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# The Educational Review

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## CALCUTTA UNIVERSITY—CON- VOCATION ADDRESS

By MR. JADUNATH SARKAR,  
Vice-Chancellor.

ON behalf of this University I beg to offer a cordial welcome to Your Excellency on the occasion of your presiding for the first time over the Convocation as our Chancellor. We feel confident that Your Excellency's known devotion to the true interests of our young men and sympathy with educational ideals will be of great assistance to us in overcoming the financial difficulties and extraneous disturbances with which we are unhappily faced.

The year that has just expired has been, on the whole, uneventful for the University. We mourn the departure from our midst of our former Chancellor Lord Lytton, who kept an intimate touch with this University throughout his tenure of office. This Senate

is poorer by reason of the death of three eminent Fellows who had adorned it for several decades and rendered high service to education, I mean Sir Kailas Chandra Bose, Dr. Henry Stephen and Prof. Adhar Chandra Mukherji. A few other gentlemen have ceased to be Fellows by reason of resignation or the expiry of their terms, but they are happily in the land of the living.

### II.

All the teaching work in the province up to the degrees for graduation, is conducted by the colleges, and not by the University directly. These colleges are of three kinds, namely, those maintained by the State, by Missionary Societies and by private bodies. In Calcutta besides the seven Government Colleges, five Mission Colleges, and one Aided Medical College, there are five private Colleges. Aid from public funds is given to all the non-Government Colleges for equip-

ment, etc., to the extent of Rs. 1,29,000 every year, and a few of these institutions receive, in addition, small maintenance contributions from the State.

But these private colleges have been recently faced with a great difficulty; while their expenditure has increased through their having undertaken to teach many new subjects and taken affiliation in Honours in addition to Pass, their income has declined by reason of the economic distress prevailing in the country and the consequent fall in the vast numbers which a few years ago used to enter for the degree course in Arts or Science. Most private colleges are now passing through the lean years, and unless the standard of teaching is to be deplorably lowered, they must meet together and devise means for increasing their income and reducing expenditure by inter-collegiate co-operation. When they have thus done their duty, I venture to appeal to Your Excellency's Government to grant more liberal aids to those colleges for their maintenance.

### III.

Turning to the University's own teaching side, which is known as the Post-graduate Department, I have great pleasure in appending to my address a list of the research work done by the University teachers in Arts and Science during the last year. It is a record of activity, remarkable for its range and variety, and I venture to plead that as soon as our political atmosphere ceases to be charged with electricity and is freed from capricious gusts and cross-currents of popular passion and popular delusions, the earliest opportunity should be taken by the Bengal Government and Legislative Council to place the Post-graduate Department on a per-

manent basis by assuring its necessary income for the future in the form of a block grant, as is the case in many other Indian Universities. I repeat the appeal made by me last year for public support to the schemes first of placing the University lecturers on a graded scale of pay, so as to induce them to remain here instead of improving their prospects by going elsewhere, and secondly of building residences for them close to the University in order to develop the corporate life of the University and bring the teachers and students into constant daily contact. With frequent changes in the staff and with teachers who can be met only during the prescribed periods of lectures or tutorials, it is impossible for any University to do its work properly and for even the most gifted and devoted teacher to give his best to his pupils, for under these adverse conditions, it is physically impossible for a teacher to inspire his students or mould their character. Calcutta cannot aspire to be an Oxford, by merely engaging highly qualified lecturers, if the social facilities of Oxford are absent here. With our University teachers freed from anxiety about their future, and enabled to live close to their boys in what the last Royal Commission on the London University recommended as "a University quarter," there would be a great improvement in the research done by our teachers and advanced students and a great elevation of the academic standard, in return for our present expenditure. In this respect helping the teachers would really be helping the community.

### IV.

This is the one day in the year when we cannot help thinking of our duty and our destiny as a corporate body. It is true that every educational institution must justify its

existence by trying to raise the general level of knowledge among the people. That is a duty which a University shares in common with the humblest school, though in a different degree. But what is the special service that the country expects from the University? What new element should a true University contribute to national life?

It is true that for the noblest creations of literature or art the world has not to look up to the Universities exclusively or even mainly. That is the special field for the play of individual genius, and we know that genius is a very wayward child. But in every civilized country, the Universities have been, with rare exceptions, the nurseries of the leaders of the people's thought and of the captains of national enterprise;—and not of the supreme directors alone, but also of the intermediate agents through whom their work is carried on.

The original investigation of truth, the discovery of the secrets of Nature, the opening of new paths for the march of the human mind,—this is the work not of the multitude, but of a select few. Such leaders of thought and discoverers of science must ever be a small minority; they form what the Greeks called an aristocracy, *i.e.*, a body of the best men in intellectual power and strength of character. While an aristocracy of birth hardens and narrows down to an exclusive caste in a few generations, an aristocracy in the ancient Greek sense of the word is the supreme need of every people that wishes to live and advance in the world.

### V.

At the same time, the University is the strongest force on the side of democracy. In mediæval Europe, the Christian Church gave the freest and fullest opportunity to intellect and character, irrespective of birth. In that

world of rigid caste, hereditary status, and ancient conventions, the Catholic Church was the one place where mere talent could rise to the highest usefulness and eminence, without requiring any help from birth or wealth. Many a poor peasant boy or artisan's son has entered the Church school, there unfolded his latent capacity, taken the vow and risen to be Chancellor or Pope. Such has also been the work of our Universities. If the distinctive feature of democracy be that it throws career open to talent, then I contend that our Universities have helped to attain this end in a greater degree than any other institution in the country.

The broad portals of Halls like this have been thrown open to all who have the requisite talent. Here they have competed with rivals drawn from all ranks of society and sometimes all countries of the world, and the result has been that each man's capacity has been developed to the utmost, his genius has asserted itself, and he has gained due recognition in the wide wide world. And the nation as a whole has benefited by this timely discovery and cultivation of inherent capacity.

But the intellectual aristocracy whom the University discovers, trains, and sends forth into the world, must not forget that nobility has its obligations and that the best products of the University owe a service to the institution which has helped to make them what they are and to the community which they are destined to lead.

### VI.

The one law of life of every civilisation is progress, the ceaseless striving after improvement, the sense of kinship with

"Men, my brothers, men the workers, ever reaping  
something new:  
That which they have done but earnest of the things  
that they shall do."

It is not enough for a talented youth to use the University in developing his own innate powers to the utmost; he, as a natural leader of thought, owes it to the University and to the country to contribute his own share to the progress of mankind. Our intellectual aristocrats,—if I may use the expression without offence,—whether they are acting as original contributors or as critics of others' performances, must not be satisfied with the commonplace or the conventional, they must ever insist on the highest quality; for they alone can judge best, they alone can make the most authoritative award of merit. On them lies a heavy responsibility, if they lower our standard of attainable perfection and suffer the nation's cultural level to fall.

This insistence on only the best performance possible, this demand for greater and still greater endeavour,—is an unpleasant duty, it is an unpopular duty, but it is a supreme duty, which no man can neglect without imperilling the future of his nation. Facile praise of commonplace or unworthy performances in the realm of learning may seem an easy, pleasant and polite thing. But it poisons the national intellect at its source, and it is a benefit of doubtful value to the man to whom it is so thoughtlessly given. It permanently enfeebles him. For, no man knows what he is capable of achieving so long as he does not rouse himself for a heroic effort. It is only in answering the call of a noble but difficult task that our hidden capacity shows itself, as a young man's muscles are developed only by exercise and the strain of harder and harder tasks. The best service that one can do to our student community is to incite them to greater and greater achievement, to qualify themselves

for competing with other races on equal terms in the open games of the wide world, and not to cry for a narrow reserved local field of trial and a purely parochial standard of performance.

## VII.

If we are to rise to the lofty destiny that ought to be ours, if the Indians of the highest capacity are to take their places as peers among the world's intellectual leaders, then the linking together of our scholarly efforts is necessary. We must not forget that Nature creates nothing by one leap, but that the advance of civilisation and thought has been made step by step,—by the steady and regular process of evolution and not by the mythological device of a sudden and complete creation. In this advance of human thought, in this growth of civilisation, mind has co-operated with mind, country with country, one age with another.

This can be done only if we sink our narrow sense of national or sectarian individuality, our spirit of isolation, and fall into line with the world's workers in the higher branches of thought and research by agreeing on the first principles and the uniformity of scientific method. The learned world has been so completely standardised and so well trained in mutual aid, that boards of scholars are now carrying to perfect success works which were in former ages attempted by individuals and which even the most gifted and heroic individual failed to fully complete. Let us contrast Gibbon's *Decline and Fall of the Roman Empire* with the *Cambridge Mediæval History* written by a syndicate of scholars of different countries. Gibbon's book is a monument of a single individual's genius and erudition; it is an undying masterpiece of literature; but as a full and authentic history

it cannot stand by the side of the Cambridge synthesis of many scholars' work. The contrast between the *English Dictionary* of that literary Hercules, Dr. Samuel Johnson, and the *Oxford New English Dictionary* is an equally strong illustration of my point.

So, too, in the realm of natural science, every minute section of every subject has advanced by the co-operation of mind with mind, and in each successive age many workers have contributed their respective quotas of discovery to enrich the common stock of human knowledge.

## VIII.

Therefore, if we wish for the advancement of learning, if we desire our University to be a living fountain of knowledge and not a herbarium of dead, imported plants, then we must make arrangements for linking together the efforts of our own workers among themselves and also for bringing our scholars' labours into contact and co-ordination with the efforts now being made by seekers after truth in other parts of the world.

The teachers of a true University naturally form a brotherhood of workers among themselves, frequently meeting together and exchanging ideas. The social side of Universities is very much neglected in India, but it is as important an instrument for the advancement of learning as solitary work in the library or the laboratory. For want of this social life in our University we have not been able to derive full benefit from the visits of foreign scholars in our midst as our invited Readers and Lecturers. They have delivered the requisite number of public addresses, no doubt, but have had no opportunity of talking with our teachers and advanced students on their special lines of

study and bringing them abreast of the latest developments in these subjects in Europe.

## IX.

If our University does its work fully and well, then not only the leaders of our country's thought, but every true son of the *alma mater* is expected to show a distinctive mental discipline. He must display the captain's coolness of head and wide range of vision. He must not be swept away by the popular cries of the hour; he must not let the clear light of his reason be obscured by the appeals to his passions; he must never ignore realities, but must always keep his gaze fixed upon the things that count, the things that will endure.

A University has failed in its duty if it has not imparted to its graduates this intellectual discipline, this catholicity of sympathies, this power of self-control in the midst of all kinds of distraction, this universality of outlook, and thus taught them to rise superior to national prejudices, racial pride, sectarian animosity and personal interest.

The true son of a University feels it his duty to take his stand in the ranks of the defenders of reason and liberty, of law and progress, of justice and reforms,—against the forces of bigotry and selfishness, the tyranny of power or of the populace, the vulgar appeals to passion and unreason. He is ever ready to guard liberty of opinion and worship in the individual in defiance alike of the frowns of rulers and the threats of the mob, because he is convinced that civilisation will collapse, discovery and creation will cease, and democracy will become a mockery if force takes the place of reason. He is a worshipper of truth and freedom and feels that without the union of these two the roots

of social happiness and human progress would be destroyed.

The following incident taken from Bryce's *American Commonwealth* illustrates how this civic spirit animates the worthy citizens of the great new republic of the West. "When the Orangemen of New York purposed to have a 12th of July procession through the streets, the Irish Catholics threatened to prevent it. The feeling of the native Americans was aroused at once; young men of wealth came back from their mountain and seaside resorts to fill the militia regiments which were called out to guard the procession, and the display of force was so overwhelming that no disturbance followed. These Americans had no sympathy with the childish and mischievous partisanship which leads the Orangemen to perpetuate Old World feuds on New World soil. But processions were legal, and they were resolved that the law should be respected and the spirit of disorder repressed. They would have been equally ready to protect a Roman Catholic procession."

## X.

The ancient Greeks displayed the same love of ordered liberty in their public life as they sought ordered beauty in their cultivation of the fine arts. This spirit enabled that handful of men living in a small and poor peninsula, to defeat the mighty Persian empire and to bequeath to future ages the most valuable and inspiring gifts in the form of political wisdom, literary masterpieces and art treasures.

Three thousand years ago a poet drew a picture of a battle fought between two races from two different continents on the sandy plain that overlooks the narrow sea dividing

Europe from Asia. The Ionian father of song clearly distinguished their different characteristics as explaining their relative strength. He said: "The Trojans marched with clamour and with shouting like unto birds, even as when there goeth up before heaven a clamour of cranes which flee from the coming of winter and sudden rain. But on the other side marched the Achaians in silence, breathing courage, eager at heart to give succour man to man."

In this self-control, this silent determination, this habit of holding their strength in reserve till needed, instead of letting it effervesce in passionate speech or disorderly tumult,—lay the secret of that national power, which, when guided by a great military genius of a kindred race, conquered the then civilised world up to the bank of the Sutlej and set the law to three continents.

This self-discipline was also the secret of success of the greatest general of antiquity, whom even the historian of the city of his eternal hatred has been constrained to admire, saying, "Never was there a character more capable of the two tasks, so opposed to each other, of commanding and obeying. He was fearless in exposing himself to danger and perfectly self-possessed in the presence of danger."

This discipline or habituating the will to obey a law higher than our personal caprice,—is the keystone of every system of education. The student, like the young mechanical apprentice, the newly-enlisted recruit, the novice in a monastic order, is in a state of training for his chosen work; he is, therefore, not yet fit to undertake that work. And, as he neglects his training at the appeal of outside distractions, at the call to other kinds

of work, so will his preparation for his life's work be delayed and rendered less complete; he will in that proportion remain an inefficient workman in his particular line, and therefore incapable of rendering true service to his country.

## XI.

It is a commonplace truth of economics that the employment of immature lads in factories is not only harmful to their health but also hinders the growth of a class of efficient adult labourers. Similarly, the youth who prematurely leaves his studies or practical training incomplete, in response to the noble instinct of patriotism, is sure to realise in his hours of calm reflection that he is really showing irreverence to our Great Mother by laying before her shrine the cheap and useless offering of an undeveloped body, and immature mind, a hazily learnt art or craft, an undisciplined will. He will realise with regret, after his life's opportunities are gone for ever, that it requires a higher type of patriotism to possess his soul in patience, to resist with unshaken firmness all distractions and temptations during the period of his education, and to thoroughly master his own special subject, so that he may supply the nation with an expert workman and supreme teacher,—which is its greatest need.

If it be true of the individual that

"Self-reverence, self-knowledge, self-control,  
These three alone lead life to sovereign power,"

it is no less true of that aggregate of individuals which we call a nation. Let every future citizen of India, as he leaves the training ground of his boyhood and youth, select his rule of life. Let him make his choice between the eternal verities on the one hand and the popular delusions and misrep-

resentations of the hour on the other, between the sway of reason and the insurrection of the passions, between holding his strength in reserve till the proper time for its use and making premature theatrical demonstrations, between self-discipline and moral anarchy.

The University has made your choice easier by placing before you the lessons of history and concentrating in its teaching the garnered wisdom of all ages and all countries. If, then, you make the wrong choice, you will be doing so with your eyes open as to its consequences to you as private persons and to the nation as a community. India expects every one of her sons to do his duty. Let your hearts be uplifted to a true conception of that duty!

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# PUNJAB UNIVERSITY CONVOCATION.

## BLAISE PASCAL:

### AN ADDRESS

By Sir PHILIP HARTOG.

AT the last Convocation meeting, the Chancellor gave a brilliant forecast of what this Province might be fifty years hence and of the great part which the University of the Punjab might and ought to play in its evolution. To that brilliant and inspiring picture, I, who have lived nearly all my life in Universities, should have little to add; and with the Chancellor's eloquent words still ringing in your ears I shall not attempt a revised version which would certainly be inferior to the original.

I propose to depart somewhat from the custom which has been followed at Convocation Addresses, in order to satisfy a wish which I have long cherished, the wish to present to an enlightened Indian audience the portrait of a man, unique and famous in the West, but almost unknown in India; a man who, if he had lived in our times, might well have been a University professor (perhaps even a member of the Syndicate)—I mean the Frenchman, Blaise Pascal, mathematician, physicist, inventor, thinker, ascetic, saint, and author of some of the noblest prose ever written.

Pascal was born in 1623 and died in 1662, so that his short life corresponds roughly to the reign of Shah Jehan, and his boyhood to the building of Shah Jehan's palace in the Fort at Lahore. In Europe, as in India, the period was one of great political and intellectual activity; but I think I am right in saying that while, in India, apart from wars and battles, the development was mainly artistic,

and marked by the superb monuments of Moghal architecture and the delightful achievements of Moghal painting, in Europe there rose one of the greatest waves of thought the world has known, a wave of thought that has only just begun to recoil for a fresh advance. In that movement Pascal played a great part, and had he exercised his full influence on his contemporaries the advance might have been less troubled and more continuous.

Pascal was a wonder child. From the first he asked searching questions on everything. He was not to be taught, indeed he was to be prevented from learning mathematics, until he had learnt Latin, Spanish and Italian, and he was not to begin Latin till twelve. Those were the ideas of Pascal's father, Stephen Pascal, himself an excellent mathematician, who taught to Blaise and his two sisters the things which he thought most important. They did not go to school. But Blaise discovered his mathematics for himself. The story goes that at the age of twelve his father found him rediscovering the 32nd proposition of Euclid. About the same time he noticed that if you make a plate give out a musical note by a blow, the sound is suddenly stopped by touching it, and he carried out a series of experiments on sound. By the age of sixteen he had discovered the famous theorem on conic sections which alone brings his name into the syllabuses of Indian Universities; and from that theorem he developed the whole geometry of conic sections in a series of 400 corollaries. The complete treatise, which was never printed, has unfortunately been lost, but we know that it came into the hands of the great German mathematician and philosopher, Leibniz, and aroused his admiration. Pascal must be classed with

those mathematicians like Abel and Galois, who have developed their powers in boyhood. Fortunately for Blaise his father was an exceptionally able man, occupying an important position, interested in the ideas of the day and quite capable of appreciating his son's genius; and the young Pascal was brought into touch with that remarkable company of scientific men, Mersenne, Mydorge, Desargues, Roberval, and others, who formed the nucleus from which the French Academy of Sciences was developed about the same time as the Royal Society in England.

In 1639 Stephen Pascal was sent by Richelieu to Rouen to act there as a judge and collector of revenue. The temporary exile to the provinces did nothing to diminish the activity of Blaise. His father had innumerable calculations to carry out. It was perhaps in order to help him that Blaise set to work to invent his arithmetical machine. It took him ten years to perfect the machine, a thing of toothed wheels and levers and dials which performs additions and multiplications, subtractions and divisions, mechanically, without any risk of slips if the operator sets the machine to work properly. During those ten years Pascal had more than fifty models made by workmen, studying experimentally every detail of the mechanisms and material that he used. One of his models is still preserved in a museum in Paris. Pascal's machine has been immensely improved on in the modern calculating machines. But it is the direct ancestor of all these labour saving devices, including the revolution-counters that you find on large engines and the taximeters which tick away our annas with such unrelenting accuracy to-day.

Pascal's next undertaking was in a different field. It was started by the celebrated ex-

periment of the Italian physicist, and pupil of Galileo, Torricelli. You know the experiment. You fill a tube, closed at one end, and about 3 feet long, with mercury, and invert it in a bowl of mercury. The mercury in the tube falls, until the level is about 30 inches above the level in the bowl, leaving a space above it. What puzzled the scientific men of the time was that space—apparently an empty space. Since Aristotle people had believed that nature abhorred an empty space, a vacuum, so how could there be a vacuum? And if there was no vacuum, what was in that space?

In those days glass tubes and mercury were not as common as to-day, and some persons had failed in their efforts to repeat Torricelli's experiment. But Pascal repeated it in all kinds of ways. He varied the size and shape of his tubes and shewed that the volume of the empty space did not affect the result in any way. The difference of level between the mercury in the tube and the mercury in the bowl remained the same, whether the space above it was a big space or a small space, and as far as Pascal could see you could not prove that there was anything in it, and he therefore decided that however much nature might dislike or abhor a vacuum, he would call it a vacuum until it was proved that there was something inside it. He was not even moved by Descartes who pointed out that light passed through that space, so there must be something there. He repeated the Torricellian experiment at great expense, with scaffolds and tubes 40 feet high, and filled them with wine and with water, liquids which are much lighter than mercury. In all cases the height of the column of liquid was such that the pressure exerted by it was the same; and Pascal came

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to the conclusion that Torricelli was right in thinking that the pressure which supported the column of liquid in the tubes could only be the pressure of the air. Pascal had got over the difficulties about the vacuum. But Torricelli's hypothesis was still unproven. It was Pascal who suggested that if you took a Torricellian tube to the top of a mountain the mercury would fall somewhat, because there would be less weight of air above it; and in September, 1648, he got his brother-in-law Périer to carry out the experiment for him on the Puy-de-Dôme, a mountain nearly 5,000 feet high, with the help of several priests and judges. The experiment was decisively successful and created a great sensation throughout Europe. But Pascal was not content with that. He had noticed that the height of the Torricellian column or barometer (the weight-measurer) as we may now call it, varied slightly from day to day and he got Périer and a friend to carry out daily observations in Auvergne, noting the variations of the barometric height with variations of weather. Simultaneous observations of the same kind were made in Sweden by Descartes and the French envoy Chanut. Those observations are the beginnings of modern meteorology and weather forecasting.

Pascal's observations carried him further in another direction, again with a practical result of great importance. He wrote a treatise on the mechanics of fluids (including gases and liquids), and in it showed how a small liquid pressure could be multiplied by suitable apparatus as much as you please, just as a small force at one end of a lever is magnified at the other end. This 'new machine for multiplying force,' as he called it, is familiar to us as the hydraulic press, which we now use in a perfected form for compressing bales

of cotton and jute, for working lifts and many other kinds of machinery, and which plays so a great part in modern industry.

