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THE
EDUCATIONAL REVIEW

Feb 1926



Vol: xxxii

No: 2

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THE

15 APR 1926



THE EDUCATIONAL REVIEW

A Monthly Record for India.

15 APR 1926

OL. XXXII.]

FEBRUARY 1926.

No. 2.

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This book is written in a simple direct style worthy of imitation by school boys. It should prove to Indian boys what "Tom Brown's School Days" is to English boys.

Letters to Boys. Adapted for use in Indian schools. By P. C. Wren, M.A., I.E.S. Price, As. 12 (*Recently published*).

These sincere and earnest letters are of high value and interest to boys of all nationalities, castes and creeds, dealing, as they do, with the fundamentals of honesty, self-respect, thrift, ambition, unselfishness and heroism.

With the Prince. Through Canada, New Zealand and Australia. By P. C. Wren, M.A., I.E.S. With 50 Illustrations. Price, Re. 1.

The object of this book is twofold—to give the Indian schoolboy a knowledge of the character, work, career, ambition and success of his future King-Emperor; and of the parts of the Empire which he recently visited. The book is thus historical and geographical as well as biographical.

Letters to Raghunath. By E. A. Wodehouse, M.A., I.E.S. Price, Re. 1-4. (*Recently published*)

This book of Letters aims at showing what really free and easy colloquial English is like, and incidentally gives some glimpses of English life.

Ten Plays of Shakespeare in Prose. By S. W. Cocks, M.A., I.E.S. Price, Re. 1-4. (*Recently published*)

Many teachers who would otherwise like to use as a Prose Reader Lamb's *Tales from Shakespeare*, on second thoughts are deterred from doing so, because fascinating as are the stories from Shakespeare, the English of Lamb, though inimitable in certain respects, is not quite so modern as could be safely prescribed for Indian boys and girls. In the present volume the quaint and archaic style adopted by Lamb in his *Tales* has been avoided, and the language made to conform to the idiom of present-day English. Preference is also given to the dialogue form in re-writing the stories from Shakespeare. Further, the editor has followed the original order of scenes and events and has, as far as possible, allowed the characters to tell the story.

The tales as they are told by Mr. Cocks, simply and straightforwardly, should prove a source of unalloyed pleasure to junior pupils at a time when the reading of Shakespeare is for them a pleasure to come.

COOPER, Educational Publishers, BOMBAY.

inspection, there was hardly a single M. A. or M. Sc. on the permanent staff, though the institution is a very well-endowed one. English, History, Physics, Chemistry and Mathematics were all taught by the old High School teachers, not one of whom had taken the Master's Degree. There was a Philosophy M. A. teaching Logic who has since been replaced by one who had studied Logic up to the Intermediate standard only and still, he has been entrusted with the teaching of the subject. This is all the more deplorable as all along, highly qualified M. A.'s and M. Sc.'s of our Universities have been crying for employment.

During all the nine years I have been in these Provinces, I have noticed with regret that the conditions of the recognition of High Schools have not been sufficiently stiff with regard to the staff. I should commend the Madras practice of insisting that for every section from the Eighth standard and above, there must be a duly qualified trained B. A., L. T., excluding the Head Master who must invariably be a trained graduate. Even Middle Schools there have got to be provided with at least a Supervising B. A., L. T. as Head Master. Recognition cannot be secured in the Southern Presidency unless these conditions are rigidly fulfilled. I have noticed a large number of untrained graduates still employed here to teach the highest classes in private High Schools and sometimes even as Head Masters and it is not unusual to find non-graduates employed to teach even English to the Eighth, Ninth and sometimes even the Tenth class. More than once, in the course of my inspection, I have noticed English being taught by mere Matriculates or Intermediate passed people of poor merit who could not even speak English correctly

themselves. It is easy to imagine the teaching of which they should be capable. Whatever justification there might have been at one time in tolerating such a poor and unqualified staff in High Schools in the United Provinces, the time has arrived for laying down more stringent requirements on the lines mentioned above. There is now a plentiful supply of B. A., L. T.'s and even M. A., L. T.'s available for High School work and there is no excuse for continuing the present state of affairs.

One or two special difficulties in connection with the staff of Intermediate Colleges have also been noticed by me. The subjects do not have a teacher apiece and two have sometimes been combined in one, to the great detriment of efficient teaching and the prevention of specialisation. Subjects like Logic and Economics have sometimes been taught by those who have not taken their Master's Degree in them and English work has often had to be shared by people without any special qualifications in the subject.

Another evil is the fact that in many of the Intermediate classes a sharp division exists between those teaching the XI and XII Classes and those engaged in teaching the IX and the X, though it is one of the fundamental aims of the Intermediate Reforms Scheme to raise the level of High School teaching by association with Intermediate work. It is complained not only that many Intermediate teachers are not deputed to teach even the topmost classes in the High School, but that they form a separate group by themselves like members of a superior caste and do not even mix with teachers of the lower department. This is an evil to be remedied forthwith by the issue of definite instructions.

B.

BUILDINGS AND EQUIPMENT.

While the buildings seem to be generally adequate in most of the Intermediate Colleges, the equipment would seem to be in need of considerable improvement, especially with regard to the teaching of the Arts subjects. The libraries are generally very poor and in some cases are not suited to the peculiar needs of an Intermediate College. The department rightly insists on the maintenance of a certain minimum amount of laboratory equipment before recognition is granted to an educational institution for the teaching of a Science subject. There is no reason why a similar demand should not be made with regard to the provision for a good and adequate library, particularly in Intermediate Colleges. The preparation of lists of books suitable for libraries and the supply of copies to Intermediate Colleges is desirable, as heads of those institutions often seem to have difficulty in preparing up-to-date and comprehensive lists of books of the requisite standard with the necessary details of prices and names of publishers. Periodical model lists of books should be issued by the Board of High School and Intermediate Education in the various subjects and efforts must be made to see that the institutions are supplied with those stocks. In view of the poor resources of many of the private Intermediate Colleges, it is desirable to secure special grants for the purpose of the improvement of their libraries, the Government offering to pay as much as is spent by each institution up to a certain limit. It is also desirable to insist on each institution that it should make arrangements for a small section of books on methods of teaching for the benefit of the staff.

Even in institutions where a fairly satisfactory library is found, methods have not been devised to ensure their adequate and proper use by the pupils and the staff. A printed catalogue is a great help in the effective use of a library and a copy must be found with every student of the IX, X, XI and XII Classes. It may be mentioned that this is a feature of many institutions in Southern India. Provision should be made for a full-timed librarian so that students may have access to books for as long a time in the day as possible, and in Residential Colleges, the aim must be to keep them open from six o'clock in the morning to ten o'clock at night. Registers must be kept with a page for each student, to enable teachers to find out what books the students have been reading and statistics must be available at each inspection of the total number of books borrowed during the year by students and teachers. At least in the two highest classes, it is desirable to set apart an hour or two in the time-table for Library classes under the supervision of teachers.

A reading room with one or two good newspapers and some magazines of educative value to students should always be an addition to the libraries.

There has been an unfortunate neglect of the proper equipment necessary for the teaching of subjects like History and Geography. The supply of maps, charts and globes and other equipment is generally poor and the teaching of History and Geography cannot be effective without a good equipment in these directions. A cheap shed for Meteorological Observations will enhance considerably the attractiveness of the teaching of Geography, making it practical and enabling the students to record personal observations of weather-conditions.

C.

RECOGNITION AND INSPECTION.

I am afraid the recognition of Intermediate Colleges has not been sufficiently stringent, at least in the earlier stages of the introduction of the scheme and the time has come for insisting on higher standards of efficiency in staff and equipment than in the past, not only with regard to the colleges newly seeking affiliation, but also with regard to the existing ones. It is good to have the ideal of one Intermediate College for each district, but there must not be an undue lowering of standards to achieve this ideal. A certain amount of stiffening of conditions is necessary to call forth more effort on the part of private agencies and it is hoped that the Government also will come forward generously with financial support to make the reform a success.

The present arrangements for the inspection of the Intermediate Colleges are not very satisfactory and it is difficult to secure either efficiency or useful co-ordination with a panel of mere Honorary Inspectors. Their work has varied very much in quality and intensity and the inspections have been sometimes superficial and perfunctory, while in a few cases, they have undoubtedly reached a high standard of efficiency. The present arrangement has also prevented the energetic pursuit, through the year, of matters arising out of the report which is done effectively by the Inspectors specially concerned with the work. It is also desirable to avoid the present want of uniformity inevitable in the inspection of colleges by different sets of people all over the Province. The payment of an honorarium for the inspection of each college would undoubtedly be an improvement, but I should suggest the appointment of one or two highly qualified and experienced Inspectors of Inter-

mediate Colleges as full-timed officers who will be able to inspect the colleges at least once a year and assist the President of the Board generally in giving effect to the purposes of the Intermediate Act. If two Inspectors are appointed, one may specially represent Arts subjects and the other Science. It is not for me to suggest whether this can be accomplished by reducing the present strength of Inspectors of Schools in the Provinces and releasing one or two of them for the inspection of Intermediate Colleges, or it would be necessary to add to the present strength of Inspectors by the addition of one or two from outside for the work of Intermediate Colleges. In any case, I have no hesitation in saying that the improvement of the existing arrangements for inspection should form one of the essential features of any impending programme of reform. Detailed instructions with regard to the work of inspection should in the meantime be issued to the present Honorary Inspectors.

D.

COURSES AND EXAMINATIONS.

It is somewhat difficult to enter here into any detailed discussion of the courses and examinations. Efforts must always be made to secure for the benefit of the Board, the best experts in each subject available in the Provinces, as members for the various Committees of Courses and Studies. It is also hoped there will be continual vigilance on the part of some responsible authority over the standards of examinations, not only with regard to the question papers set, but also the answer papers valued.

The work of diversifying the courses should proceed further, if the aims of the Calcutta University Commission in advocating Inter-

mediate reform are to be realised. It is commendable that the Board of High School and Intermediate Education should have introduced new subjects in recent years, but very few institutions would seem to have begun teaching these subjects. Steps should be taken to introduce these subjects, if necessary, by finding special grants for the purpose. An advanced course in Domestic Science for girl-students of a higher standard than the one now prescribed for the High School Examination and higher courses in Music and Painting are other subjects which may be suitably introduced into the Intermediate course. Efforts must be made to see if funds are not forthcoming for the introduction of some technological subjects into the High School and Intermediate courses. The University of Mysore has recently introduced some useful vocational subjects in the High School and Intermediate courses.

I regret that the Board of High School and Intermediate Education should have abolished the oral examination in English for the High School Examination and not have introduced it for the Intermediate Examination either, as was contemplated at one time. As one who had occasion to conduct the examination for some years, I have no hesitation in saying that it served a useful purpose and was responsible for some efficiency in English teaching in the United Provinces. The appreciation of a language as a medium of oral communication is particularly useful in the teaching of a foreign tongue and deserves to be kept as a part of the examination. None of the defects connected with the test were such as could not have been removed and the little expense necessarily involved in it should not have been grudged. I suggest the revival of the oral test in

English at the High School Examination and its introduction into the Intermediate Examination. The oral test was also the occasion in the old days for an inspection of the methods of teaching English in the school and the quality of the written work of the students, which served a very useful purpose.

One of the most neglected subjects at the High School, as well as the Intermediate College, is that of English Composition. The written work is poor in quantity as well as in quality and the work of composition is never adequate and sufficiently well-informed and instructive. Steps must be devised to improve conditions in this matter. I may suggest the practice now prevailing in the University of Bombay of requiring the production of a certificate that the candidate has written a required number of essays during the year. It is even possible to devise measures for giving some credit to class-work in composition in the final examination as is attempted to be done in Science subjects.

E.

OTHER MATTERS.

The restriction that the suggestions should be within the Intermediate Examination Act of 1921, precludes the mention of some useful ideas, but the two following proposals can be given effect to within the present Act itself:—

The Intermediate Act of 1921 lays down that the Director of Public Instruction should be the *ex-officio* President of the Board of High School and Intermediate Education, while the Calcutta University Commission contemplated the appointment of a full-timed President of the status of a High

Court Judge. As the Director of Public Instruction in these Provinces happens to be also Deputy Secretary to Government in the Educational Department and he is not provided with the number of Deputy and Assistant Directors necessary for the heavy responsibilities of these Provinces, as one may find by comparison with the staff in Madras, it would seem to be desirable to provide him with the special assistance for carrying on the work of the Board. It is for the Government to decide whether it should be done by relieving the Secretary to the Board of much of his routine work, so that he may be able to help in the general control and administration of Intermediate Colleges, or by the appointment of an additional Deputy Director to help specially in this work. If it is decided to appoint one or two full-time Inspectors of Intermediate Colleges, they can undoubtedly be used for this much-needed relief without which it will only be possible to keep the present routine going without any definite progress in High School and Intermediate Education.

The organising of Vacation Lectures on the teaching of particular subjects is another useful idea which has been tried with considerable success in the Madras Presidency. The peculiar problems of Intermediate teaching should be handled by experts, and teachers should be given an opportunity of refreshing their knowledge and of keeping themselves abreast of the times in the teaching of their subjects. The scheme should not cost much.

THE INDIAN PHILOSOPHICAL CONGRESS.

(FIRST SESSION).

By Mr. R. RAMANUJACHARI, M.A.,
*Professor of Philosophy, Sri Meenakshi College,
Chidambaram.*

THE First Indian Philosophical Congress was held at the Senate House on the 19th of December last under the auspices of the University of Calcutta. The Congress was well attended. For the first time, persons interested in Philosophy, came from all parts of India. Dr. Rabindranath Tagore presided.

H. E. LORD LYTTON'S ADDRESS.

In declaring the Congress open, Lord Lytton, the Chancellor of the Calcutta University, said: "I am not more competent to address a Conference of Philosophers than a Conference of Engineers or of Doctors or any other professional assembly. I speak only as a layman but as such I can bid you all a very cordial welcome and express the hope that your deliberations may prove of value to yourselves as they certainly will be of interest to others... In Europe such Conferences in Philosophy have been frequently held. International Philosophical Congresses met in Paris, Geneva, Heidelberg and Bologna before the war; and again since the war at Paris and at Naples. It is fitting that a similar Conference should now be held in India, which, Cousin, three quarters of a century ago, described as "the native land of the highest philosophy." It is not a new or borrowed idea, for, in Indian villages and towns, Pandits have always been accustomed to meet and discuss problems of philosophy. Theirs is the old method, familiar to us in the writings of Plato and illustrated over and over again

in the life histories of the famous philosophers of India. The only novelty in the present gathering is that philosophers have assembled from all parts of India, and they number among them representatives of various schools, both in the East and West. It is, therefore, an International Conference in miniature. I see that you are hoping to make the Congress annual and that you propose to decide upon its constitution at this meeting. I sincerely hope that its permanence will be secured and that it will help to make the work of Indian philosophers better known throughout the world."

WELCOME ADDRESS.

The Hon'ble Justice Sir Ewart Greaves, Vice-Chancellor of the University, in welcoming the delegates, recalled his Oxford days when he was a student of Philosophy. It was a strange irony of fate, that the great thought of India was never brought before the philosophical students of Oxford in those days. He hoped that this Congress would be of great value to those who were interested in Indian philosophy and it would result in bringing Indian and Western thought closer.

THE POET'S ADDRESS.

The President, Dr. Rabindranath, began by saying that he was ignorant of Philosophy and therefore he felt some diffidence in presiding in a philosophers' meeting. But the only thing which encouraged him to overcome his diffidence, and give expression in a speech to his unsophisticated mind, is the fact that in India all the *Vidyas*—poetry as well as philosophy—live in a joint family. They never had the jealous sense of individualism maintaining the punitive regulations against trespass that seem to be so rife in the West. In India philosophy ever sought alliance with poetry. In fact,

numerous verses are ascribed to the great Sankaracharya.

"According to our people, poetry naturally falls within the scope of a philosopher, when his reason is illumined into a vision. We have our great epic Mahabharata, which is unique in world literature, not only because of the marvellous variety of human characters, great and small, discussed in its pages in all variety of psychological circumstances, but because of the ease with which it carries in its comprehensive capaciousness—all kinds of speculation about ethics, politics and philosophy of life. The numerous saints that India produced have all been singers whose verses are aflame with the fire of imagination. Their religious imagination had its spring in the depth of a philosophy that deals with fundamental questions—with the ultimate meaning of existence. That may not be remarkable in itself; but when we find these songs are not specially meant for some exclusive Pandits' gathering, but they are sung in villages and listened to by men and women who are illiterate, we realise how philosophy has permeated the life of the people in India, how it has sunk deep into the sub-conscious mind of the country.....

"It is a village poet of East Bengal who in his songs preaches the philosophical doctrine that the Universe has its reality in its relation to the person. This poet sings of the Eternal Person within him, coming out and appearing before his eyes just as the Vedic Rishi speaks of the Person who is in him, dwelling also in the heart of the Sun.

"The significant fact about these philosophical poems is that they are of rude construction, written in a popular dialect and disclaimed by the academic literature.....

The members of the *Baul* sect belong to that mass of the people in Bengal who are not educated in the prevalent sense of the word. Yet their spiritual practices are founded upon a mystic philosophy of the human body, abstrusely technical..... All this is owing to the wonderful system of mass education which has prevailed for ages in India, and which to-day is in danger of becoming extinct. We have our academic seats of learning where students flock round their famous teachers from distant parts of the country. These places are like lakes, full of deep but still water, which have to be approached through difficult paths. But the constant evaporation from them, forming clouds, is carried by the wind from field to field, across hill and dale and through all the different divisions of the land. Operas based upon legendary poems, recitations and story-telling by trained men, the lyrical wealth of the popular literature, distributed far and wide by the agency of mendicant singers—these are the clouds that help to irrigate the minds of the people with the ideas which in their original form belonged to different doctrines of metaphysics. Profound speculations contained in the systems of Sankhya, Vedanta and Yoga are transformed into the living harvest of the people's literature, brought to the door of those who can never have the leisure and training to pursue these thoughts to their fountain-head.....

"In India poetry and philosophy have walked hand in hand, only because the latter has claimed its right to guide men to the practical path of life's fulfilment. What is that fulfilment? It is our freedom in truth, which has for its prayer :

'Lead us from the unreal to Reality.' For *satyam* is *anandam*, the real is joy. In

the world of art, our consciousness being freed from the tangle of self-interest, we gain an unobstructed vision of unity, the incarnation of the real which is a joy for ever,

"As in the world of art, so in God's world, our soul waits for its freedom from the ego to reach that disinterested joy which is the source and goal of creation. It cries for its *mukti* into the unity of truth from the mirage of appearances endlessly pursued by the thirsty self. The idea of *mukti*, based upon metaphysics, has affected our life in India, touched the springs of our emotions and supplications for it soar heavenward on the wings of poesy. We constantly hear men of scanty learning and simple faith singing in their prayer to Tara, the Goddess Redeemer.....

"They know that the object of these adventurers is not betterment in worldly wealth and power—it is *mukti*, freedom..... The simple man of the villages knows what freedom is,—freedom from the isolation of self, from the isolation of things which imparts a fierce intensity to our sense of possession. He knows that this freedom is not in the mere negation of bondage, in the bareness of belongings, but in some positive realisation which gives pure joy to our being.....

"According to these singers, truth is in unity and therefore freedom is in its realisation. The texts of our daily worship and meditation are for training our mind to overcome the barrier of separateness from the rest of existence and to realise *advaitam*, the Supreme Unity which is *anantam*, infinitude...The inward process of losing ourselves leads to *mukti*.....

"The idea of *mukti* in Christian theology is liberation from a punishment which we carry with our birth. In India it is from the dark enclosure of ignorance which causes the illusion of a self that seems final. But the enlightenment which frees us from this ignorance must not merely be negative. Freedom is not in an emptiness of its contents, it is the harmony of communication through which we find no obstruction in realising our own being in the surrounding world. It is of this harmony, and not of a bare and barren isolation, that the Upanishad speaks, when it says that the truth no longer remains hidden in him who finds himself in the All.

"Also in the social or political field, the lack of freedom is based upon the spirit of alienation, on the imperfect realisation of *advaitam*. The history of the growth of freedom is the history of the perfection of human relationship.....

"The true prayer of man is for the Real not for the big, for the Light which is not in incendiarism, but in illumination, for Immortality which is not in duration of time, but in the eternity of the perfect.

"It has become possible for men to say that existence is evil, only because in our blindness we have missed something in which our existence has its truth. If a bird tries to soar in the sky with only one of its wings, it is offended with the wind for buffeting it down to the dust. All broken truths are evil. They hurt us because they suggest something which they do not offer. Death does not hurt us, but disease does, because disease constantly reminds us of health and yet withholds it from us. And life in a half world is evil, because it feigns finality when it is obviously

incomplete, giving us the cup, but not the draught of life. All tragedies consist in truth remaining a fragment, its cycle not being completed."

Dr. Rabindranath Tagore closed his remarkable address with a *Baul* song in which the poet sings of the eternal bond of union between the finite and the infinite soul. "It goes on blossoming for ages, the soul lotus, in which I am bound, as well as thou, without escape. There is no end to the opening of its petals, and the honey in it has such sweetness that thou like an enchanted bee canst never desert it, and therefore thou art bound and I am, and *mukti* is nowhere."

After the President had delivered his address, two eminent Italian professors and keen students of Sanskrit, Prof. Formichi and Dr. Tucci, spoke on "Upanishadic Idealism" and "Indian Materialism" respectively. Prof. S. N. Das Gupta and Mr. K. C. Bhattacharya read papers on "Sankara's Doctrine of *Maya*," marked by learning and profundity.

The Congress again met on the 21st and 22nd December. To facilitate the deliberations of the Congress, about five sections were formed, though this arrangement made it impossible for the delegates to attend all the sectional meetings. Dr. A. G. Hogg presided over the Logic and Metaphysics section. Proceedings of the section of Indian Philosophy were held under the presidency of Prof. Ranade. Prof. Langley of Dacca was the President of the section of Philosophy of Religion. Prof. P. N. Adhikary was the President of the section of History of Philosophy. The section of Ethics and Social Philosophy had for its President Prof. A. R. Wadia.

No less than fifty papers were read. As the programme was very crowded, there was

not much time for discussion. The delegates from Madras distinguished themselves in the discussion. Prof. P. N. Srinivasachari read a paper on "A Synthetic Study of the Vedanta," which, as Mr. Ojja, Director of Public Instruction, Alwar, said, was one of the best and illuminating papers read at the Congress. He showed that Ramanuja's interpretation of the Vedanta-sutras synthesised in a harmonious system divergent views held by various Indian thinkers. "The Ethical Theism of Ramanuja" was the subject of an original and suggestive paper read by Prof. R. Ramanujachari of Chidambaram. Mr. P. P. S. Sastri read an interesting paper on "a Comparative and Critical study of the Philosophy of Badarayana," and in the discussion which followed, both the lecturer and Mr. Ananta-krishna Sastriar spoke for a while in Sanskrit. Among other papers read, the following deserve special mention. Haridas Bhattacharya's thoughtful paper on "The Concept of Individuality"; Mr. N. Venkatarama Aiyar's thought-provoking paper on "Atman, the ultimate source of all Reality"; Miss Haldar's paper on "Interest and Interpretation," Mr. P. S. Ramanathan's paper on "The Degress of Reality," and Dr. Urquhart's learned paper on "The Principle of Authority in Eastern Philosophy with Western Parallels."

