere sympathy with the unhappy boys or your appreciation of what is being done silently and patiently by him in spite of the absurd and pedantic "courses of studies" you set for them with neither the taste for, nor the humility to receive, the advice in the matter of those that are most concerned in it?

Such a work that you boast annually to do the teacher does every hour, every minute of his life; and if his endeavours are so appallingly inadequate or the mistakes so inherently ingrained in boys to render the seven years' efforts of their teacher stupidly deficient, must it not convince you, and your coterie, and your goose-paced and ambitious University that something must be wrong, not in what can be inspected, or examined but in what the University fails to recognise, mend and improve. The teacher is sure that there is nothing defective in the present generation or its general mental powers, that their earnestness to learn and their readiness to improve in their mistakes and to shine in their accomplishments are as keen and sincere as yours when you were a boy, (supposing you the bean ideal of studentship). He is also sure that you have failed and shall ever fail to understand the vitals of the question, which you would have certainly known had you been a good teacher like him rather than a superficial, prejudiced and vacantly blatant examiner that you are—Recognise his worth, sit at his feet and try to learn from him with an humble mind, the origin of your ill-luck and of the country's awe and you will know very soon many things and this—that your lamentations and you are the purulence and abcess for both of which the education of the country needs no operation.

VERNACULAR MEDIUM IN HIGH SCHOOL TEACHING.

Mr. N. S. Venkatarama Aiyar, M.A., L.T., Headmaster, S. M. S. Vidyasala, Karaikudi (Ramnad), writes:—

"Kindly publish the following which formed my reply to a reference from the District Educational Officer of Ramnad, in the matter of giving instruction in the Vernacular in certain subjects in the High School classes:—

"I am quite aware of the greater efficacy of teaching all non-language subjects in the Vernacular. And I am not one who feels any difficulty arising out of paucity of textbooks, as these would spring up only when a demand existed. But I am afraid the reform must begin from the top and filter down.

There is a fatuous presumption in the minds of the High School pupils that one and all of them are destined one day to sit for the B.A. Examination, where all papers have to be answered in English. A sudden change therefore from a Vernacular to an English medium on entering a University course would be felt a greater hardship by the fresh undergraduates than a change from English to Vernacular in the case of the University men.

The presumption I refer to is there, and very few High School pupils care to change the English medium for the Vernacular one. If it is desired that the Vernacular should become the main medium of instruction in the High School, the reform must either begin with the University or the change should be effected compulsorily."

But fastidiousness is not a crime, so far at least as style is concerned. If anything is worth writing at all, it is worth writing well; and no pains are too great that are devoted to it. All really fine writers are fastidious. What is the earthly use of writing anything, if one does not write that at one's best? The art of writing consists in choosing the aptest words, combining them in the best possible manner—in short, in arranging the whole thing much as a fashionable and charming lady dresses her hair, chooses her finest colors and puts on her most coquettish smile. Well, if you choose to despise the woman for that,—so long as there is nothing inherently bad about her,—you are at perfect liberty to do so: You have a right to follow your fancy as the dame said who kissed her cow—only, we do not much approve of your choice, that is all. A piece of writing does not become the less beautiful because you pick and choose your words, and take time to do it. There are those who admire rapid writing *for its own sake*, and opine that the man who commands it wields an enviable pen, has ready vocabulary, is a genius in short. 'I write with ease,' said the confident young gentleman to Sheridan. 'No doubt, my young friend, but easy writing is cursed hard reading.' The writing should be executed with an eye to the interest of the reader, not the writer. Stevenson, as we have already remarked, took a lot of pains to write: the labor of the file was only too evident in his case. Yet how beautifully and smoothly it all reads! It is as if his writing moved on ball-bearings. So, rapid writing is not such a great thing as some people would have us imagine. As Hazlitt says, 'That is essentially a bad style which seems as if the person writing it never stopped for breath, nor gave himself a moment's pause, but strove to make up by redundancy and fluency for want of choice and correctness of expression.' In other words, the world has no use for slovenly writing: no theme should be so trivial as to excuse the cheap or slipshod phrase. Does not the painter take infinite pains in mixing his colours? And is the writer to be blamed because he, in like manner, consumes much labor in choosing his words and in combing them? W. E. Henley said of Hazlitt: 'He had the true sense of his material and used the English language as a painter his pigments, as a musician the varying and abounding formalities that constitute a symphonic scheme.' We should strive to do the same.

Coming to the practical part of it, of all kinds of style, the simple and the familiar is the most to be recommended. It is no joke to write a simple style. There is, we know, a wide-spread opinion that the more flowery the language is, the better is the style. A gaudy style, if we analyse it carefully, will be found to be, after all, not the beautiful thing it looks at first sight. Many faulty and unnecessary things often go to make it. Scott, at his best, wrote a fine style. But, take him at his average, and you will find that he bungled horribly. There are other exponents of the rich style, Burke and De Quincey, and Ruskin—all masters of their trade, especially the first. In Burke's case, an excuse may be found: metaphors crowded upon him 'not single spies, but in battalions.' And what exquisite metaphors, too! He simply could not help writing flowery style: he was to the manner born. There have been those who have tried to write like De Quincey and Ruskin, but have succeeded only as far as the length of the sentences go; sentences that, as Mr. Chesterton says, 'lengthen out like

THE NEXT STEP IN NATIONAL EDUCATION IN BENGAL.

By RAI BARADUR L. M. CHATTERJEE, M.A.,

Dacca University.

nightmare corridors, or rise higher and higher like impossible eastern pagodas.' But they have not been able to copy their felicity of expression, or their mastery over phrase and idiom. The more common amongst us would do well not to aspire too high. Rhetoric is a dangerous mistress to woo, and he only should woo it who is confident of success; otherwise there is danger of an ignominious retreat. We should, on the other hand, try to write a simple and elegant style: the sort of thing that such great masters of prose as Hazlitt and Charles Lamb and William Cowper (in his letters) and Jane Austen and Thackeray and Stevenson wrote: if such a style was good enough for them, we fancy it will serve us, too, well. Hazlitt says: 'The proper force of words lies not in the words themselves, but in their application..... I hate anything that occupies more space than it deserves.' In other words, we should exercise an economy in words, as in every thing else...there should be a self-restraint in language, what Plato would call 'the beauty of a frugal closeness of style.' We do not deprecate the rich and grandiloquent style. We take off our hats to such as are truly capable of it. 'We bow, like Guiderius and Arviragus in the cave when they saw Imogen, as to a thing superior.' We have nothing but the greatest admiration for masters of diction who 'improvise solemn Cathedral Voluntaries upon the organ of our language,' as Mr. John Addington Symonds says of Sir Thomas Browne. But we treat them only as exceptions: they are neither strong enough nor numerous enough to advocate the gaudy style.—*The Allahabad University Magazine*, February 1925.

It is now generally admitted that it is the duty of a civilised State that it shall provide suitable and adequate education to every child born in it. The story is told of an ancient Chinese Emperor that he burnt all the classics of the country that he might create a darkness and reign in it without interruption. Such an obscurantist policy will not be tolerated by the modern democratic spirit. Indeed the famous dying words of Goethe, "Light! More Light!" might well be taken as the motto of the present age. All over the world the peoples are waking up and beginning to claim their natural and civil rights. It is now realised that all civilised governments must be based on the willing compliance of the subjects who themselves enjoy constitutional freedom.

It is also admitted that for these conditions to come into being it is necessary that the State should introduce a comprehensive scheme of national education, an education that will dispel ignorance and illiteracy and train every citizen to think for himself and to seek the highest good of the community. Thus, a national system of education is an indispensable condition for the evolution of a well-ordered State and for the growth of the life of a people. For, unless a well planned scheme of education has set free the minds of the citizens and provided the right training for them, no mere tinkering with the form of government will be of any help. On the other hand, if the trained mind of a united people clearly sees its goal nothing can stop the progress of that people or its attainment of the goal.