Pascal had an eminently practical turn of mind in great things and in small. It is reported that he wore a watch on his left wrist 250 years before it became the fashion. And he passes from practice to theory and from theory back to practice with the greatest ease. He realises at every step that the isolation of certain aspects of reality and their presentment in an ideal mathematical form is of the greatest importance for progress. He had a genius for divining the importance of what might seem trivial at the first blush. The Chevalier de Méré, one of the most accomplished gentlemen of the day, interests him in the odds in games of chance. Pascal writes on the subject to Fermat, a very great and original mathematician, and from their common ideas sprang the mathematical theory of probability. It is on that theory that the immense modern business of life insurance, as well as some of the most important theories of statistics are based; and the latest investigations of physicists suggest that we may have to fall back on the theory of probability to explain the ultimate mechanism of the atom.

I cannot attempt to be exhaustive, but one more piece of Pascal's scientific work must be mentioned. Long after Pascal had decided to abandon the pursuit of mathematics, he returned to it for one brief interval (his sister tells us, to distract himself from toothache) and wrote a memoir on the curve called the cycloid or roulette, which is one of the classics of geometry and which led Leibniz to make an even greater discovery, the discovery of the differential calculus, which he made simultaneously with Newton. Nearly the whole of

Pascal's scientific work was accomplished by the time he was a little over thirty. It may be doubted whether any other scientific man has produced so many fruitful inventions and discoveries in so short a space of time. Had Pascal died at the age of thirty-one, we should have thought of him as a genius of the type of Kelvin or Helmholtz. But he was more than that.

To explain the new turn which Pascal's life and thought took in 1654, I must go back a little. His father was a man of a deeply religious turn of mind, and during the stay in Rouen the whole family, father, son and two daughters (the mother had died when Blaise was a child), were converted to a new doctrine within the Roman Catholic Church which gave rise to great discussion and controversy—a controversy which was to play a dominant part in Pascal's later life. I suppose that in all religions, one of the greatest difficulties is the problem of evil, the problem of reconciling the bodily miseries and spiritual sufferings of this life with the existence of a benevolent Deity. In Hinduism the doctrine of *Karma* throws back the responsibility for individual sufferings to wrongs committed in a previous existence. In Christianity there has arisen from time to time a doctrine of grace and predestination, which makes the Deity, in His wisdom, responsible for the selection of those men to whom the happiness of the spirit, here and hereafter, shall be given, while the rest of men are left in darkness. A particular form of this doctrine was preached in the 17th century by a Flemish bishop called Jansen. It was espoused with ardour by the religious sisterhood and brotherhood of Port Royal, near Paris, one of the most active religious and intellectual centres in France; and it was bitterly opposed by

the most powerful militant body in the Roman Church, the Jesuits.

Pascal's adhesion to the Jansenist doctrine when he was twenty-three has sometimes been called his first conversion. It no doubt increased his interest in the intellectual side of religion but it does not seem to have affected his way of life. The next impetus was of an entirely different kind. Pascal became wearied of his scientific studies because they brought him but little into touch with his fellow-men; and after his return from Rouen to Paris, though, at first, as Méré tells us, he had nothing of the 'man of taste and man of tact,' Pascal entered the brilliant world of fashion and soon could hold his own with the most accomplished gentlemen and ladies of the day, who crowded to hear his lectures. I should add that, though he was absorbed in their amusements and their follies, there is no evidence to show that he was ever dissolute. It is perhaps Pascal, the man of fashion, who warns us against repeating what we hear, and says, "I consider it a fact that if we all knew what we all say about each other there would not be four friends left in the world." But it was not fashion or good breeding that Pascal wanted to understand, but something deeper in humanity.

Towards the end of September, 1654, he went to see his beloved and gifted sister Jacqueline, who, against his wish, had become a nun at Port Royal, and confided to her his state of mind. He was torn between the love of God, by whom he felt himself abandoned and towards whom he strove nevertheless with all his might, and his attraction to the follies and gaieties of the world which he had come to detest, but which in spite of himself, pulled him back. The sisterly heart bled for his despair. But Pascal could not accept

guidance from anyone, however trusted, however dear, without the inner light. 'So little,' he wrote later, 'should having heard a thing be the rule of your belief, that you should never believe anything without putting yourself in the position of never having heard it from anyone else.' Two things matter to Pascal, the voice of his own heart and reason, and the voice of God.

A few weeks after his confidence to his sister, in the night of November 23rd, 1654, he experienced a kind of mystical illumination, a vision that revealed the path he was to follow thereafter through the encircling gloom. He wrote down his experience in words of flame on a parchment which he wore next his heart till the day of his death, and which has been preserved. It speaks of the 'God of Abraham, of Isaac and of Jacob, not of philosophers or men of science, God of Jesus Christ;' of total renunciation; of Pascal's faithfulness to the gospels and to the church to which he belonged. No summary or quotation gives the impression of the original.

Pascal now turned at once to Port Royal, where some of the most distinguished theologians and educators of France were gathered in houses near the convent, living solitary lives, passing their days in fasting and prayer and uniting only for some common project, to further their ideas or to carry on their schools—the Little Schools of Port Royal, famous in the history of education. Pascal, who had taught his own nephew, now invents for the schools a new method of teaching little children to read. But he is soon engaged on a larger venture.

Even to-day we hear the guns of theological controversy in the West. In the 17th century they were louder and more danger-

ous to life and liberty. The theological doctrines of Port Royal were about to be condemned by the doctors of theology of the Sorbonne, that is, of the University of Paris, who exercised a great influence in the Catholic world. Port Royal was in danger, and the Gentlemen of Port Royal, as they were called, asked Pascal to write in their defence against the Sorbonne and the Jesuits.

Pascal's method of defence was the method of attack. He brought to the help of his friends, writes Madame Duclaux, in her brilliant *Portrait*, 'his pen, his genius, his life, his fire, his youth, his dancing irony, his delicate laughter, all the grace of those dazzling rapier-thrusts of an invisible Ariel.'

Pascal invented a form of controversy new to theological discussion in the letters which he signed with the pseudonym Louis de Montalte, and which were supposed to be addressed to a friend in the provinces. In the first few of the *Provincial Letters*, as they are called, we have the discussion of these grave matters of doctrine presented almost in the shape of a comedy. The dialogue is sparkling and living. The arguments of Pascal's opponents are put into the mouths of two simple-minded and rather foolish ecclesiastics who meet with more than their match. But the arguments themselves are quoted, with detailed references, from the best recognised authorities in the opposite camp; they cannot be repudiated. The erudition was the erudition of Port Royal, but the pen, the fire, the imagination were those of Pascal, of a Pascal who had crossed swords with the most brilliant wits in France. Paris was taken by storm. The *Letters* had an immense success, a success that seemed even too great to some of those pious and ascetic men and women of Port Royal.

But they soon took on a deeper note. Pascal discovered in the casuistical writings of his adversaries compromises with morality that stirred his indignation; and the later letters are inspired by a profound and moving eloquence. Gradually, from this exciting controversy, Pascal, the still buoyant Pascal, who enjoys his exhilarating triumphs, turns again to his inward meditations on human life and knowledge, and the truths of religion. The last letter, the nineteenth, remains unfinished.

Pascal did not achieve his purpose. Port Royal was condemned; and his work was condemned by Rome and by the Council of State; a copy was burnt by the public executioner. But it remains, recognized as the first great model of the classical French style.

From the days of Pascal and his contemporaries, style in prose has meant much to the French, and the word with them connotes something much larger and more fundamental than with most English critics. More especially does the order of presentation count, and with none more than Pascal. He tells us somewhere that the thing we find last in writing is what we should say first. The saying explains why many of the *Provincial Letters* were written and rewritten again and again—the thirteenth letter more than a dozen times; and the apology with which Pascal ends the sixteenth letter is as famous as it is characteristic. The letter is too long. He has not had the time to make it shorter.

The twofold problem of the writer is always before Pascal. Everything written for another person is both a record and a message; and it may be no easy task to give the words which record your thought, your feeling, your desire to act, the wings which carry it to the very mind and heart of your reader. Many

of the letters, which seem to us so natural and spontaneous, cost Pascal infinite pains.

The work for which Pascal abandoned the *Letters* was an Apology for, or, as we might say, defence of, Christianity, and of that particular form of Christianity professed by himself and Port Royal. He explained the plan of the work to his friends. But after a year, his health, which had been precarious since he was eighteen, failed entirely, and his sister tells us that the last few years of his life could hardly be called living. The book was never written; but we have nearly a thousand fragments written on stray pieces of paper the *Pensées* or *Thoughts*, which constitute Pascal's greatest monument and by which he is best known to the world. I shall touch on them later.

We have seen Pascal an ardent man of science, an ardent fighter, a man of the world. His last years were spent in religious observance and fasting and mortification of the flesh and spirit, though he saw his friends from time to time. He forbade himself the enjoyment of food, and ate the same small amount every day. Owing to the incurable disease from which he suffered he could only swallow liquids with the greatest difficulty; and he increased his sufferings by wearing a spiked belt next to his body. It was part of his personal religion to believe in suffering as essential to the religious life. In that wonderful dialogue of the *Mystery of Jesus*, which none, whatever his own religious faith—and I do not share that of Pascal—which none can read without emotion, he writes of Jesus in agony in the garden, and of his disciples sleeping; and of Jesus suffering till the end of the world. During that time, he writes, we must not sleep.

For one moment Pascal's mathematical genius flashed bright again in the memoir on the cycloid, of which I have spoken; and he made one more practical invention of importance, the invention of the omnibus, for which he started a company. Does it not sound incongruous, this passage once more to worldliness from other-worldliness? But with Pascal asceticism and the renunciation of his own pleasures did not mean the renunciation of thought for others. In those days the wealthy gentleman of Paris naturally drove through the narrow and muddy streets of the city in his own or a hired vehicle; the poor had to walk and be splashed by the wheels of the great. So Pascal invented his public *carrosse à cinq sols* for the poor, and it was to the poor that he destined the profits of his invention. The first omnibuses rolled through Paris on March 21st, 1662. They were a great success, so great a success that people grumbled that so many went by with every place filled.

His own horse and carriage, and his furniture, Pascal sells for the sake of charity. His whole heart and all his mind were full of the poor, writes his elder sister, Madame Périer, who tended him during his last illness. 'Sometimes,' she says, 'he would say to me "How is it that I have never yet done anything for the poor, although I always loved poor people?" and I would answer "You were never well enough off to have much money to give away." "I might have given my time," he would reply, "I ought to have done so. If God grant that I get over this illness, I will have no other occupation or employment till the end of my days, save the service of the poor."'

Seven months after the invention of the omnibus, Pascal died at the age of 39 years

and two months, on August 19th, 1662. He was buried in the little church of St. Etienne du Mont, in the University quarter in Paris; and I have stood many times by his tomb.

It may well be said of Pascal, in the words of the *Gita*, that he was

Freed  
In all his works from the prickings of desire,  
Burned clean in act by the white fire of truth. •

I have spoken of the thousand fragments of the *Thoughts*. For the majority of us it is not the theological theory which Pascal presents to us, almost with the rigour of a mathematical demonstration, that matters, though to Pascal that theory mattered above all things. Even Pascal, always prepared to change his mind, would have changed it with the production of new facts. What interests most of us is the light that Pascal throws on human nature and thought. The torch that Pascal holds is a perpetual light for those that come after him.

Yet no more than Plato, in the immortal dialogues, does he write as if for posterity or the world at large. Is it not true that the words which live have been written, almost without exception, for a small group of living people? And it is to the cultured, sceptical society of Paris that Pascal's argument is addressed.

It was at a critical period in the world's history that Pascal was born. The discoveries of a Kepler and a Galileo in astronomy, of a Harvey in physiology, the destruction by Francis Bacon of the authority of Aristotle which had so long controlled thinking men in matters outside religion, culminated in a new religion of science, the scientific religion

• I quote from the translation of Sir Edwin Arnold, entitled *The Song Celestial*.

of Pascal's great contemporary and fellow-countryman, René Descartes. The publication of Descartes' *Discourse on Method* in 1637 and of the *Meditations* in 1641 may well be said to mark the real end of the Middle Ages.

Expressing things in the briefest possible way, the scientific religion of Descartes (which he kept almost entirely apart from his orthodox beliefs) was a religion of time, space, movement, and number, completed later by the Newtonian conception of mass, and by Lavoisier's theory of chemical combination.\* The religion produced amazing results in the way of those practical discoveries which have transformed our life and our knowledge of external things during three centuries. It is only within the last thirty or forty years, with Bergson and Einstein, Alexander and Whitehead, that the logical developments of this religion have proved its inadequacy. But of that inadequacy Pascal was convinced from the first. For Descartes, all his results flow from the common-sense possessed by every man, and he proves the existence of God on common-sense principles. God sets the vast machinery of the world in motion, as if (so Pascal says) by a flick of His finger. This Pascal cannot forgive. His conception of the relations of God and man and the universe, and of man as a thinking being, are different, though they are not wholly different, from those of Descartes. The fundamental principle of Descartes, '*Je pense, donc je suis*,' 'I think, and therefore I exist' is not far removed from the view of Pascal, though the shape of Pascal's thought is not that of Descartes. 'Man,' Pascal writes, 'is but a reed, the frailest thing in nature, but he is a thinking reed. The universe need not put

out its strength to crush him; a mist, a drop of rain suffice to lay him low, but though the universe overwhelm him, yet is he nobler than that by which he is killed; for he knows that he is dying.....and the universe is unaware of its triumph;' and again 'the whole dignity of man consists in thought.' But for Pascal the process of real thinking is something more complex than for Descartes; something more than the exercise of common-sense and something much less common.

The mind thinks in two ways; it has the mathematical sense (*l'esprit géométrique*); and a finer, subtler sense of things, which Pascal calls the *esprit de finesse*. "The principles of mathematics are palpable, but remote from ordinary use so that from want of habit it is difficult to look in their direction; but if we take the trouble to look, they are fully visible and one must have an altogether muddled mind (*un esprit faux*) to reason wrongly on principles so plain that it is almost impossible for them to escape our notice."

On the other hand the subtler principles are in common use and lie before our eyes. We do not need to turn our heads to see them. But it needs a keen mental vision to perceive them; indeed we feel rather than see them; and it is extremely difficult to get those to feel them who do not do so of their own accord, they are so delicate and numerous. In using them it would be wrong to say that the mind does not follow the methods of reason, but it does so silently and naturally. We cannot define the method because we cannot express the principles in words, and the feeling for them is given only to the few.

It is rare, Pascal tells us, for mathematicians to have this finer sense; and rare for those

• See note A.

who have the finer sense to be mathematicians; and each kind of mind finds it difficult to appreciate the processes of the other. Then, again, you have the muddle-heads (whom Pascal sometimes calls *esprits faux* and at others *esprits bête*) who possess neither one sense nor the other, and whom Pascal (not alone) finds trying.

One wishes that Pascal had pushed his analysis further. I suggest that no great man of science could dispense with either sense. Newton said he was like a child picking up pebbles on the beach. But if it was the mathematical sense which enabled him to describe his pebbles, it was the finer sense which enabled him to know which pebbles to pick up.

While rejecting the purely mathematical method of Descartes, Pascal by no means throws himself into the arms of mere imagination, the tempter of the ordinary man and the enemy of reason. He has a magnificent passage, too long to quote, in which he shows man living in a fool's paradise of his own creation. Pascal sticks to facts and bases conclusions on them, though he recognises the field of facts and reasons to be wider than that of Descartes. "The heart" he says, "has its reasons that reason knows not." But for Pascal the word 'heart' means more than that part of man which feels love for man and God.

"The knowledge of first principles, like the existence of space, time, movement and number, is as solid as that of any of the principles given to us by our reasoning. And it is on this knowledge yielded by the heart and instinct that reason rests and founds all her argument.....The last stage of reason is to recognise that there is an infinity of things

that lie beyond it; it is but weak, if it does not go so far as to know this.....Reason must sometimes submit to religion. There is nothing so consistent with reason as this disavowal of reason.

Thus, Pascal, while capable of the most rigorous and logical reasoning and of the most accurate of physical investigations, claims that the foundations of science and the foundations of human conduct and religion are discovered by another method. You would be wrong, on the other hand, if you concluded that to Pascal religion may be opposed to reason; that, he says, would reduce religion to folly. With Pascal the reason of the mind and of the heart go hand in hand.

I believe that there is much to appeal to Indian philosophers in Pascal's theory of the finer sense of things; and also in his idea that the truth can often only be expressed by the reconciliation of two opposites, a principle to which he refers again and again in the *Thoughts*.\*

It is not mathematical reason that leads to God, but the exhaustion of that reason in contradictions. Man is a point between the infinitely great in space that he cannot understand, and the infinitely small that he cannot understand; his life is a point between the infinite past and the infinite future.

He puts into the mouth of the man without religion these words:—

"I know not who brought me into this world, nor what the world is, nor what I am. I am in terrible ignorance of all things. I know not what my body is, nor my senses, nor my mind. I see these fearful spaces of the universe by which I am surrounded and

\* See note B.

I find myself attached to a corner of this vast space without knowing why I am in one place rather than another, nor why the short term of my life is assigned to one point rather than another of the eternity by which it was preceded and will be followed. I see on all sides infinities that enclose me like an atom and the shadow of an instant that passes never to return. All that I know is that I must soon die, but that of which I know least is that death which I cannot escape.".....

Man being unable to cure death, misery and ignorance, in order to be happy, has decided to think of none of these things. He escapes from misery by trivial distractions; he is sensitive to small things and insensitive to great ones; he absorbs himself in the past and in the future; he never lives but always hopes to live, and so is doomed never to be happy. We seek the comfort of human fellowship, but we die alone.

It would take me far beyond my present limits if I tried to show step by step how Pascal finds his escape from the misery of life to the felicity of religion, which he builds on the history of the Jewish and Christian religions and especially on their miracles. For Pascal, the only way to happiness is through religion and through his own religion. But in belief he never abandons the athletic use of his faculties. To deny strongly, to believe strongly, to doubt strongly, he writes, are to men what racing is to a horse. The method of Pascal must obviously in matters so individual as belief lead different men to different goals.

We are a little tempted to think of Pascal either as the inventor of the calculating machine and the omnibus, or as the man contemplating infinity, as two personalities rather

than one. But that would be to misunderstand him. If Pascal was a great thinker, he was no dreamer, and he has no place for the dreamer of inconsequent dreams. His thoughts may reach to the skies, but his feet are firmly planted on earth. We are, he tells us, neither angels nor brutes, and ill-luck has it that he who tries to play the angel becomes the brute. And again, most significant,— 'To leave the middle path is to leave humanity. The greatness of the human soul consists in keeping to it; so far from greatness consisting in leaving it, it consists in not leaving it.' That saying explains much of Pascal's character and of his life.

And what an admirable and scrupulous teacher Pascal would have made. Yet neither the teacher nor the pupils would have had an easy time. "How difficult it is," he writes, "to put anything before another man without corrupting his judgment by the way of putting it." That is for the teacher. This is for the pupil:—"It is the consent that you give to yourself and to the constant voice of your own reason, and not that of others, that should make you believe." He would not have been satisfied with dictated notes learnt by heart.

Let us suppose him a member of the Syndicate. Can you not imagine him denouncing the education that brings up a young man in entire indifference to the misery and illiteracy of the poor, and pleading the cause of the social service leagues that have done so much both for students and for the poor, in many Universities of the West and in some in India? And can you not imagine the way in which he would deal with a plea for passing incompetent candidates, below the border-line, on the ground of charity? Can you not hear him say with scorn and

indignation, 'Charity! Is it charity to foist on the public a young man with a University label stating that he knows some mathematics when in effect he knows none? Charity? What are you yourselves giving away except the reputation of your University, to which you appear to attach but little importance?'

Disciplined himself in all observances, he would have been a strong believer in discipline. In matters of daily life, he says, we do well to treat the laws as just, since disobeying them means civil war, which is the worst of evils. Yet according to Pascal, we may, in our opinion, judge justice. The right to individual opinion, though not to individual action, he regarded as indefeasible, except in that one matter, the discipline of his own religion; and in the chambers of his heart Pascal still kept his own conscience undefeated.

A great French writer and orientalist, James Darmesteter, to whom I owe my earliest knowledge of Pascal, in his book on the Prophets of Israel, defines the prophet, in effect, not as a man who foretells the future, but as one who controls it by the greatness of his soul. 'The prophet is the man who reveals to the human heart the tyranny of its own ideal.'

If that be indeed the definition of a prophet, may we not regard Pascal as a prophet for all countries, all races, all religions, and all time? To know him is to ascend to the mountain-top from which our differences seem but as trifles, and where there blows the breath of charity, for which he cared so greatly, the charity that inspires in all the one common aim of service to mankind.

#### Note A.

For an illuminating discussion on the scientific 'religion' of Descartes and the present position of science, I would refer the reader to the remarkable and recently published book on *Science and the Modern World*, by Professor A. N. Whitehead, F.R.S.

#### Note B.

A discussion of Pascal's treatment of the reconciliation of opposites, each of which is a true statement, but only part of the truth, would demand more space than is available here. One of the *Thoughts* on this subject forms the text of an admirable address by Sir Michael Sadler on the application of Pascal's method in English political and social practice, *The Two-Mindedness of England*, delivered at Reading in 1901.

#### Note C.

The object of my address being to interest Indian scholars in Pascal, I venture to add to this address a brief bibliography. More complete references are given in some of the works mentioned.

Pascal (Blaise), *Oeuvres complètes; édition des Grands Écrivains de la France*, published by Hachette, 14 vols. [This annotated edition edited by L. Brunschvicg, P. Boutroux and F. Gazier is indispensable for a serious study of Pascal. The volumes contain Pascal's works in chronological order; the *Pensées* are contained in the last three volumes, edited by L. Brunschvicg. The volumes may be obtained separately. Each volume costs 30 francs (Rs. 3-8)].