CONSTITUTION.

A general meeting of the members of the Congress was held to consider the question of the constitution. It was resolved that the Congress shall meet every year. Membership was open to persons interested in philosophy on the payment of Rs. 5. The general conduct of affairs was vested in the hands of an Executive Committee consisting of twelve elected members including Dr. Hogg, and

Mr. Suryanarayana Sastri for Madras and a Chairman and a Secretary. As far as possible, the different Universities were sought to be represented in the Committee. The Chairman was given powers to nominate three members to safeguard the interests of Universities that go unrepresented. Though Madras is fairly represented in the two Committees with regard to numbers, it is worthy of note that two of the three members are not actively connected with the teaching of Philosophy. An Editorial Board consisting of six elected members including Mr. P. P. S. Sastri for Madras was appointed. The Congress saw the desirability of starting a philosophical magazine but recognised that an independent magazine may strangle the infant Philosophical Quarterly issued by the Indian Institute of Philosophy, Amalner. Hence the Congress has decided to regard the Philosophical Quarterly as an organ of the All-India Philosophical Congress, provided the gentlemen who run it are willing to abide by certain rules. If the Indian Institute is agreeable to the proposal, the question of the magazine is easily solved. Else the Congress will see its way to publish an independent magazine.

At the request of the University of Benares, the general body agreed to hold the next Congress at Benares.

SUMATHY

OR

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PROPOSED TAMIL UNIVERSITY: CONFERENCE AT TRICHINOPOLY.

PRESIDENTIAL ADDRESS BY

THE HON. SIR T. N. SIVAGNANAM PILLAI,
Minister for Deveiopment, Govt. of Madras.

I EXTEND a warm welcome to one and all of you who are assembled here to-day to participate in the deliberations of this Conference. I believe you are all aware of the resolution of the Madras University passed in 1925: "That the Senate is of opinion that the time has come when the increasing demands for liberal education in this Presidency should be met by the establishment of more Universities, and by the re-distribution of the territorial areas of the existing University so as to provide, as far as practicable, at least one University for each principal linguistic area within the Presidency, and that the establishment of a University for the Andhras should be taken up in hand without further delay." You must have also known that in pursuance of this resolution the Andhra University Bill was placed before the Madras Legislative Council, which has quite recently passed it finally. And it has now become law. This resolution has helped us also in so far as it has defined the policy of founding fresh Universities on a linguistic basis, and has given academic sanction to our demand for a separate University for the Tamil area. The question of founding a Tamil University has been engaging our minds for a long time and more absorbingly so of late. This meeting is now convened so that we, representatives from different parts of the Tamil country, might meet and discuss, and devise means and methods for formulating our demand in the light of the conclusions we will be arriving at in the course of our deliberations. In this connection, therefore,

I wish to lay before you some of my personal views on the subject. I may at the very outset warn you of the fact that I have not attempted here to discuss at any length the principles which must guide us in the future development of education in Tamil land. I have just essayed to indicate the channels on the proposed Tamil University, along which our children may be allowed to learn in the interests alike of themselves and of the motherland. My request therefore is that you generously view my ideas as being only tentative, and possible of being subjected to such alterations as may be suggested from time to time by a closer study of the subject and a willing desire to conform to the consensus of general opinion.

ENGLISH EDUCATION: ITS AIMS AND ACHIEVEMENTS.

When we take stock of our position to-day, after a century and more of English education in this country, we are confronted with the popular cry that it has failed to achieve the objects which it had in view. We may recall to mind the memorable Despatch of Macaulay, as Chairman of the Education Committee (1854), authorized to inquire and report on indigenous educational systems and the possibilities of introducing English education in India, or the resolution passed by the Government of India in 1904, that they "sought to create a supply of public servants to whose probity, offices of trust might with increased confidence be committed, and to promote the material interests of the country by stimulating its inhabitants to develop its vast resources." In the general scramble for a certificate which would qualify them for a coveted place in the administration of the land, our youths run out of their capital, and are bankrupts when they ought to be starting in life. The struggle for existence has been

growing keener and keener, with the advance of years, and the failure at preferment's gate has only set an edge to a young man's sad disappointment to find the means of a decent livelihood. This experience of the recent past and of the dismal present must help us to formulate the future of the education of our children. We dream of the vast untapped natural resources in which our country abounds: but we are at the same time rather too painfully aware of the inefficiency of the tools in our educated youths, and of the low economic level of our countrymen, educated and uneducated alike. It was one of the objects of the pioneers of English education in India to promote the material interest of the country, but the means sought by them have proved altogether ineffective of the end in view. The system of education which has moulded them into what they are has not made any distinction of those who wish to be educated to a calling from those whose ambition is to be properly trained to citizenship, nor again of those who seek education for a useful occupation of their leisure hours from the rest. We must take into account all these facts when we sit to consider a scheme of a separate University for the Tamil area.

OUR PRESENT AIM.

From the start our aim must be to spread the light of culture on the widest commonality. We must discriminate between the masses who will be profited by a modicum of general education, and the select few who are by nature and fortune best equipped to attain the highest reaches of specialised study; and we must so reorganize the system of education obtaining at present as to answer the average needs of the different sections of students. We must make it pos-

sible for all to have a minimum of learning and a maximum of the best vocational training that could be profitably given them to equip them for life. The system of education must be made, as far as possible, cheap, efficient and useful.

PRE-UNIVERSITY EDUCATION.

No doubt our immediate concern is with the question of establishing a Tamil University. But we will be failing in our duty if we do not interest ourselves equally in pre-University education as well from the very beginning. We cannot think of University reform without at the same time thinking of a corresponding reform of the schools. We cannot consider the University, College, and Secondary School as distinct entities by themselves without any inter-relation existing between them. Nor can we think of the Secondary School as having a separate life of its own, independent of the Elementary School. One prepares for, and gradually leads on to, the other, and the other takes up where the one leaves off and perfects. We can consider the University course as only marking a definite stage in the gradual evolution of the human ego under circumstances conducive to its growth. The edifice of education has been significantly compared to the solid structure of a pyramid, the apex of which suggests the highest learning that is possible only to the select few. The foundation of the pyramid therefore must be well and broadly laid if the superstructure must stand firm.

VERNACULAR MIDDLE SCHOOLS.

In addition to the expansion of Elementary education, Vernacular Middle Schools centrally situated, and commanding the composite area of an aggregate of about half a dozen villages, should be provided to meet the demand of students coming out of the village schools. They will be ordinarily

children of fairly well-to-do parents who may not be quite content with their primary education and may desire to spend a few more years in school. They will generally be those who may not feel the ambition or afford the means for Secondary education of an advanced kind, and those who will be thoroughly satisfied with their lot in the village, helping the parents in the management of the household and their lands. The Vernacular Middle School can be made to provide a course of three years for them and cater to their needs. With the spread and advance of education, parents might desire to give their girls also the advantage of a Middle School course. Such instances will however be only very few at the outset, and the village resources and financial aid from a central organization may not be quite adequate to provide separate school-houses for them. It will however be possible to find one or more pairs of husband and wife, in charge of the school and living on the site. This arrangement will solve in a way the difficulty that some scrupulous parents might feel in sending their girls to a Mixed school. Some parents however may not be quite so fastidious as to fear any moral harm to their children, for they will be on an average only about ten to thirteen or fourteen years old at this stage. As a transitional measure, provision might be made to admit girls along with boys into these Middle Schools till better times facilitate separate schools for girls and boys. Besides improving on the knowledge gained by the children in the Elementary Schools, it will be essential at this stage to impart to them such knowledge as will train them into respectable citizens. Lives of national heroes will form a useful item in the curriculum of studies, awakening the child's consciousness

to a sense of patriotism. He must be taught geography sufficient to make him realize the relative position of his motherland in the world, and the history of his country, which will open his eyes to know that he has much to be proud of in the history of his heroic ancestors who could and did hold their own in their palmy days.

VOCATIONAL TRAINING.

It may also be useful to introduce in the Vernacular Middle Schools short courses of Vocational training in such crafts as will arouse in the boys a sense of self-reliance and self-help in petty matters, otherwise requiring the intervention of a trained craftsman. The Vernacular Middle Schools in the Punjab have taken a definite step forward by introducing Practical Agriculture in their course, and this innovation has been welcomed by the people, with whom the schools are now exceedingly popular. I may quote here with appropriateness what Mr. J. A. Richey has to say on this: "The special features of the Punjab scheme are that (a) a farm is attached to the school with an area and equipment sufficient for practical training on a reasonably large scale, and that (b) the training is given not by one of the ordinary school teachers, but by a teacher specially selected for the work and trained for a year at the Agricultural College at Lyallpur. The scheme has achieved an immediate popularity, and arrangements for the teaching of practical agriculture are already in progress, or nearing completion, in about 50 Institutions or a quarter of the total number of Vernacular Middle Schools in the province..... It has been found in practice more economical to hire the land than acquire it..... It has been found that a five-acre farm can be made practically self-supporting whereas a farm of three acres,

which was the limit originally laid down, cannot cover expenses." This will serve as a good model for the Vernacular Middle Schools in our rural areas.

COLLEGIATE SCHOOLS.

I have been considering the question of affording facilities for higher study for two categories of students coming out of the Elementary schools, the one made up of boys fairly well-to-do, and desirous of returning to the work in their village-farms after a fairly average schooling for seven years, and the other consisting of relatively poorer sections of boys from the labouring classes who will be willing to be trained to some craft if that training can be had comparatively free of cost. I shall now proceed to a consideration of higher studies for boys from well-to-do families whose ambition is to have a liberal education, either as an end in itself, or as a preparation for some professional calling in life. These will form the real material for us to work with in the University classes. When their elementary education for four years is over, they can be given a further schooling of seven years in what I propose to call the Collegiate school, in preference to the present nomenclature of High schools or higher grade Secondary schools applied to schools of this type. Tamil will be the principal compulsory language and the medium of instruction throughout the seven years' course. The greatest attention must be paid to drafting the curriculum of studies for the collegiate school course. The present S. S. L. C. system, which imposes on a boy of 13 or 14 years of age the obligation of making or marring his destiny by choosing his optionals, requires re-examination. To me it appears that any system of compulsory specialization at an inexperienced age is a negation of all educa-

tional utility. A minimum of general education in all subjects should be given to the boys. These subjects may be consolidated into two or more groups, and the boys allowed to pass the final examination compartmentally in quarterly or half-yearly examinations. What the course should aim at is to impart a minimum of useful facts, which the boys will be interested in absorbing with zeal and will easily carry in memory to be of service in life. For in the significant words of Seneca: "It is better to know a few things and have the right use of them, than to know many things which you cannot use at all." We must keep in view only the boy of average abilities as the type of the student who will be best profited by the education. The exceptional student may, if the authorities duly certify him, pass the examination at any stage and proceed to University studies, as there will be no age limit for taking the examination at any time. The final year course can be made one of general revision for examination, and as a period of preparation in University methods as distinct from the school methods of teaching. This 7th year training will give a finishing touch to the students who may discontinue studies after the collegiate school course. It will also pave the way for the students aiming at collegiate studies. Although the main object of the collegiate school will be to impart cultural learning to students preparing for higher studies, the school may also provide vocational courses for the boys. The seven years' course will be completed by a public examination, which I choose to call the Entrance Examination, in preference to the much-maligned Matriculation or the odious S. S. L. C.

RELIEF OF MIDDLE CLASS UNEMPLOYMENT.

After passing the Entrance examination, the boys will tend to branch off along

three different courses. Some of them may realise too late that they are not by nature meant for intellectual pursuits and may prefer to choose an industrial or commercial career. They will also be fairly well-to-do, coming as they generally do, from wealthy agricultural and commercial classes. If the school has had a co-operative distribution society and the boy has been a member of it, it will be possible for him to accumulate a reasonable sum by way of bonus on purchases. In some cases the parents may be prepared to advance small capitals to their boys to start life with, if opportunities were favourable for guiding them in such careers under expert supervision. If the boy is fairly well financed he can be allowed to choose as a working partner any of those who have finished the graduation course and set up a small industry. There may be besides some who desire to qualify themselves for some profession. They may then proceed to professional institutions. I am glad to note that the whole scheme of secondary education is under the examination of an expert committee.

COLLEGIATE STUDY.

Thus, by a process of successive elimination and progressive selection, we will have on hand a residuum of intelligent and ambitious young men prepared for collegiate training. These are the students with whom we are immediately concerned in the Tamil University. A University course of three years must prepare them for the B. A. degree examination. According to present conditions the course for the B. A. degree is one of four years, of which the first two are spent in the Intermediate classes, and the next two in the B. A. classes. I am for a total elimination of the Intermediate course, as it is a fact of

common experience that most of the second-grade colleges are only doing High School work in the two years of Intermediate courses, and are not really training the students in these years in University methods. What I propose is to split the two years into periods of one year each, and add one to the Collegiate School course, forming the seventh year of general study and preparation for University methods and the other to the B. A. course, thus making it one of three years instead of one of two years as at present. I also propose the abolition of the Honours course. The Honours course must be synonymous with the post graduate course, which will extend over a period of two years after the students graduate themselves. These two years will be a period of intensive and specialised study of the course covered in the three years of B. A. course, but with a training in research methods added fresh. The students, after completing the two years' post-graduate studies and passing the final examination, will then be known as Masters of Arts. A thesis or dissertation of an original kind must be made compulsory for the M. A. examination. A thesis or dissertation alone produced by a graduate, without his undergoing the regular two years' course and taking the examination, should not qualify him for the M. A. degree. I may however suggest that it must be made possible for the post-graduate students to specialise in any one of a large variety of intensive studies, in addition to an extensive study of a general kind. If need be, the course of general study may be subordinated to the one of special study. I am of opinion that separate professional colleges must be opened to cater to the needs of those desirous of qualifying themselves for a professional career.

TAMIL—A SELF-CONTAINED CULTURAL LANGUAGE.

We have also to reckon with a section of enthusiasts who may doubt if Tamil will serve as a self-contained cultural language equally well with English. I can only appeal to them to have the grace not to pronounce any hasty judgment without a close and intimate acquaintance with the relative possibilities of both the languages. If they had cared to apply themselves to an intensive and extensive study of Tamil and English with equal interest for an equal number of years, they would not doubt the possibility of Tamil as a cultural language. The best passages of outstanding literary merit in English have their parallels in Tamil literature, which came to birth much prior to the time when the greatest of English authors were born. Any one who has made a comparative study of English and Tamil literatures could have perceived numerous instances of such parallels. It may not be out of place to refer to a few here. Hamlet's soliloquy beginning with "To be or not to be" will shade by the side of Sita's soliloquy in Kamba Ramayanam, Sundara-Kandam, Urukkatupadalam, stanzas 10—21. Kamban's description of the flight of Hanuman from the continent to Lanka can compare well with Milton's description of Satan's flight from Hell to Earth through chaos. Hanuman's oration in the war-council again will hold its own by the side of Antony's speech in 'Julius Cæsar.' For a searching student it will be quite possible to find counterparts in Tamil for the best sentiments and noblest virtues edified in English literature. Patriotic songs and poems of Eliza Cook or Hemans have their analogues in the ancient "Pura-Nanuru." The most soul-searching dramatic studies of Browning

can be compared with some of the poems in "Aka-Nanuru." The religious songs of Herbert or Crawshaw will not rise to the level of the hymns of the Tamil Samaya Kuravas. 'Naidatham' will furnish instances of conceits more astounding than the poems of metaphysical Donne. "Pathu-Pattu" will surpass Wordsworth's masterpieces in breadth of imagination and depth of spiritual significance. On the other hand, it will be absolutely impossible to find a parallel in the whole range of English literature for the simplest of Thayumanavar's metaphysical subtleties, or Ramalingaswami's mystic effusions, or Thiruvalluvar's pithy epigrams. I am aware that it ill availeth a man to institute a comparison of the possibilities of two distinct languages, especially like Tamil and English, each of which has a genius widely different from that of the other. Without further dilation therefore I will content myself with saying that Tamil will serve equally well with English for all cultural purposes.

TAMIL AND THE SCIENCES.

Even granting that Tamil will suffice for general culture, it may be doubted again if it will serve modern requirements. I am only too conscious of the possibility of such an issue. We must first remember that Tamil is a living language, which came into being and reached its meridian glory in pre-historic times, and has continued to exist intact in spite of successive waves of foreign influence. Even to-day it is the language of more than 20 millions of people, which can well compare with the strength of any other people speaking any other living language. The very fact that Tamil has withstood many shocks from outside is a proof positive that it is endowed with a vitality which it will be hard to extinguish. There is again a certain

adaptability inherent in the genius of the language for not only absorbing but also making its own words from the other languages. While under the influence of successive invasions, Tamil has kept an open door for foreign words to enter to meet the needs which arose from time to time. It may not therefore be impossible now to stretch the language to be a little more elastic so as to answer modern requirements. When we speak of modern requirements, we mean by implication the progress of modern science, and the multitude of scientific technologies to which it has given birth. I am sure that a powerful organization, well-financed and well-manned, will render into Tamil all the scientific books required for use in the Tamil University. The Osmania University of Hyderabad which made Urdu the medium of instruction in all grades, has solved the problem by organizing a Translation Bureau. Within a period of 5 years they were able to translate almost all the text-books required for the Intermediate and B. A. classes. I may mention here Duncan and Sterling's "Text-Book of Physics," Cohen's "Practical Chemistry," Cohen's "Theoretical Chemistry," Walker's "Introduction to Physical Chemistry," Alexander Smith's "Inorganic Chemistry," as a few among the various scientific works of standard authors which the Bureau has translated. Tamil and Urdu stand on an equal footing with respect to English. What has been possible for Urdu will be possible for Tamil as well. In the matter of translation of scientific books from English to Tamil, I would suggest that it will be profitable to transliterate the technical terms in Tamil. The irreducible minimum of scientific technique is common to all international knowledge. It has been invented from time

to time in the most expressive terms, mainly from Greek. The terms will lose their expressiveness, significance and scientific association if they are translated into Tamil, which has nothing in common with Greek. It will not be altogether impossible to invent corresponding Tamil terms, but, I am afraid, it will, in most cases, involve all the periphrasis of translating "circumlocution" into 'round-about-goingness.' There may already exist terms in Tamil corresponding to those in English. But in order to preserve uniformity it will be advisable to transliterate them in Tamil. For example, the names of elements like oxygen, sulphur, selenium and tellurium, the names of elements and their derivatives like cyanogen, cyanide, cyanite, thiocyanite, cyanide, etc., and the names of compounds like aldehydes, key-tones, ethers, etc., must be bodily incorporated into Tamil together with their formulæ. The need of such a method of transliteration will be apparent when we realize that the subtle significance of such expressive terms as "absorption," "adsorption," "occlusion," etc., raise great difficulty in translation, if expressiveness, compactness, and scientific association must be preserved. Again, as English alone will serve under existing conditions as the key to international scientific knowledge, it will save trouble if we import the irreducible minimum of scientific technique. Although text-books can be produced in Tamil, the standard works of reference will be more easily available in English.

NECESSITY OF A SEPARATE TAMIL UNIVERSITY.

The question has also been asked in certain quarters, "whether a separate University for the Tamil area will be necessary, after the withdrawal of the Andhra and Kerala

elements from the University of Madras?" This question arose in the Tanjore meeting in August last, and was well thrashed out. Those who consider it unnecessary to have a separate University for the Tamil area seem to think it possible to make the Madras University subserve the ideals of the Tamil University, after the Andhra and Kerala elements have withdrawn from it. This cannot be; for Madras being the seat of the Provincial Government, it will ever continue to attract students from all quarters, and the University there must, therefore, be cosmopolitan. It must offer equal attractions and afford equal opportunities for all people, of all languages. It must be allowed to give effect to the programme defined in the resolution passed in October 1920: "That the Senate is of opinion that the time has come when the increasing demand for liberal education in this Presidency should be met by the establishment of more Universities, and by the re-distribution of the territorial areas of the existing University so as to provide as far as practicable at least one University for each principal linguistic area within the Presidency, and that the establishment of a University for the Andhras should be taken up in hand without further delay." When the various linguistic areas affiliated with the Madras University determine each upon a separate University of its own, the Madras University will fall within the territorial limits of 10 miles radius from Fort St. George, and feel free to develop itself into a teaching and residential University, as foreshadowed in the Preamble to the Madras University Act of 1923. I may, therefore, conclude that in the interests of the Madras University, and in the interests of themselves, the Tamilians will do well to organise a University for them-

selves: and that must be known as the Tamil University, on a linguistic basis, and bringing under its purview the Tamil area.

TYPES OF UNIVERSITIES: THEIR MERITS AND DEMERITS.

Of what type shall the Tamil University be?—I shall consider this question next. The types of Universities that we are generally familiar with are: (1) the unitary, (2) the affiliating and (3) the federal. Of these, the unitary type denotes a University centred in one particular locality and dealing with its students directly without the intervention of colleges. The Hindu University at Benares and the Muslim University at Aligarh come under the type of unitary Universities. The terms "residential" and "teaching" only emphasise certain aspects of the unitary University, and do not imply a type different from the unitary University. The term "affiliating" is loosely used in two distinct senses. The Madras University is an affiliating University in its relations with the mofussil colleges lying outside ten miles radius from Fort St. George. It is also connected by "affiliation" with the University of Oxford. But the nature of affiliation of the mofussil colleges with the Madras University, and of the Madras University with the Oxford University, is quite distinct. The mofussil colleges are affiliated with the Madras University only for purposes of training and presenting their students to the examinations held by that University. The Madras University is on terms of affiliation with the Oxford University only in so far as the latter recognises for educational purposes the degrees conferred by the former. The federal University has been defined in the resolution of the Government of India issued in 1913: "In the strict sense of several colleges of

approximately equal standing separated by no excessive distance or marked local individuality grouped together as a University." The University of Madras in its relations with its constituent colleges lying within the 10 miles radius is a federal University, although it is exercising affiliating powers in its relations with the mofussil colleges. Each of these three types has got its own distinct advantages and disadvantages. The unitary University is possible only if its area of jurisdiction is limited and all its residential halls are centred in one particular locality. Although the residential and teaching functions of the unitary University are greatly tempting attractions, and although a University of the unitary type is what every educationalist greatly favours, it will not serve as the type of University for our immediate consideration for the Tamil Nadu, comprising of 11 districts, covering a total area of about 50,000 square miles and with 16 first grade and second-grade colleges within its jurisdiction. The affiliating University may lay credit to the fact that it is the only possible type suited for spreading collegiate education over a wide area at a low cost. This could have been the most favoured type in 1857. But it cannot command many supporters in 1926. The experience of the affiliated colleges in the mofussil with the University of Madras is enough to scare away any reasonable man from entertaining the idea of creating a new affiliating University. The disadvantages of an affiliating University outweigh the solitary advantage of cheap spread of education derived from it. The area commanded is decidedly too vast for effective supervision. The University is an examining body and the highest ambition of the affiliated colleges is only to coach up the students for the

examinations. The standard of efficiency in the mofussil colleges is maintained by enforcing a rigid conformity to prescribed curricula. This makes education much worse as it offers no scope for the development of originality or the practice of individual methods which will find favour with particular professors in direct and close touch with local conditions.