In Bengal we are in the midst of a great national awakening. A new spirit is among the people and fills their minds with a strange unrest. Out of this spirit rises the motive force for all national advancement. The new spirit is the gift of that Divine Providence that leadeth nations by the hand to their appointed destiny. Yet, every new gift of God brings with it new responsibilities, and the greater the gift the greater is the responsibility. We are now called upon to try and understand the deeper needs of our people, to set our unaccustomed hands to constructive work, to put our house in order, to remove old devastating errors and superstitions, to fill all our activities, domestic and social, with a new sense of purpose, and patiently and prayerfully to strive for light, more light. And for all this a well-planned, well-founded national system of education is required.

Perhaps the only province in India where education has been started on broad national lines is Bengal. But, unfortunately, it has been started at the very top and can benefit but a few. The greatness of Sir Asutosh Mukherjee's work in re-creating the Post-Graduate Department of the Calcutta University lies mainly in the fact that he planned it on truly national lines. He laid the foundations of research work in fields where the genius and instinct of our people could work with advantage, namely, the Ancient History and Culture of the motherland. He raised the language and literature of Bengal to their deserved place of honour among University studies. Yet he did all this in no narrow parochial spirit of patriotism. He boldly set Indian culture by the side of the other great world-cultures, never doubting that its greatness would prevail. Never before was the spirit of Asiatic thought and culture more

strongly felt as a guiding power and inspiration. Sir Asutosh was not swayed by the clamorous cries of the moment but kept his vision fixed on the distant future where he saw a greater India in which Bengal was destined to take its proud place.

Unfortunately, Sir Asutosh was carried off before he had time to turn his indomitable energy to the reorganisation of the lower stages of education, especially the stage of Intermediate and Secondary Education. It is lucky, however, that, as a member of the Sadler Commission, and one who signed the Report without dissent, he helped in drawing up a carefully considered scheme for remodeling Intermediate and Secondary Education in Bengal on lines which he considered would prove helpful to the nation. The Commission also say in the Report that they consider their recommendations regarding Intermediate and Secondary Education as the pivot of the whole scheme of educational reform which they put forward.

Financial reasons, we guess, must be the real explanation of the attitude of the Calcutta University towards the proposal for separating and reorganising Intermediate and Secondary Education in Bengal. The University wants funds for keeping up its Post-Graduate Department. Failing adequate Government grants, the funds now come from the surplus of the fees of the Matriculation and Intermediate examinations and the University is unwilling to part with this source of income. But let the present arrangements for conducting the Post-Graduate Department be carefully examined, let necessary and possible economies and readjustments be effected in them, let other possible sources of income within the University be explored and at last let the deficit be made up from public funds and the University will have no reason for opposing the scheme.

No one knew better than Sir Asutosh, and every educationist knows, that for the very success of the Graduate and Post-Graduate Departments it is necessary to reorganise and improve Secondary and Intermediate Education. It is now well-known that Secondary education is in such a condition that it must vitiate all reform in the higher stage, which is necessarily based on it, unless a vigorous attempt is made at once to improve it and reorganise it on sound lines.

The position, then, with regard to education in Bengal, is this. At the top, University education, particularly in its higher stages, has been already organised on broad national lines. The machinery may have to be modified, the expense may have to be economised, but the main work has been initiated by the genius of Sir Asutosh. At the bottom, the vast field of Primary education remains yet unexplored from the national point of view and the tremendous work that its reorganisation will involve, must have to wait. Any hasty attempt to handle it will do more harm than good: it may be found that the work may best be taken up as a part of a large scheme of rural reconstruction planned on the national lines. In the middle lies Intermediate and Secondary Education bearing directly on the success of the new University education on the one hand and on the other hand, on the effective training of the great middle class in Bengal in whom rests the hope of the future. Its defects, its possibilities, the most profitable lines on which it lends itself to reorganisation have been fully explored by the highest body of experts that ever minutely examined the problems of education in Bengal. This stage of education is the most important from the national point of view and it is ripe to be

taken up for reconstruction. The scheme of the Sadler Commission is broad enough or may be made so. It is easy to show how the recommendations, modified in some unessential points, may be adopted in the present political and financial conditions of Bengal, which have changed since the Report was written.

There is no other scheme before the country. Dr. Rabindranath Tagore has made a valuable contribution to this question. At his Bolepur School, *Shanti-niketan*, he has shown how gloriously education, as in the old Indian *Ashramas*, can be brought back into inspiring contact with Nature. It is indeed a lesson well worth teaching again in India. To have been able to revitalise the past without losing the new elements of value that have since come to the country is a most wonderful achievement; but perhaps, alas, the glorious manner of it is only possible when a great poet is there to transfigure everything, moment by moment, by the magic touch of his imagination. The school is, indeed, Rabindranath's poetry translated into class lessons, courses of study and hostel life. But the poet has given himself up to his one school and has not attempted to solve the question for the whole province.

The political leaders of Bengal have not yet seriously taken up the question of education. In the days of the boycotts, indeed, the "Nationalists" and "Swarajists" did set a number of "national" schools. But it was seen that education suffers by being hitched to a political revolution and the country gains nothing. So they gradually let education alone and in this they showed a wise self-restraint. For education is not a thing to be rushed, nor is it a matter of party politics. It is indeed much larger than a party question; it is a national problem.

And it is as a national problem that it will have to be taken up by parties of all shades of political opinion in the Bengal Legislative Council. On whatever lines the political constitution may come to be modified, for all national progress a basis of sound education is needed, specially at the Intermediate and Secondary stage where it affects those classes on whose efforts national advancement must chiefly depend. It is, indeed, not for gaining any immediate purpose but for forwarding the larger aims of the future. Hindus need it. Muhammadans need it even more than the Hindus. Universities need it most of all.

It is not by adding a particular subject to the course, not by quenching its noble idealism by narrow utilitarian purposes, nor by turning it to party ends, nor by democratising its control that education can be made to serve the great purposes of national advancement.

The object of any national system of education is to develop the latent power of manhood in the citizens of the State. The faculties are there, it is necessary to train them on noble lines. It is necessary to teach the country's youth, both Hindu and Muhammadan "to follow the different lines on which life may be explored and proficiency in living may be obtained," to provide firm guidance from their rich emotional nature by implanting clear and "well-founded" ideas about religion, morals, art, science and politics, and to fill all their activities with a sense of purpose.

We do not know how the political tangle in the Council will resolve itself but we hope in matters of education all members will sink their differences and meet on common ground.
—*The Calcutta Review*, March 1925.

THE STATE OF EDUCATION IN INDIA AT THE BEGINNING OF THE 19TH CENTURY

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WHEN English methods in government and education first made their way into our country, there existed an indigenous system of education, which, though lacking in organisation in the modern sense, was able to hold its own when measured by European standards. The history of India clearly shows that the love of learning has persisted in our country without interruption for centuries, in spite of intermittent warfare and the varying favours of changing dynasties. It would, therefore, be interesting to know the character of this indigenous system of education upon which the British have grafted Western learning.

But an attempt to visualise accurately the state of education at the beginning of the 19th century is confronted with some difficulties. In the first place no accurate and reliable statistics are available. In the second place the student of Indian education has to depend largely on Government reports and upon accounts given by foreign travellers. The latter are sometimes coloured by the prejudices of the writer and are based on limited observations. In the third place, India, at this time, was a land of many kingdoms inhabited by people of many creeds and castes speaking a number of languages. There was neither a common language nor a common religion nor a common purpose which could bind the whole people together. In these circumstances it is obviously difficult to estimate the exact significance of the indigenous educational system as a force in the then social life of the country. Bearing these

difficulties in mind, let us try to draw a picture of the state of education in India at the beginning of the last century.