*Pascal*, by E. Boutroux (Hachette, 6 francs).

*Portrait of Pascal*, by Mary Duclaux. (T. Fisher Unwin, 1927).

*Pascal*, by Viscount St. Cyres. (John Murray, 1909).

*Pascal et son Temps*, by F. Strowski. (3 vols. Pion-Nourrit, 1921, 36 francs).

*The Thoughts of B. Pascal*, translated by C. Kegan Paul (Kegan Paul, Trench & Co.).

*Pascal*, by Jacques Chevalier. (Plon-Nourrit).

*Troisième Centenaire de la naissance de Blaise Pascal* (Addresses by MM. Maurice Barrès, Emile Picard, Paul Painlevé and others

Cahiers de l'Institut de France, No. 19—1923).

The addresses by MM. Picard and Painlevé are valuable for the scientific history of Pascal.

*Histoire de la Littérature française* by G. Lanson (Hachette).

I regret that I have been unable to consult *Le génie de Pascal* by L. Brunschvicg (Hachette), and also an English translation of the *Thoughts* by W. F. Trotter, referred to by Viscount St. Cyres, which would doubtless be of use to Indian readers.

### THE POEMS OF THOMAS HARDY—II.

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'The paths of love are rougher  
Than thoroughfares of stones'.

(From 'The End of the Episode' in 'Time's Laughing-stocks'.)

The student (of love) can make up a fairly big volume of the tales, short and long, of the dark passion in human hearts and of the dramatic situations, leading to ruin and tragedy, arising out of the depths of love. The narratives in some of the long tales and the compact quality of the emotional stress in the short poems fix in the readers' minds the strange and mysterious workings of nature's plans drawing man to woman and woman to man. The transitory romantic feelings are not always enough to build a life-union upon. Differences of temper, aims and temperaments, inequalities of rank and breeding, and prejudices lie hidden in nature, and time only reveals their presence to the young lovers who are going to seal a union. The love that conquers and cannot be destroyed is often thwarted, leaving no trace or token. Even in his youth the poet feels that Dame Nature the 'Great Dame whence Incarnation flows' is different to human desires prompted by love. In the poem 'At a Bridal' of early date the lady of the youth's love weds someone else. The youth who 'dreamed of offspring compounded of us twain as Love designed' grieves that there should be no junction of lives well-matched. In response to the youth's cry 'why those high-purposed children never were?' the mother's answer is

'That she does not care  
If the race all such sovereign types unknowns'.  
(Wessex Poems.)

Nature devises dilemmas for men and women; in the poem *Her Dilemma*, of the same date as the previous—1866, a man and a woman were in the church which 'was sunless,' a background of gloom and ruin with 'mildewed walls and uneven paving stones.' The man held her hand long, pleading softly 'Tell me you love me!' 'I am soon to die.'

'He was worn and could scarcely stand,  
Leaning against a wormy poppy head.'

Persuaded to be kind for a moment, she lied 'yes'.

'But the sad need thereof, his nearing death,  
So mocked humanity that she shamed to prize  
A world conditioned thus, or care for breath  
Where Nature such dilemmas could devise.'

In the poem 'The Wedding Morning' in *Late Lyrics* is given the situation of a young man loving, with his heart in Carry, but going to wed Tabitha whose child by him is to be born soon. And the piquancy of the situation lies in the fact that Tabitha, visiting Carry the night previous to the wedding and finding her lover drop in, all by chance, kept out of sight and heard him declare his love of the unchosen one.

'—Ah, I'd far liefer marry  
You, Dear, to-morrow!' he said  
'But that cannot be.'

Tabitha, in the poem, will be glad to see Carry married to him,

'But how can I do it when  
His baby will soon be born?  
After that I hope I may die. And then  
She can have him. I shall not mourn!'

And so, on her wedding morning, with all her life's chances of joy or happiness menaced by what she knows, she looks sad.

"O, I feel a great gloominess spreading, spreading,

Instead of supremely glad !....."

But, in the poem 'The Husband's View' in "Time's Laughing-stocks," the wife has a happier prospect and the husband generously takes a very lenient view of her sin before she married him. She fled for relief from her place of sin, and the man who met her on the way found his dream in her

"You only— only you  
Fulfil my dream !" said he.

Perfect love crowned them, but she was uneasy and sought comfort in narrating her tale to an old woman. Her sin is about to be discovered.

"But ere the days are long  
Untimely fruit will show ;  
My Love keeps up his song,  
Undreaming it is so.  
And I awake in the night,  
And think of months gone by,  
And of that cause of flight  
Hidden from my Love's eye."

The husband overheard the talk. Note his cheerful words forgiving her and treating her misfortune as an accident and no crime.

"I am not a particular man ;  
Misfortunes are no crime :  
And what with our serious need  
Of sons for soldiering,  
That accident, indeed,  
To maids, is a useful thing !"

The misfortune of Tess and her sufferings strike the mind as one reads this. No retrospective jealousy stings the man, and shatters two lives.

In 'The Home-coming', after the wedding, the newly wedded wife is lost in sorrow, and wants to go to her father's home. The growling winds on the way to her husband's lonesome dark house fill her with strange fears. The husband speaks kindly to her, of cakes and supper, furniture all her own, of songs that he would sing to her of lovely flowers and bees : she would in time see him as he was

"a man who never did thee wrong."

She persisted

"Well, had I only known, my dear, that this was  
how you'd be,  
I'd have married her of riper years that was so fond  
of me.

But since I can't, I've a mind to run away to sea,  
And leave 'ee to go barefoot to your d-d daddee!"

She was subdued, and accepted her lot.

"Aye—as you are ki-ki-kind, I will try to live  
along with 'ee,  
\* \* \*

The husband thus triumphed over the looming terrors of the winds and the wife's moods. And the concluding stanza, with a lover's joy and fancy, may be quoted.

"That's right, my heart, I And though on haunted  
Toller Down we be,  
And the wind swears things in chimley, we'll to  
supper merrily,  
So don't ye tap your shoe so pettish-like; but smile  
at me,  
And ye'll soon forget to sock and sigh for dear  
daddee!"

Premonitions and forebodings, before dawn, seem to have meanings grasped by superstitious minds. They prove true. In the poem 'The Shiver' in Human Shows, the trusting beloved longs for a parting kiss—love-token—at the window before the lover started on a far journey of which he told her the

previous night. Lovingly she got up at five and looked out. He did not bend his track to the window.

"I eyed in the upland pasture his figure,  
A dim dumb speck, growing darker and bigger,  
Then smalling to nought where the nut trees are!"

The shiver that she felt at the moment of her wish for the loving kiss was a dark foreboding. His love of her was smalling to nought. When he returned, he told her on her urging. He had a new love,

"One of far brighter brow,  
A sea-goddess. Shiver not. One far rarer  
In gifts than I find thee ; yea, warmer and fairer :—  
I seek her again ; and I love you not now."

Of greater significance and of symbolic import is the poem 'Honeymoon Time at an Inn,' in Moments of Vision, in which the spirits of Irony and of Pity of the Dynasts comment on life. The time is morning, a little before the false dawn. The moon looked into the chamber,

"The curve hewn off her cheek as by an adze"

The sly malevolence of things conspiring against the happiness of the pair is in 'the speechless old moon' and in the old pierglass "Which had stood on the mantel near,  
Its silvering blemished,—yes, as if worn away  
By the eyes of the countless dead who had smirked at it  
Ere these two ever knew that old-time pierglass  
And its vague and vacant leer,"  
and which now fell 'sheer' and 'crashed' and  
"Lay glittering at the pair with a shattered gaze."

The lady read in the crash coming years of sorrow, and was not consoled by the comforting assurances of the husband. The Ironie Spirits chuckled, the Pities sighed while the human creatures longed to seize happiness.

"Well, no less true is a portent  
That it fits all mortal mould."

Impressions and associations from without can unsettle the heart and its decisions. In the poem "Plena Timoris" in Human Shows the two lovers are looking over the parapet-stone under the silver moon. Her ear-rings twinkled. They were in the ecstasy of joy, laughing, his arm around her. Just at that time men rush to them and, going down the bridge, bore the dead body of a woman whose history was revealed.

"Drowned herself for love of a man,  
Who at one time used to meet her here, "  
Until he grew tired. \* \* \*  
\* \* \*  
So much for love in this mortal sphere!"

A shudder seized the heart of the girl when she learned that the place had witnessed the tragedy of a woman's love. The future dread upset her

"And her arm dropt from his as they wandered  
away."

The fiddler's story of the country wedding in Late Lyrics touches tender sentiments in the hearts of the members of the choir, sentiments tinged with sad associations. The musicians—Michael the tenor, bassviol Reub, serpent Jim—old friends true and hearty played in front of the procession though the groomsman said

"You must follow !"

they played, to church and back.

"I thought the bridegroom was flurried rather,  
As we kept up the tune outside the chancel,  
While they were swearing things none can cancel  
Inside the walls to our drumstick's whack."  
"Too gay !" she pleaded, "Clouds may gather,  
And sorrow come."

At supper joy reigned, and fears vanished.  
But a year later, on the same day,

"A day like the first, half hazy, half clear,"  
the pair were carried to church. That Death  
should overtake them so soon, after a grand  
wedding, was not in the thoughts of any one  
of the company.

The varied fortunes of lovers in a world of  
usages, traditions and conventions under the  
dead weight of which they and their dreams  
are crushed are illustrated in the poems "The  
Christening," "The Conformers" and "The  
Recalcitrants." In the first the romantic notions  
and whimsical fancy of the father led him to  
continue to live in the woods. He prefers to  
meet his beloved wife 'under moon or star'  
in love-like weather, for

"To be together  
At will, just now and then  
Makes him the blest of men"  
"But chained and doomed for life  
To slovening  
As vulgar man and wife,  
He says, is another thing:  
Yea: Sweet Love's sepulchring!"

To the mother, on the happy day of the  
christening of her child, the looks of the  
'decent' are darts of scorn when they find  
who she is. And she

'Smiles palely, redly weeps,'

when they make her feel that she is not there  
in the church fitly. Their conventions are  
shocked, and the simple natural sharing in a  
mother's joy is stifled in self-righteous indig-  
nation.

'The Conformers' in Time's Laughing-stocks  
get over the trouble of being the victims of  
society by wedding. The romance of 'choice  
and fine ecstasies,' of 'divine stolen trysts'  
will be lost. Their love has been rare, though

the 'formal-faced' have chilled them till now.  
There may be the inquiries of friends now,  
yet to the husband the prospect is not so  
welcome in

"Syllables in frigid tone  
Of household speech."

The poet glances at society and its usages in  
gentle satire when, after death, the hitherto  
unkind parishioners will remark with satisfac-  
tion

"In them we lose  
A worthy pair, who helped advance  
Sound parish views."

Whereas, the Recalcitrants in Satires of  
Circumstance, shunned and disdained by  
those about them, go in search of a new place  
where their love will be graced by their  
romance. The unconventional union has in-  
flicted pain on them, though their case was  
not unrighteous. They have rebelled against  
forms, and their behaviour has been thought  
strange.

" \* \* \* but then  
Everything has been strange in its time,"

The pair do not care to explain to seek  
reacceptance into the fold.

"A Trampwoman's Tragedy" in Time's  
Laughing-stocks shows the depths of the  
cruelties that the lower character—animal—  
incites in a woman. The trampwoman, big  
with child of her lover, teases him on the way.  
With them were Mother Lee a friend, and  
jeering John.

"I walked along side jeering John,  
I laid his hand my waist upon;  
I would not bend my glances on  
My lover's dark distress."

And at the inn, when they sat in a row

"We sat, I next to John, to show  
That he had wooed and won."

The wish of her lover to know the truth was  
returned with teasing

"Whose is the child you are like to bear? —  
His? After all my months o'care? —  
God knows 'twas not! But, O despair!  
I nodded—still to tease."

The inevitable excitement of revenge blazed  
forth. Jeering John paid dear for her teasings  
of her good lover. The lover killed him with  
his knife, and later 'swung in jail.' On the  
day of his death, her and his child came into  
the world 'dead-born' under a tree near the  
jail. The ghost of her lover rose again before  
her for satisfaction, and rest.

"O doubt not but I told him then,  
I told him then,  
That I had kept me from all men  
Since we joined lips and swore.  
Whereat he smiled, and thinned away  
As the wind stirred to call up day. . ."

The story of the Fight on Durnover Moor in  
Human Shows is painful reading. The hopes  
of a woman, tramping along with her lover,  
in the happiness of her coming wedding which  
'should strike all scandal dumb' are dashed  
to pieces by the accident of their resting for a  
while on Grey's Bridge. Hearing loud knocks  
near, on the moor, the lover rushes to find a  
man using his beloved far from well. In his  
warmth for 'her helpless face' he champions  
her and loses his life in the fight with the  
hard-hearted lover who is arrested, tried and  
sent across to Botany Bay. The two women  
are left desolate. Almost on the same day  
their children are born—a lad and a lass. The  
woman on the bridge, waiting for the man's  
return, groaned.

"O what has she brought about!"  
I groaned; "this woman met here in my  
self-same plight;

She's put another yielding heart's poor candle  
out

By dogging her man to-night!"  
"He might never have done her his due  
Of amends But mine had bidden the banns  
for marrying me!  
Why did we rest on this bridge; why rush  
to a quarrel did he  
With which he had nothing to do!"

The smittings of love, when the heart is  
pledged where love is not or where it is  
weaker than in an earlier preference, are too  
much for human enduring. The trustful  
minister thought his newly wedded wife was  
his own quite. He 'blessed the ground where-  
on she trod.' They were enjoying their honey-  
moon at a watering place. But she receives  
a telegram from her soldier's nurse conveying  
stealthily his illness, and muses in abstrac-  
tion.

"O, he's suffering—may be dying—and I not there  
to aid,  
And smooth his bed and whisper to him! Can I  
nohow go?"

She forgets she is married now. Her absent-  
mindedness strikes her husband

" \* \* \* She droops as in a swoon,  
And a movement of aversion marks her recent  
spousal grace

He reads his future. 'The light dies out of the  
honeymoon.

"What now I see before me is a long lane overhung  
With lovelessness, and stretching from the present  
to the grave  
And I would I were away from this, with friends I  
knew when young,  
Ere a woman held me slave."

The very trusting Vicar in the poem 'In  
the Days of Crinoline' is happy in his igno-  
rance, though he apprehends the coquetries of

his wife. As she went out *alone* with a 'plain tilt bonnet' on her head, he was assured. Happy for him that he did not see her beyond the flat in the wood where, from under her skirts, she drew her 'ostrich-feathered hat'

'And set the hat upon her brow,  
And thus emerging from the wood  
Tripped on in jaunty mood'  
'The sun was low and crimson-faced  
As two came that way from the town  
And plunged into the wood untraced...  
When severally therefrom they paced  
The sun had gone quite down.'

When she came home in the gloom of the evening with the *dowdy hood* on, in his calm assurance, in appreciation of her good sense in the choice of a dress modest and meek, he imprinted a kiss on her cheek.

The 'Moth-Signal' in *Satires of Circumstance*, in its setting and in the comment of the Ancient Briton, illustrates the havoc of hearts. The husband and wife sat by the lamp, the husband reading old annals. The signal of moths, from her lover, set her dreaming and she stared 'at the wick unblinking.' The moth, like her own pledge on marriage, was being burned. Explaining that the weather would be fine, she went out to look, saying

"The ring the moon wears nightly  
May be visible now no more"

A figure from the tumuli in the Heath came near and the two were clasped in love. Her words breathe remorse.

"And were I as the moth is  
It might be better far  
For one whose marriage troth is  
Shattered as potsherds are."

Then *grinned* the Ancient Briton  
From the tumulus treed with pine:

"So, hearts are thwartly smitten  
In these days as in mine."

We have in the "Return of the Native," Book 4, Chap. 4—the use of the moth-signal by Wildeve to effect a meeting with Eustacia, but the report of Venn's gun at the time rendered Wildeve's plan futile.

What ordeals the wives in 'A Wife Waits' and 'One Wife and Another' are to undergo at their husbands' strange behaviour. In the former the wedded wife waits, shivering outside 'to steady him home' while within in the Club-room, the liquor cup foaming, the husband dances with his partner,

'Loving companions they be'  
though Willy  
'Said he would let his old pleasures all go  
Ever to live with his Dear.'

The wife in the other has a harder trial before her. Her husband is expected home from the war in a day or two and the letter from him is held before the woman by her side, whose rapid glance at it tells its own tale, to the former. The husband has sent a letter to her too, arranging *to meet her first* before he joins his wife; who, knowing this, plans to thwart them by meeting him herself first. A dramatic situation at the inn where the meeting was arranged. The wife is outside the door of the chamber wherein was the woman, with child, of *her husband*. The sad story of the woman inside follows.

"Madam, forgive me!" said she,  
Sorrow bent,  
"A child—I soon shall bear him—  
Yes—I meant.  
To tell you—that he won me ere he went."

The wife is moved. Though to her the future is dark, a noble resignation inspires her.

Then, as it were, within me  
'Something snapped,

As if my soul had largened :  
Conscience-capped,  
I saw myself the snarer—them the trapped.  
"My hate dies, and I promise,  
Grace-beguiled,"  
I said, "to care for you, be  
Reconciled ;  
And cherish, and take interest in the child."

The outlook and behaviour of the husband in 'The Burghers' in *Wessex Poems* resembles that of the wife in the above tale in its generous treatment. A friend who knew the plans of the wife and her lover warned the husband. He was to ambush them and kill them.

" \* \* two righteous thrusts will end  
Her shameless visions and his passioned dream.  
I'll watch with thee, to testify thy wrong—  
To aid, maybe.—Law consecrates the scheme."

The husband saw, at the rise of the moon, the wife in the clasp of the lover.

"But something held my arm. "A moment yet  
As pray-time ere you wantons die!" I said ;  
And then they saw me. *Swift her gaze was set*  
With eye and cry of love illimited  
Upon her Heart-king. Never upon me  
Had she thrown look of love so thoroughsped!"

Struck by the ardour of their passion, and feeling that he would only be a tyrant over the woman, he heeded the call of charity

"Do as ye would be done by."

He took them in and gave them gold, jewels and choice robes and dismissed them. He felt that the two would be stung by his conduct and, in reply to his friend's inquiry,

"I have struck well. They fly,  
But carry wounds that none can cicatrice."  
'Not mortal?' said he. 'Lingering—worse,' said I."

Readers of the *Forsyte Saga* may note how the 'possessive instinct' in Soames led him to a relentless pursuit of Irene who realised her

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mistake in marrying him and struggled for the freedom of her heart from a tyrant.

In the poem 'Her Late Husband' the revolution of a wife's feelings wounded for life gives us the key to her request for the burial of her husband by the side of the woman after whose death he declined and died. She knew the cause of his ailing and decay. She wished to be laid among her own kin

"That strangers gazing may not dream  
I did a husband win,"

Though Hintock rules did not favour any such wishes, this wish might make the angels say

"Here is a man who takes his rest  
Beside his very Love,  
Beside the one who was his wife  
In our sight up above!"

whatever people might talk of such 'strange interment' in lands so civilised.

Hardy has always some strange tale to throw light upon the whims and fancies of love in its tender aspects. The poem 'A Woman's Fancy' in *Late Lyrics* reveals how tenderness grows into strength and gives the mind a new power of meeting an inexplicable position. The stranger woman who came to lodge in a town for the sake of her health was taken by people for the wife of the man whose death was hastened by her leaving him. Her true story of herself 'a friendless woman, my health my only aim' was of no avail to correct them. The mistaken persistence in their view of her worked in her mind towards implanting a belief that she was his. She visited the grave often and the 'crescent emotion' made her dream of him.

"She learnt to dream of him, and told them :

"In slumber often uprises he,  
And says : 'I am joyed that, after all, Dear,  
You've not deserted me!"

This kinless woman, at death, wished to be buried in his grave.

"And so it came there  
That, by the strength of a tender whim,  
The stranger was she who bore his name there,  
Not she who wedded him."

The Mock Wife in *Human Shows* proves the strength of trust in, and the claims of, love. Hardy calls it a 'dark drama.' John Channing the grocer was dying of poison and his wife was in prison, suspected, awaiting trial. The dying man did not know she was charged with murder and longed for a last kiss. The neighbours were perplexed, wishing not to torture him in his last moments. They hit upon the plan of asking 'the Buxom woman not unlike his prisoned wife' to soothe his sinking life

\* \* "and he kissed her ;  
held her fast ;  
Kissed her again and yet again. ' I knew  
She'd come at last !  
God bless you ! "

The wife was hanged six months later and, in the conflict of opinions on her innocence or guilt, the people were glad that Channing thought that his wife kissed him before his death.

"And they seemed to make no question that the Cheat was justified."

The lover who wooed Rose-Anne found her a jilt and his mother's description of her

"She's a sport-making maiden, my son" was true. Rose-Anne's scornful treatment cut him to the quick. Likewise, in "The Nettles," in *Moments of Vision*, the mother trudged many miles to see the grave of her son who was separated from her in spite of her cautioning him against her who 'was hard, unfeeling, caring but to wed.'

"And her fire-light smiles from her window there,  
Whom he left his mother to cherish with tender care !"

While,

"nettles grow where lone lies he,  
Who spurned me for seeing what he could not see."

"The Forbidden Banns" in *Human Shows* justified the father who stood against the son marrying the woman of his choice. There was madness in her blood. The father amidst 'the assembled folk' forbade the banns and dropped dead. The death wakened regrets in the son which made the woman sad. The birth of idiot children drove the father wild. Too late he saw the father's wisdom.

"What noise is that? One noise, and two  
Resound from a nearing gun.  
Two corpses found: and neighbours knew  
By whom the deed was done."

The ballad bears some likeness to the short story 'The Idiots' in Conrad's *Tales of Unrest*.