TAMIL UNIVERSITY OF THE FEDERAL TYPE.

The only type which I can reasonably think of to which the Tamil University may conform, is the federal type. The chief features which characterise a University of a federal type is the recognition as a matter of right of the equality of its constituent colleges for representation on its governing bodies, and the recognition of their right to claim such representation. The equality of the constituent colleges need not be an "absolute equality," each college demanding an equal number of representatives in the governing bodies. It must be a "proportional equality" based on considerations of the relative strength of the constituent colleges. The federal type again resolves into three distinct sub-types, the centralised, the semi-centralised, and the decentralised. The Madras University will conform to the centralised federal type, when the Andhra, Tamil and Kerala elements withdraw from it. The semi-centralised federal University comes into being when the rival claims of two centres within the University area have to be reconciled by an agreement to recognise their claims by affording them alternately all the advantages of the seat of University. The Mysore University, which holds its functions alternately in Bangalore and Mysore, comes under this type. This will be possible only

when there are only a very limited number of centres in the University area, all lying within reasonable distance from one another, each with a group of colleges pursuing a particular kind of work. The decentralised federal University will be the type when there are many such centres in the area, and widely apart, each anxious to assert its own claims as the seat of University, and each denying every other any virtual supremacy over the rest. It is this type of a decentralised federal University that suggests to me as a possible type for the Tamil University, when we see special pleading for each centre and when we have to effect a compromise among the rival claims. When, and if, the University course is limited to a period of three years after the Entrance examination, all the existing second-grade colleges will automatically evolve into first-grade colleges, all on an equal footing with one another, and will then form the constituent colleges in the Tamil University of the decentralised federal type. When the equality of the constituent colleges is recognised, there is not likely to be much objection to have Trichinopoly as the seat of the University. Barring all other considerations, Trichinopoly is the most central place in the Tamil area, readily accessible by a 12 hours' journey from Tinnevely in the South, Madras in the North, and Coimbatore in the West. Select centres like Chidambaram, Coimbatore and Madura or Tinnevely may be allowed to provide post-graduate courses, and develop into possible centres of separate Universities, when in the fulness of time a distribution of the Tamil University area into smaller areas, each commanded by a semi-centralised federal University, could be effected. I shall make my proposal plain by a concrete example. A particular centre like Tinnevely or Madura, each of which has a group of colleges within a limited area, may be allowed to develop, and when the time is ripe, the three districts,

Madura, Ramnad and Tinnevely, might constitute into a University area of the semi-centralised type, called the Pandya University, and distribute equal concessions between the centres at Madura and Tinnevely like the Mysore University. Likewise the areas comprised by groups of districts like Trichinopoly, Pudukotta and Tanjore; South Arcot, North Arcot and Chingleput; Coimbatore, Salem and the Nilgiris, may determine their own semi-centralised federal Universities for themselves under appropriate names. I may even prospect further and say that a semi-centralised Pandya University might at some future time split up into centralised federal Universities in Madura and Tinnevely respectively, residential and teaching in their outlook. Thus by starting the proposed Tamil University on a decentralised federal basis now, we will be ensuring the possibility of raising residential and teaching Universities in various centres in the Tamil Nadu. This appears as the best compromise that can be effected between the rival claims set up by different centres. And I daresay that this must be welcome to all Tamilians, as it affords full and free scope for manifesting their local patriotism by developing their own local colleges towards the prospect of creating a unitary, residential and teaching University in their respective centres.

FINANCE.

The history of English education in India has been one long series of experiments, none of which has proved as the right solution of the educational needs of the people. The only solution that can be effected is by a whole-hearted and unanimous effort of the various sections of the people to determine on their own individual programmes of educational advance. Happily now, education is

transferred subject, and in charge of a people's representative. With all good-will to listen to the popular voice it may still be difficult to command the required finance. The Government must concede to the wishes of the people and lay at their disposal a portion of the funds ear-marked for education, which will be commensurate with the revenue of the area. I am also hopeful of princely munificence from the territorial magnates and Madathipathies in the Tamil land. The Local Boards and Municipalities will also yield to the popular demand to contribute a reasonable percentage of their annual income. Funds can be raised by public subscription as well. The difficulty of finance may loom large at first sight, but by patient effort this difficulty can be surmounted. I fervently hope that you will lay to heart the sacredness of the task and endeavour to raise the 20 lakhs of rupees understood to be required for giving effect to the scheme.

OUR NEXT STEP.

Our next step will be to devise a working basis for the Tamil University. All conditions favouring, we may start in right earnest as early as possible. The establishment of a University will be meaningless without a simultaneous reorganisation of the systems of pre-University education. We may, however, start with the available material and effect the necessary changes in the course of five or more years as the case may be. The Translation Bureau must be constituted and made to commence the work first. In the course of five to ten years, the necessary textbooks will be made available, and a thorough reorganisation of education in the area commanded by the Tamil University can be effected by slow degrees. To begin with, we

may start the University with one or two faculties, and gradually increase their number. This will much minimise the difficulty of finding the initial outlay, as the total cost of establishing a separate University will be distributed over a number of years. I must sound here a note of warning to enthusiasts who might wish the inauguration of the Tamil University within a year or two. We must begin with a definite programme of constructing the University and wait a while till the best of our ideals are realised. With these words, I wish you godspeed in your labour of love, learning and light.

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THE DALTON LABORATORY PLAN*—III.

THE SPIRIT OF THE NEW PLAN.

By MR. V. RAMACHANDRAYAR, B.A., L.T.
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EDUCATIONAL systems are as much to blame as political and social conditions in the country to-day; discontent with the present and anxiety for a change to something better and nobler and more useful are evident everywhere around us. And a reaction is setting in slowly against Western methods. But such tendencies are often fraught with danger in the extremism of the drastic changes contemplated. May we hope with Lord Ronaldshay that we may "take what is best and most effective in the Western systems and inasmuch as they are adaptable, adapt them to the East, but in its essential and more substantial parts Indian education must be Indian and suited by its nature to the nature of the Indian mind. It must aim not merely at grafting upon the Indian mind foreign methods of thought necessarily uncongenial and artificial, but at giving the fullest development to the indigenous plant of the soil." Of the recent well-tried innovations of the English and American schools that have been found suitable to Indian conditions are the following, namely, the adoption of the Dalton Laboratory Plan and also the gradual introduction of the element of self-government in our schools.

All such attempts aim directly or indirectly at the development of the self-consciousness of the boy and make him feel and share

* (I): How to adopt the Dalton Plan in our Schools: *The Educational Review*, October 1923. (II) Dalton Plan Assignments: *The Educational Review*, January 1924.

largely the responsibility for his education and career in life. The Dalton Plan solves the problem satisfactorily to the great benefit of the student by a proper distribution of initiative and responsibility between the teacher and the taught. According to the present vogue of teaching in our schools, these belong almost wholly to the teacher. The Plan, I fear, frightens many from giving due attention to it because of misapprehensions that it is an entirely novel and revolutionary system or scheme of education like Bolshevism and socialism in Politics and Economics. It is really nothing of the sort but only a method or way of carrying out the curriculum of studies, etc., in no way disturbing the existing system or ideals of education. In fact, these ideals are better approached with this Plan in practice. The Plan is called the Dalton Laboratory Plan because it was for the first time employed on an extensive scale in the High School at Dalton, Massachusetts. The word "laboratory" is justified as follows by Miss Helen Parkhurst—"I admit that the word *laboratory* may seem to some people inappropriate, because hitherto it has been associated exclusively with scientific experiments. But to me the word is most significant, and I cling to it advisedly in the hope that it may gradually shift the educational point of view away from the atmosphere of prejudice and moribund theories which the word "school" calls up in our minds. Let us think of school rather as a sociological laboratory where the pupils themselves are the experimenters, not the victims of an intricate and crystallized system in the evolution of which they have neither part nor lot. Let us think of it as a place where community conditions prevail as they prevail in life itself."

The Plan originated in the desire to find a remedy for the defects in the present method of education, viz., class teaching. It is only too true that there is often no originality or initiative in the products of our schools and the blame rests not with the system or the curriculum but with the method of carrying it out. By adopting the Dalton Plan, we are able to provide not only culture to our boys but also that "experience" which is even more necessary than culture for a man to fight the battle of life successfully; and so we "secure from the vast volume of educational effort expended in schools a richer harvest of individual culture and *efficiency*." This Plan is placed in the hands of the worker and the child calls forth to exertion all its powers to attack the problems with which he is faced.

With our class-teaching method, initiative and responsibility belong, as has already been observed, almost wholly to the teacher and the pupil is led along blindly. He knows not what he has to study in the year, at what rate he has to proceed, and even what he has to do in school the following day. He only crams a few facts which he neither finds out himself nor considers it useful or possible to retain in his mind after the annual examinations are over. He will be well-fitted for life only if he is "fortified to solve the problems of childhood before he comes face to face with the problems of youth and maturity. He can only do this if education is designed to give him such freedom and responsibility as will permit him to tackle them for and by himself. Experience is that and nothing more. Without it, no development of character is possible, and without character, no problems can be satisfactorily solved at any age. The child, cramped and frustrated by the rules and regulations of our educational system, never gets to grip

with experience in any form. He neither learns to master his own difficulties nor the difficulties bred of contact with his fellows."

"It is indeed almost impossible to over-estimate the value of such experience to the child as to the adult. It tests as nothing else can test the moral and intellectual fibre of the individual. It shapes and tempers his thoughts, sharpens and enlarges his judgment, teaching at the same time the most important lesson of all—self-discipline—as the individual comes into relation with other individuals. Group consciousness grows out of this social experience. Only by bringing it into the daily lives of our children can we give back to school life that *zest and purpose and interest* which it has lost." The Dalton Plan provides for this valuable experience by the abolition of class-teaching and institution of laboratories.

In our present day method of teaching, the boy has no aims and so no interest in his studies. He has not got an adequate share in his making. He is not considered as to his—and very often not supposed to have!—"attitude towards learning, his insight (conscious or unconscious) into his own needs and the strength of his will to satisfy them." It is for the teachers "to decide not only what shall be taught, but also how and when it shall be learnt, the boys' share in the business is simply to perform his task." But the Dalton Plan recognizes the boys' natural activities and aptitudes and "allows them to be to some extent partners in the management of their own lives." This recognition has led to the doing away with the arbitrary and unnatural institution of the time-table.

So then, two fundamental characteristics of the Dalton Plan are the abolition of the customary class-teaching and the time-table. The

custom of teaching a number of pupils together for whole days "ignores the varied modes and rates of movement which distinguish one mind from another and treats five and twenty minds (or a hundred) as if they were one." Individual attention should be given since no two children agree in their apperception masses, their difficulties, tastes, aptitudes and habits. We have forty children of greatly varying capacities. Examining pupils of almost the same chronological age, we see by the application of mental (intelligence) tests that the difference in their mental ages is as high as even seven years. Hence the same way of teaching cannot be suited to all the boys. The teacher cannot suit his teaching to the dullest boy. All the rest will find the lesson dull and uninteresting and so discipline fails and many of the boys are not profited by the lesson. If the teacher suits his teaching to the intelligent only, the rest are neglected; if it be to the average, it suits not those above and below the average. But the Dalton Plan solves this difficulty as class-teaching is almost entirely abolished in it. Professor T. P. Nunn has some words to say on the evils of the time-table which it will be useful to read in this connection. "You all know how a familiar word, persistently stared at, suddenly becomes almost alarmingly strange and meaningless—how (as William James said) it seems to glare back from the page with no speculation in its eyes. You will have something like the same uncanny experience if you watch the operation of a school time-table after rigorously clearing your mind of its familiar associations. From 10-15 to 11 A. M. twenty-five souls are simultaneously engrossed in the theory of quadratic equations; at the very stroke of the hour their interest in this subject suddenly

expires, and they all demand exercise in French phonetics! Like the agreement of actors on the stage, "their unanimity is wonderful"—but also, when one comes to think of it, ludicrously artificial. Can we devise no way of conducting our business that would bring it into better accord with the natural ebb and flow of interest and activity?" "The time-table originated in the assumption that the teacher should dictate what his pupils are to do at every hour of their school lives"—a victimising notion that extinguishes the freedom of the child. As experience is the first principle of the Dalton Plan, freedom is another vital feature of the Plan and the result is the abolition of the time-table. The pupil is free to continue without interruption his work upon any subject in which he is absorbed, because when interested he is mentally keener, more alert, and more capable of mastering any difficulty that may arise in the course of his study. Under the new Plan there are no bells to tear him away at an appointed hour and chain him pedagogically to another subject and another teacher. Thus treated, the energy of the pupils automatically runs to waste. Such arbitrary transfers are indeed as uneconomic as if we were to turn an electric stove on and off at stated intervals for no reason. Unless a pupil is permitted to absorb knowledge at his own rate of speed, he will never learn anything thoroughly. Freedom is taking one's own time. To take some one else's time is slavery." Therefore the evils of the time-table—a boy's having to work at a subject when he is not interested in it or when his apperceptive ideas are not roused, or having to waste his time when another boy's difficulties are being cleared, or when the teaching is either too high or far below the average for him—these evils are avoided

THE PLAN IN PRACTICE.

in the Dalton Plan of teaching. Again the boys take their own time and they are not rushed through or required to go at snail-pace and all this is much-needed freedom for them. The question of discipline and "methods" of teaching too are easily solved as boys are at their work and directly in it and the "group consciousness" or community life makes them realise the need of co-operation and quiet work. *Self-discipline* is the welcome boon of this Plan. This *freedom* does not in the least mean licence but only the natural human right to choose the method of getting at something according to the individual's powers and capacities, as in an orchard, boys will adopt different means to bring down the fruits in the shortest time possible and conditioned by their different ages and capacities.

It has been mentioned already that the "interaction of group life" is a great benefit to the student in this Plan. The pupil functions as a member of the social community and he feels the need of co-operation and that he is a co-worker responsible to and for the whole. The boy deals with his education in school as he will have to deal with problems in life later. He surveys the whole of the work he has to do, that is, he has first "a clear view of the goal." The year's work is placed before him and he adjusts his pace to be able to finish it in time. And he discusses within himself and with his fellows and teachers as to how he can adjust his means to the end and learns through actual experience. It is real experience and culture and this fits him for life as none else can. And besides, he is deeply interested in his work and school becomes to him "as attractive and as educative as play."

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Then, according to the Dalton Laboratory Plan, we have, instead of class-rooms, separate rooms for the several subjects, which Miss Helen Parkhurst calls laboratories. Instead of teachers teaching there, pupils go forth and study and put forth all their exertions. Teachers, specialists in their subjects, are there ready to give any help in the shape of directions to students who may seek for them. Each laboratory is intended for one subject only, not for a particular form or class. Pupils of all classes and forms sit and study there and are free 'to work on their jobs, not to be experimented upon.' The laboratories are equipped with single seats to admit freedom of movement, and the necessary apparatus too are provided. There is in each laboratory a good library consisting of books suited to pupils of various grades and written in suitable language and also reference books. The most important item in the equipment of the student is the assignments of work. For example, let us take the assignments for History. The whole course in History is first divided into portions for years, taking into consideration the pupil's psychological condition. The year's assignment will be outlined by the several important points and movements in History but not referred to the pages of a book. This is then sub-divided into monthly and weekly assignments and single lessons or topics for the pupil's study. In each assignment is indicated the introductory points for the pupil's note, the topics he must pay attention to and the references he must look up. These assignments must be prepared by the specialist in each subject and with great skill and understanding of the class for which they are prepared. A brief introduction, an analysis of the subject in the form of problems

for the boy to solve by his own reading, references to books for each problem and finally a few questions to be answered as far as possible without the aid of books—these form the several features of assignments. In attacking the problems the boys may get help from one another if they could not succeed by themselves; if this be inadequate the teacher gives the necessary help. In these laboratories the pupil studies whatever subject he likes and at the time he chooses. The mornings are spent thus and there are subject conferences in the evenings when the difficulties and doubts of the pupils are solved by the teacher. Class-teaching is resorted to in the case of language-teaching (especially foreign languages) for oral composition, pronunciation, intonation, reading, etc., and is reduced to a minimum. On the assignments for each subject is marked the time that may be required for doing it. And the pupil enters into a contract to do certain assignments within the month and only after he finishes these is he given the next set of assignments and the teacher is satisfied that the work has been good. There are three charts to help the teacher and pupils to measure the progress of work done and to know the pupil's comparative advance in their studies.

There are then several advantages in the Dalton Plan over the existing system of class-teaching. Still others are that a boy who finishes the year's course earlier (say) in eight months, may begin the next year's work at once and need not waste his time. And similarly a boy who has been ill and returns after some months is free to continue his course without having to spend as much as one full year and even more to finish his set course. The books provided in the laboratories will be adequate so that pupils need not

purchase their own books and while these books will serve generations of students, they are saved the expense of having to purchase books in numbers every year. Again, the work done in the school is often found sufficient and home-work need not be necessarily set; this permits the boys to assist their parents at home or those who are inclined to do so to specialise in subjects for which they have special aptitudes. The question of methods of teaching classes would be largely abolished, for each boy has got his own method of learning and formal examinations may be abolished. Finally it must not be forgotten that the preparation of assignments is the vital unit in the Dalton Plan, and to this must be devoted the skill and experience of the teachers.

We have seen how the Dalton Plan introduces freedom, responsibility, interest and co-operation and the feeling of community life into the school. In concluding, we cannot do better than quote Miss Helen Parkhurst herself as to the aim of the Dalton Plan: "The aim of the Dalton Plan is a synthetic aim. It suggests a simple and economic way by means of which the school as a whole can function as a community. The conditions under which the pupils live and work are the chief factors of their environment, and a favourable environment is one which provides opportunities for spiritual as well as mental growth. It is the social experience accompanying the tasks, not the tasks themselves which stimulates and furthers both these kinds of growth. Thus the Dalton Plan lays emphasis upon the importance of the child's living while he does his work, and the manner in which he acts as a member of society, rather than upon the subjects of his curriculum. It is the sum total of these twin experiences which determine his character and his knowledge." Genuine culture and real experience are the characteristics of a good education and both these are amply provided by the Dalton Plan.

ADULT EDUCATION.

By Mr. N. SIMHADRI,

Dy. Inspector of Schools, Giddalur (Kurnool Dt.)

IT is almost a truism to say that Education is the index of a civilised society. The one question that has been engaging the serious attention of everybody who is worth his salt is how best to impart education to the youths of the country. Now that the subject of education has become a Transferred one, all classes of people from the political faddist down to the social worker have been maintaining a persistent attitude of mind to bring about radical changes in the educational framework. If we take a retrospect of the progress of Elementary Education in our country we come to the irresistible conclusion that it has made rapid strides and the Administration Reports published from time to time point unmistakably to this fact. And signs are not wanting to show that with the recent impetus given by the Hon'ble the Minister for Education in Madras there will be no boy or girl of school-going age who will fail to have the benefits of Elementary Education. With the growth of civic consciousness and sufficient financial resources the question of "Compulsory Elementary Education" for which the best minds of the country have been agitating for decades past will be a *fait accompli*.

Like the double-headed Janus there is a class of critics who maintain that the transformations are only changes from Tweedledum to Tweedledee and the necessary change in the outlook has not been made. Are we to measure education by the growth of institutions and the pupils attending them or by the enduring effect that such an education has produced upon the erstwhile pupils? In their obsession these people seem to maintain themselves on the latter observation as the only criterion of judgment. I believe it is a fallacy. Both the aspects should come within the purview of an impartial observer as they are interdependent

and inseparable in consequence. If Elementary Schools grow in number year after year it betokens that they are popular and that the people are keen on having education. Without being discursive it may be stated that many contend that the kind of education that is given is highly unsuitable to the genius of the country and that, at best, an attempt is made to side-track the question. This is only a stunt that is gaining ground among prejudiced people and all sane people have opined that there is not very much that leaves to be desired in the present system. Besides the Three R's a dose of Elementary Science is administered and the total effect must certainly be beneficial to the out-going pupils. It is the second and the last aspect of the question that deserves our best consideration. Have all quondam pupils with their school education for 4 or 5 years been literate to the end or have they relapsed into a state of illiteracy after some time? The crux of the question is how far illiteracy has been combated. One cannot easily hazard an answer. Careful enquiry goes to show that both the issues raised before are true. Literacy in the large class of pupils who left school after a course of 4 or 5 years, as the case may be, seems to depend upon their environment and the avocations which they pursued. Our country being predominantly agricultural, gives greater opportunities of agricultural and other cognate pursuits than for any other calling. Pupils who take to business and do their little trade have chances to do scrip-tory work and calculate their little accounts. It is this business class of young men who form the intelligent section in a village and who have some light reading and music in their spare hours. They, therefore, remain literate and improve their abilities by experience and industry. It is the case of pupils who after similar school education take to agriculture and other kindred pursuits that baffles every educational reformer. Statistics show that the percentage of pupils who take to, what I may call, their hereditary calling is decidedly greater. Actuarians have it that 90

per cent. of the population lives by agriculture and this fact must unmistakably prove the above point. The question then arises that if the larger percentage of pupils turned out year after year from our Elementary Schools relapse into illiteracy by a slow process of time all our efforts will end in a comfortable brown-study. It is an unconscious sliding-game that we are having with unrealisable ideals. To combat this and to maintain the stage of literacy must be our primary effort. Adult education must therefore be regarded as the first means of improving the general culture of the masses and the removal of illiteracy. This is a most comprehensive term and envisages everything from a night school to the roving cinema. In the present state of our country's enterprise and social outlook the night school must be regarded as about the best solvent of the situation. The idea may no doubt be modest but it is full of possibilities. The report on the progress of adult education in the Punjab is before us and a perusal of it convinces the fact that night schools played a very important part apart from the continuation schools started here and there. Intensive effort is needed and till a sound popular opinion is created, the task must be in the hands of statutory bodies. Local Boards will be the best agency that one can think of in the present circumstances notwithstanding their slender revenue. A paid teacher fixed to a spot is likely to be more responsive than one who takes to this work to supplement his meagre income. A Board School teacher with extra remuneration will be the cheapest and the best

agency for the purpose. The curriculum of studies instead of conforming to the teaching of the dry-as-dust Three R's may contain such subjects as would foster and sustain the interest of the adult scholar in education eventually helping to create an intellectual atmosphere in the village. Subjects that are of interest and of necessity to the villager should be taught by men competent to do so. With this as the basis the scope of activities of a night school might be widened as public opinion develops. Village libraries containing suitable brochures on useful topics may be established in certain centres, lectures on ethical and religious subjects may be delivered when agricultural activities cease and printed pamphlets discussing urgent questions of the day may be circulated by some itinerant social worker. When adults after their day's toil take to such diversions with avidity there will come about a thorough change in the mentality of the villagers who in their crass ignorance still cling to crude ideas. The present Prime Minister in his recent rectorial address said something to this effect that ignorance if static and inert is tolerable but if it is effective it will sweep away the best productions of man. Ignorance must be made contraband in human society and everybody brought within this civilising process. The key to the diffusion of the present system of Elementary Education of boys and girls is in the solution of the problem of Adult Education and in the steadfastness and devotion of workers lies the emancipation of the masses.