There was no uniform system of education for all the people of India. In spite of their sway over Indian politics for ten centuries, Mahomedans remained a foreign element. The Hindus and Mahomedans could not completely coalesce and each race had its own system. This is perhaps due to the fact that the Mahomedan rulers did not make an organised effort to conquer the culture of India. It is true that Mahomedan rulers endeavoured to spread Mahomedan education by the establishment of Madrasahs (Colleges) all over the country; and it is also true that always excepting the great Akbar, none of the Mahomedan kings appears to have encouraged Hindu learning. On the other hand, there is evidence to show that besides the efforts of the ruling sovereigns many members of the nobility extended their patronage towards the foundation of Mahomedan seats of learning. Then again when the appointment of Hindus to posts of responsibility began to take place, it became necessary for those Hindus, who chose Government service as their career, to learn Persian and Arabic. But such a class of Hindus remained small; and the Hindu community as a whole remained uninfluenced by Mahomedan culture. Thus at the beginning of the 19th century there were two systems of education in India corresponding to the two leading political powers, the Hindu and the Mahomedan. Both these systems were closely connected with religion. The Hindu education was in the hands of the Brahmans and mainly intended for them, though the other higher castes were not excluded. The Mahomedan education centred round the mosque and was supervised by Maulvis.

When the British Government took over the control of education in India, there were in existence two types of Hindu educational institutions, namely, 'Tols,' i.e., Bramhical schools of Sanskrit learning and vernacular schools. Though it is impossible to obtain an accurate estimate of the extent of these institutions, yet one can gather a rough idea from the record of enquiries in regard to the indigenous system of education instituted in 1813 by the then Provincial Governments. The immediate cause of these enquiries was the sanction of a grant of a lakh of rupees for the purpose of education by the Court of Directors. These enquiries show that 'Tols' were scattered all over the country in numerous towns. Sometimes in a town of special sanctity, numbers of these Tols were established side by side, which constituted a kind of University or *Parishad*. Examples of such places are Benares and Nadia or Navadvipa. Besides these there were certain Mathas or monasteries which too were centres of Sanskrit learning. Famous among these are those founded by the great Vedantist Sree S'ankarācharya. In places where Tols were not common, individuals taught the Vedas and S'astras at their houses. In 1816 there were said to be 46 schools at Nadia with 380 pupils. In 1818 Ward estimated only 31 schools, but as many as 747 pupils. Of the 31 schools which Ward found, 17 studied Logic, 11 studied Law and the other 3 Poetry, Astronomy and Grammar respectively. In the same year Ward found in Benares 83 Mathas with 1871 pupils. He also mentions many other places where Sanskrit schools existed.

The Brahmanic system of education as it existed at the beginning of the 19th century, though disorganised, contained within itself very ancient and noble traditions. The chaos that followed the fall of the Moghul Empire and the struggles for political power, which were carried on in India during the 17th and the 18th centuries, told very heavily upon the educational institutions of the day. The native rulers never thought that it was the function of their government to directly control the education of the people. They, however, evinced their interest in education by numerous grants of rent-free lands and of pecuniary allowances for the endowment of public seminaries. But when the native rulers lost their political power, supervision over these grants naturally disappeared. This absence of control led to the gradual deterioration of these institutions.

The history of the Brahmanic education shows that the main aim of Vedic schools has been to prepare Brahmans for the priestly vocation. This is but natural. We all know how rituals occupy a very important place in the life of a Hindu. Between birth and death an individual has to perform a number of ceremonies; and the priest is necessary to direct the proper performance of these rituals. The education of such Brahmans consisted largely of instruction and explanation relating to the sacrificial ritual. The first duty of the student was to learn by heart the particular Veda of his school. The method was largely oral. He would also receive a great deal of instruction on his duties as a priest. A student generally took eight years to complete the course. Besides these the subjects studied were (1) *संहिता* Hymns, (2) *श्रौत* the prose treatises on sacrifices, (3) *ब्राह्मणे* the

forest books, (4) *पञ्चसूत्र* rules on domestic ceremonies, (5) *संहिता* Literature, (6) Rhetorics, (7) *न्याय* Logic, (8) *स्मृति* Laws, (9) *वेदान्त* Philosophy, (10) *वैद्यक* Medicine, (11) *ज्योतिष* Astrology and Astronomy. Though the majority of students studied for the profession of the priest, there were others who studied Law with a view to obtain service under Government as Law-Pundits. Then again there were a few students who studied Medicine to qualify themselves for the medical profession. Lastly there were those who studied Logic and Philosophy. The ambition of these students was to gain successes at one of the dialectical discussions which were frequently held at festivals by adroit and hair-splitting arguments to silence their opponents. In these institutions only 5 or 6 choice pupils out of thousands managed to advance to the mastery of philosophical asceticism.

Now let us try to understand the value of these institutions as instruments of higher education and culture. It is now the generally accepted opinion that these institutions were in a state of disorganisation at the beginning of the 19th century. With the collapse of native rule, they ceased to receive government grants and became free from government control and supervision. In the case of those institutions which had permanent endowments, the managers tried to convert into private property the funds of the institutions under their charge.

But as regards the cultural significance of ancient Hindu learning there is no unanimity of opinion. The view that it was a part of the duty of the East India Company to promote the education of the Indian people found expression as far back as 1792. In

that year Charles Grant* began his agitation in favour of introducing English education in India by publishing a treatise under the heading "Observations on the state of society among the native subjects of Great Britain particularly with respect to their morals and on means of improving them." His picture of the character of Indians is grossly exaggerated. He attaches no value to Hindu-learning. In 1811 Lord Minto reported to the Court of Directors that Science and Literature in India were in a progressive state of decay. "In these retreats," he wrote, "there are no embers left, which can be fanned into life again." It was held that the prevalence of crimes of perjury and forgery, frequently noticed in official reports, were in a great measure ascribable to want of due instruction in the moral and religious tenets of the Hindu and Mahomedan faiths. It thus appears that there were persons, both among the Company's officials in India and among the members of Parliament, who definitely held that ancient learning did not possess much value as a means of culture. They, therefore, advocated the introduction of English education in India as a means of moral and intellectual improvement. On the other hand we find that Warren Hastings entertained a genuine admiration for the laws and literature of India. Among the officials of the Company in India the name of Pringle stands pre-eminent. He put up a strong fight against Macaulay. The following extract from his diary is of interest to the student of Indian Education:—

"There was a class of Anglo-Indians, and the younger Civil servants joined it, who were

* Charles Grant came to India in 1717 in a military capacity. He rapidly accumulated wealth and returned to England in 1790. He is described as the Christian Director of the East India Company.

opposed to Government's assisting to give instruction in any kind of Eastern Literature or Science, the whole of which was declared to be immoral, profane or nonsensical. In their attacks they were of course helped by the Missionaries."

Pringle and officials of his way of thinking held that Government should supervise the management of existing institutions and help the revival of ancient learning "which contained many excellent systems of ethics with codes of laws and compendiums of duties relating to every class of people." The Court of Directors adopted a middle position. According to the provisions of the Charter Act of 1813, the grant of one lakh of rupees was to be applied to the revival and improvement of ancient literature, the encouragement of learned natives and finally for the promotion of a knowledge of the European sciences among the inhabitants of the British territories.

Now let us see what Indians themselves thought about their own institutions. In this connection we have to interpret the famous letter of Raja Ram Mohan Roy which he wrote to Lord Amherst in 1823. His opinion is particularly valuable because he was thoroughly oriental in his early training. He was a profound scholar of Sanskrit, Persian and Arabic. He knew more of Sanskrit Scriptures and Indian Philosophy than any contemporary Pandit. He took a prominent part in the great educational controversy between the 'Orientalists' and the 'Anglicists.' His letter shows that he sided with the latter. He says:

(1) "The existing seminaries load the minds of youth with grammatical niceties, with metaphysical distinction of little or no practical use.

(2) "The Sanskrit language is so difficult that almost a life is necessary for its perfect

acquisition, and when acquired there is no literature in it worthy of the labour spent in its mastery."

(3) "Sanskrit teaching (as it is done at present) is the teaching of vain and empty subtleties in Grammar, in Vedanta and religious observances from which no improvement (in the way of comfort and political advance) can be conferred upon the rising generations; but which, on the contrary, is best calculated to keep the country in darkness."

