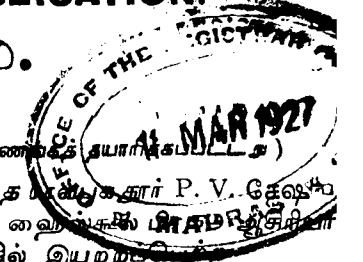


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Chapter XXIII. Decimals—(continued):—1. *Simplification of Complex Decimal Fractions*. 2. *Approximation of Decimals*. 3. *Statistics*. 4. *Related Examples*. 5. *Remainder after Division by Decimals*. XXIV. Vulgar Fractions—(continued). XXIV-A. Complex Fractions involving Decimals. XXV. Construction of Triangles—(continued). XXVI. Reduction of Concrete Fractions—(continued). XXVII. Reduction of Concrete Decimals—(continued). XXVIII. Circumference of Circles and Cylinders. XXIX. Congruence of Triangles and Circles (including *similar Triangles*). XXX. Compound Practice. XXXI. Parallel Straight Lines and Parallelograms. XXXII. Compound Rule of Three. XXXIII. Some Regular Rectilinear Figures. XXXIV. Square Measure—(continued). XXXV. Cubic Measure—(continued). XXXVI. Symmetrical Figures. XXXVII. Simple Interest. XXXVIII. Pyramid: Tetrahedron: Prism. XXXIX. Percentages. XL. Positive and Negative Quantities. XLI. Simple and Compound Rule of Three. XLII. Angles of Elevation and Depression. XLIII. Problems:—1. *Division of Property*. 2. *Groups and Multiples*. 3. *Time and Work*. 4. *Fractional Parts*. 5. *Income-Tax and Expenses*. 6. *Exchange and Barter*. 7. *Profit and Loss*. 8. *The Calendar*. 9. *Time and Distance*. 10. *Longitude and Time*. XLIV. Removal and Insertion of Brackets. XLV. Equations and Equational Problems. REVISION EXAMPLES including *Mysore Lower Secondary Examination Papers. Answers*.

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THE ALL-INDIA FEDERATION OF TEACHERS' ASSOCIATIONS.*

PRESIDENTIAL ADDRESS

By Prof. A. R. WADIA, B.A. (Cantab.)

Barrister-at-Law.

Professor of Philosophy and Dean of the Faculty of Arts, University of Mysore.

I CANNOT but feel proud to address you, brother-teachers, from this chair. Nevertheless I feel very diffident about my adequately discharging the duties of presiding over this Federation. Indeed I should have hesitated to accept the invitation but for the fact that Prof. Seshadri pressed me to accept it as a call from the teachers, which as a teacher I ought not to refuse. This put an end to my hesitation, and here I am on this platform. I suffer under one great disadvantage that I received the invitation only five days ago, and so I have had neither time nor opportunities to collect facts and figures, which could make my address sufficiently

learned and worthy of a Presidential Address. I trust, however, that you will permit me to give a broad survey of the educational problems in India. I can venture to do this as a teacher of some experience. Even as an undergraduate I felt myself a rebel against the ideals and the methods of education in this country, and since that time my disaffection has grown but all the more.

Education has always been a difficult problem. Even in the advanced West since the days of Plato there has been an endless dispute about the educational problems. No wonder if in India with her complexity of castes and creeds and multiplicity of languages, education presents more baffling puzzles than anywhere else in the educational world. Our educational difficulties are due to the fact that our educational system was ushered into existence by a historical accident. An average Englishman is not a far-sighted individual, he cannot see far ahead of his age. But he is endowed with a remarkable genius to

* Held at Patna on 29th December 1926.

"muddle through" things, and somehow he muddles through very successfully. Thus it was that Macaulay conceived the great idea of introducing the study of English into India with the hope that in the course of a few decades the old "effete" cultures of Sanskrit and Arabic and Persian, as he conceived them to be, would be ousted out of existence. He was not wise enough to appreciate the depth of these old historic cultures, and it was vain of him to have imagined that a new culture, however strong it be, could be made to supplant cultures which had grown gray under the Indian sun and had entwined themselves round the very heart-strings of Indian history from times immemorial. Thus it was that neither Macaulay nor his successors did anything to harmonise the new with the old, and modern India has been bequeathed two legacies:—

(1) The growth of an intellectual aristocracy far removed from the masses. It has been cynically perhaps, but truthfully, said that English education as imparted to us has only produced a new caste. This may not have been an evil if this new aristocracy either had the strength of character or the ability to lead the masses aright. But it had neither, and hence (2) the second evil legacy: a lamentable lack of coherent thinking, and a patent want of synthesis in life. Oddly enough there has been a good deal of lip liberalism from public platforms, while at home, thanks to the loving tyranny of an ignorant womanhood, the old ways of life have gone on as if nothing new had happened in India. It is a pitiful spectacle how the reforming zeal of our patriots melts before the sullen opposition of their mothers and wives. The one great hindrance to progress in any direction is our failure to recognise the fact that liberalism in

politics cannot harmonise with conservatism in our domestic life. The reason why I mention this is that, owing to our incomplete and one-sided system of education, we teachers have been contributory causes to this sorry state of affairs.