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THE PLACE OF DISCIPLINE IN TEACHING.

By Mr. P. R. DORASWAMI SARMA,
*Lecturer in Sanskrit, St. Berchman's College,
Changanacherry (Travancore.)*

DISCIPLINE is the teacher's dearest and strongest helpmate. Armed with it, he stands one foot higher than the tallest boy of his class; and upon its proper and tactful use depends his success.

Pearls of knowledge are often wasted on the students for want of proper care as to the best way of teaching. The boys listen, indeed, to the teaching as much as they can, and then, alas, do something horrible in the eyes of the disciplinarian. They whisper or they cough or send speechless messages to each other and if nothing else can direct them, they must offer some excuse to go out as for a drink. But let not mischief-making or interruption induce the teachers however to violent methods of keeping discipline. To the watchful and careful teacher the idiosyncrasy of the student gives him the opportunity to study the effect of his lessons on the class. This silent outburst of feeling is a warning-bell in the little man like that in a type-writer to denote that it has received enough lessons for the day and he refuses to be impressed further.

When one thinks of discipline, one is reminded of its dark side of punishment. But it should not be forgotten that this punishment is only the means to the correction and training of the boy and is not an end in itself. No teacher delights in punishment or uses it to make an impression on the boys, and if any such there be, his career is sooner ended than begun. Therefore, punishment is resorted to only as a stern and unavoidable necessity.

From Solomon downwards the dictum of "spare the rod, spoil the child" has been handed to us. Parallel to it and growing stronger than that has arisen the feeling that it may have been all right in the days of Solomon and the Middle Ages, but in these days of civilisation it is a most unsuitable, if not brutal, advice. This strength of feeling against all corporal punishment is manifest in the school established by our beloved poet, Rabindranath Tagore, at Santiniketan. There personality and character alone count. The result achieved must be great, for the education imparted is fearless and uncompromising.

Traditions mention a teacher who appears to have surpassed even the severest advocate of punishment in that he took it into his head to find fault for everything done by the pupil, hiding all the time in this cruel garb of the loving and tender regard for him. While admitting that training under adversity though severe is the best for early life, it must be entered as an emphatic protest against all severity that is out of proportion to the fault committed and justified by the distant prospect of improving the mind—God knows that every one has enough to endure without suffering being thrust upon him. Especially for children whose life should be one of joy and free from care, it is sinful to mar these by severity, much less undue severity under any pretext whatsoever.

"What a bother these boys are," the new teacher began as some of the unruly set set up a bang on their desk with their thick gold bangles, as the teacher turned his back to write on the black-board. The noise as automatically ceased when he looked back

as it was resumed when his eyes were withdrawn. The bitter joke was so cleverly managed that the teacher was not able to know who the authors were. He tried bad remedies without any result. Then instead of flying into a temper, he told them there was a better joke than theirs and that if they would follow him they would presently see a brilliant set of colours in the laboratory. That following was so hearty that the teacher found the psychological moment to turn away the boys' thoughts to instructions with interest. That was the turning point in his success as a teacher.

In this way it is interesting to study the various ways of teachers by which discipline is maintained. The man of talents and common-sense needs no difficulty to maintain the discipline of his class. The Sastras speak of the four-fold path in enforcing discipline: *सम* (equality) *दान* (gift) *भेद* (change of attitude) and *दंड* (punishment). Let it not be supposed that all these processes should follow in succession as said, nor should the interval between any two be as short as they might suggest themselves. This four-fold path also indicates the four different ways of dealing with individuals. Some there are that are encouraged by equality of treatment unmixed with any severity or gravity. There are others who are easily pleased with gifts. A few peppermints with the letters of the alphabet imprinted thereon enable the tactful teacher to teach the alphabet, a stumbling block to every beginner. If fairness of treatment or gifts will not do and it takes us long to settle upon that, a change of attitude appears necessary to show that the teacher is of some depth of mind and can assume other character too if circumstances require. I think that this

gravity of deportment and the seriousness in dealings with each other can work wonders if care be taken. It is in the case of the corrigibles that punishment is advocated and I doubt much whether it will too effect any cure. The modern idea is to instil some more of the aforesaid three qualities and win the student over. Sree Ramakrishna has said that the chaff which covers the grain had its own important function to perform when the grain was in its formation and it had lent its protection to it till forcibly removed. In teaching, discipline serves a similar purpose, only it is not a help to teaching to be cast away when the teaching is done. It is a training in itself and fits us to duties of everyday life.

It is only those that have learnt to obey that are fit to command. There is always some one to obey and some to lead whose turn it is to obey a third and so on. By obeying a teacher one does not obey A or B but one obeys a certain fixed principle which God has ordained and which the teacher represents. The realisation of the law of discipline in its higher aspect enables us to forget our petty differences and while it restrains all unnecessary enforcement of authority it enables the student to perform with cheerfulness the duties he is assigned.

CHEMICAL PROBLEMS AND THEORIES

FIRST PART

BY

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IN THE CHILDREN'S WORLD— A NEW ERA IN CHILD EDUCATION—IDEALS FOR PARENTS AND TEACHERS.—I.

(Continued from p. 67)

By Mr. S. JAGANNADHAN,
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C. OTHER MATERIALS FOR CHILDREN.

1. *Beads*.—Different coloured glass beads of 50 each may be had for 9 pies. We may go in for the colours red, yellow, green, blue, white and black. Before introducing the thread for threading the beads, thin brass wire could be given to the child and he may be asked to thread the beads. Wire is stiff and hence it is easy for the child. The wire too, about 6 yds., costs one anna only. Have we not seen children very often handling the beads which their grandfather or grandmother uses for his or her prayer (*ஜபமாலை*) or the coral pearls which their mother wears round her neck. Even these glass beads have begun to be worn as an ornament. Children are accustomed to thread *பாரிஜாதம்* (*Nyctanthes*) flowers with needle and if the preliminary exercise of bead-threading be followed early, the habit of threading the flowers will be formed even earlier than now. This occupation may be connected with Number work as we shall see later on.

2. *Seeds*.—Tamarind seeds, *குந்தமணி* seeds (*Goldsmith's weights*) and *கல்யாண முறுங்கை* (*Indian Coral tree*) seeds are available everywhere. We could give these and ask them to play with these. It is ordinarily done in schools where the teacher writes a letter on the floor and asks the child to arrange beads along the lines in the letter. Another way of doing it at home is to draw a simple drawing or design on the floor and ask

the child to line the drawing or design with the beads.

3. *Old match-boxes*.—These also serve for constructing houses, etc. If a large number of these could be had, these may well be substituted for oblong bricks. The difficulty lies in getting a good number. But as we aim at utilising all possible materials from the house, we can take to these old match-boxes as one of our play materials.

4. *Picture-books*.—Plenty of picture-books, picture-albums, coloured and uncoloured pictures may be got for the child. These are a necessity. In teaching the child to read, the picture helps to a great extent. "I always put the picture before the eye and sought for a word for the picture"—PESTALLOZZI. The pictures shown should be of familiar objects which could be recognised easily. A very young child even before the age of two could unfailingly recognise a cat, a dog, a rupee, a cow and a cock from any Infant Primer. This shows it is obvious that any Reader for babies should contain such pictures that appeal to him at first sight. I am for giving the child any tolerably good Primer even before the school-going age so that (1) he becomes accustomed to the book, (2) he learns to name the pictures by-and-by, and (3) is tempted to read. This is what happens. He knows the name of the picture. He knows this much that the symbols shown underneath the picture constitute the name of the picture. So whether he knows the sounds of those symbols or not he reads them with confidence and (4) lastly, there will come a stage when the child will approach his father or mother with an earnest request to teach him to read. That is exactly the psychological moment for teaching him. It

is very rare for teachers to get to know such moments of child-life when he will come of his own accord to the teacher with a similar request to teach him and expressing a desire to learn. Hence the child may be used to any number of Infant Primers even though he may not read all the books. Even during the first year school course, the child buys not less than two copies of any Infant Primer prescribed as his text-book.

5. *Writing material.*—Just as babbling is the beginning for the growth of language, so also scribbling is the beginning for the growth of writing. Free drawing is a necessary foundation for acquiring good writing since writing should be viewed as systematised drawing and each drawing here is a picture or the symbol of a sound. For ordinary purposes a big sized slate will suffice. Tin slates which are light and hence easily portable may be bought for the child. But here the space being very limited we cannot see much of his scribbling which is to prepare him for good drawing and writing. Hence I suggest a black-board of at least 2½ feet long and 2 feet wide as the best writing material. Teakwood board costs about Rs. 3-8-0 and one made of mango-wood costs about Rs. 2/8. Better than all is the wall black-board. It should be a guidance for the future parent to have a part of wall-space converted into black-board when he newly builds a house or repairs walls at any time. This will prevent him from resorting to the clean walls or floor space for scribbling. The wall-board is cheap, long-standing and well serves the purpose. It is needless to state that we should keep in stock some chalk or slate pencils.

6. *A supply of household utensils.*—These are available in brass, wood or clay. Brass

is costly and wood is slightly costly; but more durable than the former. Clay vessels are cheap but liable to be broken very soon. The older children at home or the mother herself could make these for her child. The traditional games such as celebrating marriages for dolls, cooking and serving, etc.—all these require the use of these vessels.

7. *Hand-carts* or push-push, which a parent invariably goes in for, to make the child acquire the habit of walking quickly, may be given to him. *Dolls, wheels, balls, drums, marbles, etc.*, are easily available and hence can be given to the child. As the list of play-materials cannot be exhausted, I leave the rest to parents to make their selection as necessity arises. [Special materials as regards the teaching of the Three R's and drawing, etc., will be given in the next issue.]

A place for everything and everything in its place.—Having enumerated all the play-materials, I am prompted to say that we should provide a suitable place or a cupboard in our house where the child could store all his play-materials, picture-books, beads, etc. The black-board should be near this cup-board. The walls round him should abound with a number of pictures. So much so we create the atmosphere of a paradise of a school. At the same time he should have complete freedom of movement in the house. Some portion of the hall or verandah should be furnished as above or at least a room to which he could have easy and free access. He should be allowed to take whatever material pleases him and play with that. When the parents are free, they should study his inclinations and guide him. Having been allotted a separate store-house for all his materials he must be asked to gather all his materials scattered here and there and keep them properly. 'A place for everything and everything in its place' should be insisted on. Sometimes even

ourselves get vexed, and mothers get vexed when the materials lie scattered about the house. But we have to teach the child with patience and sympathy and take some pains to create the initiative for keeping his materials in the proper place.

FORMATION OF HABITS.

It is not possible in this short space to dwell in detail on the very many noble qualities which we want children to acquire and practise. Some are inherent and some are acquired. But what we can do, so far as the acquirement of habits is concerned, is to make the child's surroundings healthy for right copy and good imitation. Each child differs very much in very many characteristics. Some take a long time, some are too quick and some do not at all possess an inclination to acquire a particular habit *at all*. The thing is that the last mentioned have not been placed in that surrounding conducive to the growth of habit which we want him to acquire. The parent, if he should sit with the child for at least an hour with the only object of studying his child, could very soon discover for himself the natural tendencies of the child. The next step for him would be to help and direct him in good ways and curb the bad tendencies, if any. The women-folk at home should be properly guided in this respect of educating the children at home.

1. *Language and Expression*—There is ample scope for us to see how the child acquires the power of expression and how very soon it develops. This is mere imitation and repetition. The sounds catch the ears of the child. They are well-impressed in his mind and when vocal organs are ready to articulate the sounds they wish to express, the expressions come of their own accord and it

is simply a pleasure to see a child talk for the first time any new word which we had not heard him say up till then. It appears to us as a mystery even to a father who is suddenly taken by surprise when his child should say his own name (father's) when questioned by any friend of his and who is familiar to the child. If a child of one year and nine months should name a nail, it repeats it as many times as possible and reproduces the name whenever and wherever he sees a nail. He does take a delight in coming to his parents and saying 'nail! nail!!' pointing to any nail on the wall. 'The tendency to enjoy pleasant sensations, and to repeat them over and over again for their own sake, is the dominant instinct at this period'.

Whatever the parents speak in the presence of children should be in decent language. They should not be mixed with the tone of peevishness, anger, command or threat. Let us not give room for him to form these habits, whereas words clothed in kindness, politeness, sympathy and love should predominate in the family. Even if we have to censure an elderly boy it should be done in the absence of the younger. Thus we have to educate ourselves in our earnest endeavour to educate our children. Many of us are habituated to use some silly and obscene expressions and the earlier we leave this habit by voluntary effort, the better would it be for us and for our children. In that formative period when expression and language develop, we have to show what is best to be imitated in the best interests of the child.

The cultivation of memory.—The rhymes, stories, etc., shown elsewhere may be taught to children. They may also be taught to learn some prayer songs by heart. What is neces-

sary in this respect is for ourselves to repeat these in his presence and as far as possible let him learn what he is able to. They are never forced upon him; but we create a good atmosphere. I give here only a specimen. It is not binding upon any one to stick to it. That depends upon the religious faiths of the parents wherein they are quite free to make a proper selection. If the child shows any aptitude for music, it can even be developed.

1. கல்லாக்கும் கற்றவர்க்கும் களிப்பருளும் களிப்பே,
காணாக்கும் கண்டவர்க்கும் கண்ணாவிக்கும் கண்ணே,
வல்லாக்கும் மாட்டார்க்கும் வாமளிக்கும் வாமே,
மதியாக்கும் மதிப்பவர்க்கும் மதிக்கொடுக்கும் மதியே,
சல்லாக்கும் பொல்லார்க்கும் ஸுநின்ற ஸடுவே,
சார்களுக்கும் சார்களுக்கும் சலக்கொடுக்கும் சலமே,
சல்லாக்கும் பொதுவில் நடமிடுகின்ற சிவமே,
என்னசே யான்புகழும் இசையுமணிந்தருளே.

2. நாதவித்து கலாதி நமோ நம,
வேதமந்தர் ஸ்வரூபா நமோ நம,
ஞான பண்டித ஸ்வாமி நமோ நம வெகு கோடி.
ஊம சம்பு குமாஸா நமோ நம,
போக வுந்தரி பாலா நமோ நம,
நாக பந்தம்யூதா நமோ நம, பாகு
சேத தண்ட வினோதா நமோ நம,
சீத கிங்கினி பாதா நமோ நம,
சீர ஸம்பந்த விநா நமோ நம கிரி ராஜ
திப மகிதா ஜோதி நமோ நம,
தாய அம்பல லீலா நமோ நம,
தேவ குஞ்சரி பாதா நமோ நம அருள் தாராய்
* * * *

Simpler and shorter ones are also available, which I propose to sketch in a later issue. It would be enough if the child learns three or four lines in each and in the long run memorises them.

About ourselves.—If we should say that we in our early days used to memorise the tables very quickly, used to have in stock a number of prayer songs, and used to say a number of stories and

at the same time remark that the present day children do not possess even one-hundredth of that quality, we forget that the cause lies in us. We have not taken care to cultivate the retentive power in our children. We do not take the great opportunity extended to us in studying the likes and dislikes, tastes and distastes of our children. We ourselves are to be blamed in this respect and as such, don't we see that we ourselves form the natural enemies of our children and the true cause for the degeneration of child education as seen at present? If a sufficient groundwork has been made, any satisfactory method adopted by the teacher in the school is bound to yield beneficial results. The teacher can find out the resources of the child and build his lessons on them. Without this any effort put forth by the teacher in the first year school course would not produce the required response from children and certainly the teacher is not to be blamed for it. It is no contract made with the teacher that the child should and must attain a required amount of progress during that period. Even if the teacher could make a show of progress that does not last long. A top-heavy superstructure on a weak basement is sure to come to the ground.

An illustration.—I mentioned that a number of picture-books and writing material should be given to children in their early education at home. If they have learnt to analyse words, would it not be easier for the teacher to build upon that and improve the child's reading and writing? Children possess a valuable tendency in themselves (*i.e.*) of imitation, and the teacher has to take advantage of this in his teaching. 'Look and say method' has great bearing on the imita-

tive quality in children. Boys hear and say the words, look at the letters and read the words, look at the form and copy them or write them. Thus we see the several processes in learning to read and write have great bearing on the nature of children. We could always get a satisfactory response from children if only a right stimulus is given to the right quality in children. We have to see these things from the child's way of seeing things and the so-called difficulty which we assume as one of difficulty to children is in fact the creation of our own imagination and not any inherent difficulty felt by children if viewed from the latter's point of view.

"The stringing together of names in an order based upon reality and truth develops and maintains in them a consciousness of real relations of things to each other."—PESTALLOZZI.

If this maxim is applied to the teaching of the mother-tongue to children in school, the teacher expects the pupils under him to have made some progress in reading and writing at home as shown previously.

RELIGIOUS OBSERVANCES.

Observance of religious ceremonies in the house increases the child's veneration for God. These should be observed by all of us in all earnestness so that children can copy these from early childhood and inherit them. No doubt these are handed down to us from time immemorial. But probably under modern influence there may seem some absence of true religious turn of mind. We cannot separate morals from religion though no doubt we could give short and interesting stories in a school where we have to deal with children belonging to different religious faiths. These school lessons are bound to be disconnected and cannot form one whole. The child could be told as to the significance of observing the various

customary festivals and feasts. By combining the morals with religious experiences, we can leave an indelible impression upon the minds of the child. Is this not more possible at home than in school?

EVOKE SYMPATHY IN CHILDREN.

Evoke Sympathy in Children.—As previously pointed out the education we give should make a right appeal to the hand, head and heart. The occupations set forth previously appeal to the hand, the rhymes, nature lessons, conversation and songs produce effective responses in the training of the head. We have now to consider the training of the heart. It is not to be understood here that the training of these qualities is taken piecemeal. Our aim should be to develop these qualities all through his life from the beginning. The affection for the parents grows naturally inasmuch as they satisfy the physical cravings of the child, appease his hunger, caress him and fondle him. Sympathy can be evoked by making the child give alms to beggars and talking in his presence about the miserable condition of those beggars. The problem of beggars serves as a good example in this respect, let us not therefore speak in harsh terms to such people. If at all we desire to give them anything, let us ask our children to do it for us or if not let us at least refrain from resorting to threats as far as possible. If we should give alms one day and if on the next day the child perceives that we do not stick to that practice, we are sure to be questioned on the difference of treatment, meted out on that day.

Kindness to animals is another which we could cultivate in children. The cat, the crow and the dog offer good examples. Feeding the cat during meal time if it should

make its appearance there, feeding the crow before the first meal which is usual with us, and feeding the dog, etc., arouse in children a kindness to animals.

Love all children alike.—A father or mother thwarts a child from entering his or her neighbour's house for some trivial reasons. The reasons for withholding the child from going to another's room may be one of the following:—the inmates being on inimical terms, the fear of children quarrelling, the idea that the child may be given some eatables not conducive to the child's physique or the suspicion that the child may give some annoyance to the other family, etc. Does any moral code or Shashtra command such an action on the part of the parent? No! but what! The way of the world demands it. We restrict the free movements of the child. Does not the society require to be revolutionized? If we set high examples of simple living, plain speaking and high thinking, the child will certainly cultivate these good habits. All are children of God. Though I admit that one's affection for one's own child is bound to be intense, all the same we should exhibit kindness to all children. Sharing sweets among a number of children that play with our child is a good example which we can set for all children, irrespective of colour, caste or creed. God loves those that loves His children. If we extend our love towards children, they are sure to reciprocate the same towards us. Does not the baby in the cradle exert himself and smile when we smile at him, laugh at him and caress him?

Children attract children.—This nature in children is in-born. Their love for their brothers and sisters is unadulterated. Their affection for other children is whole-

hearted. Their love for work is intense. Whether they see anything bad or ill, they give expression to the same unreservedly. Hence in the purity of their words and deeds we cherish them as gods. But only when they grow up, do they learn the several politic ways of the world and they begin to adopt the tactics which they perceive in and around the house and themselves take to the same later on, so much so that the brotherly feeling vanishes and seeds of hatred crop up. A four-year old child would not brook the idea of his younger brother being left in the street. He begins to show symptoms of unrest. At the end he cries to the father to bring his younger brother back into the house. The latter does not like to see his brother punished even under reasonable circumstances. If there is anything in the house that shows that he will miss the presence of his parents even for a short time, he cries. A child of one year and six months always laughs at children who are familiar to her and when they pass her house now and then.

Cleanliness.—Just imagine a filthy little child standing by the side of a decent child and also imagine the picture that, if the same filthy child were bathed and clothed in simple but clean dress, would he not look at least as fair and well-looking as the same decent child standing near him, if not more beautiful and well-looking. What then is the cause for that child standing in that condition? The parent has no idea of cleanliness. The child naturally born in that circle of nothing but untidiness, lacks that idea of cleanliness in him. If that same child is bathed daily and clothed in decent dress, and habituated to cleanliness, he would never brook the idea of wearing a dirty shirt any day. He would demand for a nice looking one kept in the box.

Have we not noticed children very often crying for having laid their feet unknowingly on any dirt in the street and showing great repulsion to it? They also like that water should immediately be brought and their feet washed then and there. If a child should by chance drop his ball on a dirty thing in the street, he takes it and cleans it.

FREE PLAY.