What do these extracts signify? It is true that Ram Mohan Roy advocated the introduction of English education in India. But his grounds were different from those of Missionary or official Anglicists. It is not correct to say that he belittled ancient learning. He says in connection with a religious controversy, "If by the ray of intelligence for which the Christian says we are indebted to the English, he means the introduction of useful mechanical arts, I am ready to express my assent and also my gratitude. But with respect to Science, Literature or Religion, I do not acknowledge that we are placed under any obligation..." He only condemned the mode of instruction and not the learning itself. He held that in ordinary Hindu schools, Vedanta was taught in false perspective. An emphasis was placed on what was incorrect, trivial and poly-theistic. It was his firm conviction that Vedanta, if rightly handled, was a sure means of leading his countrymen to pure and elevated theism. It is for this reason that he founded the Vedanta College. He sided with the Anglicist party, because he did not want that Government should perpetuate the then existing degenerated system of teaching. Being thoroughly oriental in his early training, Ram Mohan Roy was able to discriminate between the substance and the chaff that existed in the orthodox Hinduism of his day. He thought that the

spirit of the orthodox Hinduism was rooted in the past. It had become petrified and was therefore incapable of building up any future for itself. It required to be galvanised from without. Hence his advocacy for the introduction of Western culture. Then again Raja Ram Mohan Roy did not think that the morality of his countrymen was inferior to that of Europeans. In one of his letters he says: "I agree with you that in point of vices the Hindus are not worse than the generality of Christians in Europe and America." But he deplored the caste-system, idolatry, polytheism, Sati and the immoral institution of Kulinism.* He firmly believed that these evil customs and institutions deprived his countrymen of patriotic feeling and made them incapable of undertaking difficult enterprise. It appears that Ram Mohan Roy, valued English education only as a means of introducing his countrymen to English ideas of civil and political liberty and also of social happiness. He also hoped that English education would bring in its train a spirit of free critical enquiry into literary and religious subjects and thus would remove the necessary shaking which the orthodox Hinduism required.

Our examination of the different views in regard to the educational value of the indigenous institutions of Hindu culture and learning leads us to the following conclusions:—

I. It is true that these institutions attempted to prepare particularly the Brahman

* Kulinism is polygamy in its most offensive form. About the close of the 11th century Ballal Sen, King of Bengal, conferred the honour of Kulin on men possessing certain high moral qualities. But in course of time these families degenerated. Nevertheless they retained the honour. Alliance with Kulin is much sought for by Brahmans of lower ranks. The Kulin suffer in social prestige by such alliances. They became Bhanga-Kulins. When once fallen, the Bhanga-Kulin comes to regard marriage as a kind of trade. Cases are known of Bhangas having married as many as one hundred wives.

pupils for the professions of the priest, the astrologer, the doctor, the law-pandit and the metaphysician. But the knowledge acquired by the majority of students was not of a very high order. There were no signs of creative intellectual vitality in these institutions. For instance, the science of Astronomy did not have any interest higher than that which it had for astrologers for the purpose of ascertaining propitious days and casting horoscopes. In a similar manner medicine and mathematics were being gradually reduced to empiric arts. Philosophy too was in the same light. Very little traces could be found of the old, creative, critical and scientific activity of the ancient seers. Learning had come to mean a mechanical mastery of grammatical rules of old Sanskrit. Memorising and quoting texts gave the Pandit superiority over all original thinkers. And finally the institutions, being intimately connected with ascetic religion, cared very little for the progress of those branches of knowledge which increase the comforts and the conveniences of man.

II. The process of decay, which was visible in these institutions at the beginning of the 19th century, was not a direct consequence of the establishment of the British power in India, although the management of these institutions suffered on account of this change in government. Historians of Hindu culture tell us that the decay began about the 12th century. Since this time, the Hindus do not appear to have produced anything of a striking original character.* The twelfth century marks the rise of the Mahomedan power in

* It must be noted, however, that this period was fruitful in the production of philosophico-religious vernacular literature. विद्यापति, चंडीदास, सानदेव and others may be mentioned as well-known writers.

India and the fall of the Hindu kingdoms in Northern India. The religious zeal of the Mahomedans made them in general intolerant towards the Hindus. Royal favours, which hitherto acted as a great stimulus for the acquisition of knowledge, were withdrawn. Such of the Brahmans, as could afford to do so, fled to Kashmir, Benares and other places. In spite of adverse circumstances, the courageous among the Brahmans kept aglow the torch of learning through these centuries of spiritual and intellectual degeneration. But the majority of Brahmans became more and more immersed in ignorance and gradually lost their lustre and dignity. Matters do not seem to have much improved even when the Marathas became a powerful political power in the country. The successors of Shivaji gave up one after another the sound principles which lay at the foundation of the *Asht-Pradhan* system; and there is no wonder that they ultimately failed to consolidate their power, as many of them seem to have subordinated patriotism either to personal vanity or to jealousy. Being in this way constantly engaged in political struggles, they hardly found time to give consideration to the education of the people.*

II.

THE INDIGENOUS MUSLIM EDUCATION.

Islam was introduced in India by the Arabs who entered Sind in 712 A.D. These invaders founded a State in Sind which was eventually absorbed in the Moghul

* A certain portion of the revenues of the Maratha States was yearly set apart for pensions and presents to learned Brahmans in the form of दक्षिणा. The British Government proposed to devote a portion of this fund in founding a Sanskrit College in Poona in 1821, exclusively for Brahmans. The present Deccan College has grown out of this.

Empire. The early Mahomedan invaders of India were inspired by wild religious fanaticism. They swarmed into the land partly to spread the religion of Islam and partly to seize the wealth of Hindu temples. The permanent establishment of Muslim rule in India, however, dates from the latter part of the 12th century, when the conquest of Mahomed Ghorî resulted in the foundation of a Mahomedan dynasty in Delhi, which continued to be the capital till the extinction of the Moghul Empire. During the early stages of the conquest, the Mahomedan invaders exhibited a brutal intolerance towards Hindus. This intolerance sometimes took the form of ruthless massacres or demolition of temples. But as time went on, Hindus came to be less and less disturbed in the exercise of their religion and in the enjoyment of their rights and privileges. As a rule, Mahomedan rulers, whether in the North or in the Deccan, were generally too much occupied with the military consolidation of their power. Nevertheless there is ample evidence to show that these rulers encouraged education by means of numerous grants both in land and in money to mosques, monasteries and to scholars of distinction.

To the typical Muslim his creed is the moving power in his spiritual and material life. He is guided by it in all his thoughts and deeds. Accordingly the intellectual life of the faithful followers of Islam bears the closest possible relation to their religion. It is impossible for them to think of education from a purely secular point of view. (Is this true of modern Turkey?) Then again unlike that of Hinduism, the spirit of Islam is essentially democratic. As it knows no castes, interest in learning is not confined to any particular section of the community. It is

extended even to the lowest ranks. To read the Koran was a religious duty, and in the homes of the middle classes the head of the family taught his wife in order that she might teach her children to read. To the Muslim a mosque was not merely a place of worship. It was a centre of instruction and of literary activity. Every mosque, therefore had attached to it a primary school or a *maktab*. All Mahomedan children were supposed to attend a *maktab* in order that they might at least learn the portion of the Koran required for devotions. In these schools they received some instruction in religious precepts and usages. In some cases, however, reading, writing and elementary arithmetic were also taught. It may, therefore, be safely concluded that at the beginning of the 19th century in all probability most of the mosques had attached to them a primary school or a *maktab*.

The fact that the Mahomedan dynasties in India were almost entirely founded by foreign invaders had great influence in the history of Islamic education in this country. These foreign rulers attracted to their courts not only military adventurers but poets and scholars. The effects of this constant stream of foreign immigration was to keep India in close touch with the main currents of theological thought and speculation in Islam. The glory of Muslim education was its University system, teaching in which always revolved round theology. Interpretation of the Koran occupied a supreme place in the curriculum which offered training mainly in Dialectics. Theology and the Canon Law based on the Koran, and grammatical and lexicographical study of Arabic Literature. Until about the end of the 14th century, Muslim seats of learning, all the world over, drew inspiration from

Cairo, the undisputed mistress of Muslim learning. The famous Azar College at Cairo was founded in A. D. 972. It drew its professors and students from all Muslim countries; and it may be considered as holding aloft the torch of learning to the whole world, both Muslim and Christian, up to the time of the Renaissance in Europe.