In a Federation of Teachers' Associations I need not apologise for emphasising some of the peculiar needs of our teaching profession. First of all there is the economic problem. Principal Sen has just drawn our attention to the ideal which prevailed in ancient India, which set no monetary hall-mark on teachers. They gave their best without expecting any pecuniary reward. We can admire them. But to expect the teachers under modern conditions to emulate their example is to lose touch with the reality of modern conditions. Far be it from me to emphasise the economic side of our profession as the end-all and the be-all of our profession, but it would be idle to pretend that the economic position of numberless teachers does not give rise to anxious thought. It is hardly possible to expect a teacher to discharge his duty with any degree of satisfaction, when his innermost thoughts are engrossed with the problem of keeping the wolf from the door. There can be no denying that the teachers as a class are insufficiently paid, and this Federation would be failing in its duty by its weaker members if the cause of the economic improvement of teachers were not pressed on the notice of the powers that be. This is all the more necessary as a low economic status now-a-days spells also a social inferiority. In this connection I remember a story which is grimly instructive in its way. A lawyer in Mysore, who had worked up his way from poverty, celebrated his son's marriage on a grand scale, and to bring this out he told a

friend: "I invited everybody from the Dewan down to the school-master!"

For this unfortunate contempt, we have honestly to admit that the profession is itself to some extent responsible. It is notorious that many admitted failures in other walks of life have taken to teaching as a last resource, and that many others take to it only as a stepping-stone to something else. I can understand how the stress of economic needs brings us undesirable recruits. What I cannot understand is the apathy of the appointing authorities who set a premium on cheapness rather than worth. If they but know the right type of men to be selected, the wrong type of men would automatically tend to be eliminated.

Worse than all this is the general failure on the part of most of us to realise what exactly is expected of a good teacher. Our vocation is not a matter of merely earning money. It requires a sympathy for the struggling mind of our young charges in their battle for knowledge. It requires a cultured mind to transmit its own enthusiasm even to the indifferent pupil. Above all it requires a disciplined character, which could inspire respect and love. It is because in the West generally a teacher satisfies these requirements that he leaves a lifelong impression on his students, which is rarely the case in our country. A teacher in the West becomes a friend of his pupils and long after they have left the portals of their schools and colleges they continue corresponding with one another.

In short if we are to command that respect and that status which are our due, we have to strive for three things:—

(1) A living wage, which should compass not only the ordinary needs of food and

clothing, but also the need of buying books, for books are the very life-blood of our profession. We can appreciate best the delight of having a well-thumbed classic, which is always at our command.

(2) Adequate training, never forgetting that mere training must not be made a fetish. Unless a man has a genuine love of teaching, no amount of training will ever make him a good teacher. Thus it is that we have had the perfectly natural paradox, that an untrained teacher has often proved more successful than a so-called trained teacher. Given the right capacity there can be no doubt that recent advances in educational psychology and the general methods of teaching hold out brilliant possibilities.

(3) A comprehensive grasp of the unity of education in all its stages. There is of course a sense in which Primary, Secondary and University education has got each its own problems. But to think of them as water-tight compartments is to invite disastrous consequences.

Worse than all the other defects in our educational system is the general lack of an ideal which could serve as a guide to our educational aspirations and methods, and when an ideal is put forward, it betrays all the signs of a terrible conflict, nay an anarchy, of widely divergent ideals. Roughly I may say that at present we are off and on dominated by four different ideals:—