The joys of earth, to some minds, have a charm and attraction that slowly undermines pledged loyalty to the memory of the beloved husband deceased. The new attraction witnesses a war of the feelings against the memory and claim of the dead. The student sketching the mediaeval in the church found the beautiful lady weeping by the memorial brass of her late spouse in which her name, too, is inscribed with her death—the date of death being left vacant. The student who wondered to learn she was a widow, knew more from her soon—of her marriage, recent, to a second husband. Her fears torment her. Would the new lover taunt her, what would he say when he comes to church next Sunday and sees the inscription? The student, in his cynical wisdom, comforted her

"Madam, I swear your beauty will disarm him."

But the lady in the tale—"The Inscription"—in *Late Lyrics* was troubled to madness by her conscience and scruples. Her name was bonded with Sir John on the tablet

"As if dead and interred there with him, and cold, and numb,  
(omitting the day of her dying and year of her age  
till her end should come!)"

Her beauty drew a young aspirant whose suits she first scorned. Urged again, she took him to the 'page of brass.' She was oppressed by the loss of 'celestial life' if she married in the face of her pledge of loyalty and devotion. The priest could do nothing for her. The young lover reproached her for thus depriving herself of the joys of life that now held her captive. She dreaded that tongues would wag.

"And they parted before the brass with a shudderful kiss,  
For it seemed to flash out on their impulse of passionate need  
"Mock ye not this!"

Her ardent lover fixed a period for thought and decision and, finding her tossed about on doubts, wedded elsewhere. She pined and declined and was observed very often before the inscription with 'fingers feeling the words' She lost her reason and, one day, she disappeared at noon. But, though her whereabouts were dark, her tale was told and she

"Was unseen, save as wraith that in front of the brass made moan."

We may compare the end of this woman with that of the Widow in 'The Son's Veto,' in *Life's Little Ironies*, whose son moved farther and farther from his infantine sympathies after his aristocratic education which ousted his humanity and vetoed the young

mother's natural wish for a companion, in her lonely life, in gardener Sam who, the son said, was a disgrace to him as a stepfather.

Eerie sounds borne upon the nightwind, filmy phantasies and emanations of old love from the void, intense dramas of love witnessed within old walls, the spell upon newcomers of the houses where, the dramas were enacted, 'wraiths projected by the tense brain of aggrieved hearts,' and visions of constancy called forth by the 'intense stare of the mind,' 'dumb enactments of dark vengeance on women' in lonely chambers ghost-limned by the flames of fires, reproaches, through the panes, of the heartless woman who betrayed a trusting soul, and the call, from underground, to loyalty to the dead, these give a weird atmosphere to some of the longest tales of married life and after in the poems. The tales are told with all the artistic touches that are characteristic of the novels, with subtle hints of time, place and colour.

'A sound in the night'—of a woman's voice troubles the new wife. She wishes to know what the sound is. The husband's words strike her as inconclusive. The sound cannot be 'her fancy,' 'leaves-drip.' The husband goes out with a light in the dark. He returns 'arm-shaking,' 'heart athumping,' and the sound dies. The husband has to reveal the truth.

"There was one I loved once; the cry you heard was her cry;  
She came to me to-night, and her plight was passing sore,  
As no woman ..... Yea, and it was e'en the cry you heard, wife,  
But she will cry no more!"

The old love was found dead at a spot called Rocky Shallow. The new bride, in her lonely life after that night of the eerie sound, is still hearing the woman's cry.

"And the bride left for good-and-all the farmstead  
once a castle,  
And in a country far away lives, mourns, and  
sleeps alone,  
And thinks in windy weather that she hears a  
woman crying,  
And sometimes an infant's moan."

The farmstead was once a castle.

\* 'this place, it has a curse on't.'

In the "Re-enactment" in *Satires of Circum-*  
*stance* the newly-married wife awaits expect-  
antly the husband in her hired dwelling. A  
strange form nears, wrapt, and re-enacts the  
events and incidents of his old love-episode,  
speaking to her with eyes 'A stranger's, and  
no lover's.'

\* "But you seem other—

Can it be?

What's this that Time is doing

Unto me?

You dwell here, unknown woman? .....  
whereabouts then, is she?"

She indulges all his re-enacted fancies.

"Aha, now I can see her!

Stand aside:

Don't thrust her from the table

Where, meek-eyed,

She makes attempt with matron-manners to preside.

"She serves me: now she rises,

Goes to play .....

But you obstruct her, fill her

With dismay,

And all embarrassed, scared, she vanishes away!"

The vision of the stranger also vanishes  
with a sigh. The lady muses. Her husband  
returns. But their love has dimmed.

"As if the intenser drama

Shown me there

Of what the walls had witnessed

Filled the air,

And left no room for later passion anywhere,"

"So came it that our fervours

Did quite fail

Of future consummation—

Being made quail

*By the weird witchery of the parlour's hidden tale."*

The perplexing vision haunted her for life.

In the tale 'At Shag's Heath' in *Human*  
*Shows* the beautiful woman who was warned  
by her jealous husband against men's  
cajoleries was asked the way to go by an  
attractively built man. Her charm lured  
him and he kissed her tenderly,

"The prettiest wife I've eyed to-day!"

and left her, with the words "Dear one, Keep  
faith!"

She did not know: the soldiers came after  
the stranger. Believing her husband and  
bearing in mind his "fool him if you can,"  
she showed the way to the stranger's hiding  
place. The arrest, the trial and the death of  
the stranger—King Monmouth—followed. As  
he was led, she read his grieved glance.

"I wished all weal might thee attend,

But this is what th'et done to me,

O heartless woman, held my friend!"

Thereafter she knew no peace.

"O then I saw he was no hind,

But a great lord of loftihood,

Come here to claim his rule and rights,

Who'd wished me, as he'd said, but good.—"

"Last night, the while my husband slept,

He rose up at the window there,

All blood and blear, and hacked about,

With heavy eyes, and rumpled hair;

And said: "My Love, 'twas cruel of

A Fair like thee to use me so!

But now it's nought: from foes I'm free

Sooner or later all must go,"

Said dear King Monmouth, he!"

She went and drowned herself.

The story is 'traditional' and another of  
the same kind is the tale 'The Duke's  
Reappearance' in the volume 'A Changed  
Man' of short stories.

The noble lady fell in love with the actor  
who, for her sake, abandoned the stage.  
They lived happily in the fulness of love.  
Years later he sought leave to be on the  
boards in the town, once more, a last wish.  
With misgivings the lady gave her assent.  
But jealousy smote her heart. He failed on  
the stage and returned, a sad down-cast man.  
The lady inquired why he was declining.  
The husband spoke out. She had in jealous  
suspicion pursued him. Her protests availed  
little to ease him.

"Till, what no words effected

Thought achieved:

*It was my wraith—projected,*

He conceived,

Thither, by my tense brain at home aggrieved.

Thereon his credence centred

• Till he died."

In time she too died and was buried by  
his side. The narrator wonders

"Did she, we wonder, follow

Jealously?

And were those protests hollow?

Or saw he

Some semblant dame? or *can wraiths eally be?*"

In the "Harvest-Supper" in *Human Shows*  
Nell with other maids had begun dancing  
with the soldiers who had been asked—'red  
shapes amidst the corn'. She sang her best,  
of false love and false lovers, when a gallant  
dancer said,

"Dear, sing that ballet again!

For a bonnier mouth in a bonnier way

Has sung not anywhere!"

She was opening her lips to commence  
again, but a sighing voice reached her

"O Nell, can you sing ballets there  
And I out here in the clay,  
*Of lovers false of yore, nor care*  
What you vowed to me one day!"

And she withdrew heartbroken from the  
gaiety.

They bore her home from the merry-making;

But dreams disturbed her bed:

"Nevermore will I dance and sing,"

Mourned Nell; "and never wed!"

The man who had married and was settling  
down in his new home saw a carriage pass by  
his door bearing two forms.

"And one of the pair you saw was a Fair

Whom you had wooed awhile,

And the other you saw, with a creeping awe,

Was yourself, in bridegroom style."

He had left, for his wedded wife, the lady  
who sat by him in the carriage in his vision.  
On inquiry he learned that no marriage had  
been solemnised on the day of his seeing  
the stranger pair. Later it was found that  
the rejected lady had died at the hour of his  
vision. Thereafter his spirits drooped and,  
on his death, his widow took another husband.  
The sad man told his tale to the narrator.

"Which should be blamed, if either can

The teller does'at know

For your mismatch, O weird-wed man,

Or what you thought was so."

Hardy dwells on 'mis-matched' unions,  
unions in moments of high excitement, hasty  
weddings and hurried meetings in the *Poems*  
of *Married Life*. A dance or a revel sets hearts  
on fire. 'The Fiddler' in *Time's Laughing-*  
*stocks* records the histories.

"He sees couples join them for dancing,

And afterwards joining for life,

He sees them pay high for their prancing

By a *weller of wedded strife.*"

"There's many a heart now mangled,  
And waiting its time to go,  
Whose tendrils were first entangled  
By my sweet veil and bow."

The subtle comment of the fiddler is profound psychology. An extract from the Return of the Native is appropriate here.

"Through the length of five and twenty couples they threaded their giddy way, and a new vitality entered her (Eustacia's) form. The pale fay of evening lent a fascination to the experience. There is a certain degree and tone of light which tends to disturb the equilibrium of the senses, and to promote dangerously the tenderer moods; added to movement, it drives the emotions to rankness, the reason becoming sleepy and unperceiving in inverse proportion; and this light fell now upon these two from the disc of the moon.

\* \* \* \*

"Eustacia floated round and round on Wildeve's arm, her face rapt and statuesque; her soul had passed away from and forgotten her features, which were left empty and quiescent, as they always are when feeling goes beyond their register."

The poem 'At a Pause in a Country Dance' in Human Shows throws lurid light upon the fiddler's comments. The history of the Hardcomes in Life's Little Ironies illustrates the reflection.

In "Under the Greenwood Tree" the relations between Reuben Dewy and Mrs. Dewy are sketched as those between long-trying companions who contribute to each other's happiness by virtues added to the glow of romance. And in "Far from the Madding Crowd" the novelist foresees that Gabriel Oak may have bliss in full measure with the Bathsheba tamed by trials when, referring to his notice of leaving, she said, "It was very cruel of you,

considering I was the first sweet-heart that you ever had, and you were the first I ever had; and I shall not forget it!" and again, later, "Why, Gabriel, it seems exactly as if I had come courting you—how dreadful!"

"Theirs was the substantial affection which arises (if any arises at all) when the two who are thrown together begin first by knowing the rougher sides of each other's character, and not the best till further on, the romance growing up in the interstices of a mass of hard prosaic reality. This good-fellowship camaraderie—usually occurring through similarity of pursuits, is unfortunately seldom superadded to love between the sexes, because men and women associate, not in their labours, but in their pleasures merely. Where however, happy circumstance permits its development, the compounded feeling proves itself to be only love which is strong as death—that love which many waters cannot quench, nor the floods drown, beside which the passion usually called by the name is evanescent as steam."

Swithin, in "Two on a Tower," is a new kind of lover on his return from Cape Town. He "was not quite the Swithin who had gone away, though he could not now love her with the sort of love he had once bestowed; he believed that all her (Lady Constantine's) conduct had been dictated by the purest benevolence to him, by that charity which 'seeketh not her own.' Hence he did not flinch from a wish to deal with loving kindness towards her—a sentiment perhaps in the long run more to be prized than lover's love."

So, in the poem, 'A Broken Appointment,' the man pleads for a visit in pure compassion from her who fails to meet him as she does not return his love. The lyric is worthy of full quotation.

"You did not come,  
And *Marching Time* drew on and wore me numb—  
Yet less for loss of your dear presence there  
Than that I thus found lacking in your make  
That high compassion which can overbear  
Reluctance for pure loving kindness' sake  
Grieved I, when, as the Hope-hour stroked its sum,  
You did not come."

You love not me,  
And love alone can lend you loyalty!  
—I know and knew it. But, unto the store  
Of human deeds divine in all but name,  
Was it not worth a little hour or more  
To add yet this: once you, a woman, came  
To soothe a time-torn man; even though it be  
You love not me?"

This is from "Tess."

"In the ill-judged execution of the well-judged plan of things the call seldom produces the comer, the man to love rarely coincides with the hour for loving. Nature does not often say 'see!' to her poor creature at a time when seeing can lead to happy doing; or reply 'Here!' to a body's cry of 'Where?' till the hide-and-seek has become

an irksome, outworn game. We may wonder whether at the acme and summit of human progress these anachronisms will be corrected by a finer intuition, a closer interaction of the social machinery than that which now jolts us and round and along; but such completeness is not to be prophesied, or even conceived as possible."

The poet therefore "adjures love."

I said to Love,  
"Thou art not young, thou art not fair,  
No elfin darts, no cherub air,  
No swan, nor dove  
Are thine; but features pitiless  
And iron daggers of distress."  
I said to Love.

"Depart then, Love!—  
Man's race shall perish, threatenest thou,  
Without thy kindling coupling-vow?"

\* \* \* \*

We fear not such a threat from thee;  
We are too old in apathy;  
Mankind shall cease.—So let it be,  
I said to Love.

## THE "NEW ERA"

### A REVIEW OF NEW EDUCATION

(PUBLISHED UNDER THE AUSPICES OF THE NEW EDUCATION FELLOWSHIP  
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## UNIVERSITY REFORM IN BOMBAY

Bill No. XXI of 1927.

By Mr. M. R. PARANJPE, M A , B Sc.,  
Poona.

In a Press Note, dated the 20th March 1924, the Government of Bombay announced that "they had come to the conclusion that before determining upon any definite course of policy the whole position of the University of Bombay should be examined in all its aspects by a committee of gentlemen interested in the problem of higher education." Another Press Note (29th May 1924) announced the personnel of the committee with instructions—

"(a) to inquire into the constitution and functions of the Bombay University with a view to broaden and liberalise its constitution and to effect its transformation into a teaching University, and to submit proposals for such modifications as may be considered necessary for the purpose; and

"(b) to investigate the relations between the University and its affiliated colleges both in Bombay city and in the mofussil, and to consider whether it is desirable and feasible to institute other Universities at mofussil centres."

Thus, from the very beginning, it was recognised that the University Reform in Bombay presented a two-fold problem, the transformation of the present affiliating University into a teaching body and the institution of other additional Universities at mofussil centres. The Shikshavichar Mandal of Poona which has the credit of initiating this discussion in January 1924, writes in one of its bulletins on the question of University Reform:

"The Presidency consists of four large divisions each of which has a history of its own, a well developed vernacular and distinctive national characteristics. Agriculture and small industries form the main occupation of the people in these parts. On the other hand, Bombay and its neighbourhood are more or less cosmopolitan in character and the main interest of the people there lies in commerce and manufacture. The University, localised as it is in Bombay, is naturally largely under the domination of the leading men of Bombay who owing to their long participation in its peculiar public life often fail to understand fully the needs and aspirations of those from other parts of the Presidency, ..... and the case for the establishment of more University centres is too strong to be discarded any longer."

A look at the map of India will show that the Presidency of Bombay is a long strip of land, 1000 miles long and 100 to 200 miles broad, and in shape differs considerably from other Presidencies

### Bombay's Special Problem.

in India. Vizagapatam, a town situated in a corner of the Madras Presidency, is comparatively more easily accessible than Karachi or Karwar in the Bombay Presidency. This fact probably has influenced the development of the higher education in Bombay which, unlike other Presidencies has no second-grade colleges. Of the 25 colleges affiliated to the University of Bombay 16 are for Arts, 2 for Medicine, 2 for Engineering, 1 for Agriculture 2 for Law, 1 for Commerce and 1 for Secondary Teachers. They are all first grade colleges, independent of each other but held together by the fragile bond of a common examining agency. All of them are efficient institutions in their own way, but none of them has

acquired special reputation in a subject or a branch of a subject. There is thus no tendency on the part of the students of one institution to migrate to another in search of a specialist and no effort is so far made to bring about a closer association between the teaching staffs of different colleges. Even in Bombay and Poona where a number of colleges are within easy reach of one another one finds each college trying to be a self-sufficient unit, providing facilities for the study of each and every subject rather than specialising in some.

This ambition for individual excellence did lot of good in the earlier days of University development and earned for Bombay the flattering comments from Mr. T. Raleigh, the Law Member of the Government of India in 1902, that "the Western Presidency had enjoyed the advantage of being led in educational matters by persons not only of great ability but of great wisdom, who had set a high standard of what a college in a University ought to be. The result was that the colleges of Bombay were comparatively few, while their standard of efficiency was comparatively high."

But soon the law of diminishing returns came into operation and the standard of excellence could not possibly rise beyond a certain limit. A single college with its limited resources can never command the staff or the equipment necessary for the multifarious activities of a modern University and there was a slow but steady recognition of the situation that Bombay would be behind other Presidencies in Post-Graduate Research unless an effort were made to pull up the resources of the different

colleges. This led to the institution of Post-Graduate lectures and later to the foundation of University Schools of Research, like the School of Sociology and Economics. But the advent of the World-War and the subsequent financial stringency arrested further development, and in 1924 things stood almost where they were in 1914.

Another interesting feature in this Presidency is the simultaneous existence and parallel development of two academic centres of nearly equal magnitudes. In the number of the college

students, the number of the colleges, the Faculties in which instruction is imparted, the quality of their Professors, the distinctions at the University Examinations and in sports and public life Poona and Bombay have ever been running a neck-to-neck race. The Poona contingent in the University Senate has been most vocal and has earned reputation for ably presenting the national view-point on educational problems. The late Mr. Justice M. G. Ranade pleaded for a place for the modern Indian languages in the University, and after forty years, success is within sight. On the question of language-medium again, the opinion of the Poona members generally conflicted with that of the members from Bombay. While Bombay has been the headquarters of the University, Poona has had the real University atmosphere. Under these circumstances it is unfair to suggest that hereafter all facilities for Post-Graduate studies should be centred in Bombay only. In fact nobody makes such a suggestion, for it is as clear as day-light that the responsibility for Post-Graduate Research has to be shared by Poona and Bombay.

It was thus natural that the University Committee's Report should be devoted mainly to the question of creating additional centres in the Presidency. Now

#### The Report.

there are two lines along which University development in India can go on. One is the spectacular method adopted in U. P. where every new centre is a teaching centre and has no jurisdiction beyond the city where it is located. The other is the less attractive but more natural method adopted all over India when creating Universities for Burma, Bihar and Orissa, C. P. and Berars, Mysore, and Andhra. The first method lands one into immediate financial embarrassment and offers no relief to the parent University. The latter is comparatively less expensive, perceptibly lightens the responsibilities of the parent University and arouses provincial enthusiasm. The Report of the University Committee wisely rejects the procedure adopted in U. P. and suggests immediate creation of a University for Maharashtra with its headquarters in Poona and contemplates in the near future three more Universities in Karachi, Ahmedabad and Dharwar for Sind, Gujarat and Karnatak respectively. This will eventually leave the Bombay University jurisdiction over the city of Bombay and its suburbs and help it to convert itself into an ideal teaching University.

But the words 'a new University' immediately raise the bogey of funds. The University of Benares required a crore of rupees and Pandit Malaviya is demanding another crore.

#### Poona and Benares.

"Can poor Maharashtra raise a crore of rupees?" I never heard a sillier question from people who ought to know better. To quote

again from another leaflet of the *Shiksha-vichar Mandal*—"We understand the importance of spending well if a University is to be maintained in an efficient condition, and the University of Poona must in the long run secure large endowments for University Chairs, equipment of libraries, and University buildings. But it should be noted that like the Universities of Dacca, or Benares, or Lucknow, Poona University has not to begin from the beginning. Even without the projected Post-Graduate College, the new University will not be a whit inferior to the University of Bombay in the reputation and the number of its colleges, the number of its students and the number of faculties. The total annual expenditure of its colleges is about 12 lakhs, *i.e.*, equal to the combined annual expenditure of the Universities of Benares and Aligarh; and their buildings and equipment are worth about a crore." \*

A controversy also arose about the nature of the new University. An affiliating University is regarded an anachronism in 1927 and some academicians contended that the Report had erred in recommending an affiliating University for Poona. Now as shown above the Committee had to choose between two alternatives and it has chosen the one that is more practicable and less harmful. With the best of wishes we cannot obliterate affiliating Universities for half a century at least, unless we start a dozen teaching Universities in this Presidency, and as the Presidency is a conglomeration of four distinct provinces, the first step obviously is to distribute the affiliating functions of the existing University to four centres.

\* The picture is slightly overdrawn. —M. R. P.

When the University Committee was appointed in 1924, people were frankly pessimistic about its labours, for everybody thought the Committee would suggest utopian schemes involving the expenditure of huge sums. But the eminent practical nature of its recommendations disabused hopes that Government would take steps at least to create a University centre in Poona. But partly for financial considerations and chiefly because the Presidency has been unfortunate in its Education Ministers, Government ignored the Report and introduced a tame Bill for Senate Reform, in July 1927. In 1924 it would have roused some enthusiasm, but in 1927 no one but the members of the Council showed any concern about it. It was too antiquated to create any public response. Although it assumes the sonorous title, "A Bill to amend the law relating to the University of Bombay," Bill No. XXI of 1927 touches only a fringe of the problem of University Reform. Even here it is an ignorant imitation of the Madras Bill of 1923 rather than a sensible measure, though narrow in scope, intended to meet any real grievance. The main defect of the present Senate is that it does not represent the educational interests of the Presidency. "A convincing illustration of the unrepresentative character of the Senate was recently brought to our notice. The present Board of Studies in Marathi has all but one co-opted members, there being only one person on the Senate who could be considered qualified to work on the Marathi Board. We believe the cases of the Gujarati and Kanarese Boards are not much different. The Senate has room enough for doctors and lawyers, merchants and economists, scholars

of English and Latin, Sanskrit and Persian, but it has no place for scholars of Marathi, a language spoken by about half the inhabitants of this Presidency! The Senate could not make room for historians like Rajwade, Sardesai and Parasnis, educationists like Karve and Bijapurkar, or authors like Kelkar, Vaidya and Pangarkar. We have given a few names in the Deccan that readily occurred to us, but we have no doubt that one can easily find names of persons in Sind, Gujarat, and Karnatak, who ought to be in the Senate but have never been."—(*Progress of Education*, March 1927). On the other hand, one can point to several names of persons who have been again and again nominated Fellows of the Senate but who are known neither for their scholarship, nor for their service to the cause of education. The Reform that was immediately needed was an easy mechanism to weed out the incompetents and facilitate the election of scholars whose opinions may or may not be liked by Government. This could be done by curtailing the number of the nominated members and increasing that of the members elected by Registered Graduates.