History shows that Mahomedan rulers in India, since the time of the permanent establishment of their political power in this country, endeavoured to spread Muslim culture by founding institutions known as *Madrasahs*. Sultan Mahmud of Ghazni appears in history as an eminent patron of learning (A. D. 1000). His vast kingdom included Kashmir, the Punjab and a large part of the United Provinces. He invited the poets and leading writers of the age to his court.

Among the men of letters that adorned his court, the name of Firdausî is by far the most brilliant. He wrote the famous *Shah Nama* (the book of kings). All this, however, was really outside India. The honour of laying the foundation of Mahomedan education in India belongs to Mahomed Ghorî, and the history of the Mahomedan education in this country may be said to begin with him. He is reported to have destroyed some temples at Ajmera and to have built in their places mosques and colleges. He was particularly interested in giving good education to his slaves. The education combined training in the work of governing with literary instruction. Kutbuddin, the founder of the Slave dynasty, was a person so educated. One of his officers by name Bakhtiyar destroyed, at Vikramasila in Bihar, a Buddhist institution of learning and built in its place a *Madrasah*. By the beginning of the 14th century Delhi became a great centre of Muslim learning. Under

the Taghlak monarchs, Mahomedan education made considerable progress. Firuz Taghlak encouraged foreign scholars by means of gifts and pensions. It is said that he maintained no fewer than eighteen thousand lads (slaves) for the purpose of educating them. Some of these lads were apprenticed to craftsmen, while others were set to learn the Koran or the art of copying manuscripts. Under Sikandar Lodi (15th century) Agra came into prominence as a literary centre. This ruler insisted on all his military officers having a literary education.

Up to the beginning of the 16th century *Madrasahs* were confined only to the followers of Islam. But when Hindus came to be taken up in Government service, they began to study Persian. Then again at this time Mahomedan rulers began to show toleration for Hindu religion. Books of Hindu learning came to be translated into Persian. It was, however, during the reign of Akbar that Hindu youths were specially encouraged to join Muslim institutions of learning. At the end of the 16th century the Chancellor of Akbar's Empire, himself a Hindu, commanded that the public accounts should, henceforward, be written in Persian and the Hindu subordinate revenue service forthwith learn Persian to a man. Akbar was deeply interested in the spread of education and learning among his subjects, Hindu and Mahomedan alike. He was particularly interested in building up a great library. He was a great patron of learning. He directed his "king of poets" and friend Faizi, the brother of Abul Fazl, to prepare a translation of the new Testament into Persian, and his historian, Abul Kadir Badauni, to translate *Ramayana* and a part of *Mahabharat*. Speaking generally, Moghul Emperors in India were great patrons of learning. Soon after the establishment of the Moghul Empire in India, hosts of poets and writers left Persia and

Rocked to the court of these rulers. Baber himself was a cultured man. He greatly honoured men of letters. His descendants kept a magnificent court, and invited the most learned men to visit it from all parts of India and Persia. Their unbounded liberality gave a great impetus to the leading scholars. The Persian literature, produced in India during the 16th and the 17th centuries, abounds in masnavis, divans, biographies, local and general histories, commentaries, lexicons, books on metaphysics, theosophy, medicine, logic, rhetoric and so forth.

Among the Moghul Emperors Akbar and Aurangzeb, though so different in character and outlook on life, were not only patrons of literature but were great educationists. It was a part of the policy of Aurangzeb to give great impetus to Mahomedan education. He has left behind him an interesting pronouncement on educational ideals and methods. He did not object to the theological basis of education; but he was utterly dissatisfied with the pedantry and formalism which characterized the education of his day. He held that mere learning of words without the power to understand them was useless.* Akbar laid great stress on the teaching of scientific subjects. On the other hand Aurangzeb pleaded for broad humanism in which history, geography and the languages of the surrounding nations would have a large place. He held that the aim of education should be the creation of such habits of thought and action as would enable the pupil to meet all the difficulties of life with wisdom and courage. He also held that the education

* Conversation between Aurangzeb and his tutor related by the French traveller Bernier who says that he got the report of the incident from one who was present at the court.—*Ancient Indian Education*, by Keay.

given should be connected with the vocation to be followed by the pupil in after-life. These views are strikingly modern in appearance; but there is no evidence to show how far these reforms were carried out in practice. Besides the Moghul Emperors who patronised learning, there were the nobles and rulers of lesser Mahomedan States who showed great activity in the direction of spreading education. Zafer Khan, the Governor of Cashmere, and the famous Ibrahim Adilshah II of Bijapur are celebrated for their liberal patronage of wits, poets and scholars. Abul Fazl tells us that sixty men of letters were attached to the court of this famous sovereign. In the Bahamani kingdom of the Deccan there is the record of the founding of several colleges and schools.

Thus it is clear that the Mahomedan rulers were not altogether unmindful of the spread and development of Islamic education in India. They made efforts to establish seats of higher learning at suitable places with a view to keep the learned among the Indian Muslims in close touch with the current speculation in the Islamic countries outside India. The chief aim of these institutions, however, was to produce administrators and religious guides such as Ulemas, Mullas, and Maulvis. There is also evidence to show that the enlightened among them tried to reform the existing curriculum and the traditional methods of instruction. But the development of education in India, whether Muslim or Hindu, suffered considerably from the absence of regular control on the part of the State. The State never directly interested itself in education. There was no such thing as an educational department with its machinery for direction and inspection. This absence of organised State effort perhaps explains the immediate collapse

of many of these institutions after the fall of the Moghul Empire. It must also be noted that the Mahomedan rulers were generally too much occupied with the military consolidation of their power. This did not leave them sufficient time to attend to educational matters. Accordingly, Mahomedan education in India remained a private enterprise.*

It is true that seats of Mahomedan learning were scattered all over the country; but there was no link of connection among them. The prosperity or deterioration of an institution depended entirely on the enthusiasm or indifference of its manager. In these circumstances it is very difficult to estimate the efficiency and extent of Mahomedan education at the beginning of the 19th century. The mere record of the building of numerous Madrasahs does not by itself help us much in this respect. We have no means at our disposal to obtain a definite idea as to the average number of students attending these colleges. Further it may be noted that though the Muslim community is democratic, the benefit of Madrasahs was confined to pure Muslims only. It did not filter down to the uneducated converts and their descendants of Hindu origin who lived very remote from centres of Muslim culture. Among the pure Muslims too, few reached the highest standard.

* When the East India Company took over charge of Bengal, Mr. James Grant, the ablest Revenue Officer of the time, estimated that one-fourth of the Province had been transferred to educational institutions as a free grant from the State. In 1772 Warren Hastings wanted to resume such lands, but the feeling against resumption was so strong that no steps could be taken till 1828. In this year, Government directed a general examination of the title-deeds on which real estate was held throughout Bengal. As a result of this inquiry, a considerable amount of landed property was resumed by Government. This resumption gave a death-blow to the educational system of the Muslims which was almost entirely maintained by rent-free lands.—*The Indian Madrasahs*, by W.W. Hunter.

The history of Mahomedan education in this country really begins with the 12th century. The permanent settlement of Mahomedans in India was followed by conversion to

Islam, whether by force or by persuasion, of a large number of Hindu inhabitants. This meant the establishment of mosques in all places inhabited by Mahomedan population. To the Muslim the mosque is both a place of worship and a centre of instruction and of literary activity. Accordingly the first step in Mahomedan education consisted in attaching a maktab (a primary school) almost to every mosque. The chief business of a maktab was to instruct boys in those portions of the Koran which a Mahomedan is expected to know by heart in order to perform his devotions and religious functions. As time went on, Mahomedan rulers felt it necessary to establish institutions for the purpose of training Law and Revenue officers. This led to the establishment of Madrasahs in important cities. The curriculum and methods of instruction in these colleges were identical with those which obtained in famous centres of education in Muslim countries outside India. In fact it was a part of the policy of these Mahomedan rulers, who were interested in Education, to keep the Madrasahs in close touch with the main current of speculation in Islam. Accordingly poets and scholars of distinction were continually invited to India to teach at these colleges.