Sand and water.—The child has great fascination for these two. He finds greatest delight in playing in sand and splashing in water. Both of them provoke the anger of the mother. The fear of the child eating sand or the fear that the child may catch cold comes foremost in the mind of the parents. Surely we should prevent them from this sort of play. But could we not at the same time create an interest by diverting the same activity in more useful channels? He can water a plot in the garden or a pot in the front-yard of the house. He could water the sacred Tulsī plant. The mother sometimes allows the child to bathe himself by giving him a small vessel. Play in sand may be encouraged by allowing the child to build miniature gardens. He could procure twigs, leaves, green flowers, etc., and build houses with them. In all these respects older children may be allowed to teach the younger. The former know how best to adapt themselves to the latter. Will it not be a source of inspiration and joy for us to see a number of children playing in sand each doing some piece of work or other towards a common purpose. In-door plays such as 'cooking and serving,' 'celebrating marriage' among toys, 'buying and selling,' 'worship,' etc., provide opportunities for a number of children mixing together and playing freely. If it is 'train' game, a number of children stand one behind the other. The foremost is the engine.

The engine whistles, the carriages move behind the engine. Or each child brings a number of old boxes, tins, bricks, etc., and arranges them one behind the other. Then they begin to move the whole thing. One boy or girl whistles. Thus the train is set in motion.

A word on sex.—Do we not hear this common saying in all household: "The girl takes after her mother and the boy after his father?" They not only inherit these qualities but we are also led to think that they learn to do the respective work assigned to them in life from early childhood. How often have we not seen a girl taking the broom and sweeping the floor, taking the vegetable-cutter and cutting something in imitation of her mother, or getting hold of the *Garabī* (that by which her mother draws designs with flour in the street and in the house every morning and evening)? The girl likes to feed a doll, caresses it just as a mother would fondle her baby, puts the doll to bed and repeats some songs which might have caught her ears. The boys always take to their father's books, pencils, sticks, paper, notebook, etc. During the early period of childhood they do not so much feel this idea of sex as when they feel at a later period. Hence it is but right that the system of education for girls should be different from that for boys. If education is to be viewed as preparation for life, then the above statement holds good. This is a natural and rational way of thinking about the education of boys and girls.

Free walk: Observation.—Free play leads to free walks outside the four walls of the house. The child enjoys airing near fields, rivers, tanks and canals. 'Nature is the best educator.' There is opportunity for the child to learn a number of things from men and things outside the little family. If on

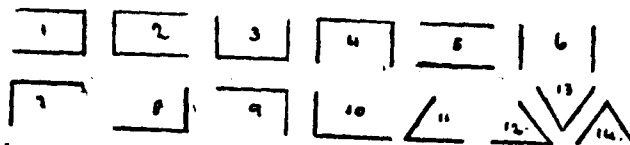
one or two days he is accustomed to such walks he will but naturally like to have a daily round. During walks the child may be taken to a place where he could enjoy natural scenery and fresh air. Since the child takes a peculiar liking to children, he should be taken to a place where a number of other children gather. He likes to collect twigs, seeds, leaves, pebbles and sometimes even fill his pockets with sand and bring these home and show his collections to his mother. This collecting spirit should be encouraged. Even in the house, we could get him to make for himself a picture-album and a stamp-album. We should also make the following places familiar to the child:—a post office, a railway station, a hospital, local temple, local school, bazaar, market, etc. Their vocabulary may be increased to a considerable extent. Suppose we buy him a peppermint-sweet, we could get him to say that the peppermint-sweet is sweet to taste, whereas a chily is hot, a lime or tamarind is sour, and a *manjishasthi* (*Solanum Nigrum*) is bitter. Children are invariably familiar with the last mentioned one, since the plant grows in the backyards of all houses. They are familiar with the fruit of the plant and if we train them to pluck only the fruit, they will pluck only the fruit and nothing but them. Supposing a familiar washerman comes on the way we could get the child to say who he is and what he does for us. Next we may ask him who made for him his bangles or stitched for him his shirt, etc., and thus enrich the vocabulary. The correct names are learnt by repeated usage. Names of trees may be made familiar. The child enjoys the moonlight. He likes to gaze at the moon. He wants to learn the name. We could certainly give him the correct name and by repeated practice he gets at the right word. If a child

of four should ask 'what are those dots in the sky, we could also give him the correct name though it will be difficult in some cases to utter some of the sounds distinctly. Names of animals and birds familiar to children may be learnt. Some striking features in them may be noted. The cow has horns. The cat and dog do not eat like us. The rat runs very fast. The crow flies. The cock pecks at something on the ground. He takes interest in observing anything that his attention is drawn to. If a child is used to seeing his mother drawing her designs with rice-flour, he soon perceives that on some days they are small, on some days they are big, and that he should not wipe them off with his feet. If he is used to see a square-shaped design and has also seen similar four-sided figures in the Montessori insets, he will be able to complete the following figures:—

1 to 10 four-sided figure.

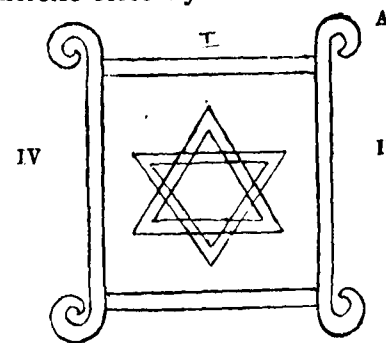
11 to 14. Triangles.

Complete the following figures:—



Though the lines are not straight, yet he has on his mind that such figures have four sides. Also he learns the symmetry. There is another instance when a child 2 years and 8 months old was observing his mother drawing her flour-designs, he noticed her first drawing the central figure as shown below and then when she drew the first boundary line (I) the child pointed out to her that she should draw the 2nd line, then the 3rd line and then the 4th line. In the same way when she finished off her ornamentation in one of the corners (A) the child pointed out that the ornamentation

should be made in the other corners as well. The above exercises were given after this observation was made and the child did the exercise correctly in no time.



Love for work.—The child has always a love for work. If no other suitable engagement is given to him he likes to have his own way which we ordinarily term 'mischievous.' But very often we see how they try to help us. They realise the exact situation and bring in a stick for drying a wet cloth, or bring to their father the umbrella if the latter should start out, or bring the knife if the parents are at any work, and if they should so require a knife for that purpose and so on. There is work for him, which we can turn into good account. Sometimes it so happens that we get angry with him either because it takes time for him to do these pieces of work or we are afraid that he may injure himself by handling some of the tools he is unaccustomed to handle. These are all good tendencies and hence we can requisition their services as often as possible.

But sometimes the child refuses to execute the command. But cajolings put him in the proper mood. The work which we give should be of such a nature that he would naturally have delight in, nor should we force on him any work to which he is not inclined or at a time when he is not disposed to do the same.

As soon as he wakes up, he must have his face, eyes and nose cleansed with a towel or washed with water, and his teeth cleaned, if he is ready for it. As we give him more work, the more rest he requires. The child must have sufficient sleep a little while in the day and complete rest at night. He needs timely and proper nourishment.

Some good habits.—The tendency of giving and taking should be cultivated. The very first act is of sharing eatables with his brothers and sisters or other children in the family. At first they are indeed selfish. Some children do of course give such things to others. We can also note the difference of behaviour towards children of his own family and towards those who are not so intimate with him. If a child of four is given some sweetmeat, he always remembers his brother at home, takes the sweet home and shares it with him. In the same way he should be allowed to share some other things with the rest of the children. In this respect 'Example is better than precept.' The child should be trained to welcome visitors, talk to them politely and take leave of them.

Punishments.—If he should break a toy and if only we do not behave harshly towards him, he may be led to speak the truth. He himself feels he has done something unpleasant and wrong, he feels remorse for it and if only we talk to him kindly he may not allow the same mistake to recur again. If the child does not take the medicine offered to him, what does the mother do? She adopts *Sama*, *Dhana*, *Bedha* and *Dhanda*, the last, if necessary. She tries to pacify him first by kind words, cajolings, caresses, next promises to offer him any eatable, then resorts to the third method of calling him a good boy and the rest dullards and so on. If all her three-fold devices fail, she adopts the fourth,

namely, some punishment. Under the pain of punishment the child obeys her. So punishment cannot be done away with. The society and the State cannot go on without punishment of some sort and in administering the same we should be guided by love, justice and sympathy. If on the next time the child still persists in not taking the medicine, the mother approaches him with an angry look. That itself brings the child round and he obeys her. If I have said that cajolings, coercion and threat, etc., should be resorted to, it is meant that they are to be used in times of necessity and not certainly abused.

Sometimes the fear of punishments makes the child utter falsehood. This shows that punishments should be adopted as a last resort when all our resources fail. We should not harden the child who possesses such good qualities as sympathy, remorse, etc. Our aim should be to make him kind, lovable and gentle-hearted. So long as punishments produce the tendency for correcting one's self it should be administered.

We have also some of grandmother's ways in correcting a child. One of them is the appeal to God. The child possesses a veneration for God. But the elders rouse a fear in the child, that if he does not do the right thing, God will get angry and punish him. They take the child to temples and when they bow to God, the child imitates them and thus it becomes a habit. I have seen a one year and four months old child bowing to God in imitation of her father; a child of one year and six months stopping before a temple, placing his things on the ground, bowing to God, getting up, turning round, taking his things again and proceeding. Such things by repetition establish themselves into habits.

Another thing that the elders resort to is the suggestion of a strange ugly face (*ugly*) coming to take him away or that they will give him over to that stranger. Why should the child be afraid of it? The appearance is repulsive, it is devoid of any sign of love in it and hence fear creeps in, he stops crying and the elders obtain the desired end.

A third thing is to remove the child outside the house, promising him to take to the temple or garden, giving him any pleasing thing there, playing with him there, and thus diverting his attention. Sometimes an affectionate parent says that he will not talk to the child till he rectifies the mistake. This suggestion itself will do to bring back the child to his senses, he turns round and promises to correct himself, lest he is afraid, he will lose the kindness of his father or mother. We all know how the child feels unhappy when he cannot see the love, the Divine love which he longs to see in one and all and especially in his parents.

But there is one problem of stubbornness, anger and jealousy in children for which we have to find a solution: stubbornness indicates the power of resistance and the growth of will-power in children. He expects that what he wills should be done for, or by him. There are circumstances when we can yield and other occasions when such tendencies should not be allowed to grow. The remedies suggested above may be adopted. Since each case of stubbornness is to be valued on its own merits, I have to leave them to the parents themselves to find out means of correcting the child. In this connection I cannot but quote the words of Ellen Key on the 'Education of the Child.' "The greatest skill in the educator is to be silent for the moment when they commit a fault, and then so reprove the fault

indirectly, so that the child is brought to correct himself." "This can be done by the instructor telling something that causes the child to compare his own conduct with the hateful or admirable types of behaviour about which he hears information. On many occasions a forceful display of indignation on the part of the elder person is an excellent punishment if the indignation is reserved for the right moment."

THE WAYS OF PURSUING THE PROBLEM OF CHILD EDUCATION.

Thus far I have chalked out a short scheme of child education, the outcome of actual school and home experiences. This is after all a drop in the big ocean of knowledge for which we have to take to the help of books and advice of elders who possess a keen insight into the child's ways of learning things. A constant touch with journals and periodicals on education, and ourselves thinking about the ways in which this universal and national problem can be rightly established, are some of the means by which we could give an impetus for furthering the cause of child education. As teachers we learn and are taught to follow a number of principles in the school-room. What is the use of principles without practice? Both as citizens and teachers it is our foremost duty to train our own children in the right direction. The keynote to success lies in the display of such qualities as patience, perseverance and sympathy in following a certain plan of work. If example is better than precept, then it behoves us teachers to take to this in right earnest before we appeal to the parents to look after their children and take an active and earnest interest in their studies. There is also another saying that is prevalent and that is this: 'Sons of teachers are always of a lower mental calibre so far as their

school attainments are concerned. The fact is sometimes true. We do not find time to spend with our own children in our effort to provide for the family. The education of our own children is at least as important as that of educating the school children, perhaps more important also. We fail in our duty as citizens and more particularly as teachers if we leave this problem unsolved. How can we expect a parent to respect us if we ourselves forsake the truth we preach to him? We must turn the search-light inward and apply the truths to ourselves and see whether we act up to the ideal. We have as much prejudices in our methods as any layman. But why should we profess to follow them under some external pressure without any conviction in them? We must have faith first, then think out the rationale of the method and see whether we cannot take the merits and make a healthy combination of the same with such ideas if we have any. Unless we show the efficacy of adopting a particular plan we cannot expect anybody outside the rank of teachers to bestow any thought upon this at all. I had occasion to lay this matter before a few village teacher-friends of mine to think about this problem of child education. Doubtlessly they evinced great sympathy towards that and they also promised to lay this matter before a meeting of the parents of the village. Such meetings in villages will be a source of help and inspiration to the teacher in his enthusiasm to make any educational experiment.

2. In this twentieth century, a century known as the 'century of the child,' people with some progressive views do require a good system of training for their children. Probably a few of them may also approach the teachers to advise them and equip them

with all the necessary information required of them.

The teacher in his occasional talks with parents who are very familiar to him may suggest to them the several means of employing their children at home and turn their passion for work to some useful account. A selection of some materials from those mentioned in previous pages may be made and other additions suited to circumstances and exigencies of times may also be made. The teacher may spread these views by talking to his friends who may be eager to create a good atmosphere in their houses for their children. The enthusiasm should not stop by introducing them in our homes, but should be allowed to grow even though some difficulties may creep in. We may sometimes be annoyed at their noise or get angry if they should lose some of their play-materials, books, or break some of them. These are small things which we can surely overcome by the strength of our will.

3. The teacher under training should make this subject of child-education a special study since both as a parent and as a teacher he is interested in the welfare of children. It is his primary duty since the elementary school-master is going to deal only with children. A knowledge of teaching methods is as important as knowing the subject-matter itself. It is hoped that this subject will be given a due place in the training school scheme of work, the revision of which is under contemplation. The training institution affords the teacher under training ample opportunities of studying children individually and collectively. He should watch children at work and play in and outside the school. He must make friends with those whom he wants to study

and possess an intimate knowledge of their family conditions by having a talk with their parents or with the class teacher. Books also guide him to a great extent. The following are some of the points that an elementary school teacher needs to be conversant with:—

THE EDUCATION OF THE CHILD.

- (1) Love's play; freedom of actions; love's work.
- (2) (a) Instincts of childhood; child's play materials; how to build upon the natural ways of the child.
- (b) Can create something and enjoy; self-expression.
- (3) Heredity and surroundings—essentials to be considered.
- (4) The objects are achieved in Froebel's Kindergarten; activity; gifts provide suitable occupations. Observation; Nature-study develops it. Self expression—story, rhymes, etc., aid it.

These to be adapted to our conditions.

Religion plays a great part in any Hindu household: stories, pictures, etc., to be so selected as to have a bearing on religion.

- (5) A close study of the chief features of a grandmother's training.
- (6) The school education should have a continuity of the one given at home.
- (7) It is imperative on the part of the parent to know some of the principles of education—a close co-operation of the parent and teacher is necessary.
- (8) The training of backward children by Montessori; service to humanity and particularly to educators.

Her didactic materials and the training of senses.

- (9) An infant school—how it can be organized, equipped and worked.

(10) The above has a great bearing on the problem of free and compulsory education.

4. The opening of some infant schools where children from 3 to 6 may be educated [*vide* "Educational Review," January 1921]. I have simply to restate here a quotation given elsewhere [*'Elementary Education,'* June 1923], as regards the aim of such Infant schools. "Most important of all, the teachers of the school above the Nursery school must not be given the slightest encouragement to expect any definite achievement in Reading and Arithmetic from a child promoted from the Nursery school. They should expect to receive active, intelligent children, trained in good habits of observing and thinking, speaking and behaving, but without scholastic attainments." One or two of my friends asked me as to what exactly the teacher of this infant school is expected to do. The teacher there is to successfully act the part of a parent. The following quotation shows the exact nature of the work:—*

"The teacher's part is to supply the environment which will call out desired responses in the children. He is there to control the situation without dominating it. He should be able to raise the standard of work step by step through—

- (a) Giving help in technique, information, suggestion, and criticism when necessary.
- (b) Supplying problems when the child has no worthwhile problems of his own, or when he sees the need for a certain type of work."

The advantages served by these Infant Schools are enumerated as under:—

*A Conduct Curriculum for the Kindergarten First Grade, edited by Patty Smith Hill, Columbia University.

i. All children can have the benefit of this training.

ii. The children can find more materials here than at home.

iii. Probably the mother would be relieved of a part of her burden, though it does not at all take away her responsibility in the upbringing of her child.

iv. Even slow children can be made to work in imitation of others.

v. A social feeling amongst children is created.

vi. This is a model for parents.

vii. This gives opportunity for enthusiastic teachers to study children and learn from them and think about the best way of meeting their demands.

An appeal should be made to all rich people to come forward and render their support financially and extend all encouragement that is necessary towards the growth of this movement of child-education and make it a success.

5. Readers who evince an interest in this subject may approach their Headmasters and Managers to open a Baby department in the lower school and pursue the problem of child-education.

6. These schools should form the next link in the chain of child-welfare activities. The first has been the opening of Baby Welcome centres where good milk is made available for poor parents. It is also usual now-a-days for Municipalities and other interested bodies in the promotion of health and sanitation, to celebrate a Health Week when one day is set apart for Baby Show. The babies of the locality are collected, the well-grown baby is given a present and all of them are given sweets. Similarly the education of these babies should also evoke their attention,

7. If it is thought that it is the duty of teachers to take up this task, the teachers should organize and find means to spread the idea of infant education. Various methods have been suggested already. The best thing for them is to celebrate a 'Children's Day.' The important items of a programme that is to be gone through in connection with the celebration of the Children's Day are :—

- A. Reading of papers on the teaching of children.
- B. A display or an exhibition of children's materials.
- C. Gathering of parents and a talk to them on the important duty of training children. Distribution of printed pamphlets to parents, showing the ways of child education.
- D. Distribution of sweets to children.

8. A preliminary may be made in the elementary school by circulating the questionnaire appended at the end of this article and getting answers from parents. The questions are merely intended to acquaint ourselves (teachers) with the history of the child and elicit information on the nature of training given at home. This will serve also as an impetus for home-training. I do not mean that admissions should be restricted and governed by these answers and the parent at first should be clearly made to understand that it is no disparagement for him or for his child, if there is nothing for the parent to answer some of the questions. Afterwards the parent understands what the teacher expects from a child who seeks admission in an elementary school, and the ways in which the ground should be prepared at home. His interest for the school grows and his relationship with the teacher strengthens in propor-

tion to the keen interest which we evince in the welfare of his children. Is this not true in all cases? No doubt the teacher sometimes expects obstacles from various other directions as it is also usual with all reform movements.

9. The last step for promoting child education is that each of us (teachers) and parents should strive our very best to create a Kindergarten atmosphere in all our homes. I mean a happy atmosphere for the child's natural growth and sound learning, a Kindergarten adapted and suited to our family conditions and circumstances. [Kindergarten = child's garden.]

ADVANTAGES OF EARLY TRAINING OF THE CHILD.

If we would only understand the several benefits that accrue out of this early training, we shall be able to put more thought on the subject. The following are some of the gains:—

1. The child learns work in play and play in work.
2. The so-called 'mischief' is directed in a right channel.
3. He need not mark step in his fifth or sixth year in the first year course of an elementary school, since the training at home would have certainly laid the foundation for a systematic training in the school.
4. Even apart from the above, the child will begin to like and love the school and not merely look upon the school as a prison-house, if he should understand that the school training will be a continuation of the training given at home. The child looks back upon the past home experiences and will eventually shape them for future guidance. Thus we will be able to establish the law of continuity of thought feeling.

5. As the training at home leads to the learning of some facts by the child himself, he will be put in a position to appreciate the value of good teaching and progress well in school.

6. The teacher will find certainly a better class of children since very often he meets with children with no fundamental ideas whatever, and any amount of his illustrations and explanations, however homely and interesting they may be, will be a cry in the wilderness. The child, poor thing, we must sympathise with. What is wrong is that he has been left uncared for in his early childhood. He has not been given opportunities to develop his intellect.

7. A systematic training at home up to the fifth or sixth year will mean a shortening of the elementary school course from a long period of five years to a less period, say, four years or even three years in some cases. Anyhow this important question depends upon the systematic early training of the child on lines of natural and true education.

8. This problem is the foremost to be considered in the reform of elementary education. One argument adduced against compulsion is this: 'If a wage-earner is made to let his child attend school compulsorily, when the latter himself earns something and is able to protect the family, how is this wage-earner to be compensated for it?' The argument though sound indeed, yet in the long run, he, his child and all the rest of the family will enjoy the fruits of education. This, the wage-earner must be made to see. Before we ask his boy to attend school compulsorily at the age of six or seven, if we show the wage-earner the benefits of education by

how his child grows, plays and talks, he will well be able to appreciate the benefits of the scheme of compulsory education. He had not got the good fortune to reap the benefit of education. He will indeed see them in his child.

9. 'As we sow, so we reap.' The early training of the child is an apt illustration in support of this proverb.

10. It gives opportunity for all of us in general to take interest in all matters concerning education. The parent will clearly see the true nobility of the teaching profession and its entire responsibility when he himself encounters problems arising out of the education of his own child.

DIFFICULTIES IN THE WAY.

These are some of the questions to be faced and they have to be answered :—

Questions :

1. Did we receive such a training in our early childhood?
2. Is not Nature the best educator?
3. Are not these mere fads and machinations of an inactive brain?
4. The country is tired of reforms.
5. What about a large family of children?
6. What is to become of fatherless and motherless children?

Answers :

1. Yes, we did receive a training though not as systematic as herein outlined, but our elders gave us some impetus in childhood. As we are very busy with our work, somebody has to remind us about our duty towards our own children and hence we have to create a good atmosphere in the house for the child to receive such a training. We also see a number of advantages coming out of this

2. Nature is the best educator; our methods will only aid the natural growth and the progress made will be quicker.

3 & 4. To answer them is indeed a difficult task. There are always some who are very pessimistic about any movement even though it may do good or at least create no harm. Faith is one great feature for any movement to meet with success. People who have no faith should be left alone. It is a mountain labour to convert these people to one's faiths. The mountain labour will, at the end, not even bring forth a mouse. They will after hearing any amount of argument adduced in favour of the movement simply say: 'Still we do not see anything useful in that.' They are at liberty to have their own views on the matter. We cannot bind anybody to our views. Such of those who think on the same lines as ourselves should volunteer to work out the plan with earnestness, eagerness and enthusiasm.

5. Even under present circumstances they are not a bit better. Probably they will avail themselves of the good opportunity that awaits them by the inauguration of free and compulsory education. If the suggestion of separate infant schools is adopted in the future, the problem will have been solved.

6. The guardians are responsible to give their best attention to them after. Here again the opening of infant schools will help them to a great extent.

QUESTIONNAIRE.

The questionnaire should centre round all aspects of child life, his health, powers of observation, expression and imitation, willingness to do a thing, love for work, liking to take to good habits, cleanliness, etc.

The following questionnaire is only suggestive. Though not exhaustive, it may give an

idea of what the chief features of such a thing ought to be. The answers may be personally obtained from parents when they take the boy to the school for admission in the first year course of elementary schools or at least some of the answers may be had from the child himself if he is sympathetically examined.