But the Bill introduced in the Council aims at overhauling the whole machinery of University administration and in doing this, not only does it fail to remove the present grievance but introduces some new features of doubtful utility, which may turn out positively mischievous. Thus in a Senate of about 150 members, there are 15 *ex-officio* and 40 nominated by the Chancellor; 10 seats are reserved for the University Professors and 12 for the Principals; about 12 are again given to groups

#### Ill-considered Measure.

of Municipalities and Local Boards in different divisions; 5 are given to the representatives of the Legislative Council and 10 are to be elected by the Faculties. It will be seen in all this that those interested in the cause of education are not responsible to any constituency, while those who are, have little to do with education. Of the remaining 50 seats, 5 are given to heads of schools, 25 are given to Registered Graduates and 20 are given to college teachers. The responsible elective element in the Senate is thus about 33 per cent. There is no doubt some slight advance but the new Senate will be more picturesque than efficient. Whatever be the defects of the present Senate, one thing stands to its credit that it was seldom influenced by considerations of a communal or provincial nature. He will be a bold man who will predict this of the new Senate. Drawn as they will be from the different parts of the Presidency, the Fellows will hold divergent views on various topics and one need not be surprised if unanimous decisions are hereafter few and far between. The new Bill is thus an ill-considered measure, inasmuch as it offers seats on the Senate to those who do not want them and keeps out those who do.

There are again other features of the Bill to which one may legitimately object and one of them is the nomination of Vice-Chancellor. In the year 1927 here is a legislature which elects its own President, authorises all Local bodies to do the same, but refuses to give that right to a body, every one of whose members is expected to be an educated person with mature judgment. The body is asked to organise higher

education in the Presidency but is considered incapable to choose its own Vice-Chancellor. He shall be nominated by the Chancellor. Further the Bill provides a complex machinery consisting of the Senate, the Syndicate, the Academic Council, etc., for which there is no immediate need and which, like the axe in the hands of the boy Washington, may be only a source of complication. The new Senate is *de jure* the supreme governing body of the University but it is expected *de facto* to be a mere ornament passing the annual report and the annual budget once in a year. Will the Senate agree to play this roll or will the lay-element in it be at loggerheads with the experts in the Academic Council? Unlike the old Syndicate, the new Syndicate is not wholly responsible to the Senate. Will this occasionally lead to triangular contests between the Senate, the Syndicate and the Academic Council?

These fears may turn out to be false and the cogs of the new machinery may work without friction. But in all this, one may ask, where is the 'transformation of the affiliating University of Bombay into a teaching centre'? The Madras Bill of 1923 on which the Bombay Bill is mostly modelled keeps the goal in sight and introduces a distinction among the colleges, those that are situated in Madras being called the constituent colleges of the University, indicating thereby that in a short time the University expects the Madras colleges to be identified with the University of Madras. That this dual arrangement wherein a University is partly teaching and partly affiliating is not workable and that the University has soon to shake off the affiliating functions, is true. But under the existing

conditions every Indian University must pass through this stage unless it is possible to reduce at one stroke, every first-grade college in the mofussil to the status of a second-grade institution or raise it to that of a unitary University. The Bombay Bill does not make such distinction between the colleges in Bombay and the colleges in the mofussil and as some of these latter are powerful institutions and as they will have good representation in the new Senate, it is not improbable that they will make it impossible to introduce such a distinction hereafter. The University of Bombay therefore cannot establish that close association with the local colleges, which is the very life of a teaching University and therefore the Bill does not facilitate the metamorphosis of the Bombay University into a teaching body. The University is thus dressed in new garments, has new toys to play with, but is not allowed the facilities to move in new life or undertake new activities that would justify its being called by the name University.

In a teaching University, the post of a University Professor is a post of honour and is the last step of a ladder, which a qualified person can reach irrespective of the college in which he is working. In the Bombay University the University Professor is a Professor working in a college under the *direct* management of the University. He may not by qualifications be superior to the Professors working in the other colleges managed by Government or by private societies. Thus in the School of Sociology and Economics there are three gentlemen dubbed University Professors, a distinction which is denied to Professors working in other colleges many of whom are at least as qualified as these so

called University Professors in the University of Bombay. We have thus a caste of University Professors, to which a scholar may belong by birth only. In the absence of co-ordination of the work in the local colleges this caste of University Professors is likely to prosper.

Confined as it is only to the problem of overhauling the administrative machinery of the University, there is little in the Bill which one may whole-heartedly approve. It is not even an inexpensive measure. In the present Senate about 75 Fellows belong to Bombay, 15 are from Poona and 10 from other parts of the Presidency; yet the annual expenses for travelling amount to Rs. 50,000. In the new Senate the majority of the Fellows will be from the mofussil and the expenditure on travelling is bound to rise substantially. Then again there is the Academic Council, a new body of about 50 members who will add to this sum a few more thousands; and there is every prospect that this seemingly innocent measure may prove a real white elephant.

But whatever be its defects, the Bill is now as good as passed. It could have gone through all its stages in October last but after swallowing the elephant the Council showed strong disinclination to swallow a gnat. It quietly accepted H. E. the Governor, as the Chancellor, a Vice-Chancellor nominated by the Governor, 40 nominated Fellows and a bloc of *ex-officios*. It accepted the Bill almost as it was presented by Government, and allowed to retain even those clauses to which strong objection was taken on the occasion of the first reading, but it stiffened on the com-

paratively unimportant item—the powers of the Visitor. It seems that when the Bill was submitted to the Government of India, it was sanctioned on the condition that H. E. the Viceroy was recognised as the Visitor of the University and was allowed the power of ordering the inspection of University affairs and suggest or even order modifications when necessary. Like water, University education often seeks the lowest level and an impartial student of the history of Indian Universities will readily admit the wisdom of the Government of India enforcing this condition. There is such little possibility of the Viceroy abusing this power that the Select Committee willingly accepted the condition; but when the Bill came up for second reading, for some unknown reason, the members who had voted for it took a somersault and opposed it with such vehemence that the Minister of Education discreetly postponed the consideration of the clause to the next session of the Council.

If I be permitted to make a guess I would say that this unexpected attitude of the members was the outcome of repentance for ceremoniously carrying a worthless measure through the Council. The Bill has not aroused any enthusiasm either among the lay public or the College Professors. Instead of helping the members in the elections in 1929, a year's working of the Bill may actually spoil their chances, and one may be pardoned if one hazarded the guess that the members simply used the occasion to vent their displeasure. The Bombay University Senate recently passed a resolution that it would like to see the Bill withdrawn rather than lose its liberty by allowing the Visitor to meddle with its affairs. Coming from a

Senate packed with nominees of the Chancellor, and presided over by a nominated Vice-Chancellor, the resolution presents a comic picture. On reading between the lines, however, one sees that the Senate desires to see the Bill dropped and is using the clause about the Visitor's power as a stick to beat it with. The Bombay Corporation, however, was more straightforward and in plain terms recorded its disapproval of Bill No. XXI of 1927.

But the Bill will not be withdrawn, nor will it be thrown off. It will pass with all the modifications suggested by the Government of India,\* and in February 1929 the new Senate will meet in the Senate Hall of the University of Bombay. It is hoped, however, that the new machinery will prove cumbrous, noisy and expensive and then we shall have another Bill giving effect to the recommendation of the University Committee's Report, *viz.*, the creation of additional Universities, each having jurisdiction over a linguistic area, all affiliating in the first instance but soon transforming themselves into teaching Universities. When a University begins high-class Post-Graduate Research it has no alternative but to shake off its affiliating functions and the legislature has only to see that when this process begins, no removeable obstacles are allowed to hinder it. The affiliating University of Calcutta is a much bigger and a more efficient teaching body than some of the so-called teaching Universities in Northern India. What is there in a name so long as you do not allow your ideals to be regulated by it?

\* The Government has as a matter of compromise agreed to the amendment that the Chancellor of the University will also act as the Visitor.—M. R. P.

## BILINGUALISM AS THE BASIS OF EDUCATION.

### A REVIEW

By

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“MAN needs two kinds of language, he needs an expression of the ‘dear and intimate things,’ a language of the home, the fire-side, the mother-land,—a language of emotion and of unexpressed associations. He needs also the language of fact, knowledge, exact argument, scientific truth—a language in which words are world-current and steadfast in their meaning.” This quotation taken from the book\* which we are reviewing at some length, expresses in rather intensified form the difference in the purpose and scope of the small-nation language, the minor tongue, and the larger, more current and more widely spread language which may be regarded as a unit of international currency. Recent history has stressed the necessity and the vitality as well as the sanctity of the small nation and minor language (*e.g.*, the Welsh, the Irish and the Magyar). But many small countries and races feel strongly the need of a larger and more widely current supplementary tongue and hence the ultimate aspect of this growth is expected to be that the majority of the nations of the world will become bilingual or progress fast towards that goal.

In a well-developed bilingual country the average child learns the second or foreign language with difficulty and as a matter of hard necessity; and even in the case of

\* *Bilingualism*.—with special reference to Bengal—by Michael West, Occasional Reports of the Bureau of Education of the Government of India. No. 18—1926—pp. xiii and 854.

the intelligent boy with some linguistic aptitude, there is the inevitable strain on the mind produced by the acquisition of a second language. In the case of the average child, “his success is too often bought at the cost of a reduction of the time spent on other subjects which he is unable to afford.” He has thus “the choice between speech and knowledge, between linguistic and educational insufficiency.” Professor West discusses as the main theme of his book the means that can be adopted to reduce the linguistic burden of the bilingual child to a minimum—of course with special reference to the needs of Indian, particularly Bengali, boys who have to learn the foreign tongue of English in addition to their vernacular. Under the magic spell of Macaulay's Minute and the glamour of the new treasures of Western learning and science, our fathers built up a system of education under which a much too disproportionately large share of our boys' energies has been devoted to the acquisition of an artificially and laboriously acquired mastery of the vocabulary and expression—which necessarily prove defective in most cases—of a difficult foreign tongue.

The object of the writer is to suggest the means that, he thinks, will be the most efficacious in removing the linguistic burden of the bilingual child to a minimum—he believes that the acquisition of the reading ability, *ab initio*, is the greatest essential. “Reading is best practised by reading;” and it cannot be easily acquired by the mere practice of speaking, writing, learning lists of words and even the meanings of these words as very often it happens that the boy who knows well the meaning of the words of a list, will be unable to understand

[FEB. 1928.]

the significance of these same words when they occur in the process of reading. The system of reading which is thus so important an element in the training of our boys should be "so planned that from the very first, unfamiliar words come to the student at regular intervals in the course of reading, so spaced that the minimum of learning of word-lists will be required." Other essentials with regard to the choice of reading matter are, naturally enough, that the matter should be of interest, that the vocabulary of the matter should be well-chosen, so that it may be of maximum usefulness at any given stage and above all that it should be so arranged and graded that the student's mind may "spring at once from the foreign words to the ideas without the intervention of the mother-tongue." The use of "Word-Frequency Lists" and of a proper vocabulary of a few thousand words reasonably selected may be of great help to the boys in their acquisition of this essential reading habit.

After this preliminary notice of the urgency and importance of the problem, with reference to the education of the country, the author traces in a chapter the history of the policy of bilingualism in India from its genesis and emergence into final shape in the Despatch of 1854. This last had, as its central idea, a bilingual education for the upper classes and a popular system of education for the other classes in the vernacular, the former acting as a *filter* of European culture and transmitting it to the vernacular system in the form of teaching and of translations. This theory did not prove practicable; English education alone became popular on account of a number of causes; and "what was intended to be the fountain-

head became the whole river." Vernacular languages were neglected; and even the option of using it in examinations was not taken advantage of. This is very largely true of the policy of Government and of the policy of the Universities as well. It is only of recent years that more attention has been paid to the rational teaching of the vernacular, the reduction in the use of the English medium up to the Matriculation and general improvement in the teaching of languages.

As a phase of the recent renaissance growing up in our land, the too exclusive learning of a foreign language is considered to be a menace to the development of nationality. Nationality, as an enthusiasm permeating the masses, though of recent growth, is strong in the West, and beginning to show itself amongst us also. In the sense that the national language is the peculiar expression of the colour of national thought and "its words possess an emotional connotation acquired by the individual citizens in infancy" the preservation and improvement of our 'national' vernaculars become a greatly important problem. The culture, however intensively carried on, of any second language like English, cannot displace the culture of the mother-tongue. "All second languages are interchangeable and are a matter of choice, but the mother-tongue is not; it is irreplaceable, unchangeable; it is not a language, but the foundation-stone of personality. A man who forgets his mother-tongue forgets himself."

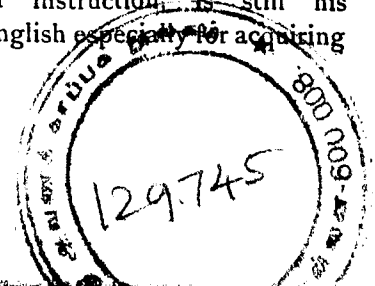
An important point which the author does well to bring into prominence is that the assumption of renationalisation by the study of the English language, which has been swaying the minds of many, is not and cannot be real.

the assimilation of the English language, however close and efficient, cannot make an individual think in the English way and become cultured in the English way. "English is learnt in India out of its context, away from English scenery, English life, English people. The words of the language can be given meaning only in terms of the apperceptions of Bengal" (or whatever the land be of the people who study English). This will naturally lead us to conclude that the attempt to teach English as "a vague and general-culture subject" to Indian youths has resulted in a lack of analysis of the students' precise needs as well as a waste of his time and efforts. Bilingualism does not mean that it should be a possession of perfect mastery of both the languages concerned. "A reasonable degree of fluency with a small vocabulary and a sufficient degree of correctness will, in one who has not a complete mastery, create the impression of perfect mastery." In bilingualism as it is understood by most, both languages are not acquired with equal efficiency, nor do they fulfil the same function. The first language is that of the home and of ordinary social intercourse, while the second is subsidiary and serves "certain special occasions for which the first is inadequate."

The adequate reform of our bilingual system of education is well within the range of possibility. The danger of bilingualism is great if the mother-tongue forms or is treated as the minor language. Thus "the Bengali boy who has learnt English is not so well off as the English boy who has learnt French." And also the boy below the average level is at a greater disadvantage, because he is compelled to learn a second language when under other circumstances he would confine

himself only to the mother-tongue. A large number of witnesses gave evidence before the Calcutta University Commission that "the use of the English medium must be a heavy and even a ruinous handicap to the intellectual development of the Indian boy." But this is really the result of a dissatisfaction with the existing system of English education in its earlier or pre-Matriculation stages in which children are often taught to memorise pages after pages of books in English which they do not really understand; and this may be set right by adequate reform. Thus the disadvantages of the bilingual system may be said to lie rather in the use of the foreign medium than in the system itself. And "if a child's education is bilingual in its receptive aspect, but unilingual in its expressive aspect, bilingualism is not necessarily a handicap."

The average Indian boy has to learn English as a compulsory and dominant subject in the school curriculum; this is because the system of western education began at a time when our vernaculars had no large content of what might be called educational literature. Even to-day, after the lapse of nearly a century, the out-put of informative and technical matter in the vernaculars is meagre in amount and poor in quality, though the output in literary matter is very often excellent. No 'small language,' that is, no language spoken by one people only forming a relatively small fraction of the total literate mankind, can keep pace with the vast variety and complexity of modern knowledge." The essential need of the Indian student, provided that his vernacular is strong and is efficient as the medium of instruction, is still his ability to read English especially for acquiring information.



The exact position of English in our bilingual system of education has thus to be ascertained and fixed before the nature and quality of the instruction in English to be imparted can be determined. English should be so placed that in our schools where pupils leave the schools at varying ages and at different stages and where they are drawn from all, except perhaps the lowest, classes of the population, it should have the highest *surrender-value*; i.e., the proportionate amount of benefit that will be derived by any pupil from an uncompleted course of instruction in that subject. In other words the object should be that instruction in English should be so planned that its surrender-value shall at any point be as high as possible; and that "however early a boy may abandon school, he must carry away something of permanent value and utility from his study of English." The needs of boys who respectively leave school before and after completing the school curriculum are different; the former class generally drift to skilled labour of some kind; and the latter join usually some clerical or professional occupation.

The Indian boy primarily needs the ability to read English, only secondarily the power to write it and lastly the power to speak it and understand it when spoken. Ability to write is certainly a very valuable accomplishment; but the ability to read English should be surely regarded as the primary requisite. Especially in the case of boys who leave school early, at the primary stage for instance, the ability to read is most essential. The boy who stays at school longer, requires the power to write, at least to some extent; and the boy who pushes on to a later stage certainly needs to speak and understand

spoken English. Thus Professor West declares:—

"The 'Understanding of Speech' and 'Reading' Bonds compose the receptive aspect of the language. The Speech and Writing Bonds compose the Expressive or Active aspect. It is clear that the Receptive aspect is by far the easier.....It is very much easier positively to recognise a word than actively to use it.....Of the two Receptive aspects, Hearing and Reading, it will be clear that the latter is the easier, because there is no difficulty of understanding varieties of pronunciation; the reader can read at his own speed; and he can look back." (p. 116).

Thus learning to read a language is always the easier; and it is also by far the shortest road to speak and write it. The Reading Bond is the easiest of the four language bonds, easier than hearing, speaking and writing.

As to the cultivation of reading, the chief requisite is the provision of a very good teacher in the lowest classes—an aspect so often neglected—when the habit of reading is generally begun to be taught, so that the very source of the child's knowledge may not be tainted by inefficient or false teaching of sounds, etc. The beginner should not use a wrong scheme of sounds or of pronunciation, which will later on interfere with his acquisition of speech ability. In order to facilitate his investigation and development of these ideas, Mr. West examines the following:—

- (1) The measurement of the silent reading ability in English of Bengali students;
- (2) The improvement of that silent reading ability;
- (3) The improvement of the English vocabulary of the students at various stages; and the modification of the vocabulary; and

(4) The question of the rate of progress of silent reading ability, starting from zero knowledge of English.

The principles of educational measurement applied to reading should include, in the testing process, an estimate of the power of visual perception, *viz.*, ability to perceive small differences, the characteristic features of words and a speedy recognition of them, of the efficiency of eye-movement and a comprehension of directions, of problems, of narrative and of other forms of written matter. By an elaborate plan of statistical estimates the author investigates the present position as regards the English-reading ability of the Bengali and also attempts to devise "a series of tests, which, by their analysis of the mental functions involved in reading, will be of use in the construction of a system of practice and of teaching, and which will, as tests, enable us also to measure the nature and the amount of improvement which may be effected by any system of teaching or practice.

It is made clear in the book that the average student of the Matriculation and Intermediate standard is deficient in respect of reading ability in English; and the blame for this, the author would lay at the door of the examinations and of the curricula, "for both in the vernacular and in English they imply and produce a wrong attitude to language study." "They emphasize," he continues, "the ability to write the language, the ability to learn up a short text-book with its burden of notes, to worry out the translation of a few lines; they do not emphasize or test the ability to read together ideas and learn from books. They emphasize the expressive function of language, and leave their products without the means of obtain-

ing ideas to express." (p. 214). He would conclude that this deficiency in reading power is not peculiar to English alone; but it is found even in the reading of vernacular books; thus it is postulated to be a general defect in reading ability rather than a specific defect as regards English. And what is demonstrated to be true of Bengali boys, is also true, in a slightly larger or smaller measure, of boys in other parts of India. They are particularly the case, as we know, with our own boys. The remedy is to be found in the changing of the balance from the expressive to the receptive aspect of the language. The art of reading should be both taught effectively and tested frequently; and this means a re-adjustment of our curricula and examinations.

The later chapters of the book deal with the measurement tests of the English vocabulary of a Bengali boy under the present conditions and methods of teaching and with the teaching of English reading to Bengali boys. The latter task is best accomplished by teaching the child his second language as nearly as possible in the manner in which he learnt his first language—and not without the help of the mother-tongue and merely by building up the meanings of foreign words by deductions from their contexts in actual use. The adoption of the false method not only results in loss of time and facility, but also produces a tendency towards false bilingual equations, *e.g.*, the French boy saying, "I go to promenade," and the Bengali boy saying "I go to eat the air." Thus in the teaching of reading ability in the foreign language, one is cautioned not to be overshy of the mother-tongue so long as unnecessary translation is avoided.

The careful choice of books for the Indian student who is beginning to read English,

the learning of new words by practice and not by vocabularies, the discriminate gradation of the mental age of the book "which should always contain matter suited to the mental age of the foreign boy who is intended to read it" and higher than it would be in the mother-tongue; the ordering of the letters in words, and the cultivation of the general habit of reading—these are all carefully explained as forming the bases of a sound system of teaching to read; while with the aid of a carefully collected survey aid is given to the construction of a series of reading books to cover the first and subsequent years' work of the student in English.

Care is taken by the author to avoid the impression on the reader of this book that he merely advocates a 'dumb' knowledge of English and that under his scheme Indian students will acquire only reading ability and not a command over English as a means of expression. He forcibly stresses the idea that the acquisition of reading ability is only a minimum qualification

and would not allow the position of instruction in speech and writing in English to be in any way diminished from its present position.