The following two extracts give us a fairly clear idea of the subjects taught in Muslim colleges in India:—

(a) Adam, in his Report on Education in Bengal in 1835-38, says: "In the Arabic schools the course of study takes a wider range. The

grammatical works are numerous, systematised and profound; complete courses of readings on Rhetoric, Logic and Law are embraced. The external observances and fundamental doctrines of Islam, Ptolemy on Astronomy in translation are not unknown. The whole course is crowned by the perusal of treatises on Metaphysics.

(b) The second describes the circumstances of the Calcutta Madrassah about the year 1833 as given by its Secretary (p. 110, Vol. II, Part I, Report of the Calcutta University Commission, 1917-19).

"The period of study covered seven years and at the end of this period or earlier, the successful student obtained a certificate. The course of study was as under:—

First year:—Law and General Literature including Grammar.

Second year:—Law, Arithmetic & Algebra.

Third year:—Law and Geometry.

Fourth year:—Law and at the option of the student either Logic, Rhetoric, Metaphysics, Natural Philosophy, Astronomy or Theology.

Fifth year:—Law including the regulation of government and any one of the foregoing subjects which the student might select.

The studies of the sixth and seventh year were apparently on the same lines as those of the fifth year."

If we compare the list of subjects, given in these extracts, with the curriculum of Hindu Tols, we are struck by the close resemblance between them. Nevertheless there are one or two striking differences. Law seems to occupy an important position in the curriculum of the Mahomedan schools. In Islam, Law is closely connected with Theology, for it is based on the Koran and the traditions. This means that the student of Law must be familiar with the religious literature written in Arabic and in Persian. It is for this reason that the study of Law was spread over many years. Then again history appears to have been a favourite subject among the Muslims of India. A student of Mahomedan education is struck by the large number of historical works produced by Muslim scholars. It is true that, like the Hindu system of education, the system of Mahomedan

education had a religious basis; but this does not mean that the aim of Madrassahs was merely to turn out learned religious guides and preachers. They also aimed at preparing students for the ordinary vocations of life. Hence a great importance was attached to the study of Islamic laws and administration. Medicine also had a place in the curriculum. Even to-day Mahomedan Hakims, versed in Muslim medical lore, practise in India. After completing their education, scholars in these institutions followed the professions of the Maulvi, and Hakim. Only those who aspired after learning took a keen interest in the higher branches of Arabic literature. The majority of students, however, studied Persian, as it was the language of the court. The best among these entered Government service as administrators of Law and Collectors of revenue.—*The Progress of Education, Poona City: January and March 1925.*

(To be continued.)

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A HANDBOOK OF INTERMEDIATE LOGIC, BY S. THIRUMALAI, M.A. (HON.) SOLD BY P. R. RAMA AITAR & Co., MADRAS. Price Rs. 2.

The author's experience as a Logic teacher for over seven years, has helped him not a little in bringing out the volume now under review, as affording a practical guide to all students of Logic who have to face the nightmare of a University Examination. Though the work does not claim to be a text-book on Logic, it answers the long-felt want in the other text-books like Creighton, Mellens, etc., by devoting itself mainly to the practical exercises that form the major portion of Deductive Logic. A good number of the exercises relates also to the theoretic portions of Deductive Logic.

The author's main object appears to be to give in a limited compass a vast range of practical exercises, with of course the necessary hints to work them out correctly, both with a view to sharpen their intellect by stimulating independent thought, and at the same time enable them to thoroughly grasp the principles involved therein. Most of the questions appear to have been carefully selected from the various Examination papers of English and Indian Universities. The book is sure to be of great help to every student of Logic who has to sit for his Logic Examination.

THE SECRET OF SEXUAL BLISS. (PUBLISHED BY P. K. VINAYAGA MUDALIAR & Co., SOWCARPET, MADRAS). Price Re. 1.

This precious book, containing most valuable information pertaining to conjugal bliss and matrimonial happiness, ought to find a place in the library of every young man and woman. No opportunity has been left unavailed of to impress on the reader that life, if rightly understood and properly used, would surely be a benedict gift, and that men and women are ushered into this world not to suffer and to pine but to be happy and gay. Every man and woman is capable of informing himself or herself as to the means by which health could be best preserved and even

promoted and at the same time the thirst for love can be appeased by having recourse to the right forms of sexual bliss. This book has much information to give to men and women, old and young, about the secret of being happy and gay, by the right form of living, as a husband, wife, mother, father, fellow-citizen, etc.

The work is based on the theory that Nature requires men and women to marry and bring forth strong and healthy children, that sexual passion is strong and prone to drive men and women mad. In order that unnatural means may not be resorted to, to satiate the excited passion followed by dire ill-health and life-long misery, matrimony is recommended as highly essential for the health and well-being of society. Men and women should if possible take very great care in choosing their partners for life.

After choosing their partners they should derive not only the maximum benefit and pleasure from each other, but should also prove themselves as intelligent co-operators and co-workers with Nature. To enable men and women to do this, the book promises to be an excellent guide. It is divided into thirteen chapters, the headnote of each chapter is appropriately chosen and clearly indicates the subject treated therein. All the chapters will be found to vie with each other in their claim to importance as contributing to the happiness of man and woman. The 13 chapters come under the following heads:—(1) Love and Lust, (2) Body and Health, (3) Human Body and its Organs, (4) Diseases and Remedies, (5) Physical Development, (6) Generative Organs and their Functions, (7) Pregnancy and Labour, (8) Infant and its Management, (9) Reproduction and Sexual Passion, (10) Self-pollution and Solitary Vice, (11) Alcohol and its Evil, (12) Domestic Economy and Thrift, (13) Indian Dietary.

They cover in all a wide range of knowledge that a man should possess to enjoy life to the full and avoid its dangerous pitfalls. The book is cheaply priced at Re. 1 for the large fund of valuable information it has to give.

ELEMENTARY PHYSICS: PARTS I AND II, BY FAIR-GRIEVE AND CUNDALL. (G. BELL AND SONS, LONDON). Price 3s.

The aim of the book is to provide a course of practical work that can be carried out easily and successfully by a class of boys, allowance being made for the necessarily different abilities of boys comprising a class, by providing extra experiments of a more advanced character to the quicker pupils.

Though the book is essentially a hand-book of Elementary Practical Physics, every exercise is preceded by a brief statement of those features of the theory required for the introduction of the experiment.

A special feature of the book is the system, that is sought to be cultivated in the method of recording a practical exercise, the proper arrangement of the observations and the method of calculation being, in each case, indicated on the left-hand pages. The exercises at the ends of the chapters are very suggestive and they are meant not only to test the intelligence of the students, but also to help them to make sure of their ground before proceeding further. Some of the questions are so simple that they may be said to be a novel feature of this book, in particular their great merit consisting in the fact, that they serve to clarify the ideas of the students in cases, where, usually, there is some misconception or other.

The book is sure to be very useful, as a practical guide, to the students of Physics in the High Schools, and the Intermediate classes of the University.

It is hoped that the authors will follow this up with a companion volume treating of exercises on Light, and Electricity and Magnetism.

EXERCISES AND PROBLEMS IN PRACTICAL PHYSICS WITH NOTES ON THE THEORY, BY G. N. PIN-GRIFF, M.A., B.Sc. (G. BELL AND SONS, LTD., LONDON, 1924). Price 4s.

The book is the result of an attempt to provide concise notes on the practical exercises of a more advanced character such as are ordinarily set for the B.A. degree course of the Madras University, though it is primarily meant by the author to meet the requirements of the Advanced Courses of the Board of Education, London, and the University Scholarship or the Intermediate Examinations of the London University.

The practical instructions for exercises are generally preceded by a brief statement of the theoretical principles involved in each exercise, for a more complete account of which the student is referred to the standard text-books. Some of the exercises referred to in the book are original, while the majority are based upon well-known standard experiments.