A. PERSONAL.

[Even an ordinary Admission Form contains such details as Nos. 1 to 6].

1. Name of child.
2. Name of parent or guardian.
3. House or village name.
4. Occupation of parent or guardian.
5. Residence of parent or guardian.
6. Date of birth. Age.

7. Surroundings, child's playmates, brothers and sisters (if any) of the child, their respective ages.

8. Whether defective

<i>in seeing</i> (squinted eyes) <i>in talking</i> (stammering) <i>in hearing</i> (half-deaf).	}	Cases of these are common.
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B. HEALTH.

1. Is he fairly healthy?
2. Was he ailing from any serious illness in childhood?
3. If so, nature of illness.
4. Is he used to taking medicine very often?
5. His system of diet.
6. Does he take at regular intervals?
7. Does he shudder at a sudden and surprise call?
8. Does he sleep well at night? (Dreams, if any?)
9. Is he very active throughout the day?
10. Does he run well? Does he walk to the school?

C. CLEANLINESS.

1. Does he like to have a clean shirt or dhoti.
2. Does he wash his hands when they are dirty?
3. Does he like to have baths now and then?

or

Does he show an aversion to baths?

4. Does he clean his teeth of his own accord?

or

Does he need to be told about it?

5. Does he keep his nails clean?
6. Does he dirty his dress, books, soon?

D. OTHER HABITS.

1. Does he keep his play materials in their respective places?
2. Does he keep his shirts or dhotis in their respective places?
3. Does he keep company with a number of children?
4. Does he at times share his eatables among others?
5. What are his play materials?
6. Does he love his brothers and sisters or any other children in the house?
7. Is he afraid of beggars or used to them?
8. Does he evince any sympathy towards them?
9. Is he kind to animals? (Throwing stones at dogs, hitting a cat or dog when they are quiet, is not to be cultivated.) Does he harm insects?
10. At what times is he stubborn? Do the parents inflict any form of punishment? If so, the nature of punishment.

11. Does he recognise his mistakes?
12. If the mistake recurs, does he correct it himself?

13. Does he rest content with what is given to him?

14. Any tendency to ask for things in the possession of others. Costly clothings, jewels, etc. (Eatables and play materials omitted).

15. Does he obey his father and mother and act up to their advice and render them any help when asked for.

E. OBSERVATION.

1. Does he recognise the familiar visitors to the house (friends, relatives, postman, doctor, washerman, barber, milkman)?

2. Does he know the way to the school, to the temple near by, etc.?

3. Does he know any inclination to observe for a short while anything that attracts him and ask his father about the same?

Some examples :

A squirrel playing about a tree, a lizard on a wall, frogs hopping about, snails crawling, butterflies and dragon-flies flying, goats and sheep going in flocks, (a crow, a dog, a cat, a cow and calf, these are not included in the list, these being very simple; but still the teacher can try these also in his personal questioning).

F. LANGUAGE—MEMORY.

1. What is his mother-tongue?
2. Has he been taught the vowel sounds or the whole alphabet?
3. Is he clever at imitation? (Cries of animals, etc.)
4. Does he ask for stories?
5. Is he clever in reproducing them as far as possible?
6. Name some rhymes memorised by him, if (even half a dozen lines will do) anything has been taught to him.

7. Can he tell a story?
 8. Can he say the days of the week, the name of the street he lives in, names of his parents, friends and relatives?
 9. Does he like to look at pictures?
 10. Is he fond of books, slates, pencils, chalk, etc.?
 11. Does he merely scribble or has he learnt some drawings of objects (however crude they may be)?
 12. Has he learnt any other language except his mother-tongue? (English from his father.)
- Any other language (mother-tongue excepted) from neighbours, tenants in the house, from children speaking a language different from his own.
13. Name all relations in the house.
 14. Name all animals he knows.
 15. Name the colours shown to him.
 16. Name all trees known to him.
 17. Name the several items of the morning meal.
 18. Name some familiar vegetables.
 19. Can he tell the taste of sugar, chily, Margosa or bitter gourd, tamarind or lime, salt, etc., accurately and unhesitatingly?
 20. Can he name such phenomena as cloudy, rainy, drizzling, sunny, etc.?

Conclusion.

It is not my wish in these pages to import into the Indian home Froebelian methods and Montessorian principles. I do not claim to have made a special study of Froebel's philosophy or Montessori's doctrines. These are days of reform and reform in education is keenly felt. We are in a stage of transition. We cannot confine our child education to any one particular system, as ancient, Froebelian or Montessorian; we must take the good from

everything and evolve a rational system in keeping with the demands of the child and adapted to the traditions, the religious and modern requirements of the child in his present stage and in the future. Only by just adjustments we could have a national and a liberal system of child education. I do sincerely believe that in the first place whether at all we could not improve our homes both as a place for learning as well as for play and whether the training will not be a good preparation for school life. I have here maintained the good features of the old system adopted some of the good play-materials devised by the above two teachers of children, giving also some other useful hints that occurred to me during my experience with children in and outside the school and at home. This is a problem which not only pertains to teachers but one that immediately concerns the parent. If the quality of Elementary education is to be improved, the vital problem of child education ought also to be considered. I hope before long that a number of infant schools will come to be established both for experimental work and for real work with children and come to stay as a permanent factor as one that immediately concerns free and compulsory education. It is hoped that constant readers of this Review will be able to supplement any information necessary here from my other articles ["Lessons for Infants," (July 1920); "The Early Training of the Child" (April 1920)] and others mentioned previously. I again remind the readers that in carrying any system to the goal of success, we must possess in ourselves a passion for work and faith in the movement and an ardent fervour to work through combating all evil forces and reach the goal of success by patience and perseverance. Let me in closing this essay pray to God to give us teachers sufficient health, strength and courage in our noble work with and for our children. The duty is ours, the reward is His. Let us serve Him by serving His children.

THE ALL-INDIA MUSIC CONFERENCE AND FINE ARTS EXHIBITION.

OPENING SPEECH OF

THE HON. KAI RAJESHWAR BALI, O.B.E.,
Minister of Education, United Provinces.

In requesting Your Excellency to open the All-India Music Conference and Fine Arts Exhibition to-day, I wish to take the opportunity of expressing my sincere gratitude to you for the keen interest which you have shown in the movement for the revival and popularization of Indian art and culture, for it is no exaggeration to say that without your whole-hearted support it would have been difficult to collect the treasures of art, to bring together the artists, and indeed to have organized the Conference and the Exhibition at Lucknow a second time. In these Provinces, which throughout the long and chequered history of India, have been the cradle of art, poetry, religion, and empire, where some of the greatest heroes in the world of action, statesmanship and thought have been nurtured and where the State has maintained from hoary antiquity its traditional duty to foster culture, it is appropriate that the Conference of Music and the Exhibition of Art should open with the blessings of its Governor.

I must here also acknowledge the enlightened love of art which the Durbars of Jaipur, Indore, Baroda, Alwar, Mysore, Gwalior, Rampur, Cutch, Bhopal, Orchha, Datia, Panna, Rewah, Dhar, Jhalrapatan, Benares, Charkhari, Bijawar, Tikamgarh, Karauli and Burdwan have shown in sending their pictures, in giving donations or in deputing their artists. I am deeply indebted also to the authorities of Bharat Kala Parishad, Shantiniketan and the Bombay School of Art for

the loan of pictures. My thanks are specially due to Messrs. Manuk and Nahar and to Mr. Ajit Ghosh for the kindness with which they have placed their treasures at our disposal. Mr. Ghosh's pictures form one of the most important sections of our Exhibition. Dr. Rabindranath Tagore, Dr. Abanindra Nath Tagore and Mr. Nandlal Bose, by accepting my invitation to come here and speak, have not only obliged me personally but they have laid our Provinces under a debt of gratitude. To the workers who have toiled in order to make the Exhibition and the Conference a success, I express my gratitude. Prominent among them are our two Vice-Presidents, Mr. Burn, C.S.I., I.C.S., and Mr. Panna Lal, I.C.S. (the latter having sacrificed his convenience in the period of his leave for the organization of the Exhibition), our enthusiastic Secretary, Mr. Tulsipat Ram, Mr. Asit Kumar Haldar (the talented Principal of the Arts School of Lucknow), who with his staff and students, has rendered great assistance, Mr. Prag Dayal, Curator of the Lucknow Museum, and Professors Radha Kumud Mukerji and N. K. Siddhanta of the Lucknow University.

I have every hope that these Conferences and Exhibitions held from time to time will serve to awaken among our peoples the sense of appreciation of beauty, and thus strengthen the forces which in a mysterious manner determine the birth of creative activity in art and literature. In fact there are signs already that our Provinces are realizing the need of rescuing from neglect the arts which once flourished here in abundance; for the encouraging response to the call for help which we have received from our landholders, *Raies* and public men is one indication that the cause of art is winning its way into the

hearts of the people. The great assemblage, which gathered here last year, and which is present to-day and amidst which are many distinguished men of the Provinces and outside, who have laid aside their business for the time being to pay homage to art, is another. And there is no doubt that among the crowds of delighted people who will listen to the strains of music or pace through these galleries of pictures, there will be many whose sensibilities will be stirred deeply, who will go back home with joyous experiences which they will compare with those of others, and who will mutually seek to comprehend the magic effects of the rhythms of sound and harmonies of line and colour.

But there are some who doubt the usefulness of such Conferences and Exhibitions. Why waste time, energy and money—they say—on things of mere fancy? India is poor—its people are hungry and naked. They are stricken with poverty, disease and ignorance. Art is a luxury. Works of art are mere ornaments. They do not count among things of use—they do not serve to feed, clothe or shelter. They may open enchanted vistas of contemplation and of dreams, but they satisfy no bodily needs. Why then linger along the paths of dalliance? Why not direct all our will to dispel the nightmares which haunt us, devote all our thought to the provision of the gaunt necessities of life?

The criticism would be unanswerable if it were true. Art has its uses for the individual and society. They appertain to the higher nature of man wherein lie the main-springs of human action and the sources of human pleasure and happiness, where resides also the power which gives meaning to our bodily

wants. For pain and suffering, pleasure and happiness are in themselves nothing as unrelated facts. It is art which in the language of Carlyle "disimprisons the soul of facts" and breathes into them significance. The pain of child-birth to a mother and the persecution, suffering, even death to a martyr, are transcendent joys, for the vision of tender affection and burning love sustains their pain and sublimates their suffering. It is through art that humanity becomes more human. The image of Buddha purifies and ennobles us, for it portrays the power of the self to subdue passions which deflect the soul from the pursuit of its self-appointed goal. The picture of Shiva's dance imparts through the rhythm of its lines a throb which quickens the course of our blood and the beat of our heart. We forget the uneventful tenor of our passive existence and become a significant moment in the great pulse of Being moving magistrally between the poles of creation and destruction. We see a drama, we cry with delight at the triumphs of a Portia and shed tears at the misfortunes of a Lear or Othello, and in either case we fortify ourselves against the sordid realities of the world. Or we listen to music and our experience confirms the judgment of Carlyle that it is "a kind of inarticulate unfathomable speech which leads us to the edge of the infinite, and lets us for a moment gaze into that."

Art moves; for it is not merely the pale reflection of life; it is the puissant creator whose sovereignty extends over the entire realm of space and time and whose command bids them stand bound and motionless. Gaze at the glorious sculptures of Bharhut, Sanchi and Amraoti or the magnificent paintings of Ajanta or the miniatures of the Moghul school and you behold

the epochs of Indian history unroll themselves before you. You become an actor in the drama of its thronging life. The great illusion carries you away; you are now the pious worshipper kneeling in supplication before the Enlightened One, now the proud standard-bearer of the mighty Moghul leading the van in the battle for victory, now the expectant lover waiting for the unseen beloved in the darkness of the night when the faintest rustle of leaves makes the heart leap with hope and fear. The swift shapes and sounds of music, sculpture, poetry and arts "grow more fair and soft as man grows wise and kind. And veil by veil evil and error fall," so says Shelley. It is not mere rhetoric when Vishnu Dharmotaram, the Hindu treatise on aesthetics, claims that art is conducive to Dharma and Moksha, that is order and freedom.

Art is a tremendous social force. The great movements of history have had artists, poets, painters and sculptors as their heralds and missionaries. They gave expression to the mighty impulses which moved the people and clarified and strengthened the ideals which led them on. The sculptures of Pheidias were not only the embodiment in marble of the ideal of Athenian citizenship which Pericles expressed in his funeral orations. They became the most eloquent instructors of Athenian youths. The gold and ivory statue of the goddess Athena which looked out towards the sea from the Acropolis of Athens challenged every Athenian to stand by the enlightenment of Hellas against the encircling gloom of barbarism. Who does not know that the harbingers of the freedom of Europe in the fifteenth century, the makers of the Renaissance, were the singers and painters of Italy. It was of Petrarch that Boccaccio spoke that he was the stirrer up of the wits of many. And with the paintings of the artists of Italy began the

sweep of the wave which demolishing the shackles of mediævalism carried Europe through the triumphs of the Reformation and the French Revolution, to the intellectual emancipation of to-day. It is truly said that Cervantes laughed feudalism and chivalry away from Europe and the irony of Don Quixote proved more deadly than the thunders of the parks of royal artillery. While the independence of Persia was menaced by its neighbours, its nationalism was sustained by its poets among whom was Pur-i-Daud who wrote:

Jawāne Pārsi Irān parastad.

There is hardly a country in Europe or Asia where the struggle for emancipation has not drawn its inspiration from the work of its artists. Human experience is the same, and the strains of their national anthems have ever roused nations to spring forward swiftly in the defence of their hearth and home, and the songs of their childhood have moved men to face dangers and exult in sacrifices for the glory of their nations. Nothing proved a more mighty impulse in the advancement of India on the pathway of purity and devotion than the songs of Kabir, Tukaram, Vidyapati, Sur and Tulsi which broke the ancient fetters of suffocating ritual and clogging form.

And art is a mighty solvent too. The sculptures of Muttra are a prelude to the conversion of the foreign Sakas and Hunas who came as aliens and became one with the inhabitants of the land assimilating their culture and adopting their religion. Sarnath trumpets in stone the triumphs of the Gupta age, of the synthesis of religions, Hindu and Buddhist, and of the races who had during the preceding centuries disturbed the peace of India. Notwithstanding what doubting

politicians may say, the artists of the middle ages of India abundantly proved that the gulf between Hinduism and Islam was not so wide as the rainbow of art could not bridge it. In that great age the Hindu and the Muslim vied with one another in creating the legacy of a community of ideals, language, art and civilization. The Hindu Kabir and the Muslim Akbar showed that the spirit of man could unite what the narrowness of religion threatened to part. The poetry of Rahim, Malik Muhammad Jayasi, Tafta and Nasim, the paintings of the Hindu and Muslim court painters of Delhi, Jaipur, Kangra, Hyderabad and Patna, the music of Miyan Tansen, and the architecture of the temple of Govind Deva at Brindaban, of the great mosque at Fatehpur Sikri and of the Taj at Agra proclaimed to the world the cultural fusion of the races which had made Hindustan their home. Thus it happened that although Babar regarded India as a land of much sorrow and few attractions, his great great-grandson Shah-jahan inscribed in letters of gold on the portals of the Diwan-i-Khas at Delhi—

Agar firdaus bar rooe zamin ast,

Hamin asto, hamin asto, hamin ast.

(If there is a paradise upon earth,

It is here, it is here, it is here.)

We may then hope much from our art revival. The problems of poverty and ignorance are great, but they are shadows in relation to the more real questions of unity and freedom. For, the material wants of India will be satisfied only in the measure that its spiritual needs are fulfilled. The disease from which our country suffers to-day is the lack of clarity, balance, and community of aims and the wise physician must prescribe a remedy commensurate with the gravity and nature of the ailment. If what I have said about art is at all true, then in the prescription for the national disease, art must be one of the most important ingredients. For, is not art a great healer? Where the politician has failed, art will succeed. Poet and painter will create the atmosphere in which suspicions will be lulled to extinction, hatreds soothed into friendship and cowardice and inertia swept away by the swelling tide of love for India.

THE LANGUAGE PROBLEM.

BY

DR. S. KRISHNASWAMI IYENGAR.

OF late the question of Indian languages, and their position in University studies have been brought before us prominently in the discussions of the Madras University authorities, and in connection with the Andhra University Bill. It is also being widely discussed as at the very foundation of the Tamil University. It would, therefore, be of some interest to the general public to know the position that these languages occupy at present, and the position that may be legitimately regarded as due to them in our system of education as a whole.

TWO BROAD CLASSES.

Indian languages fall naturally into two classes, or rather into three classes, the classical languages so classified ordinarily, of which among purely Indian languages, Sanskrit stands by itself alone and perhaps Pali deserves to take rank along with it, although in the age of its prevalence, it was perhaps something more than what Sanskrit has been in the period of classical Sanskrit. The other languages fall into two broad classes, Sanskritic and other than Sanskritic. The Sanskritic languages have their prevalence all over India up to the frontier of the river Krishna. South of that river generally on the western half, and extending farther north-east of it eastward, is the region of a body of languages generally classed Dravidian, and standing on a footing to Sanskrit, somewhat different from that of the Sanskritic languages proper. In this we are not taking into consideration Islamic languages not because we regard them as non-Indian necessarily. Even Persian and Arabic are to some extent

Indian, and Urdu is certainly Indian entirely. Urdu is not brought into discussion here because its position is not at present so much debated, and the arguments and the counter-arguments that are offered in respect of other languages do not apply in the great majority of cases in regard to Urdu, and its relation to Persian and Arabic. Where Urdu comes in the discussion, it comes in the same position as one of the Indian languages other than Sanskrit, and to that extent the same general considerations may be applied to it.

THE ONLY TEST.

The position in South India in respect of these languages is more often one of contrast between Sanskrit and Dravidian, rather than of connection. This position is hardly taken and would have absolutely no justification if taken, in respect of North Indian languages. It is actually taken in South India, and it is so much regarded as the normal position that it has to be considered as an important position to be dispassionately discussed. The problem, therefore, for South India resolves itself into this: What in our scheme of general education should be the position of Sanskrit, and what that of the Dravidian languages as a class? That these languages have to be cultivated adequately, requires no argument to support it. That these languages do not, neither class of them, receive adequate attention at the hands of the authorities, is again a matter which may be accepted without discussion. But at the outset one may protest against the position, only too often taken, that any position assigned to any one of these languages in our scheme of education, whether it be of the University standard or of any lower standard, is taken to be so much assistance rendered to these languages,

so much benefaction made for this language or that, a view so preposterous that it is only to be clearly stated to be emphatically condemned. We are not seeking to extend our patronage to these languages in order that these languages may live and flourish. Languages may live or languages may die; they are of no consequence unless as vehicles of thought for interchange of ideas, and their only test of utility to us is whether they can perform this function of being vehicles of thought, and be the means of communication of thought, efficiently. All languages that are in use either as spoken languages or as languages which are cultivated by reading and study, have to be examined from this point of view—how far they might prove to be efficient means of communication of thought, either of the past or of the present, and whether they serve to build up thought in those that devote themselves to them. There is another and hardly less important function that study of languages is meant to subserve, and that is the discipline that the study of a language provides for the mind, makes it fit not merely for the cultivation of the particular language, but at the same time provides for the efficient cultivation of any other language than the one actually under study. Whatever individual languages come into discussion in regard to their particular position these two objects have to be kept in mind, their sufficiency as a medium of instruction, and their efficiency as a mental discipline. Admitting this as a satisfactory statement of the position, the first question that arises is: Are Sanskrit and Dravidian languages antagonistic in their aims or purpose?

MUTUALLY COMPLEMENTARY.

It cannot be said with any historical justification that they have been antagonistic in

their course of development; much rather it would be more correct to say that they have been complementary to each other, and in the course of their cultivation, they have been helping each other substantially. An unbiassed study of Sanskrit and of one or more of the Dravidian languages would satisfy any one who is sceptical about the correctness of this proposition. Those who cannot command a certain degree of culture of both are certainly not competent to pronounce an opinion on the question of the actual relationship of these languages, while differences of opinion may be possible in respect of mutual indebtedness in regard to this particular or that. It seems, therefore, safe to take it as a fundamental proposition in regard to the study of these languages that they stand to gain by a combined study and would lose a great deal of their cultural value if studied in isolation making due allowance for the possibility of defective capacity for the study of languages in individuals.

THE STUDY OF SANSKRIT.

Having said so much by way of introduction, we may now take up the proposition what exactly should be the position of these languages in our scheme of studies in all stages? Languages are cultivated for two purposes mainly as was already stated, namely, the discipline that they provide for the mind, and the cultural equipment that they provide for those that cultivate them. The position of any language is to be determined by a consideration of the value of the language chosen for study in both of these important branches of mental culture. In a scheme of Indian studies Sanskrit is necessarily to take the primary place. This is an obvious proposition for the whole of India excepting the Dravida country proper, that is

the Tamil land, and the position is hardly challenged elsewhere than in the Tamil country. In the Tamil country itself that challenge to the position comes from quarters which may be influential but no more immune from error on that account. Influential or no, the challenge is at the very best ill-founded, and often times it is quite unfounded. It is not so long ago that in Europe, and particularly in the older Universities, the position of classical languages was challenged in favour of not merely modern languages but also of the modern sciences. The best intellects were engaged on either side, and I think the position is now generally accepted that the study of classical languages has its value as a mental discipline, even to the specialised votaries of the sciences. That is the position that may well be taken with justification in respect of Sanskrit in this country, Sanskrit being the sole classical language of Hindu India, with the possible exception of Pali, the most developed perhaps of the literary Prakrits. Sanskrit has got a system of grammar recognised by common consent to be the most perfect so far. It has highly cultivated region of linguistics and literature proper which no other Indian language, not even including the most extensive of Dravidian languages, Tamil could easily show. The extent of literary development is shown not merely by the extent of one branch or other but even of the variety of branches that could be cultivated. Even so Sanskrit has its limitations, and for the mere extent of it, it cannot compare with the European languages in the department of Physical or the Natural sciences. Recognition of that great defect is not to underrate Sanskrit but much rather to accept its greatness. Another argument adduced with great apparent force

against the cultivation of Sanskrit is that it is a dead language. If by the term 'dead language' is understood that the language is no more spoken by any class of people it is perfectly true, that is, that it is not the vernacular of any section of the people. It is open to grave doubt whether at any time it can be described as that, since it has developed from out of its primitive stages. Eminent European orientalisks are distinctly of opinion that for the Indian Hindu, as distinct from the Muhammadan or Parsi, Sanskrit to-day is as much of a living language as any other Indian language. In their opinion it is much more of a living language for India than Greek or Latin is for Europe. Therefore then as a language for the discipline of education that it provides, Sanskrit stands upon its footing of eminence now as it ever did in the cultural history of India. Recognition of this is not to deny or underrate the importance of the cultivation of the mother-tongue whatever that be. The Bengalee cultivates Sanskrit as he cultivates Bengalee, and by paying attention to the cultivation of Bengalee, he does not *ipso facto* consign Sanskrit to the region of languages unworthy of cultivation.