Sir Michael Sadler who writes the preface, regards this treatment of Mr. West as a "book of creative power," being scientific, compassionate and practical and bringing a message to all—enlarging the patrimony of knowledge, enabling it to be acquired easily from reading informative books in a richer foreign language and thus releasing it from its confinement to the realm of the 'little language.'

The two parts of the book deal respectively with the discussion of the ideas adumbrated in the scheme and with an elaborate experimentation, carefully demonstrated by means of tables, diagrams and charts and explanations, based on these ideas. We heartily commend this book to the earnest attention of the Training Schools and Colleges and particularly to teachers of English.

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vide Fort St. George Gazette, Part I-B, p. 547, dated 1-11-1927.

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### ALL INDIA TEACHERS' CONFERENCE.

By Mr. BEPIN BEHARY BANERJI, B.A., B.T.,  
Headmaster, H. E. School, Ranaghat, Bengal.

THE All India Federation of Teachers' Associations held its third Conference in Calcutta on the 29th and 30th December last. Mr. G. C. Bose, of the Bangabasi College, was the Chairman of the Reception Committee and Mr. C. V. Raman, F.R.S., of the Calcutta University, the President of the Conference. Both delivered speeches—the former from manuscript copy and the latter from inspiration. Mr. Bose has, as he says, one foot in the grave; Mr. Raman is on the wrong side, though not disparageably, of fifty, yet the language in which they delivered their orations bespeaks of minds hardly past thirty. Picturesque and imaginative diction is, we are told, the monopoly of young and ardent souls. They see the whole universe coloured with the hues of their own glowing spirits. They read everything in the terms of their rich imagination and gushing energy. But to expect from an old man of fifty years' teaching life such a wealth of imagination clearly shows how a robust intellect and an eager soul still thirsting for knowledge can be harboured in a rickety frame. The imagery that rises up in the mind on reading the following passage from Mr. Bose's address (and there are so many like it in the whole speech) naturally recalls Macaulay depicting the widely divergent character of Lord Clive or the religious fervour and mundane frailties of the Puritans: "Western Education has acted on our mind as a blister and irritant, it has rarely been a soothing ointment. We have tried to reach the moon by toy-balloons; we have tried to

learn and assimilate ideas through the obscure media of transmission; vaguely comprehended phrases borrowed from the storehouse of a foreign language have done duty for real stimulating ideas; we have tried to sow wheat and reaped tares. A cramped system of dull memorising and mechanical experimentation has turned our alumni into automatons and puppets moving about in worlds not realised and dancing to tunes which are not their own. Imitators, parrots marionettes—ghostly apparitions of men, thin-blooded, husky-voiced, barley-fed—these we have produced by thousands. Real men, where they have blown forth, have come in spite of this system of half-baked unrealities where instruction acts as a dead weight on the budding soul and kills all natural growth."

We are, again, accustomed to associate a certain amount of gravity with learning; we could not thus bring ourselves to think that Prof. Raman, a Fellow of the Royal Society, is capable of dishing up his theme in such a rich vein of genial humour and sparkling wit as we have been treated to in his speeches the other day. Rigidity of lips, sullen brow and a doleful, if not frowning, countenance, are all that we generally expect from a savant. For an F. R. S. to freely mix with schoolmasters and to cheer them up with his pleasant humour is unthinkable. Yet Mr. Raman not only met his critics with a delicate pun or a flash of wit but often set the whole audience in a roar with his side-splitter. In fact he played on the whole gamut of human feelings; the high imaginative faculty to which as a scientist he can lay special claim, the rich vein of pleasantry and humour, the tact in bringing the proceedings to a

speedy termination and, last but not least, the happy knack of practically solving some of the difficult problems discussed in the Conference were displayed in a manner that cannot but excite the admiration of all who are interested in education.

But what has the Conference done? Has it warmed up the drooping souls of the teachers? Has it advanced the cause of education in the country? Has it improved the system of teaching under which the teachers of schools and colleges are working? Has it brought even a ray of hope into the hearts of pupils groaning under a denationalising, devitalising and utterly fruitless pursuit of knowledge in the Universities of the present day? Both Mr. Bose and Prof. Raman seem to feel in the heart of their hearts that the mere passing of a sheaf of resolutions will not afford any practical solution to the numerous problems which the people are fighting on the different platforms of the country. This and this alone seems to explain the bawler of the President at the Congress Resolution on Independence. He feels and feels very deeply and tells Mr. Oaten in his face what he would have done had he been the Director of Public Instruction; but, circumstanced as he is, what a savant and practical man like him can do but to end with a pathetic 'alas.' Committees and Conferences, motions and memorials may give you an opportunity for making a fine display of your intellect in speech and writing; but, rest assured your resolutions will be nothing but writings on sand unless you have the sanction to back them up. And to get that sanction the only thing that is needful is to learn the noble principle of Mahatma—Hands

off, and unless and until you can learn it and know how to meet brute force by unity amongst a vast population, John Bull will laugh at your childish prattle and occasionally soothe your wounded feelings with a doll or lollipop.

To call after this the resolutions passed in the Conference as pious will not express my meaning. They were nothing but a vocal display of learning and intellect which is pardonable in a helpless body of men like our schoolmasters. The deep learning often earned at the cost of their health and purse does not fit in with the low pay and the degraded position to which the triple authority of the Managing Committee, University and the Department reduces them. The whims of these masters often determine the tenure of their service. The outburst of feeling of such a justly discontented and down-trodden body of public workers on an occasion like this is quite natural and will, we hope, enlist the sympathy of all right-thinking men.

The vapourings of their heart, though they may fall on the dull ears of the powers that be, may repay recounting in rousing the popular mind to realise the grievances the future moulders of their sons and daughters are put to. Thus the pious, or if you like, even the ridiculous, resolutions have their distinct value for the future and if the teachers present a united front and go on agitating, a day may come when to their just claims even the obdurate heart of an inert populace and the steel frame of an alien rule may respond. The number of resolutions that mattered amounted to something like thirty. For the sake of convenience of treatment they may be summed up under four heads:—1. Dignity of the profession; 2. Physical and moral education; 3. Methods of teaching; 4. Pay and prospects of teachers,

That the representation of the teaching profession on the Senate, Syndicate and local bodies will add to its dignity does not admit of a moment's doubt. The founding of the travelling scholarships for teachers and the occasional lectures to them by competent men for which the Conference pressed will certainly increase the output of the work of the teacher; while the interchange of ideas between parents and teachers as suggested in the Conference is likely to remove the prejudice against teachers which so banefully reacts on pupils to the detriment of all discipline, all order and all system. The mutual esteem thus engendered is sure to restore the regard for age and culture which is so terribly at a discount among the young men of the present day. The dignity of the profession for which the Conference has so justly pressed will thus ultimately benefit parents and guardians and elevate society by raising its tone of discipline.

Quite a good number of resolutions have been adopted on the physical and moral training of boys. We want physical education not "to lessen" in the language of a delegate "the severity of impact of a certain species of boots on our splenetic region" but to digest our simple fare of *dal* and *bhat* a little better and to add one or two tougher muscles to our system. Spectres of gaunt looks and emaciated frames are the characteristic features of our school-going population and what has the University done but to state that out of every three boys two have weak sight and weaker liver. On the other hand the University in consultation with the Department is going, we understand, to introduce music into our schools and colleges, as if a starving or dying man can regale you with a concerto.

If you have a stouter liver and stronger limbs music will come of itself. So if there is one thing needful at the present moment for the education of our young folks, it is parallel bars, grip-dumb-bells, wrestling, cricket, football and *ha-du-du*. To ignore this is to let yourself into the trap cleverly laid for your total annihilation.

Of the resolutions passed in the Conference *re* the methods of teaching none is more important than the one on the vernaculars of the different provinces being made the media of instruction. Education is a transferred subject and transferred subjects are dealt with by the 'nation-building' departments. And can any nation be built up unless the language in which its members begin to lisp be developed? With one stroke of his pen Voltaire created the French Republic. Was the Magna Charta drawn up in the language of Honolulu? The 'nation-builders', the ministers, will, we hope, see to this. The little boy can express himself very well in his mother-tongue, but as soon as a foreign language is introduced, the fight between ideas and speech begins. The subtleties and the erratic nature, particularly of English spelling and idiom, put such a strain on the mental energy of the child at self-expression that though he knows what is to be said he naively says it in language that makes the whole thing quite ridiculous. "What do you call a man who sells loaf?" asks the teacher. "Loafer, sir, he is a loafer" exultingly answers the pupil. Such things are so common and they are so painfully experienced by teachers in the class-rooms that they cannot but make the method of acquisition a veritable curse. Apart from the stand-point of such a high sounding 'affair' as nation-building, the system is most pernicious.

cious from the humbler view-point of self-expression and should, we think, be put a stop to at once.

Young teachers seem to have discovered the millennium of education in experimentation on the human mind, as if the nature of such a subtle, elusive and kaleidoscopic phenomenon as the human mind can be "dissected, analysed and tabulated" into the matter and motion of rigid science. Just as "two faces are not alike, so two minds are not alike." To generalise on the human mind and to try to know how the 50th mind will behave by studying the 49 that go before may be excellent anthropology but poor induction and poorer psychology. You may study at leisure how "out of 356 love-poems composed by boys, only 91 refer to ladies' eyes, 53 to their expression, 41 to their colour and the rest to different other features" but pray don't prescribe these statistics and percentages as guides for the practical work of the teachers in the classrooms. Each individual mind is a study in itself, your researches and computations notwithstanding. And even if this research work is to be carried on, why a resurrected lamb has been called in to patronise his quondam flock is not clear.

There is not a single conference and association in which the question of the pay and prospects of teachers has not been discussed and discussed almost threadbare. Like the separation of the judicial and executive functions it has now become a woeful tale of prayer and rejection. The teachers of non-Government schools teaching the same course and syllabus, showing equally good, if not in some cases better results than, the teachers of the Government schools are treated to the crumbs while the

loaves and fishes are reserved for the proteges of Government in the Zilla schools. In fact the major part of the provincial revenues is swallowed up in maintaining 40 schools under the management of Government at the cost of 1000 schools under the management of private agencies in Bengal. Other provinces do not, we are sure, fare better. This is justice of a brand of which the less said the better.

It is most regrettable that the Conference did not take up the subject of vocational training with as much earnestness as they should. A resolution on the subject was lumped with a number of other resolutions adopted last year and accepted without any discussion and without any statement as to the step that has been taken to give it a practical shape during the year that passed. Instead of experimentalising on the human mind and pedagogising on Dalton Plan, Montessori system, a way should have been found out by the Conference to solve the problem of getting two meals a day. Sir Asutosh who tried to tackle this most vital question is no more, but his able lieutenant, Captain Petavel for whom the country has the highest regard, should have been invited by the Conference to form a committee of men who could offer constructive suggestion on the point. In these days of unemployment such a committee would have been more useful than the one formed in the Conference to do research work and compile statistics for pleasantly hammering "grammar, nonsense and learning" into the heads of our young hopefuls.

The social intercourse and the spirit of unity that is going to be fostered by such conferences is indeed a very hopeful sign. Let the encouraging words and the counsel of wisdom of the Chairman of the Reception Committee and the President of the Conference be stimulating guide to the teacher in his noble mission. Let him agitate, and organise, or organise and agitate, so that after doing all that he can, he may say to an unsympathetic world at the end

When as scroll the land and sea  
Pass, and the books be opened then  
God in mercy be kind to me  
FOR I MADE MEN.

## ESSAY-WRITING AND COMPOSITION.

(REVIEWS OF A FEW RECENT BOOKS)

By MR. L. V. RAMASWAMI AIYAR, M.A., B.L.,  
*Maharaja's College, Ernakulam.*

ROBERT Louis Stevenson, that most beloved of English essayists, recommends to the young literary aspirant the efficacy of imitating great models of writing for the cultivation of an individual style in literary composition. He tells us that he himself had in his early years thus played the "sedulous ape" to Hazlitt, to Lamb, to Wordsworth, to Sir Thomas Browne, to Defoe, to Hawthorne, to Montaigne, to Baudelaire and to Obermann. Every reader of "Virginibus Puerisque" can see how much these monkey tricks, (as Stevenson calls them), practised during the apprentice stage, must have aided him in evolving that delightfully original style which with its fun, frolic and humour, reaches the acme of perfection in the essays. "Before he can tell what cadences he truly prefers," observes Stevenson, "the student should have tried all that are possible; before he can choose and preserve a fitting key of words, he should long have practised the literary scales; and it is only after years of such gymnastic that he can sit down at last, legions of words swarming to his call, dozens of turns of phrase simultaneously bidding for his choice, and he himself knowing what he wants to do and (within the narrow limits of a man's ability) able to do it."

Lord Morley, however, appears to strike a note of dissent when he tells us that he has very little faith in rules of style or in the practice of over-much essay-writing and composition. He advises us "to carry on the operation inside the mind" and not merely content ourselves with "literary deportment

on paper." "Right expression," says this great child of later Utilitarian tradition, "is a part of character, and the way to firm and vigorous speech lies through the cultivation of high and noble sentiments."

The contradiction, if any, between these two view-points is only a seeming one. The "monkey tricks" which Stevenson recommended and himself practised with such marvellous results, were not merely "formal" or "verbal"; they involved all those internal operations and the cultivation of high and noble sentiments which Morley so rigorously demands. Nobody can charge Stevenson with want of sincerity, with the lack of that quality which Morley calls the "foundation of right expression in speech or writing." Indeed, Morley himself favours the idea of writers seeking precision in thought and expression "by studying carefully and with an open mind and a vigilant eye the great models of writing."

The significant fact, therefore, that the literary aspirant should remember, is that the stylist is not "born" but "made." What is needed, above all, for the cultivation of a proper style is sincerity of thought and correctness and grace of expression. Great models of thought and style should be placed before the student who after steeping himself in the excellence of the ideas and the elegance and correctness of the form, should feel himself better equipped to evolve independently for himself a sincere and correct style of his own.

Of text-books which aim at supplying the student with such carefully selected models of writing calculated to make him exercise his mental powers, we have a few before us.

*English Composition by H. Martin (published by K. and J. Cooper, Bombay, price*

Re. 1-8) is a good book which keeps in view the fact that literary composition is an art that never "comes by nature." The author is the Principal of a North Indian College and, presumably, closely acquainted with the special needs of Indian students of English in our schools and Universities. There are eleven chapters in the book, dealing with various "forms" of composition: *Reproduction of a short story, Reproduction of a story-poem, Reproduction of other poems, Reproduction of Prose passages, Summarising or Précis-writing, Paraphrasing, Expansion of Passages, Letter-Writing, Short Advertisements and Telegrams, Essay-Writing and, lastly, Inventive and Imaginative Exercises.* Each chapter begins with a few intelligent and practical directions regarding the method of procedure; these are followed by specimen exercises illustrative of the practical application of these directions; and finally we have copious exercises on the particular form dealt with in the chapter. The passages selected for the exercises in Chaps. I to VIII are, generally, remarkable for the excellence of their matter and the elegance of their manner. The chapter on Epitomising is particularly good, the selection of the exercises evidencing great care and attention on the part of the author. The last chapter is a novel and unique feature, the "forms" dealt with being *Autobiographies, Imaginary Conversations, Short Speeches and Short Reports.* The exercises given here have all reference to Indian conditions. The book is mainly intended for the use of students of the High School classes but we are sure that students in the junior University classes also will find the book to be of great practical value and usefulness. The books that are now usually relied on for composition work in the college classes are

either too much weighted with unnecessary matter or much too "foreign" in treatment to be of use to the Indian student.

*The Gateway to English, Part IV, by H. A. Treble and G. H. Vallins (Oxford University Press, price 3s. 6d.)* is a compendium of information on Style, Thought and Expression presented in a novel and interesting way. Elementary grammatical rules, idiomatic usages, the accurate use of English words followed by very carefully differentiated and sometimes rather too subtly elaborated, instructions regarding essay-writing and the mechanics of style, specimen passages which are carefully worked out from stage to stage, chapters on Derivation, Spelling, Historical Grammar and the Technique of Verse,—these things render the book almost a miniature cyclopaedia of information about style and composition. The book will be found eminently useful for the teachers of college classes. There is a section dealing with Literary Appreciation, which is distinguished by a very healthy unconventionality in the instructions given and tests proposed. This chapter deserves to be carefully studied by students of the B. A. classes in our Universities, who are expected to show some training in literary appreciation based on independent reading.

*A Golden Book of English Prose, selected and edited by H. G. Rawlinson (Macmillan),* though not a book on composition, gives our University students a few good models of writing which, in the words of Morley, the young literary aspirant can study carefully with an open mind and a vigilant eye. The pieces selected cover a fairly wide range and are representative. Pure literature is represented by Macaulay's "Essay on Milton" and

Carlyle's Essay on "The Hero as Poet," Art by Pater's appreciation of La Gioconda, and Ruskin's Essay on St. Mark's Venice, History by Freeman's magnificent description of the Battle of Sanlac, and Science by a very interesting chapter taken from one of the popular scientific treatises of Sir R. A. Gregory. It is, however, to be regretted that there is only one essay on Indian topics. We wish that the editor had included a few more "Indian" essays. We know that the field of selection here is very limited; but yet, intended as the book is for Indian students, it would have been fitting if more essays of Indian interest had been included. This deficiency notwithstanding, the book can be warmly recommended for use in our college classes.

*Select Readings for the Young, (by Bepin Behari Bannerji, price As. 12)* is a compila-

tion of short pieces for the use of the lower forms of High Schools. After each lesson, directions as to spelling and pronunciation, meanings, grammatical "points," and questions on the subject-matter are given. The passages selected are fairly suitable. We would like to suggest, however, that Notes, grammatical and otherwise, given at the end of each chapter should aim at being merely suggestive. Further, there are very few "Indian" topics amongst the essays. *Solon and Croesus, Gascoigne, How Crusoe saved Friday* and a number of pieces in the section on Poetry belong to the old-fashioned "stock" variety of selections. The usefulness of the book would have been much enhanced, if short pieces dealing with Indian life and character had also been incorporated.

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and practice, the strength always to carry with us a spirit of love for our boys and our work. If on seeing our spirit and our work, the Government and the public think it fit to encourage us out of their free-will, let them. Otherwise, let us not press our grievances on them, in season and out of season. We are only making ourselves smaller and smaller men each time we ask for a boon which will not be granted.

The crying child alone gets the milk, they say. But it is not the cry that *fetches* the milk; it is the mother's love that *gives* it. Where the mother's love is absent, the cry will only be a cry in the wilderness. What is worse, if the child's cry should be heard by its step-mother, it may fetch only frowning and beating, unless the child be strong enough, without fear of itself being annihilated, to stand on its own legs and cry and disturb so as to paralyse the work of the house, in which case, even the unkind step-mother will be forced to yield, to some extent at least, to the importunate demands of the impertinent child.

Can we teachers afford to put up a fight of this kind? The agitating teacher only agitates himself. The authorities know this fact and remain undisturbed. They know that we are powerless to force them. Why then this agitation for an agitation?

If collective agitation for better pay and prospects is ineffectual, individual scrambling for preferential treatment in this regard is positively harmful. Any teacher with some inside knowledge of the working of our schools will readily subscribe to the view that every teacher who always thinks and talks of his increment and works for it all the year through is not only himself unhappy but

makes his colleagues also less happy than they would otherwise be. Such a teacher radiates a rupees-annas-pies atmosphere where the academic spirit should prevail, discontent where contentment should be the watchword and discord where harmony should reign supreme.

"That it (money) should be allowed a sufficiently large place in society, there can be no question; but it becomes an outrage when it occupies those seats which are specially reserved for the immortals, by bribing us, tampering with our moral pride, recruiting the best strength of society in a traitor's campaign against human ideals, thus disguising, with the help of pomp and pageantry, its true insignificance".\*

Let us leave the question of our pay and prospects to what little sense of fairness and justice is left in the minds of those responsible for the control and administration of education in the land. If we deny any sense of justice in them and think that we should get help out of them only by agitation, we are mistaken. Other professions may agitate and succeed. Our position is peculiar as has already been pointed out. What little help or encouragement the Government or the public are giving the teacher at present is not due to any compelling agitation on our part but to the vestige of justice that ever remains in man and gets the upper hand once in a way at least. "Men are cruel but Man is kind."

But is there no use having associations for bettering our condition? Who can deny the potency of joint effort? Only the field of operation for the joint effort should be the field of sacrifice and self-improvement. The

\* The Modern Age: 'Creative Unity' by Rabindranath Tagore.

associations should concern themselves chiefly with holding lofty ideals before the teachers and suggesting practical ways for leading a life of plain living and high thinking. Of late several teachers' guilds are discussing the question of teacher's dress with a view to reduce it to a minimum. This is a very healthy sign. They might also think out some badge or symbol of sacrifice to be worn by every teacher along with his minimum dress. Such a badge may serve to unite teacher to teacher, whatever the differences in status, caste, religion or other respects may be. It is also desirable that the teachers' associations tackle, along with the question of teacher's dress, the question of teacher's food so as to reduce it to a decent minimum, so that in every little bit of his daily experience the teacher may be reminded of the great fact that teaching is a profession of sacrifice. Other problems they might investigate may be—The education of teacher's children; the marriage of teacher's children; how to make each teacher a better teacher; how to bring about perfect harmony among all engaged in the field of education; how the better-paid teacher may help his low-paid colleagues, and so on. This is just the line of activities which teachers' associations might pursue with much profit.

Their activities regarding the pay and prospects of the teachers should be confined to periodically pointing out to the Government and the public, the grave and far-reaching dangers of keeping the teacher in economic poverty, of starving the very soul of the land. But ninety-nine per cent. of their energy should be spent towards fostering a spirit of sacrifice in every individual who enters the profession.