A special feature of the book is the information that is sought to be given to the Physick-master, on such useful matters, as the electrical heating of liquids, the use of the sensitive galvanometers, current supply in physical laboratories, etc.

The book will be found to be a useful volume of reference, not only to the students preparing for the B. A. degree examinations but also to the Physics-master who will find here not a few suggestions for his guidance.

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INTER-UNIVERSITY BOARD.

The following resolutions were passed at the Inter-University Board meeting held in Bombay on the 23-25 March.

MUTUAL RECOGNITION OF DEGREES.

"That it is desirable that a University should accept the corresponding examinations conducted or accepted by other Universities in the case of students who for reasons satisfactory to the University authority concerned seek admission to Universities other than the one for admission to which they originally qualified."

EXTERNAL EXAMINERS.

"That in order to co-ordinate the standard of higher degree examinations in Arts and Faculties it is desirable to associate external examiners who are teachers in other Universities with the internal examiners of a University."

NOMENCLATURE OF UNIVERSITY TEACHERS.

"The Secretary shall draw the attention of the Constituent Universities to the desirability of uniform nomenclature in respect of the different grades of University teachers."

COMMON PROVIDENT FUND.

"A Committee consisting of Messrs. Hydari, Monohar Lal, and Subba Rao (Secretary) be appointed to prepare a suitable scheme and present it at least three months before the next meeting of the Board."

LONDON DEGREES.

"That the Government of India be informed that it is not desirable to establish in India centres for holding the examinations of the University of London."

AFFILIATION TO THE CAMBRIDGE UNIVERSITY.

"Resolved to send to the University of Cambridge the letter drafted by the Chairman recommending the affiliation of the Indian Universities."

ENCOURAGEMENT OF SCIENTIFIC RESEARCH.

Resolutions were also passed recommending an annual grant of Rs. 50,000 for encouragement of scientific research in India, and proposing collection of information about bogus degrees.

OTHER MATTERS.

The Board also discussed the following subjects and it was decided to collect information from the different Universities and ascertain their views before making any recommendations:—

(i) Conditions of service, salaries and leave, attaching to University teacherships.

(ii) The relation of the Intermediate stage of education to University work.

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(iii) The character and duration of an Honours Course.

It was decided that the Board should meet at Delhi next year, and Dr. Macphail be elected Chairman of the Board for the year 1925-1926. In the event of his ceasing to be a member of the Board in the course of the year, Mr. Hydari is to act as Chairman. Mr. N. S. Subba Rao will act as Secretary of the Board pending the appointment of a paid Secretary.

We are requested to publish the following:—

By "The Modern Review" Office, 91, Upper Circular Road, Calcutta:—

We are informed that "The Rise of the Christian Power in India" in five volumes, by Major B. D. Basu, I.M.S. (Retd.), has been recommended by the Allahabad University as one of the books to be studied for its M.A. degree examination in the Modern History group.

By The Secretary Sloan-Duployan Shorthand Society, Ramsgate, England:—

SHORTHAND HIGH SPEED.

As indicating the high degree of proficiency attained by Indian Court Reporters, the achievement of Mr. N. Venkataraman, B.A., in winning the Sloan-Duployan Shorthand Gold Medal for a speed of 200 words per minute, is noteworthy.

Mr. Venkataraman is Official Shorthand Writer to the High Court of Judicature, Madras, and he submitted to a speed trial under a representative committee of educationalists. He wrote to dictation a test-piece of one thousand words, new matter of average difficulty, in five consecutive minutes, afterwards transcribing into longhand without error, thus realising the remarkable velocity of two hundred words per minute.

By Mr. J. Appayya, Manager, Free Schools, Bapatla:—

"I had the pleasure this evening of seeing one of the schools managed by Mr. Jitta Appayya. He is to be greatly congratulated upon the results he has achieved. He now has ten schools and 600 pupils as the result of his six years' work. If there were more enthusiasts like him, the problem of educating the labouring classes would be largely solved."

(Sd.) R. H. ELLIS, I. O. S.,

Labour Commissioner, Madras.

The Educational Review.

Evidence of the popularisation of the machinery of the University of Madras was furnished by the liveliness of the proceedings of the last meeting of the Senate. We are not sure if many things of educational value were decided but the members, many of them not actually in the teaching profession, showed a keen interest in the discussion of the questions which came up for consideration. We must confess to a sense of surprise that an attempt should have been made on the part of some members to use the Senate as the ground for the exercise of their fads in social reform. One member actually came forward with the rather astounding proposal that every candidate for a degree examination must sign a declaration that he was single and not married! It is true that the institution of early marriages is a curse and no effort must be spared to eliminate it from Hindu society, but things will come to a bad pass indeed, if Universities should meddle with such affairs and insist on declarations with regard to marriage on the part of the candidates. With a fine sense of humour, one of the members proposed that the meeting should pass on to the next item on the agenda and we are glad it was carried. The Senate still continues to have a tendency to refer matters to various bodies without arriving at a quick and direct decision of questions.

The Madras
Senate
Meeting.

The reformed University of Madras has been handicapped from the beginning by a constitution whose complexity has presented numerous difficulties in the working, by the absence of funds without which it is idle to talk of progress in University reform and by the absence of a Vice-Chancellor with sufficient energy and vision to advance the affairs of the University. We are afraid the period of Dr. Macphail's Vice-Chancellorship has been a failure. Hardly anything was even attempted, beyond the keeping up of the routine work of examinations and the various deliberative bodies of the University; schemes for the organisation of University work could not be presented early enough to the Government and even the small grants of money for which provision was made could not be utilised. We are sorry Dr. Macphail should have disappointed the expectations entertained of him by his friends, including ourselves. We find that a number of capable candidates have offered themselves for nomination to the panel from which the Chancellor has to choose one. They include some veteran Indian educationists, Sir Vepkataratnam Naidu, Prof. K. V. Rangaswami Iyengar, Dr. S. Krishnaswami Iyengar and Prof. Ramunni Menon. We hope that the choice will ultimately fall on one of these and the University will get some opportunity of making a real advance in the near future. We are badly in need of a strong, energetic and patriotic Indian Vice-Chancellor who will be able

The Vice-
Chancellorship
of the Madras
University.

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to advance Indian interests as well as those of real education. The Madras University has long been the happy hunting ground of the bureaucratic Government official and the Christian Missionary and it is time it passed into the hands of Indians.

We are afraid the last meeting of the Inter-University Board held at Bombay was not much of a success. In spite of assurances to the contrary at the Universities' Conference held at Simla last summer, there has been a feeling in some quarters that the new Board will somehow interfere with the autonomy of Universities. Besides even the utility of establishing such a Board has been questioned and the Universities of Calcutta, Allahabad and Lucknow have actually refrained from even joining the Board. It was hoped that the Board will be able to demonstrate its utility at the first meeting, but no such thing has happened and the Board has done nothing beyond referring some matters to various Universities for the collection of information. There were such important questions as the uniformity of standards, a common system of Honours and so on, but the Board did not seem to have the courage and self-confidence to come to grips with any of these. The cause of the Inter-University Board has been appreciably weakened by the proceedings of the last meeting, but we are still hoping that the Board will justify its existence and lead to a real advance in educational matters in India. We reprint the resolutions elsewhere in this number.

Inter-University
Board.

The country does not yet seem to be sufficiently alive to the gravity of the problem of unemployment among the products of our Universities. Till very recently, Calcutta was the only University where this had reached a stage of acute distress. There were hundreds of young men turned out by the University who could not find employment and competed for jobs which could hardly furnish them with a minimum living wage. With the multiplication of the Universities and the consequent increase of graduates in the land, the situation is becoming worse every day and it is pathetic to find young men absolutely idle and unable to find opportunities for work of any kind after years of study at the University. Curiously enough, even the growing Indianisation of the services and their expansion as the result of the reforms have not been able to cope with the difficulties of the situation. The problem would seem to be becoming particularly acute just now in the United Provinces of Agra and Oudh where there are already four Universities and even a fifth is in prospect. The creation of post-graduate departments in every one of these Universities and the special facilities offered by many of them for post-graduate education, have been responsible for the production of a phenomenally large number of Masters of Arts and Masters of Science every year and the finding of vocations for them has become a matter of considerable anxiety, not only to the parents immediately concerned, but to

Unemployment
among Graduates.

all those interested in the well-being of the Provinces. We need hardly refer to the fact that in some provinces like Madras, the question is complicated by the handicap of communal disabilities, the classes from whom graduates come in the largest number being more or less effectively kept out of Government patronage.