ITS CULTURAL VALUE.

Looked at from the cultural side of it it would be found that the quantity and variety of information that could be obtained from Sanskrit is certainly much more and extends over a far larger and more varying field of human intellect than that of any other language of the country. Comparing it with Tamil, the latter can show parity of study with Sanskrit in a few branches undoubtedly. But beyond that Sanskrit covers departments of study which Tamil, as it has so far been developed, cannot hope to attain to, even in fields which are the peculiar realms of Tamil.

The relation between Sanskrit and Tamil is far more intimate and far more extensive than some of the more enthusiastic votaries of Tamil are aware of. University education in South India would be extremely defective, if it does not make adequate provision for the cultivation of Sanskrit in the interest of the Dravidian languages themselves. There is a further point that in particular stages of literary development in Sanskrit, Sanskrit had become entirely South Indian in point of character, and it might almost be said that there is a South Indian Sanskrit literature, which in some respects, may be regarded as distinct. It is thus clear that Sanskrit must be allotted an important place in any scheme of studies in South India as important as the mother-tongue, or the prevalent language of the locality.

POSITION OF THE MOTHER-TONGUE.

Coming to the mother-tongue then, its position should normally be, as in other countries, the principal language all through the educational course, and must be the medium by means of which education should be imparted in all stages. Admitting this as the normal condition of affairs, we shall have to take into consideration the peculiar position of present-day India before a decision can be arrived at one way or another. Looking backward upon the history of these languages it will be seen that these languages occupied the position undoubtedly of the mother-tongue up to a certain stage, beyond which most people who had reached that degree of education continued it by having recourse to Sanskrit. This becomes clear when one takes into consideration the fact that in the history of Buddhism, which adopted, to begin with, the vernacular of Mid India, that is Pali, as the medium of instruction gave place to Sanskrit

for these very purposes at a later stage of the development of Buddhism so much so that while Pali may be regarded as a holy language of Hinayana Buddhism, Sanskrit is similarly the holy language of Mahayana Buddhism. This revulsion of feeling gives the clearest indication that there was something in the one which made it unsuitable, and that there was something else equally good in the other that made it more suitable as the medium for the propaganda of even Buddhist teaching. Therefore then at the very highest the position of the mother-tongue in India remained that of a more or less subsidiary language of cultivation, and medium of instruction and no more. This position is true not only of the languages of India generally, but even of Tamil notwithstanding its peculiarity. This position is not invalidated by the fact that most people were content with the education that could be imparted in the mother-tongue, and did not proceed any further. Therefore then it is clear historically that the position of the mother-tongue, was pretty much what it is all through its history so far as India is concerned, notwithstanding the recurring special stimuli that these languages received from successive religious reformers in the country. Having regard to the fact that religious development in India has been continually alive, and periodically more vigorous, the various languages that constituted the mother-tongue of the different localities did get a special development in those periods. But there was always room for some supplementing, and that crowning piece of education could come only from Sanskrit. One has only to cast a glance back on the history, and the religious literature, of India to realise the truth of this position. It therefore becomes clear that the

mother-tongue occupied undoubtedly its legitimate position, but unfortunately for the existence of Sanskrit, as the common language of the learned, it did not reach that degree of possible development that it might have attained, but for the existence of a more vigorous, more fully developed, and very much more highly cultivated classical language side by side. It may be deplored as a misfortune, it may be a matter for congratulation as a piece of good luck, but that was the undoubtedly historical development of the relative position of these languages in the course of Indian History. That position must be realised before we can decide whether it is the mother-tongue or Sanskrit that ought to take the primary place in our scheme of education.

A DOUBLE DRAWBACK.

Unfortunately however India is not divided in every respect into units where a single language prevails. Such a division may have been possible 1500 years ago. But such a clear-cut division is not possible in the 20th century. Choose whichever of the mother-tongues you like as a principal medium of instruction, it suffers from a double drawback. (1) In every locality where there is a prevalent Indian language there is always a considerable fraction of the population whose mother-tongue it is not. Neglecting others whose mother-tongue may be other Indian languages, we have to take into reckoning our Muhammadan brethren to whom the mother-tongue whether it be Dravidian or Sanskritic is comparatively a strange language embodying somewhat of an alien culture. (2) In organising any system of education we ought never to lose sight of the fact that in the 20th century India has a place in the progressive movements of the world, and

nothing should be done that would have the effect of preventing her from bearing her own part in the world's progress. The questions therefore that we shall have to tackle are whether the adoption of the mother-tongue *in toto* will avoid both these difficulties.

THE CRUX OF THE PROBLEM.

In any scheme of mass education, Elementary, Lower Secondary and even Upper Secondary, the aim of the organisers should be universal education and to universalise it, undoubtedly the easiest and the most appropriate medium would be the mother-tongue. The difficulties of organisation that separate media of instruction would involve, could in this stage be met by separate provision as the clientele to be provided for are likely to be large enough and the provision of funds must accordingly be large. Undoubtedly therefore the first defect noted above, while it exists in this case, must be, and could be, met. The second defect does not affect the position here. That question will arise where education is of a stage to be vitally connected with the ultimate educational problem of contribution to the sum of knowledge. It is where the students and the advanced workers stand to gain by being brought into the great world-movement, that problem really comes into view, and then the question is whether the mother-tongue as the medium of instruction in India would do. As one moves higher and higher in education, the field becomes narrower and narrower, and the equipment becomes so complicated and costly that separate provision for the different communities would be on the face of it, impossible. The need for keeping alive to developments elsewhere and abreast of the general progress becomes more and more essential. The problem therefore is what would conduce best to

keep the whole of India one in her higher educational system, and give her a place in the world-progress. It may be granted at once that with a progressive movement going, the mother-tongues of the country would ultimately become equal to the responsibility of being media of instruction. It is certainly very problematic they could become more. The search for a *lingua franca* for the whole of India must be kept in mind as a live problem and this is an ideal to be attained even at some cost. Whether the mother-tongue as a medium will serve this double purpose efficiently is the crux of the problem where these languages are considered as the media of instruction in University education. The problem comes before us in adoption of Telugu as the medium of instruction in the Andhra University Act, and the agitation for a Tamil University where Tamil would be the medium of instruction in University teaching. Even if it be assumed that India comes out of the British Empire politically, that is a position that will have to be discussed in other places. Would it be to the advantage of India in the progressive movement of the world to adopt these various mother-tongues of India as the media of instruction in the higher reaches of knowledge and education? The answer to this question would be difficult, having regard to the fact that a variety of circumstances have to be considered in arriving at a conclusion. If one of the Indian languages should be adopted as the *lingua franca* for the whole of India rather than English as it has become, there would be a double disadvantage of having to develop that language for one thing, and those whose mother-tongue is other languages having to put themselves through a course of development of this one language to make it their *lingua franca* would be too much waste of

energy and labour, unless it be that with the attainment of that, the problem ends. The successful attainment of this will not solve the problem of the need for an international medium, and English has received a certain degree of culture as such. It would be folly to throw away the result of such an amount of organised effort in any attempt at nationalising education. This could be met by cultivating that as an efficient second language, and, it may be, by cultivating other European languages besides. But the question here is not what a rare individual or a small section of individuals may here and there do as a rare accomplishment. It is the more general problem of a comparatively large class of people having the facility as a matter of course. As it is to the Hindu population of India, by far the largest in bulk, there is the mother-tongue to be cultivated to a far higher degree than it is at present. There is a cultural language of the country, Sanskrit, which, to the vast majority of this large bulk, would be a very desirable acquisition for gaining the hall-mark of a liberal education as Hindus, and then there is English to serve the purposes of international requirements. It would therefore be problematic in the extreme to make an effort to vernacularise education in the higher stages, and cut India into linguistic areas in the present condition of educational and cultural progress of the community.

POSITION SUMMARISED.

The position therefore reduces itself to this :—

1. That in respect of the mother-tongue our system should be organised in such a way as to provide a sufficiently high degree of culture in the mother-tongue as a primary language, and a medium of instruction.

2. The cultivation of Sanskrit as a cultural language should be carried to as high a degree on modern lines as could possibly be done.

3. To serve the purposes of an international language primarily, and to some extent as a *lingua franca* for the whole of India, English will have to be cultivated. For all the purposes of a common language for the whole of India, English may not prove efficiently adequate, and a more efficient substitute may be possible though perhaps not quite so easy of selection.

Any system that neglects the precautions that this position involves is bound to prove defective, and inadequate for the purpose it is intended to subserve.—‘*Swarajya*’ *Annual Supplement*, December 1925.

THE SCHOOL ARITHMETIC BEING SOLUTIONS OF THE QUESTION PAPERS SET FOR THE LOWER SECONDARY EXAMINATION FOR THE YEARS 1880 TO 1904

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THE MADRAS TEACHERS' GUILD.

The first meeting of the English Section of the Guild was held in the Hindu High School, Triplicane, on Wednesday, the 6th January 1926, at 5-30 P.M.

M. R. Ry. Rao Bahadur K. B. Ramanatha Aiyar Avargal presided on the occasion, and M. R. Ry. Ch. V. Joga Rao Avargal of the Maharaja's College, Vizianagaram, delivered a lecture on "English Instruction in Indian Schools."

After a few introductory remarks from the Chairman, the Lecturer said that it was confessed on all hands that the results of the present system of English instruction were poor and that some improvement was urgently necessary to set matters right. In his opinion, the evil lay in the prohibition of Translation, the neglect of Grammar and the adherence to the Direct Method—a method which has not been successful even in Europe, the place of its origin. The system was first adopted in 1875 or thereabouts to help Europeans in learning foreign languages. In 1894 or 1895 it was introduced in Prussian Schools by means of State interference, and by 1895 or 1896 it found its way in England. For ten years it was tried there and by 1906 it was found to be more or less a failure. The reaction against it was visible not only in England but also in America; but unfortunately it was adopted in India at that time and the Departmental Regulations which till 1905 encouraged the teaching of Translation and Grammar in schools were changed in 1907 so that translation fell into disuse and Translation papers were abolished in all University Examinations.

The result has been that English teaching has been more or less a failure, only about ten per cent. of the boys being up to the mark. The Calcutta University Commission Report says: "In Bengal, the Direct Method is a failure." Nor could it be anything else, because the principle on which it is based—that the learning of a foreign language should be carried on in the same way as the mastery of the mother-tongue—is in itself a mistake.

There are very many points of difference between the acquisition of the mother-tongue and the acquisition of the foreign language. Children learn their mother-tongue easily and quickly because of their instinctive desire, their natural impulse, their anxiety to find expression for their thoughts and the favourable surroundings in which they are placed—everybody about them speaking the language. All this is different in the case of boys learning English. They have passed the imitative stage, they have no natural impulse to learn English and their surroundings are not exactly favourable. Therefore the analogy with the mother-tongue is false and this is why the Direct Method is a failure.

The advocates of the Direct Method say:—"We learn a language to speak, to read and to write—not certainly for purposes of mere translation or parsing. And the boys' vocabulary can be enlarged by the help of objects, phenomena, actions, gestures and pictures. It is only when all of them fail that recourse should be had to translation." But the lecturer said that even such simple words as 'father', 'yesterday' and 'to-morrow' could be taught only by means of translation, and the help afforded by pictures, etc., did not go very far. Not only that, it actually tends to confuse the ideas of boys.

After thus criticising the Direct Method, he said he would give his own 'Constructive Scheme' in the next lecture.

In his concluding remarks, the Chairman said that the method of learning a foreign language with the aid of translation had a long and historic support behind it and instanced the examples of the younger Pitt, Lord Macaulay and Dr. Arnold among the advocates of the Translation method.

After the usual vote of thanks, the meeting came to a close at 6-40 P.M.

The second meeting of the English Section of the Guild was held in the Hindu High School, Triplicane, on Thursday, the 7th January 1926, at 5-30 P.M.

M. R. Ry. Rao Bahadur K. B. Ramanatha Aiyar Avargal presided on the occasion and M. R. Ry. Ch. V. Joga Rao Avargal of the Maharaja's College, Vizianagaram, continued his lecture on 'English Instruction in Indian Schools.'

After the reading of the minutes of the last meeting by the Secretary and the introductory remarks of the Chairman, the Lecturer gave out his "Constructive Scheme" on the teaching of English in our schools.

He started with the following statements:—Language is a mass of symbols for our thoughts; Translation is the re-clothing of thoughts from one language to another; and the purpose of Grammar is to explain the principles underlying a language.

He then laid emphasis on the peculiar circumstances in which our boys at school learn English as a foreign language. When a child learns the mother-tongue, it is helped by the natural impulse of the expression of thoughts and the favourable surroundings in which it is placed. When an adult goes to a foreign country for learning that particular language, he is aided not only by his own anxiety to learn but by the fact that he has entered upon 'the reflective stage' of life. In the case of a boy at school, he has passed the imitative stage of childhood but has not yet come to the reflective stage. On account of these and other unfavourable points, the method we have to adopt in our school must be something artificial and not natural—though it does not mean that it should be unnatural.

He then advocated his own scheme in which Grammar and Translation formed an important part and illustrated it by means of more than a dozen charts, dealing with the details of the teaching of the alphabet, vocabulary, inflection, phrase-making, sentence-structure, etc.

He then explained the charts at some length and said that by the re-introduction of Grammar and Translation he did not mean that the old uninteresting methods should be adopted. 'We do not want as our text-books the Grammar written by

Bain or Angus or any other Englishman, because they are intended for the use of English youths—not for our youths. Let us adapt them for our needs,' said he, and showed to the audience the three or four books he had written in which Grammar and Translation were both combined and had their proper place assigned in the teaching of English.

In his opinion the Direct Method was a failure because it started with sentences, whereas the right thing to do is to start with words. Again the Direct Method laid undue emphasis on speech. Speech is no doubt a function of language but is not language itself. We learn English with a view to read and write in it and to enrich our knowledge by studying its beautiful literature. Literacy and learning should therefore be regarded as far more important than speech. In this connection he also adduced the example of our Sanskrit Pandits who have attained a considerable mastery over that language even though they are not in a position perhaps to speak in it.

In his concluding remarks the Chairman paid a glowing tribute to the enthusiasm of the lecturer, who had devoted the best part of his life for this subject and had thus evolved a scheme of his own. But the subject he dealt with was a controversial one and bristled with difficulties. In translating from one language to another, it was difficult to bring out the spirit of the original. For one thing, the genius of one language is different from the genius of another; and a phrase has certain associations of ideas which are absent from its equivalent phrase in the other language. Hence we have had several English renderings of Homer—from Chapman and Pope to Butcher and Lang and yet they all differ considerably among themselves. He then said that the controversial points might be discussed at some other time.

The Secretary proposed the usual vote of thanks to the Lecturer and the Chairman and the meeting was brought to a close at 7.5 P.M.

The third meeting of the English Section of the Guild was held in the Sri Ramakrishna Mission Residential High School on Saturday, the 9th January, at 5-15 P.M.

M. R. Ry. Alladi Krishnaswami Aiyar Avargal, B.A., B.L., presided on the occasion and M. R. Ry. Ch. V. Joga Rao Avargal, of the Maharaja's College, Vizianagaram, delivered a lecture on "The Defects in the Modern System of Education and their Remedies."

After the reading of the minutes of the last meeting by the Secretary and the introductory remarks of the Chairman, the Lecturer enumerated the following defects:—

1. There was no spirit of emulation among the boys because of the abolition of the old class-room arrangement in which they were seated in the form of a rectangle in the order of merit and the introduction of the new method wherein boys are seated in parallel rows.

2. There is not much of close application among the boys because of the abolition of text-books and the prescription of mere syllabuses in most of the subjects for study.

3. Owing to the abolition of the Primary and the Lower Secondary Examinations, parents get no opportunity at all of knowing how their boys fare at school until they come up to the S.S.L.C. Class with the result that the percentage of failure in the Public Examination is appalling.

4. The views of teachers as expressed in the Resolutions passed at Teachers' Meetings are not given the consideration that is due to them.

The remedies then are clear:—The going back to the old class-room arrangement, prescription of text-books for every subject, the re-introduction of Primary and Lower Secondary Examinations and the paying of better heed to Teachers' suggestions.

Incidentally he pointed out the anomaly of Secondary Education in the Telugu Districts being under the control of the Madras Educational Department, while University Education will be under the control of the new Andhra University and

pleaded for the transfer of Secondary Education also to the new University.

The subject was then thrown open to discussion. Mr. Sabhesa Iyer said that the present discontent was not due so much to any mistake in the system as to the realisation of the fact that it has lost much of its financial or economic value. There was therefore no use in going back to the old order of things. The present S. S. L. C. Scheme affords plenty of scope for the personality of the teacher and he is given a large amount of freedom in the teaching of subjects like Elementary Science, Indian History and Geography. The fact is the average teacher dreads freedom and is lacking in a sense of responsibility. He should have more of 'backbone' and should learn to be independent. They should also organise better so that they may be a force in shaping the educational policy of the country. That was why he welcomed the R. S. Home Residential School and hoped for great things from it.

Mr. Srinivasa Iyengar who next spoke said that the root cause of the evil lay in the apathy of parents towards the education of their children, the overcrowding of boys in schools and above all in the miserable pay of teachers. Unless they were remedied, there was no hope of improvement in our schools.

In his concluding remarks, the Chairman said that personally he was not enamoured of the old Matriculation system. If the Primary and Lower Secondary Examinations functioned properly and if the training given in schools was satisfactory, then the passes in the Matriculation Examination should be 80 or 90%. As a matter of fact it averaged 25 or 30%. From this evidence he concluded that the old system had failed.

Next he said that Secondary Education should be thrown open to all, because it was necessary to make one a useful, loyal and true citizen of the motherland. It was the purpose of Secondary Education to give the boys adequate training of the hand and eye but that should not be confused with vocational education. In the secondary stage, the cultural aspect should be predominant—not the bread-winning aspect. At the same time it was

the duty of the teacher to discover the special bent of his pupils and to encourage each boy in his special hobby—some for music, some for painting, some for scientific research and some for manual work.

As for the salaries of teachers, it is a fact they are underpaid in all countries, but they gained in respect what they lost in cash. The real teacher has more of social prestige than the wealthy landlord or the flourishing lawyer. While he realised that teachers should be given a decent living wage and would urge their claims on the public, he exhorted the band of teachers present to have before them the ideal of the ancient Gurus of dedication for the cause more on account of love for the profession than for the wealth it brought them.

Lastly he said that teachers should from their own experience throw light on such problems as these :— Which are the best hours for study? Is the present system of holding classes between 10 A.M. and 4 P.M. to be preferred to the older method of studying in the cool hours of the mornings and evenings? Is it good for a boy to wake up at 4 or 4-30 A.M. and be busy with his books? Some think that it is easy for him to repeat in a dreamy way the Vedas he has learnt by rote—but that it is not adapted for intelligent brain-work; while others believe that the mind is most active then and capable of evolving original ideas. On which side is the greater amount of truth? Which is more suitable to Indian conditions—indigenous games or modern sports like Hockey, Tennis and Badminton? And why? What are the relative advantages and disadvantages of the rectangular method and parallel rows in the seating of boys in a class-room? Which is more economical in the long run—to have thatched sheds which are likely to be blown away in a violent storm, or terraced buildings which are costly even at the outset? Which method is more beneficial in the teaching of English—the Direct Method which can't be adopted in village schools, or the introduction of Grammar and Translation when there are plenty

of people who habitually talk English in our towns and cities? What kind of life are we to advocate for our school-boys—the ascetic life enjoined by our Sastras or the social life which is the ideal of the English public schools? To what extent should discipline be carried in the life of a school boy? And how are we to reconcile the conflicting claims of freedom or liberty with unquestioned obedience to authority? Can religious theories and dogmas be forced on an unwilling pupil? Would it not rather lead to an after-life of unrestrained license? On these and other allied topics, if teachers should throw the light of their own experience, the Educational problems can easily be solved.

With the usual vote of thanks to the Lecturer and the Chairman, the meeting was brought to a close at 7-30 P.M.

We are asked to publish the following :—

Commenting on my book "ENGLAND'S EDUCATIONAL POLICY IN INDIA" your reviewer observes in the May 1925 issue of your magazine : "The Comments on the educational policy made by the author are shrewd and supported by cogent arguments though one is inclined to think that too much of political bias has been imported into many of the arguments." While I have no 'kick' (to use an American slang) against this statement I would like to request your readers to help me in the revisal of the next edition in the following way, so that it would as free from bias as possible.

From what I can gather thru the press opinions sent me by the Internal Press-Cutting Bureau, London, I find that my humble attempt has been very warmly welcomed by my people. However, in the light of the criticism appearing in the press and in view of the fact that my first edition was incomplete I have decided to revise this book and enlarge it so as to exclude all errors of commission and omission made in the first edition. It is not possible for me to get all the material needed for such a work. Under the circumstances I would feel highly obliged to your readers if they would kindly send me their own publications of books and articles. These would be returned to them if so desired. Articles dealing with educational reforms, defects in the present system, etc., would be very useful.

P. O. Beacon,
New York, U. S. A.,
January 1, 1926.

Yours very truly,
V. V. OAK.

Reviews and Notices

THE TUTORIAL STATICS, BY W. BRIGGS AND G. H. BRYAN. FOURTH EDITION. (UNIVERSITY TUTORIAL PRESS). Price 5s.

This is the fourth edition of a book which is already well-known, being written by two authors who are noted for clear and concise expression of ideas. The book is thorough so far as it goes; the book propositions are clearly explained and proved, a number of well-selected and graduated examples are added to every chapter and at the end of every stage of development of the subject, an examination paper is given. It also covers exactly the Syllabus in Statics the Madras University B. A. Degree Examination in Mathematics.

Only we should have liked to see in a 1925 edition some examples illustrating statical principles in modern machinery. We gladly recommend the book as a suitable text-book for the B.A. Students bringing up Statics for their examination.

PROBLEMS OF PHILOSOPHY, BY G. WATTS CUNNINGHAM. WITH A FOREWORD BY VISCOUNT HALDANE. (GEORGE G. HARRAP & CO.) Price 8s. 6d.

The book is a succinct account of the leading Problems of Philosophy in simple language so that a reader even without any preparatory training in philosophy can follow the author's reasoning.