It is well that those who intend to become teachers are told beforehand what sort of life awaits them in the field they desire to choose, so that their later disappointment may not be bitterly felt. It is well that they are told that those who enter the portals of the teaching profession with the object of amassing wealth or winning fame, or gaining prosperity in the worldly sense or those who take up the profession because they cannot get a different appointment are sure to make their life one monotonous, unrelieved disappointment and misery. Several teachers of experience dissuade young men from taking up the teacher's line scaring them away with their bitter experience of poor pay and prospects in the line. While such a dissuasion may have the wholesome effect of shutting off the money-minded from the profession, it is also likely that the gloomy picture of a teacher's life presented by these teachers may scare away also the sacrifice-minded young men who are the best-fitted for our profession. But both the elimination of the mammon-worshippers and the absorption of the sacrifice-lovers will be achieved if these experienced teachers present the sacrifice aspect and the nobility aspect of our profession to such as seek their advice. In this way they will be doing a real service to the cause of education. The would-be teachers should be told that our profession requires in its devotees a genuine love of the profession, and a spirit of service, heroic fortitude and persistent endeavour. All around him the teacher may have men to criticise, command and even humiliate him and none to appreciate and cheer him on. Still he must be able to burn these difficulties with his fiery spirit of sacrifice and keep on doing his labour of love as in the sight of God,

One might even go to the extent of saying that the various Training Schools and Colleges should admit for teacher's training only those candidates who take a vow of sacrifice, who dedicate themselves whole-heartedly to selfless service of their country which has given them what little education and capacity for right living they might then possess. The training institutions should give the students under training sufficient training not only in teaching but also in sacrificing. From this stand-point are not the poor Government stipends given to students under training a blessing in disguise?

Only by thus treating worldly success with indifference and by striving to enlarge his equipment and to do conscientious work, even under trying circumstances can a teacher lift himself from his present state of peculiar suffering. Only thus can he grow more and more happy. Only then the teacher's name will be a by-word for knowledge, service and sacrifice as it was in the days of Gurukulasam. What other reward does a man want in this world? What doubt is there that such a soul will be amply rewarded in the world to come?

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### "RECENT ESSAYS"

#### III—TOLSTOYAN SIMPLICITY.

By

Mr. P. R. KRISHNASWAMI, M.A.

*Govt. College, Kumbakonam.*

IF, according to Morley, the test of culture is the knowledge of human nature and the capacity to conduct one's self satisfactorily in social life, almost every one of the essays put together by Mr. Archbold has a great cultural value to the student. Chesterton's criticism of Tolstoy's ideals is of more than ordinary interest in this country, because Gandhism, which is little different from Tolstoyism, has taken possession of us, though the feverish zeal with which it was sought to be spread about seven years ago, has now considerably cooled down. All that Chesterton says by way of criticising Tolstoyans will equally apply to a school of thinking, having a certain influence in this country now. Simplification and unification are the goal to which the course of evolution in all aspects of life seems to point. Even the multifarious branches of study pursued at Universities seem in these latter days to tend to be unified in general conception. This ideal is even elaborately stated in that interesting book, "Janus and Vesta," by Benchara Branford, published a few years ago.

The world has long been familiar with the two distinctive types of moralists, the one that is prepared like Whitman to accept the living instincts of men to the largest possible degree, and the other, that like Tolstoy, imposes an ascetic self-abnegation on man. The futility and the absurdity of the position of the latter class is what Chesterton seeks to expose. The simplicity that distinguishes the complexities

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of modern life is not difficult to perceive. It is the product of a natural evolution, evolved in a line with the instincts of human nature. Ordinary human life at the present day has an essential international basis. The mechanisms of scientific invention may in themselves be most bewildering in their complications but the ultimate purpose which these subserve is an essential simplicity, shown in the great democratic spirit that has spread everywhere, in the dispensing with elaborate social and religious conventions as interfering with the economy of life's energies, and in the standardisation of men's material wants all over the world. But the simplicity which the Tolstoyans or the Gandhi-ites preach errs by its conscious striving and by its running counter to the natural impulses of humanity. There are those in this country, for instance, who cry against coffee and want the population to abstain from it completely. This gives rise to faddists who perhaps wish to substitute pure cow's milk for the mixture of coffee, and then there is the natural trouble due to one man wanting a quantity of milk that will serve for coffee for four men! The abstainer feels like

Water, water, everywhere,

Nor any drop to drink.

The drinking of freshly-drawn cow's milk may be an act of simple life, but it is not so in modern existence where population tends to town-life. There is a real story of a lawyer-king of Madras who was so addicted to the milk of a favourite cow of his, that when having to travel by railway to a distant town on a professional engagement, the client had to provide also for the carriage of the lawyer's cow by the mail train for passengers! Simplicity in excelsis!

The zeal to banish completely all that looks like pernicious luxury obliges the moralists again to perform a *volte face*. The leaders of the temperance movement had looked to a reduction in taverns by the simple expedient of providing coffee and tea hotels in their place!

Tolstoy's conscious and obtrusive sense of morality occasions some significant comment from Chesterton on the interesting topic of the relation of art to morality. The bad fable has a moral, while the good fable is a moral. The morality of Tolstoy's tales lies in the artistic apparatus implied in them. The primitive unsophisticated life in them, the simple needs of the poor and uncivilised man and yet an essential kindness pervading him, these are the touching things of Tolstoy's stories. And yet Tolstoy pursues an inhuman ideal of purity and accuses each one of us of sins for which we are to be filled with repentance and remorse. Love and marriage or drink and tobacco can no more be banished the earth than day-light and growing life. It is equally human to own to the feeling of patriotism and to concede the naturalness of an oppressed person taking arms against the oppressor. There must be rich and poor classes in the world, and he who is born heir to affluence can have sinned no more than he who is the child of the beggar.

The Tolstoyans stuck to the awful common-sense of Christ's utterances. But that common-sense can become current only among peoples of an impossible virtue. Social existence cannot permit of a pure ideal of indivi-

dual conduct. Man is so essentially a sentimentalist that we cannot turn the cheek to the smiter. But the passive resistance preached by the Tolstoyans shows the height of courage in conduct. The men who can really show a passive resistance "will be strong with the appalling strength of inanimate things, they would be calm with the maddening calm of oak or iron, which conquer without vengeance and are conquered without humiliation." And yet Chesterton throws a little ridicule on the unbounded faith of the Tolstoyans in human goodness and quotes a verse of Mr. Edward Lear.

The basing of Tolstoy's teachings on the words of Christ's utterances turns Chesterton to remark on their vitality through all these centuries. The seeds of successive revolutions have been in them and modern socialists have begun to deny the fundamental institutions of man, like marriage and property.

The theory of non-resistance is unconvincing to Chesterton. The modern socialists have a bad habit of quoting and at the same time adapting Christ's words. Like Inge, Chesterton believes it foolish to deny the right of men to cherish a selfish love such as is implied in the love of the home or in patriotism. If Tolstoyans can endure to think of an equally distributed affection, it is because their love of humanity is a logical love, which is no love at all, and they have missed the spontaneity which is the chief glory of Christ's words.

## Reviews and Notices.

HISTORY THROUGH BIOGRAPHY SERIES. (G. P. PUTNAM SONS, LONDON) —

- (1) SIR FRANCIS DRAKE, BY J. D. UPCOTT. Pp. 185.
- (2) QUEEN ELIZABETH, BY I. L. PLUNKET. Pp. 224.
- (3) THE AGE OF DISCOVERY, BY R. POWER. Pp. 191.
- (4) ROBERT CLIVE, BY R. GATTY. Pp. 206. Price 2s. each volume.

The object of this series of attractive historical reading-books for boys is to give them stimulating information about the doings of great personages who have made history. The story of Drake's achievements is to illustrate the beginnings of English sea-power and the growth of the new Navy which defeated the Armada and built up the nucleus of the colonial empire. It is illustrated with a coloured picture of *The Revenge* and an inset of Drake himself and with maps showing his fields of activity.

Elizabeth's life is told in the usual manner, meant to appeal to the imagination of the British boy and to incite him to take great pride in the achievements of her age. The 3rd volume traces the attempts at discovery of new lands and seas both in the East from the time of the Venetian Polos and in the West from the old days of the Norse voyagers down to the times of Willoughby, Chancellor, Frobisher, etc. It is equipped with maps showing the routes of the Polos, Vasco da Gama, Columbus, the Cabots, Frobisher and Davis.

In the story of Clive the author begins the narrative from the foundations of the Mughal Empire down to the epoch of the Great Indian Mutiny. Of course the interpretation is intended to show off the great achievements of Clive and his successors as against the dark background of confusion and anarchy which marked the land in

the 18th century. The book seeks to give an exaggerated perspective of the mission of Britain in India which is not always modest.

INDIAN AFTER-DINNER STORIES, VOL. II, BY A.S.P. IYER, M.A., I.C.S. (D. B. TARAPOREVALA, SONS & CO., BOMBAY, 1927). Pp. vii & 171. Price Rs. 4.

This volume contains a number (120) of delightful little stories of Indian life and humour which portray, without professing to do so, many curious, but nevertheless real, phases of the Indian mind. The stories are all of the author's creation, but are built upon bits of folk-love, aphoristic truths and fable and render an instructive and mirth-provoking series done in very good, simple and telling style. The inutility of modern English education is brought forth in the story, "M.A. not M.M." meaning that a Master of Arts is not really "Master of Myself." Some are founded upon historical and quasi-historical episodes like those connected with Chanakya and with Hemu. The Amen Priest (No. CX) is really each one of so many of ourselves who are apt to lose our individuality in the humdrum monotonous stamps of our respective professions.

This garland of fine anecdotes strung together on the thread of easy-flowing style is very cleverly wrought; and we can safely recommend the book to all, young and old, with which to while away the tedium of a weary hour; and the book is satisfactory from the point of view of the object of the writer, viz., how to combine "a laugh and a precept" in tales exhibiting our own weaknesses in a comic aspect and therefore of an educative value to us.

MACMILLAN'S DIRECT READERS, BY GEORGE ROBB. FIRST READER, 48 pages. SECOND READER, 80 pages. Price 8d.

These readers are really valuable additions to the English Readers already available in the educational market.

There are a number of distinctly good features that mark out these from the rest.

The illustrations are clear and the coloured ones add to the value of the books. The books are printed in bold type. The size and get-up of the books leave nothing to be desired.

As for the matter, the lessons are based on the direct method of teaching and most of the lessons are in dialogue form. This is a great and good characteristic of these Readers. The question and answer form of teaching reading to young children facilitates quick speech.

The reading matter is arranged sentence after sentence, with the sentences numbered as well. The new words to be taught in the lessons are given at the beginning of each lesson. The words arranged at the end of the Readers is a nice feature of the books inasmuch as this arrangement enables children to learn both spelling and pronunciation. Some stories are drawn from coloured illustrations and they provide suitable specimens for picture conversation and oral composition. The inclusion of Nursery Rhymes in a book for children is also good.

But one or two things which we have to point out as some difficulties in the way of using these books in Indian schools are as follows:—

1. The inclusion of long and involved sentences from the beginner's class, e.g.

i. You see that he works the pump and the dog drinks water as it runs out (Reader I, Lesson 2)

ii. If you were as far off as we are, your light would be the same as ours. (Reader I, Lesson 24.)

2. A picture of a snake sipping milk at a boy's table (Reader II, page 30) is a scene that one could avoid showing to young children.

3. The reference to English names, English Nursery Tales and English conditions.

4. The absence of any definite plan in the order of lessons either according to 'types of question' or 'grammar.' We are sure that in the hands of an intelligent teacher, all these difficulties could be overcome and if the spirit of the method as well-outlined in the preface is followed, the teaching of the subject could be made as successful and realistic as possible.

#### THE LIGHT TO THE BLIND.

This is a quarterly edited by Mr. P. N. V. Rau in the interests of the education of the deaf and the blind; and the 2nd part (containing Nos. 2 and 3 of Vol. XI) which is to our hand contains an account of the inventor of the Hall-Braille writer, a description of the methods of work for the sightless in Germany and a sketch by Mr. George S. Hurst of his experience of Dead-reckoning. The principles underlying the teaching of blind children and a curious theory that caning brings out the bad fluids from the system of the boy and consequently makes him bitter are other interesting items of this number.

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Assistant Director of Public Instruction, Bombay.

1st Edition, July 1911.

40th Edition, Dec. 1927.

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## The Educational Review.

It is doubtful if it is the proper thing for Examination Boards to regulate the social habits of people by penalising practices which are injurious to national growth. But it will interest the educational world in India to know that the Board of High School and Intermediate Education in the United Provinces of Agra and Oudh apparently thinks it part of its business to take an active part in encouraging social reform in the country. At the last meeting of the Board, it was resolved that "with effect from the year 1931 no male married students except those who are married before July 1928, will be admitted to the High School Examination from a recognized institution and male married candidates may appear only as private candidates." It was also resolved to request the Director of Public Instruction to amend the Education Code accordingly. It need hardly be said that we are keenly alive to the evils of early marriages in India and any effort at reform in that direction has our sincere sympathy. But we would rather have it done by the education of public opinion, than by the regulations of Examination Boards and educational authorities in the country. It would again be a matter of serious regret, if these regulations deprived an appreciable number of students of the facilities for education. In the majority of cases of early marriage, it is of course well-known that it is not the boys but the parents that are responsible and there is no reason why

the younger generation should be penalised for the sins of the elders. The regulations will not come into force until they have received the sanction of the Minister of Education, and we feel it necessary to sound this note of warning, in spite of the risk of our being looked upon as obscurantists by our critics.

We congratulate the University of Madras on the excellent choice it has made for its Readership in Indian History. Mr. P. T. Srinivasa Iyengar, who has been selected for the place, is a veteran educationist whose eminent intellectual attainments are well-known to scholars all over India. Endowed with gifts of originality as well as brilliant expression, Mr. P. T. Srinivasa Iyengar should make an admirable researcher, and we are glad the University of Madras will now utilise his services and help the cause of historical investigation in India. We remember the warm appreciation bestowed upon his *Age of the Mantras* when it made its appearance years ago and like many others we have till now regretted that Mr. P. T. Srinivasa Iyengar was not enabled to continue the series he had planned on the same lines. We trust he will now have the opportunity of publishing further monographs on Indian history. Mr. V. R. Ramachandra Dikshitar, M. A., who was for some years Research Student in the Historical department of the University, has been appointed lecturer and we have no doubt that the History department of the University will be able to achieve

[FEB. 1928.]

greater distinction in the future than even in the past, especially under the guidance of the able head of the department, Dr. S. Krishnaswami Iyengar.

If there has been trouble in some educational institutions in Bengal in connection with the *Hartal* relating to the Simon Commission, it was undoubtedly due not to any indiscretion on the part of the Director of Public Instruction, Mr. E. F. Oaten. In fact, he deserves to be congratulated on the very wise instructions he has issued to heads of institutions regarding the methods to be employed in dealing with such incidents in the future. We reproduce here a demi-official letter issued by him to all Inspectors of Schools in the Division and we hope the spirit underlying it will be emulated elsewhere where mass-punishments have been in fashion in connection with such occurrences.

Dear Sir,

February 14th, 1928.

In view of the possibility of further Hartals in future, Government desire to make it clear pending the enunciation of a permanent policy in the matter, they leave to each Headmaster or Headmistress' discretion as to how to deal with the absence of pupils due to political reasons. In view of the state of feeling in the country such absence should not be dealt with excessive severity. It is suggested that a reasonable course of action pending a carefully-considered policy would be to divide the pupils into three classes :

- (1) Those who were absent by the express wish of their parents.
- (2) Those who were forcibly prevented from attending by picketting.

- (3) Those who were absent without the wish of their parents or guardians and who were not prevented from attending.

The last class (Class 3) might be dealt with in the same way as boys are ordinarily dealt with for unauthorised absence.

2. This letter need not be communicated to Aided Schools as a Circular, but requests for guidance may be dealt with on these lines.

Yours sincerely,  
(Sd.) E. F. OATEN.

It is our painful duty to record the death of the doyen of educationists in the Andhra Country, Dewan Bahadur K. Ramanujachari, retired Principal of the Maharaja's College, Vijianagaram.

The late  
Dewan Bahadur  
K. Ramanujachari.

Dewan Bahadur Ramanujachari presided over the destinies of the Vijianagaram College for many decades and it is no exaggeration to say that the present position of the college is due to the steady and able efforts put forward by him for the advancement of the institution during the long period of his Principalship. Endowed with intellectual attainments of a high order and being a model of courtesy and character, it was a privilege to know Mr. Ramanujachari. His name—'Ramavataram,' as he was called with reverential affection—was a household word in the Telugu country and his noble example of devotion to scholarship and educational service is one which ought to be kept alive for a long time among his countrymen. A remarkable feature of Dewan Bahadur Ramanujachari's career was

his combination of profound Sanskrit scholarship with Western learning. We have no doubt in saying that the Telugu country has been deprived of one of its most eminent sons to-day. May his soul rest in peace !

Writing on the mediæval University of Nalanda in the *Times of India*, the Rev. H. Heras, S. J., the well-known scholar of Indian history, has drawn attention to the fact that in some respects, the Universities in India to-day are not so well-equipped as that well-known centre of learning in the Middle Ages. It is surprising that in matters of facilities of study, financial resources and opportunities for learned leisure, we should not have been able to work up even to that level of efficiency. The following observations are made by the Professor regarding the Bombay University, but it will be noticed that they apply with equal force to all the Universities in India, and we hope they will be taken note of by the complacent champions of modern progress :—

At present the financial conditions of the University of Bombay are worse than disheartening. Every year many promising youths are unable to continue their studies owing to financial difficulties. Others, though still able to prosecute their studies, are forced to spend a great deal of time in giving tuitions, in teaching in schools or as clerks in offices. As regards the Professors, their salaries are so meagre that some of them are forced to work in a different line after their lecturing hours besides not being able to build up their own library, a thing so important

and almost necessary for a University Professor. Consequently so long as such financial stringencies continue, we cannot expect any serious research to be done by these Professors ; much less can we expect the students to be seriously trained in research by those Professors. And certainly research in the different branches of learning is an essential feature of University work.

To cope with these drawbacks, the University must try to establish scholarships for the students, and endowed chairs for the Professors. These scholarships should be substantial so that the students would not be compelled "to ask for the four requisites." They should be distributed among the best students of every college, and also among the post-graduate students. The chairs should be endowed both in the University for the Professors of the post-graduate department and in the affiliated colleges for the under-graduate Professors. A special condition attached to each chair should be a solemn assurance that the Professor enjoying that chair will not be engaged in any work not connected with the subject of the chair, and will do his best to foster research among the students.

Let us therefore look back to Nalanda, if we really wish to improve our University. Then history once more will be the teacher of life.

The principle of introducing some special subjects in University courses for the benefit of girls has

Courses for  
Women.

already been recognised by the Benares Hindu University where courses have been sanctioned for Music, Painting and Domestic Science. The Punjab University has followed suit with similar proposals instituting a non-degree course for the benefit of Indian girls. The object of the course would be to train the

general intelligence and character of future wives and mothers, rather than to provide any professional qualifications. It will be a three-years' course from an average age of 14 to 17, including two years now given to Matriculation and one or optionally two years now devoted to Intermediate standards. Certificates will be issued for success in each subject and the requisite number of certificates would entitle the holder to a diploma. The Committee has also recommended that domestic science should be made an optional subject for female candidates at the Intermediate and that vernacular courses for girls in the Intermediate should be made more comprehensive. It need hardly be said that the special needs of girls have not yet met with sufficient attention in our educational system. It is hoped that the recent Conference of Women's Education held at Delhi and the action already taken by the Punjab and the Benares Hindu Universities will mark a new epoch in Indian education.

We congratulate Mr. C. R. Reddi on his election as Vice-Chancellor of the Andhra University and wish him another successful term of office. Though the question of the head-quarters of the University still hangs in the air, we hope the Andhra University will start on an epoch of vigorous development which will bring credit to everybody concerned. The keeping up of the high academic standards which are the proud possession of the Madras University is likely to tax

all the available energy and efficiency of the Telugu country, for some time to come, but we hope the Andhra University will aspire towards something even much higher—the imparting of the highest kind of instruction possible, comparable with that of the great Universities of to-day in the West and the doing of research work which will result in substantial contributions to the knowledge possessed by mankind. The authorities of the University have done well in inaugurating Fellowships for study and research, with the limited resources at their disposal, some available for work in India and some abroad. The need for facilities for learned leisure is about the most imperative to-day in India and we are glad the Andhra University authorities have made a good beginning in that direction. We trust the Educational Department of the Government of Madras will come forward with the generous assistance so essential for the efficient maintenance of the University.

We welcome the *South Indian Teacher*, the new organ of the South India Teachers' Union, to the ranks of educational journalism in India. We are naturally pleased with the exhibition of any capacity for work and organisation on the part of the teaching profession in India and we wish the journal all success and prosperity. We hope it will not be considered ungracious, if we express the opinion that in the case, especially of technical journals, it is desirable to concentrate on a few instead of starting

many. As far as we know, the prospects of commercial success are not very encouraging in the line of educational journalism in India and many a journal has had to be stopped for want of encouragement in the past. A conspicuous example was the *Indian Education* of Bombay which was published by Messrs. Longmans, Green & Co. and which enjoyed considerable official patronage, in spite of which it had to be closed. We know of many other educational journals which are languishing for want of support. In the Madras Presidency to-day we have besides this Review, the *Indian Educator* of Madura and the *Educational Supplement* of the *Hindu* which has worked itself up to a high

state of efficiency during the short period of its existence. We are afraid there is often a tendency in this country to dissipate energies, instead of concentrating them on a few effective institutions. We trust this expression of opinion will not be construed as actuated by any sense of rivalry, nor will any doubt be cast on the sincerity of our good wishes on this account. Nobody can rejoice, more than ourselves, at a large number of successful organs of educational journalism in the country, though our knowledge and experience of Indian conditions incline us to some caution in the matter. We have, however, no doubt the organisers have carefully considered the responsibilities involved in such a new venture.