Thanks to the energy and great ability of Rao Bahadur K. V. Rangaswami Iyengar, the Travancore Government has just been able to get a very valuable report on the subject of starting a University for the State. We will probably have occasion to comment on the recommendations in greater detail at a later date, and must therefore content ourselves now with a brief reference to some aspects of the question. The progress of education in Travancore has always been so much ahead of that of other areas in India, that the need for a University was very clear, though there has been some opposition to the scheme. The report has stated the case for a separate University for Travancore in a very effective manner, giving an account of the educational progress achieved in the State during recent years, with a comparison with the State of Mysore which has a University of its own. The claims of Travancore are superior to those of Mysore in every way and we are surprised there should be such delay in bringing a University into existence. The recent death of H. H. the Maharaja of Travancore and the fact that the State

is now under the administration of a Maharani Regent will probably delay matters further, but we hope the scheme will not be held up for a long time. It will be remembered there was considerable agitation in the Malabar country for the starting of a pan-Kerala University which will comprise not merely the State of Travancore, but the neighbouring State of Cochin and British Malabar. The Committee has gone a long way in meeting this demand, though we should have preferred the establishment of a unitary and residential University at the capital of the State, entirely under the jurisdiction of the government of Travancore, though open to the admission of students from outside. The Committee is of opinion that "it is most desirable from an educational point of view that the University should embrace from the commencement, the area composed of Travancore, Cochin and Malabar." "Whether in the actual circumstances of this area, such a scheme is practicable or not, can be explored satisfactorily only by the governments concerned and the Committee consider it of the greatest importance that before a University is started, the question should be investigated fully by His Highness' government in consultation with the other governments concerned." We have no doubt that such a scheme is thoroughly impracticable and we have therefore no objection to the pious expression of approval for such a pan-Kerala University. The Committee itself has wisely come forward with an

alternative scheme: "If the scheme referred to is found impracticable, the University may confine its activity in the earlier stages of its existence, to a smaller area, but it should keep its doors open for the incorporation on equal terms of educational bodies of University standing in the wider area referred to. The following is the recommendation with regard to the type of the University: "In recommending the federal type, we have in view two models: one in which the constituent colleges are all located in the same centre and the other in which the colleges are grouped together in a few selected areas. We consider the first of these more desirable. But we are unable on the evidence before us to come to any satisfactory conclusion regarding the feasibility of such a University if the whole of Kerala is accepted. If, after due consideration, this type were found impracticable for a pan-Kerala University, we would recommend that Travancore, Cochin and Malabar should each have a University centre at which the constituent colleges of Arts and Science should be concentrated. If the University, however, is confined to Travancore, we think that the colleges composing the University should all be located in the same place."

Denmark has many aspects of educational efficiency — specially with regard to adult and mass education — worthy of wider attention. Mr. C. F. Strickland, I. C. S., Joint Registrar, Co-operative Societies, Punjab, has just

delivered an interesting lecture at Lahore on *Folk High Schools in Denmark* which we are glad to see reproduced in the current number of *The Young Men of India*. The Folk High School movement was started by the efforts of Grundtvig and the institutions are intended to educate adults for short periods. Adult pupils of not less than the age of 17 are admitted into these schools whose main purpose is to train people to become good citizens. The course is only for six months though sometimes, there is provision for a second course of six months and brief refresher courses for one month in every successive year. There are now sixty Folk High Schools in Denmark with 6000 pupils and the movement has spread to Norway and Sweden also where there are now sixty schools apiece. It is not unusual to see elderly people come and spend six months at a Folk School and feel immensely benefited and enriched by the instruction provided. The following are among the chief features of the High Schools. They are intended for adult education and enable the grown-up people who come there to feel that they understand life and modern civilisation; they are residential schools and people are brought together as much as possible to encourage fellow-feeling and constant exchange of thoughts; the teaching is predominantly oral, through debates, lectures and discussions; the teaching is national in spirit and the aim is not so much the imparting of knowledge as the education of the spirit, the teaching is

ethical, but not religious, and not communal, or sectarian; there is an attempt at some technical instruction, subjects like Science and Agriculture being among those dealt with. Is it too much to hope for a similar movement in this country?

We invite the attention of our readers to an interesting article on *University Degrees*, form appearing elsewhere in this number by Mr. M. R. Paranjpe, M. A., B. Sc., of Poona. It was very convenient for the British to set up the claim that a man with a British degree was necessarily superior to a man with an Indian degree, whatever the differences in the qualities of intelligence, experience, work and character. Unfortunately even with gradual Indianisation, the old superstition is still lurking in the country and it will probably take some time before this aspect of slave-mentality disappears completely. Mr. Paranjpe has done well in attacking this superstition. It is a bogey which deserves some baiting and we are glad there is an awakening to the actual state of affairs at some of the University centres in India. We cordially endorse the remarks contained in the article:

There is a belief—a superstition we may call it—that India will benefit if we can make it possible for a much larger number of Indian students to spend a few years in some one of the British Universities. To a certain extent this is true; for a British University degree enables Indians to compete with Englishmen for the highest posts in Government service. But the cost paid for this is tremendous inasmuch as we allow the fable to perpetuate that a student with B.A. (Cantab. or Oxon. or London) is necessarily superior to our best B.A.'s and M.A.'s. We are thus rivetting the fetters of bondage on the limbs of Indian Universities. This superstition is the chief cause of their helotism among the Universities of the Empire.

During the last 70 years this Presidency (Bombay) has had about 100 Indian gentlemen with degrees of British Universities. We may leave out those who are working as Civil servants, or are employed in Archaeological, Agricultural and other departments. They have no points of contact with the University. A small number were or are however working as members of the Educational Service and we may pointedly inquire: "Have they been necessarily better teachers, better scholars or better research workers than their less fortunate colleagues who could not spend a few thousands in London, Cambridge or Oxford? Has at least a very large percentage of them been so? How many of these—graduates of British Universities—present claims to what little original work in History or Sanskrit or other subjects this Presidency can boast of?" The answer, if we try to elicit it, will be most disappointing. These so-called superior persons have been found to be no better since their return from England.

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The Madras Mail, Friday, October 31, 1924:

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

The value of Child Study is twofold, first from the point of view of theoretical psychology, and second of education. Education along with psychology has much to learn from the science of biology which suggests to both of these sciences the unit for study, viz., a reaction which is a response to a stimulus. The mental life ought to be viewed as is the physical from this point of view. Further, biological science is showing the usefulness both as to method and content of the observation of development. This 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 nature of educands the better for our work. Miss Gordon's book is thus a real contribution to our literature for it considers these questions with special reference to conditions in South India.

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

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

XXX—d

Education, March 1925.

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

The Madras Christian College Magazine, January 1925.

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

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

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

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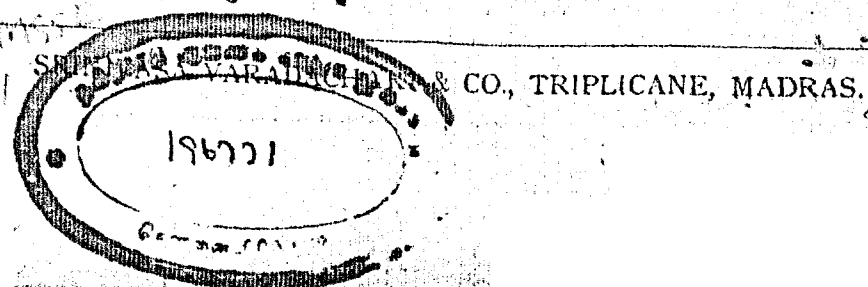
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