Philosophy means thinking things out for oneself and according to Dean Inge what we do in the way of philosophising is to co-ordinate and reconcile the knowledge that has come to us from many quarters resolving contradictions and separating genuine convictions from half-beliefs, conventional acceptances and the will to believe. We can no more help philosophising than we can help talking prose. The difference between man and man is whether we do it well or ill, adequately or inadequately. Man as weak as a reed is a thinking reed, looks before and after, has an ideal

pinning for what is not, must give an account of himself in relation to his environment. The environment is an ever-abiding presence and insists on various kinds of response according to its being physical, vital, social. Of the responses the intellectual is the characteristic human response and this response gives rise to science and philosophy. Science is concerned with the discovery of facts with the increase of knowledge which helps to master the environment by the Baconian process of obeying nature. Along with the acquisition of knowledge there is another process going on, of thinking about thinking, the removal of contradictions and inconsistencies in the knowledge already attained. What is won in the realm of knowledge is organised and systematised and this organisation and systematisation is philosophy.

This double process of progress in scientific knowledge and of the organisation of knowledge as a whole is contrasted by Bosanquet as the distinction between the abstract universal and the concrete universal; between a class and a world. It takes all sorts to make a world; a class is essentially of one sort only. Thus it is seen philosophy is more comprehensive than science.

Mr. Cunningham devotes the earlier portion of the book to the first principles of scientific thinking. Parts I and II are concerned with the nature of science and of knowledge as knowledge. Part III is concerned with the underlying concepts of science and their relation to philosophy. Part IV deals with the further factor of life, with evolution in its various aspects. The last two parts are concerned with what is regarded as pre-eminently philosophical, with the nature of mind and morals. The treatment is as little controversial in character as possible.

More and more is there the recognition of knowledge as a whole and philosophy is not the special cult of an exclusive set of men. The bearing of philosophy on various problems of men and society has to be brought home to the ordinary man and we unhesitatingly commend the book to

our readers as helping to clarify much of their vague and confused thinking and as starting them on further studies of philosophy, if they should be thereto inclined. The book is attractively written and the readers are sure to be led on to the interesting line of studies indicated in the very useful bibliography.

THE TRUTH OF CHRISTIANITY BEING AN EXAMINATION OF THE MORE IMPORTANT ARGUMENTS FOR AND AGAINST BELIEVING IN THAT RELIGION, BY LIEUT. COLONEL W. H. TURTON, D. S. O. 10TH EDITION; CAREFULLY REVISED THROUGHOUT. (LONDON: WELLS, GARDNER, DARTON & CO., LTD. 1925). Pp. viii. & 550. Cloth: Price 2 s.

This book is a very useful compendium of nearly all conceivable arguments in support of Christianity. It is divided into three parts, the first of which deals with natural religion dealing with the great questions of the existence of God and the probability or otherwise of His making some revelation to man. This part proves that God takes an interest in man's welfare and also the probability of revelation which is deduced from God's own character and man's character as well. And it finally proves that a miraculous revelation is credible and that the Divine Messenger would probably have credentials.

The second part deals with the Jewish religion which actually claims to be a revelation. It examines the general principles of the *Genesis* which shows three great periods of life remarkably supported by the theory of evolution. It tries to prove that the *Pentateuch* appears to date from the time of Moses, and it examines the Old Testament Books from Joshua onwards and says that the history of the Jewish religion was confirmed by miracles, by prophecies and by other independent tests. The early history of the Jews has exerted a greater and more beneficent influence on the world than that of all ancient nations; and thus the effect and cause of the Jewish religion were unique.

The third and the most important part proves that the Christian religion is credible in its Three Creeds, and its four great Doctrines as well; though two of them, The Incarnation and the Atonement, seem impossible. Then we are shown that the Four Gospels are genuine when judged by external testimony as well as from the test of internal evidence and from the evidence of the *Acts*. The Resurrection of Christ was probably true; and the alternative hypotheses are all untenable according to the findings of the author. The Jewish Prophecies are declared to be confirmatory of the truth of Christianity. The character of Christ is only to be deduced from the New Testament, any other Christ being purely imaginary; and lastly, the history of Christianity is strongly in favour of its truth. The author also discusses the question whether Christianity is correctly summarised in the Three Creeds and rehearses his conclusions in the last chapter.

The book is marked, judging only from a secular non-Christian point of view, by clear reasoning and sound argumentation and by a complete lack of sectarian or religious bias. The arguments are very clearly and lucidly set forth. Each chapter is devoted to the elucidation of the truth of one proposition and the whole is animated by a noble evangelising spirit. Any close study of this marshalling of Christian evidence cannot but be beneficial to the lay and secular mind.

EDUCATIONAL YEAR-BOOK OF THE INTERNATIONAL INSTITUTE OF TEACHERS' COLLEGE, COLUMBIA UNIVERSITY, 1924, EDITED BY J. L. KANDEL. (NEW YORK: THE MACMILLAN COMPANY 1925). Pp. xiv & 650. Price 12 s. 6 d. net.

The International Institute of Teachers' College, Columbia University, was established in 1923 to accumulate and conduct investigations into educational conditions, movements and tendencies in foreign countries and to make the results of such investigations available to students at large as well as to give special assistance and guidance

to the increasing body of foreign students in the Teachers' College itself. The College has undertaken the publication of an annual volume in order to make available to students of education the educational theories and practices of the various countries of the world—with the object of promoting the exchange of experiences on which so much of progress depends. The post-war movements of educational reconstruction are now in full swing, and the literature on educational schemes and plans is fast increasing in volume and variety. The educational system of a country represents the considered formulation of its ideals; and "the study of national educational systems furnishes one of the most all-embracing approaches to the comprehension of national aims and ideals."

The book consists of a series of articles written by various national educational experts, each presenting the account of education in his own country in his own way as well as a few essays devoted to a study of educational method in a few representative countries both in practice and in theory.

The schemes of education prevalent in Australia, Bulgaria, Canada, China, Czecho-Slovakia, England, France, Germany, Italy, Norway, South Africa and the U. S. A. are given; India, Russia and other important countries are left out. The practice followed in some of the countries described, excites our envy and admiration. Australia has got compulsory education of the child up to the 14th year, and also a very good scheme of education regarding mental deficiency. The Australians have solved in a very good way the problem of the one-teacher-school and have raised the educational opportunities of the rural child almost to the level of that of the urban one. Great importance is attached to educational tests and measurements; but the use of exact scientific measures is not far beyond the experimental stage. In the Australian Universities there is a tendency towards the increase of State-control

accompanying increasing demands for Government grants.

In Canada the rural schools present the greatest problem, and vocational schools are the most popular among secondary schools. The importance of boys' and girls' clubs, manual training, home-economics and public-health-nursing is increasingly stressed.

In England educational prosperity is still dependent largely on the policy and financial attitude of the Government in power, and three recent changes of Government in two years and a general industrial depression have prevented the introduction of any but the most tentative changes. Mr. Fisher, Mr. Wood and Mr. Trevelyan, the Presidents of the Board of Education, had each schemes which could not be put into complete execution. Trevelyan's policy was based on Fisher's great Act of 1918. Discussion is reviving on the question of rearranging the connection between education and local government. There has been a rapid growth of social and corporate life in elementary schools. Independent secondary schools have kept up their position in spite of the growth of Council Secondary Schools. Boarding Schools for the upper and the professional classes have actually increased. Vocational education is still largely given only in part-time courses. A systematic training has been introduced in the case of elementary teachers; in secondary schools there are still no prescribed qualifications for teachers. The technique of testing is changing only gradually; psychological tests are being cautiously and carefully reviewed. Medical inspection of pupils and social work for them have largely benefited them, especially the defective pupils. Important extra school factors like the adult education and library movements have been largely pushed up.

In France compulsory school attendance extends only up to the age of 13. In the secondary schools there is a duel going on between classical studies and modern humanities—the general scheme of the Berard reform has appreciably

reduced the schedule and programmes of study. Vocational education for artisans is becoming very important; while welfare work in schools has also largely increased. In Germany the chief problems at present engaging attention are the religious question, the common school movement, and the development of a new educational ideal, besides questions like those of moral instruction, sex education, æsthetic education, training for citizenship, etc., which are very little within reach of final solution. The outstanding problems in South Africa, China and the U. S. A. are also dealt with in the book, where the added problem of native education makes the situation more complex. The U. S. A. Federal Board for Vocational Education, the Education Bureau of the Interior Department, recent State legislation in education, the advanced educational measurements in vogue, including individual psychological tests, group intelligence tests, etc., the Dalton Plan and the Winnetka Plan for individual instruction—are all very instructive for us.

The book under review closes with an account of the problem of method including the relation of national characteristics to methods in vogue in different States; and with an account of the reasons for the world-movement in new education. It is an invaluable hand-book for all teachers in training institutions and a necessary and easy book of reference for schools.

A BRIEF SURVEY OF ENGLISH CONSTITUTIONAL HISTORY, BY D. G. E. HALL, PROFESSOR OF HISTORY, UNIVERSITY OF RANGOON, WITH AN INTRODUCTION BY PROFESSOR F. J. C. HEARNshaw OF THE LONDON UNIVERSITY. (GEORGE G. HARRAP & CO., LTD.) Pp. 270. Price 5s. net.

This book is ushered with a foreword by Professor Hearnshaw, who says that the author has digested the massive and erudite works bearing on the systematic investigation of English constitutional history from the 17th century onwards and

presented with admirable lucidity "the approved results of recent research" and made clear "the process by which the present system of representative democracy has grown up in England." Professor Hall begins with the statement that neither was England fully Teutonised by the German invaders, nor were Roman institutions completely destroyed and that up to the Norman Conquest "men's minds remained supremely local." The author takes us through the epoch-making stages in constitutional evolution, through the age of the Magna Charta and the Baronial Reaction and the epoch of early Parliamentary developments. The importance of the Tudor Monarchy as having created the frame-work of modern local government and of other aspects of national institutional life is well brought out in short compass. The growth of democratic government from out of the Industrial Revolution has been traced to the Representation of the People Act of 1918; and we are shown how far effective Parliamentary Government there is more than ever the need for a strong critical opposition and an educated and vocal public opinion. The book is cheaper and clearer than many text-books of English Constitutional History in use among our colleges.

WOODROW WILSON'S MESSAGE FOR EASTERN NATIONS, WITH A PREFACE BY THE RT. HON. MR. V. S. SRINIVASA SASTRI, TOGETHER WITH THE MEMORIAL ADDRESS IN HONOUR OF WOODROW WILSON. (ASSOCIATION PRESS, CALCUTTA. 1925). Pp. ix & 105. Price 12 As.

This little book, in the happy words of the Preface, is bound to start the education of Eastern peoples in the knowledge of the League of Nations; and the Message of Woodrow Wilson which it contains has an appeal to us as well as to Europeans. Part II of this book contains a selection from the public addresses of the President made by himself at the request of Charles R. Crane, sometime American Minister in China,

on behalf of distinguished Moslem leaders in Cairo and Damascus—with the hope that the extracts would be of general application and bearing to Eastern peoples. Wilson's address to Congress (April, 1917) declaring war with Germany, approves of the Russian revolution which made the Russians "a fit partner for a League of Honour" and assuring friendship with the German community naturalised in America. In his reply to the Pope's Appeal to the belligerent peoples, Wilson stressed that the object of the war was to deliver the free peoples of the world from the menace and the actual power of a vast military armament. "Peace should rest upon the rights of peoples, not the rights of governments—the rights of peoples, great or small, weak or powerful—their equal right to freedom and security and self-government and to a participation upon fair terms in the economic opportunities of the world." Every plan of peace should be based on the faith of the people involved. In his address delivered to Congress on the conditions of peace in January 1918, and in his reply to the

German Chancellor he again stressed upon the rights of all nationalities to equal life and opportunities. Every one should remember the Four Points (expressed by Wilson in his speech at Mount Vernon) which seeks everywhere to establish the reign of law "based on the consent of the governed and sustained by the organised opinion of mankind."

The Memorial Address delivered before Congress in honour of President Wilson by Dr. E. A. Alderman, President of the University of Virginia, which forms the first part of the book, stresses upon the Presbyterian upbringing of Wilson which did him great good both in his University direction and administration of practical politics—it points out how Wilson's Fourteen Points lived in his mind as a doctrine of international justice and how he matched the moral hopes of mankind against their passions.

The book has been translated into classical Arabic and arrangements have been made for its translation into some Indian languages also.

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recently by the prosecution of a teacher in the United States of America for teaching the doctrine of evolution in the school. In spite of the boasted achievements of the twentieth century there is still interference with intellectual liberty, particularly in matters educational, and another glaring instance has just been brought to the notice of the world. Prof. Salvemini of the University of Florence has just had to resign the chair of History as a protest against the interference of the Fascist Government with the intellectual liberty of the University. The Fascisti has unfortunately been carrying on a regular campaign against intellectual freedom suppressing any expression of opinion opposed to its own policy in the State. It is conceded that Prof. Salvemini has never used his chair of History at the University for the propagation of anti-Fascisti doctrines, but he has been accused of expressing such opinion in the corridors and in private conversations with students! The Professor has done the only thing possible for a person of self-respect and dignity and with high ideals of the independence of human thought. He has resigned his office as a protest against State-interference in the liberty of teaching at the University and has not even claimed the pension. In his letter, dated the 2nd December 1925, the Professor wrote to the Rector of the University of Florence; "I began teaching thirty

years ago when the law merely demanded that I should teach history in a spirit of truth and loyalty, not sell my soul to the party in power. For thirty years I have done my duty in a spirit of truth and loyalty: not one of my pupils or colleagues can deny it. To-day the Italian constitution of thirty years ago has been completely abolished. To-day Italy is divided between a minority of armed masters, to whom everything including murder is permitted, and a crowd of disarmed subjects, whom no moral law protects and who are despoiled of all political rights. The teaching of history arose in the nineteenth century in Italy as in other countries from the spiritual needs of the nations who had attained to a liberal regime. In those countries where liberal institutions no longer exist, a professor of modern history is only free if the trend of his mind tallies with the ideas of the dominant party. He whose conscience does not permit him to accept the political, social and religious doctrines of the party in power and is not base enough to submit through weakness of character or desire for favours, is constrained to avoid any discussion which may compromise him, and may confine himself to dead erudition..... It was therefore suggested to me that I should ask for long leave, and I was assured that it would be granted. I refused all compromise, and sent in my resignation, renouncing the rights which I could have demanded from a civilised government in return for thirty years of honourable service to my country. For me it was not a ques-

tion of salary or pension, but a vindication of my intellectual liberty and personal dignity against a system of perpetual threats more humiliating than actual violence. Brute force can affect the body. Threats insult the character, for they assume that the man whom they threaten can be vanquished by fear. If veto, threats and suggestions do not seem to the Academic Senate of Florence sufficient to impair the dignity of a professor, it denotes not that my idea of dignity is too high, but that theirs is too low." Persons like Prof. Salvemini are an honour to the teaching profession and in this manly stand he has made for intellectual liberty, he will receive the sympathy of every self-respecting teacher. All honour to Prof. Salvemini. A full account of the episode can be read in the current number of the *Contemporary Review* in an article by Dr. G. P. Gooch on "Prof. Salvemini and the Fascists."

We are glad to note that the University of Calcutta has come into some kind of settlement with regard to its financial troubles and the Government of Bengal has agreed to give an annual grant for its post-graduate department of three lakhs of rupees. Speaking at the last Convocation, His Excellency Lord Lytton said that the Government had made an unconditional surrender to the University in the matter. We hope the University will appreciate the spirit in which the Government has come forward to help to carry on its

legitimate work and will conduct itself in such a way as not to give occasion to the kind of adverse criticism we have had in recent years. It is a great pity that the University has yet done very little in the two directions in which reform is urgently needed, the raising of its academic standards and the improvement of its schools. Its degrees have now become a bye-word in the educational world of India, though there are some persons of outstanding merit hailing from the province of Bengal. Its products are being beaten hollow by graduates of other Universities in all competitive examinations and the average is ridiculously low. Secondary education in Bengal is easily at a lower level of efficiency than in any other province of India and the University cannot free itself altogether of all responsibility in the matter. It will pay no attention to the nine hundred schools which send up candidates for its Matriculation examination, though it is not ashamed to lead a parasitic existence by living more or less on their examination fees. The Government has been anxious to start a Board of High School and Intermediate Education, but the main obstruction is the University of Calcutta which wants control over the Matriculation examination and wants to appropriate all the money of the ill-leaked boys who apply for the examination. We hope the University will soon turn a new leaf, now that it has won its main point of getting money for the post-graduate department of the University. His Excellency also took occasion to give some valuable

words of advice to the *alumni* of the University.

The absence of knowledge of the most up-to-date educational publications is a serious handicap and it often happens that our teachers are subject to it, especially when they work in out of the way places remote from all haunts of civilisation. We therefore consider it necessary to invite the attention of all English teachers in India to the new series of books entitled *The Teaching of English Series* issued by Messrs. Nelson and Sons under the general editorship of Sir Henry Newbolt. It will be remembered that a Committee was appointed sometime back in England, presided over by Sir Henry Newbolt himself, to consider some of the peculiar problems relating to the teaching of English in Secondary Schools in England. This new series of books is written on the lines recommended by the well-known report of that Committee and should prove very useful to all those engaged in teaching English in Secondary Schools, most of the books being eminently adapted for purposes of being prescribed as text-books. Some of the best classics of English literature have been made available in a very handy and attractive form and at a remarkably cheap price. Many valuable educational ideas have been introduced into them and the books have very often intelligent and stimulating questions of great value to the student. About fifty numbers have appeared in the series and we

should like to see a set in every Secondary School and Intermediate College.

Tinkering with University affairs and even their constitutions have become a regular feature of our 'reformed' legislative councils. The University of Allahabad was reconstituted only in 1921 and the first Vice-Chancellor, Sir Claude de La Fosse, was bundled out somewhat unceremoniously in spite of his great ability and valuable educational experience in India. The University is now settling down to peaceful work, all the University bodies having been duly organised and all the teaching departments set to work. But a luminary of the Legislative Council of the United Provinces of Agra and Oudh has discovered that the Act must be amended so as to make provision for an Honorary Vice-Chancellor and the Legislative Council has referred the Bill to the Allahabad University for opinion. It is forgotten by laymen who do not hesitate to propose legislation in educational matters that the direction of a University, especially of the new unitary and residential type, which Allahabad will be, completely, as soon as the Agra University Bill is passed, is as much the job for an expert as the administration of any other department. One of the reasons why Indian Universities have not advanced very much till now has been the absence of men of outstanding academic merit in charge of them. A special meeting of the Court of the Allahabad University has been called for the purpose

and we hope it will decide against the proposal without any hesitation.

Speaking at the recent Convocation of the University of Delhi, which will be the last to be addressed by His

The Delhi University.

Excellency Lord Reading, he gave some valuable advice to which attention should be drawn in all University circles. We consider two remarks in the address of particular value in the present circumstances of University development in India. He warned Universities against the reduction of academic standards and also against attempting to do too many things with necessarily limited resources. We reproduce the passages below :

"Let me nevertheless offer a word of advice," said His Excellency, "it is imprudent, in my view, in higher education to adopt a new scheme or start a new project unless there exists complete certainty of its execution with efficiency and success. I am convinced that Sir Hari Singh Gour and his colleagues thoroughly understand this limitation of the power of expansion, and I only mention the point in order that those considerations may be as clearly present in the minds of the public as they are in mine."

Again :

The spirit in which the task was approached would be the test. The possession of certain qualities would be called for. The first of these qualities would be insistence on really sound standards of teaching and training and a high class of knowledge for University distinction. No false glamour of popularity should be permitted to tempt a University to lower its standards in order to attract students, or to be content with anything but the best. No mere veneer of attainments would long preserve its freshness in the stern conditions of modern life. Once a University began to acquiesce in the second best, and to

substitute tinsel for gold its career of usefulness was at end, and so far from being a potent cause for good in the evolution of a country, it, unwittingly perhaps but no less surely, became an influence baneful to the progress of its people.

The public in India will be gratified at some of the educational developments in special directions on which the

Educational Expansion.

Government of India intends to embark in the near future. Provision is being made in the coming year's budget for expansion in various directions. In spite of the great forests available in India, it has till now been the practice to send members appointed to the Imperial Forest Service to England for special training. This ridiculous state of affairs will now stop and arrangements will be made to further expand the Forest Research Institute at Dehra Dun to enable the highest training in the subject to be given in this country. Together with the formation of an Indian Navy about which His Excellency the Viceroy made an announcement the other day, there is to be provision for the training of Indian cadets for service as naval officers. The announcement of a provision in the budget for the coming year of an archaeological fund of 50 lakhs of rupees is another gratifying feature particularly as it is proposed to make a special point of training Indians for the highest kind of work in the Archaeological Department.

There are one or two welcome features of the budget of the Madras Presidency which has just been presented to the local Council. The sub-

The Madras Budget.

stantial grant of a sum of three lakhs of rupees is to be made for the expansion of elementary education in the Presidency and it should go a long way in adding to the existing facilities. Provision is being made for a lakh of rupees for the new Andhra University. Mr. Satyamurti, M. L. C., was complaining the other day that the present Minister of Education in Madras seems to believe that Universities may be created by the mere passing of University Acts and we are afraid the provision of a paltry sum of a lakh of rupees for the purpose of the new University is an illustration of the simple faith. Hardly anything can be done with the amount in the direction of inaugurating an up-to-date University which will be an improvement on Madras, but our legislators only intend to have the paraphernalia of an examining University at the new centre and the amount will probably be found enough. We are glad to understand in this connection that the Vice-Chancellorship of the new University has been offered to Mr. C. R. Reddi, who should prove successful in the office, if he will only resume touch with educational and academic work, putting aside his present absorbing interest in politics. With a distinguished academic career and valuable experience as the Inspector-General of Education in Mysore and as one associated with the creation of the University of Mysore, Mr. Reddi should be able to handle the responsibilities of the new office without much difficulty. As a good Telugu scholar, there is special appropriateness in his selection as the first Vice-Chancellor of the

Andhra University. Another educational item in the budget is the provision for strengthening the subordinate inspecting agency. We are sorry that Government is only intending to strengthen the inspecting agency and is doing nothing for the betterment of the unfortunate lot of subordinate educational officers, particularly on the collegiate side. But we suppose we must feel thankful for such small mercies as may be vouchsafed by the unprogressive Educational Ministry of Madras.

We are glad that the Tamil country is showing some interest in the idea of starting a separate University

A. Tamil University.

for itself. The recent Conference held at Trichinopoly to consider the scheme cannot however be said to be a great success. We were treated to a long academic discourse on education in India and there were some innocuous resolutions. This is however not the means of starting a new University. If the people of Tamil Nad depend entirely on the bounty of the Government for the University they wish to have, they will have only a very poor replica of the University of Madras and there would hardly be a justification for starting the institution. The colleges in the Tamil country might find themselves in a better condition if affiliated to the University of Madras. The rousing of interest in the Tamil country and the collection of a substantial sum of money as a practical demonstration of the desire to have a new University are the necessary things for having a really good Tamil University worthy of the best traditions of the Tamil land and challenging comparison with the best Universities of the civilised countries of to-day.

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