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

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

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Education (Allahabad), March 1925.

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

The Madras Christian College Magazine, January 1926.

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

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

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By HER HIGHNESS THE BEGUM-MOTHER OF BHOPAL.

THE last session of your Conference, which I regret I could not attend, was held at Poona. The selection of Poona as the venue for the Conference was indeed a happy one, the women of Bombay and Maharashtra being among the torch-bearers of the educational move-ments in this country. Poona has, besides, the credit of being the seat of the first University for Women in India, an honour which no other city can boast of. This year the privilege of entertaining this Conference falls to the share of Delhi, the capital of India. From the earliest periods of history down to the present time, Delhi has been the centre of various national movements, the scene, very often, of happenings which have during the last four thousand years decided the destiny of India, and last, but not least, the birthplace of women unsurpassed for their great qualities of head and heart.

I thank the people of Delhi and hope their assistance in the accomplishment of the objects of this Conference will be as steadfast as it is bound to be fruitful of far-reaching results.

### CONFERENCE STILL IN INFANCY.

Your Conference, ladies, is still in its infancy. This is but the second year of its existence. It is premature, therefore, to enter upon a survey of its work and expect any tangible results. But the mere fact of such a gathering of educated and broad-minded ladies representing all the different creeds is an event unique even among the assemblies of the stronger sex. Could there be a more hopeful sign for the future educational and social progress of India than that ladies from all parts of the country should have assembled here, without any distinction of caste or creed to discuss the problems of education and to find out suitable means for its progress?

It is indeed most gratifying to see that a noble cause has wiped out differences which are the natural outcome of ignorance and narrow-mindedness, the two chief causes of friction and disunion now unhappily rampant among our brethren in India. Even if this Conference were to fail in the fulfilment of its objects, the comradeship so much in evidence to-day will by itself be an achievement, the value of which cannot be easily estimated. But no, I am by no means a pessimist. This Conference will doubtless bring about useful results and I would assure you that, by the help of God, our feeble efforts will prove immensely beneficial to our sex and to our country, for anything that is done in perfect sincerity for the good of others carries the blessings of the Deity with it.

## WOMEN'S EDUCATION.

The chief objective of our Conference is to bring about reforms in the present methods of female education and to remove the various drawbacks and deficiencies inherent in the system. The main cause of the present unsatisfactory condition of female education is that up till now whatever has been done for the education of women, has been done by men, and although we ought to be thankful to them, we cannot blink at the fact that men cannot fully realise our needs or look at them from the same view-point as we can. They simply cannot grapple with our problems to our satisfaction. What they have done deserves our fullest appreciation, but the needs of the present time call upon us to solve for ourselves the peculiar educational difficulties that face the women of India. We can do that ever so much better, and, should ever a situation arise where our needs must depend on men's assistance, let us readily place our suggestions at their disposal.

## A COMPLICATED PROBLEM.

Owing to the various local conditions, even the problem of providing suitable education for our young men is not free from difficulties and prominent educationists are still groping in the dark to solve it. The problem of the education of girls is far more complicated. While on the one hand the poverty of the people of India and their prejudices stand in the way of a proper settlement, on the other, there are old and antiquated customs clothed in the sanctity of religion which retard educational progress. Due to these reasons the question of female education stands foremost among our internal problems. You alone can solve it, as nobody else can. Our difficulties are two-fold. There are those that beset education itself and the means of its progress, and those that are the result of outside influences and conditions. We shall not be able to reach our goal unless we were to tackle both, and it is for this reason that we are assembled here to think over and discuss the ways and means for the achievement of our object. For a detailed examination of the problem, you will await the subsequent proceedings of the Conference, but I shall very briefly survey some of the aspects of female education in order to place before you my own idea of their relative importance and inter-dependence.

I shall first deal with those difficulties which have to do with external conditions, and they are comparatively of greater importance.

## POVERTY OF THE PEOPLE.

One of the stumbling blocks in the way of female education is the poverty of our people. Even the education of our boys is not free from the harmful effects of poverty, and the facilities for education that are to be met with in other countries are therefore wanting in India. It is obvious that in a country where the income per head is as low as Rs. 2-8 per month, there can be little hope of people taking their due share in the spread of education. That is too small a figure to enable a man to afford two meals a day at the present time when the cost of living is so very high, and it can scarcely leave a margin

for any investment in education. Even so, however, something has somehow been done for the education of the boys, but the need for women's education has not been even so much as properly felt by our countrymen. Their lack of interest and, sometimes, their opposition have prevented the Government from paying due attention to the education of the women of India. That accounts for the backwardness of girls in education in comparison with boys, and for the fact that the ratio of education between women and men is hardly 5 : 100.

## WOMEN'S RESPONSIBILITY.

The remedy for poverty lies mostly in the hands of men, but women too have their responsibility in this respect, the division of work in the society being that man produces wealth and woman spends it. To save society from the evil effects of poverty we certainly have to enlarge our sources of income, but we also have to cut down our unnecessary expenses. Now if women know how to run a household properly, they would keep their income and expenditure evenly balanced and would be able to distinguish between the necessary and the unnecessary items of expenditure. If they know some useful handicraft by the help of which they could supplement their income, if they could realize the national needs and sacrifice a little of their pleasures and luxuries to the adoption of the plain living of olden times, poverty would, to a great extent, disappear from the country. But all these things depend upon proper training and education, and even for this the proper remodelling of our educational system seems to be absolutely necessary.

## EARLY MARRIAGE.

Another handicap to the education of our girls is the custom of early marriage. The evil custom exists practically in every part of the country, and in almost all sections of the people. Owing to it the best part of life which ought to be devoted to the physical, mental and moral growth of a girl, is wasted, and, besides, she often falls a victim to various kinds of disease and physical disability. The rapid increase in disease and mortality, the fall in the average length of life, the poor physique of the children and the physical and intellectual degeneration so much in evidence to-day are all traceable to this baneful custom. Nevertheless it is my firm belief that the usage must have had its origin in the quest of something higher, in the exigencies, at any rate of the social order. We must not lose sight of that aspect of the question, lest we wrongly decry our ancestors. We should, on the other hand, examine it most carefully and try to adjust it as best as we can. Our country owing to its climatic characteristics is so different from the countries of Europe and America, and our modes of living are not the same as theirs. The age of youth and adolescence in cold climates is very nearly the time when what is known as middle age generally sets in this country. Probably this and other similar considerations were the causes that led to the adoption of this custom. It seems, of course, to have gone much beyond its limits

and has thereby plunged millions of our sisters in misery. What is needed is a middle course, as that indeed is the best course. People have themselves come to realize the evil effects of the custom and I think the Government will not be wrong in finding out the proper means of dealing with it in a way that will satisfy all of us. Last year you discussed this question and passed resolutions on it, but we cannot stop at that. We must go on insisting on our demands till they are properly satisfied. Every part of the country should come forward with its protest and create public opinion in favour of complete reform.

#### PURDAH CUSTOM.

Another custom that needs readjustment is the *pardah*. Just as early marriage is largely common among the Hindus, the *pardah* is to be met with mostly among the Mussalmans. There can be no denying the fact that the present strictness of the *pardah* system among the Mussalmans does not form a part of their religious obligations. It is based on purely local considerations and is not found in other Islamic countries. The motive underlying the system as it obtains in India was perhaps the prevention of an improper association of men and women. The idea was that women should not make a show of their charms, and it was with that object in view that the *pardah* was introduced in Islamic countries. In some of them it still exists, but nowhere is it as strict as in India. If the system were remodelled according to peculiarities of the environment and placed on a reasonable footing, most of the evil effects which it has on female education would disappear, while, at the same time, we should be spared from the situation that is causing a great deal of anxiety in the West.

I have no hesitation to own that the *pardah* system as observed among the Muslims of India is not exactly Islamic and is indeed very harmful to the progress of education among our girls. It is a hindrance moreover in the way of their physical and mental development. The Mussalmans should coolly and calmly reflect and decide whether by respecting a mere custom they would keep their women in a state of suspended animation and whether they would sacrifice the prospects of their future generations at the altar of blind prejudice.

These, briefly, are among the impediments to female education which I have classed as external. There are a number of social difficulties besides, which are in themselves the result of ignorance and lack of knowledge and do not very much affect the progress of education. I do not therefore propose to go into details about them, and I feel that they will all gradually die out with the spread of education, and that the necessary reforms and the acquirement of rights very much in demand will automatically follow in its wake. No power in the world can stop us from getting our rights if we are capable and deserving of them.

#### CURRICULUM OF STUDIES.

I now come to those questions that have a direct bearing on the educational problem. The foremost among them is the question of a suitable syllabus for girls, a question

which has for a long time been under the consideration of those who are looked upon as leaders of thought in that respect, but it is a pity that nothing much has been done so far. Nothing definite has yet been decided upon and we do not know what to read and what not to read. A certain controversy seems to be going on as to whether the instruction of girls should proceed on the very same lines as that of boys, or whether there should be one system for boys and another for girls. There are some who favour an identical course of studies for both, while there are others who would keep the two systems totally distinct from each other. The former also advocate what are called mixed schools. Personally I am inclined to think of both the points of views as the two extremes to be avoided. I would chalk out a *via media* for the conduct of women's education. I do not pretend to step into the role of an educationist. What I do want to stress is merely that in the choice of a curriculum, the peculiar needs and requirements of women and their mental constitution should not be lost sight of. It should also be borne in mind that the time our girls can afford to devote to their studies is necessarily very limited, and that therefore the course of instruction for them should be such as to admit of the necessary amount of knowledge being imparted to them within that period. Such of them as have the means of prosecuting their studies still further or are inclined to enter any learned profession, need not be prevented from carrying out their intentions, but generally speaking, the education of girls in India should proceed on the lines I have ventured to suggest.

#### WOMEN'S DOMAIN.

It is not commendable in any case to look upon education merely as a means of livelihood, much less should that be the aim in educating our girls. Woman was not meant by nature to take part in the struggles of life or to compete with men in the domain peculiarly his own. Her education should be such as may enable her, among other things, to help man in his struggles, to comfort him in his troubles, and create a happy home.

It is a pity that the fine arts should have been excluded from the curricula of the schools for boys and to leave them out from a scheme of girls' education would mean the neglect of their educational side, the development of which is more important than the training of the intellect.

Due importance should also be given to the physical and spiritual well-being of girls. No system of education can be complete which merely aims at the growth of the intellect and ignores the spiritual and the physical sides of human life. The human mind is a complex of a number of faculties and care should be taken to develop every one of them in due proportion.

With the question of reform in the curricula of girls' education is closely intertwined the question of examinations. As at present conducted they are a source of enormous strain on the minds of students which sometimes leaves a permanent effect on their health.

The need for reforming the present system of examinations is universal and the more our girls are spared the strain by the provision of some other tests of proficiency, the better it would be for them. For until separate Universities for women can be set up, our national Universities ought to take up these questions and do something to improve the situation.

#### EFFICIENT TEACHERS.

The next great problem is the supply of efficient teachers. When good teachers are scarce even among men, their scarcity among women is not at all surprising. The reason is that the teaching profession, in spite of its importance and value, is the least paying. The best minds have therefore no inclination towards this profession and only those take to it who are compelled by circumstances and to whom all other doors are closed. The teachers of our primary schools are usually very inefficient, although it is they who are entrusted with laying the foundations, both moral and intellectual, of the future generations, and their shortcomings and mistakes cannot be rectified by subsequent effort. To impart good education, there should be good teachers from the very beginning, and those who want to see the standard of their children's education raised should try to improve the lot of their teachers.

For the progress of female education a large number of teachers is required. I would earnestly appeal to my noble-minded sisters to realize the poverty and helplessness of their country; and to contribute their quota of help in the advancement of education. They could easily devote some of their spare time to the teaching of the girls in their neighbourhood. In this way difficulty about teachers can be greatly relieved. I suggest it only as a temporary measure, for as soon as education becomes universal, the want of teachers will not be so acute, and good teachers will be much more easily available.

We should never think that something is lacking in us and that we cannot shape our own destinies, or work out our own salvation. The gifts of nature are within the reach of everybody and if we do not take due advantage of them the fault is ours. The members of our sex have performed heroic deeds in the world and the pages of history are full of the records of the marvellous achievements of women, both Hindu and Muslim. Even to-day we are not without women in our midst who would take their place side by side with men in any walk of life. That the bulk of us are backward is due to want of proper training, not to any defect in our intelligence and understanding. Given the necessary chances and scope, our girls would surely shine just as their progenitors shone in the pages of history in days gone by.

#### PLEA FOR PRACTICAL EFFORTS.

Ladies! Before I conclude, I would crave your indulgence to emphasise one particular point. Mere words are not enough to bring about success in any movement. Practical efforts are essential to the achievement of our objects. Most of the meetings and Conferences in India do not go beyond the mere expressions of pious hopes. They are the scenes of some very interesting discussions, and of the passing of some very fine resolutions, but there the whole thing comes to an end; that, in fact, is one of the reasons that in spite of the last fifty years, female education in India is still in its preliminary stages.

I admit that it is essential to crystallise and formulate our ideas before any practical steps are taken and this necessitates discussion, but once a decision has been reached, let it be acted upon, for otherwise success is difficult to attain. Let us make up our minds to act up to what we are saying to-day, and that to my mind is the secret of all success. I am so pleased to learn that meetings have been held in various parts of the country and that your resolutions are meeting with the most enthusiastic support everywhere. This leads me to hope that in the progress of female education this Conference will be an inspiring and stimulating power and will serve as a model of unity and co-operation for the rest of the country, unity and co-operation on which every success is dependent. In the end I pray to the Almighty that He may shower His blessings on our efforts towards the attainment of the aims and objects of this Conference.

#### SECOND DAY.

The second sitting of the All-India Women's Educational Conference commenced after lunch at 1 P. M. on Wednesday, the 8th February 1928, when the following important resolutions were passed:—

"This Conference is of opinion that at every stage of education the spirit of social service should be inculcated."

The resolution was moved by Mrs. Manak Lal Prem Chand and was seconded and supported by Shrimati Abhayambal and Mrs. Munir-uz-zaman respectively.

"A complete course of physical training should be made compulsory in all boys' schools and should include as much cheerful recreation out of doors as possible, also Eurythmics and Girl-Guiding on Indian lines."

Miss Lazarus moved the resolution in a stirring speech. Miss Abraham and Miss Orusholt seconded and supported the resolution.

"Systematic medical inspection should be made compulsory in all schools and colleges, and in the case of girls the inspection should be carried out by medical women. Where possible school clinics should be started and arrangements made to deal with cases of mal-nutrition."

The resolution was moved by Dr. Pannal and speeches were also delivered by Mrs. Byramji, Mrs. Shukla, Mrs. Thomas, Mrs. Kibe, and Mrs. Abnu.

"This Conference deeply deplores the effect of early marriage on education. It emphatically condemns the custom of allowing immature boys and girls to become parents. It calls on the Central Government and the Provincial Legislatures to follow the precedent set up by the Indian States of Baroda, Mysore, Rajkot, Kashmir, Gondal, Indore, Limbdi, Bundi, which have raised the legal age of marriage. This meeting demands that the legal age of marriage for girls and boys be made 16 and 21 respectively. While welcoming Rai Sahab Harbilas Sarda's attempt to pass legislation prohibiting early marriage, this Conference strongly protests against his proposed ages of 12 and 15 and calls on him and the Select Committee to amend his Bill in conformity with this resolution."

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"This Conference also reiterates its demand of last year that the age of consent be raised to 16 years and supports Sir Hari Singh Gour's Bill as a step towards this."

Her Highness the Rani of Mandi moved the resolution in a neat speech. Others who spoke on the resolution were Mrs. Rajivibai, Mrs. Feroz-ud-din, Shrimati Jamunadevi Shastri, Mrs. Bedi, Begum Bajrang of Bhopal, Shrimati Kamladevi of Indore, Mrs. Bhaskar Uma of Mysore, Shrimati Saraswatidevi of Lucknow and Mrs. Shukla. The speakers criticised at length the evils of child marriage and urged the womenfolk to move heaven and earth and not to take rest till this blot was removed from the fair face of India. Shrimati Yamunadevi of Jaipur quoted Shastras to prove that child marriage was against the dictates of Hindu Dharma. She challenged the conservative Pandits to prove the contrary. Her speech was very much appreciated.

The following was the last resolution of the day :

"This Conference is of opinion that girls' schools should be inspected by women who have general and technical qualifications."

Mrs. Huidekoper moved the resolution, while Miss Rafi, Miss Dawson and a number of other ladies supported the resolution. The Conference session ended at 3.40 P. M. amidst loud cheers, when delegates left in a procession of cars to Qutab.

## THIRD DAY.

The All-India Women's Conference continued its session on Thursday, the 9th February at Saraswati Bhavan. A larger number of ladies were present at this day's deliberations than on the previous day, including Lady Irwin. The backwardness of women in education formed the main topic of the day's discussion of a number of resolutions which were ultimately adopted by the Conference. It is understood that the level of the speeches delivered showed a spirit of earnestness and urged immediate and effective action. The most important resolution which was carried to-day held that compulsory primary education was essential for girls and urged upon the Government and local bodies to make necessary financial provision for this purpose and to make special grants for Moslem and other girls who suffered from the disability of *purdah*.

The Conference recognised the imperative need of a greater number of training schools for teachers and urged upon the Government to take immediate steps to start such schools in every centre where they did not exist. It was pointed out and finally passed that as far as possible women teachers should be engaged in the primary stage of education, both of boys and girls, which should in fact be wholly the concern of women teachers. The organisers of classes were instructed to include domestic science, fine arts, literary, industrial and general subjects, as also Girl-Guiding, in their lessons.

The Conference recommended that an All-India Fund for the promotion of women's education be established, and appointed a Sub-Committee to collect funds and to submit a scheme for its administration to the Standing Committee.

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Rs. 30,000 was collected that day as a result of the appeal of the Begum of Bhopal and herself and her daughter-in-law announced subscriptions of Rs. 5,000 and Rs. 2,000, respectively, while the two princesses of Baroda promised Rs. 1,000 each.

After the termination of the day's session, the delegates were taken to the Assembly Hall where special arrangements had been made to show then the working of the Legislature.

## FOURTH DAY.

After the adoption of eight more resolutions and the election of office-bearers, the All-India Women's Conference concluded its sessions on 10th February 1928.

The Conference appointed four Sub-Committees to carry on the work of the Conference during the year.

Mrs. Cousins (Madras) introduced a resolution urging the Government to nominate at least two women to the Central Legislature to protect the interests of women, especially in regard to the pending legislation on Child Marriage and Devadasi children. Mrs. Cousins pointed out that the need for such legislation was keenly felt by the delegates when they listened to the discussion on Sir Hari Singh Gour's Age of Consent Bill in the Assembly.

Mrs. Saraladevi Mehta (Bombay) supported the resolution, remarking that women were not content with cradles only, but that they really wanted to rule the world.

Mrs. Rustonji (Hyderabad), who was one of those who represented the women's case before the Muddiman Committee, declared that women were absolutely necessary in the legislatures to safeguard their interests.

The Conference then resolved to send a representative to Honolulu to attend the Pan-Pacific Womens Conference, for which an urgent invitation had been received. Mrs. Sarojini Naidu's name was suggested and finally accepted. It is understood that Mrs. Naidu will sail for America in May next.

Mrs. Das (Bihar) next proposed that women be given adequate representation on all Educational Boards which controlled Primary, Secondary and University education, and on all Text-Book Committees. The motion was accepted. A desire was expressed to utilise Cinema films for educational purposes in schools, especially in rural areas, and the Conference passed a resolution to that effect.

The motion which raised a good deal of controversy and discussion was the one dealing with agricultural education, and which was proposed by Mrs. Saraladevi Choudhrani (Bengal). It advocated the introduction of teaching of agricultural subjects in schools, colleges and training colleges, the institution of scholarships for girls and the appointment of women agricultural officers and demonstrators.

The opposition was led by Mrs. Mayadas (United Provinces).

After much discussion, an amendment proposed by Mrs. Bhatvadekar (Central Provinces) was passed.

The amended resolution suggested the introduction of agriculture as a compulsory subject in rural schools and as a optional subject in cities.

Mrs. Kamaladevi Chattopadhyaya was re-elected Secretary of the Standing Committee for the coming year.

Mrs. Basant, addressing the Conference, declared it had been one of the most hopeful signs for India that her daughters were taking an active part in public affairs. Women had now equal franchise with men in India; and India was one of those countries where the opinion of women was taken into consideration, and reverence for women was inculcated. She contended that the voice of Indian womanhood was of supreme importance for the welfare of the world. Woman, she said, saw far more than man, and was more practical than he.

#### PRESIDENT'S CLOSING ADDRESS.

In her closing address to the Conference, the Begum-Mother of Bhopal paid a tribute to Lady Irwin for her whole-hearted sympathy with the movement, which encouraged them to believe that their effort in the cause of education would bear fruit in the same way as Lady Dufferin's for the provision of medical relief. The speaker laid particular importance on the teaching of domestic economy, domestic science, nursing and hygiene, because it was a training which made good mothers and good wives. They should consider the question of establishing model schools for training in these particular subjects.

Alluding to the question of child marriage, the Begum-Mother of Bhopal pointed out that the Law of Islam had also given the option of repudiating marriage to the child-wife on attaining the age of puberty. But modesty and renunciation were the essential peculiarities of India's womanhood; and this right was therefore seldom exercised by Mahomedan girls married by their guardians at a tender age.

Proceeding, the President expressed her disappointment that the Conference was not alive to the need for encouraging their own mother-tongue. She took exception to the conduct of the proceedings in English, which was not in keeping with the spirit of true national progress. Their progress would be very slow if they did not adopt a language which might be understood by all classes of people. She hoped the Conference would be an accredited medium through which the women of India could approach the Government for the satisfaction of their claims.—*The Indian Social Reformer*, 18th Feb. 1928.