1. There are people who emphasise most the necessity of religious teaching. They say our present system is soulless and godless, and considering the great religious inheritance of India and the deep need of religion, we should put religious instruction in the forefront of our curricula. I beg to be permitted

to speak on this question with a certain amount of freedom. If my views do not exactly synchronise with yours, I hope you will not put them down as coming from an irreligious man. In fact my nature is deeply tinged with religious feeling, and if I am not very enthusiastic about religious instruction, it is because I believe that religion is too delicate, too profoundly a matter of the heart to lend itself to a healthy treatment within the circumscribed limits of a class-room. Even in Europe where there is only one dominant religion, dogmatic religious training is subordinated to the requirements of a broad culture. The world has seen no greater educational order than the Society of Jesus, and the great founder of that order, St. Ignatius of Loyola, is credited with the profound remark: "Give me a child till it is seven years old, and I care not who has him afterwards." Psychologists are aware how plastic the infantile mind is, and if a religious basis is necessary for a man's character—I am not concerned to deny this necessity—there is no place so fit for it as home, and no instructor so fit as a mother. Lessons of piety learned at a mother's feet are rarely forgotten, for her earnestness and love are the living embodiments of religion. Unfortunately it is true that our mothers, though they are verily the shrines of love, are too ignorant to play the part of religious preceptors. But for this lamentable state of affairs it is we men, selfish and short-sighted, that are responsible. We have not yet realised the importance of female education, and until we do so we can hardly hope to give a satisfactory account of ourselves. The amount of tall talk that our leaders are fond of indulging in on public platforms is in inverse ratio to their capacity to do what they preach, because the basis of their

new aspirations is foreign to the ignorant women at home. The devotion of an Indian to his mother is proverbial, and new ideas, because of a lack of sympathetic response at home, never cross the threshold of mere talk. And yet we are hardly alive to the needs of a living female education. Just consider the state of Japan. She took to Western education considerably after us, and yet she is far in advance of us. She did not commit the tragic mistake of confining the light of education only to the male half of her children. Hence there has been a certain parity in the outlook of all the Japanese, male and female.

All this is perhaps a digression from the topic of religious education. But I need not apologise for it, for in my view, this problem will best be solved through enlightened mothers. This way of looking at it is also desirable because of the acute religious differences that prevail in our vast country. The protagonists of religious instruction mean by it instruction in Hinduism for Hindus—presumably differentiated to meet the needs of different castes—and in Mahomedanism for Mahomedans. I shudder at the prospect of a Moulvie thundering against other religions in one room, while in the neighbouring room the Pundit holds forth the inherent superiority of *Varnashramadharma*. Goodness knows that we are already sufficiently divided from one another without our being drugged with doses of orthodoxy and imbued with the poison of a supercilious belief in our own eternal salvation to the exclusion of others. Dean Swift had the wisdom to say that we have enough religion to hate one another, but not enough to love one another. Any religious training which divides instead of bringing us all closer together as children of one and the same God is at bottom opposed to religion in the highest

sense of the term. If religious instruction is to be welcomed at all, it should come in the form of a catholic teaching to all together, irrespective of the differences of castes and creeds. In this form it will have to be imparted in a very cosmopolitan spirit where the teacher is supremely alive to the spirit of the one living God who has spoken in different lands in different tongues of his Fatherhood and the Brotherhood of men. Such an instruction will have to be dominated by the profoundly religious idea of the poet Coleridge:

"He prayeth well, who loveth well
Both man and bird and beast.
He prayeth best, who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all."

2. The second ideal that is gaining ground is the ideal of vernacular education. Here too I am afraid my ideas go against the grain of your convictions, but I trust you will not grudge me the liberty to place before you one aspect of the question, which has been woefully lost sight of, and which is yet one worthy of our most earnest thought. I am conscious of all the difficulties involved in imbibing knowledge through a foreign medium. Perhaps it has retarded our progress in knowledge. But let us not be blind to the one fact of supreme importance that it is the English language that has given us a sense of unity to which we were strangers in previous ages. Let us not forget a few home truths. Let us frankly recognise that India is a very vast country and that in such a country a sense of unity is not as easily achieved as in a smaller country like England or Japan. There can be no denying that all the ills of our unfortunate country are in the last resort due to disunion. If we are the deepised

in our own country, and more so in the other countries of the world, it is because we are divided among ourselves. An Englishman or an American is proud to introduce himself as an Englishman or an American. When we are asked what we are we say we are Hindus or Mahomedans or Parsees as the case may be, or we describe ourselves as Bengalis or Gujaratis or Punjabis in terms of the provinces we come from. Oddly enough it is only on the foreign soil of Europe or America that—thanks to the leveling influence of English dress—we describe ourselves as Indians. It means that we are nowhere so disunited as on our native soil. Here we raise barriers against one another. We hug our narrow provincial patriotisms to our heart, and India as a whole suffers. Through the weakness of India as a whole we Indians suffer. Therefore situated as we are, conscious as we must be of what really ails us: our disunity, we ought to resist the temptations which take us away from the central unity of India. It is true there is no other country in the world in which a foreign language is employed as the medium of instruction. But it is equally true that there is no other country in the world in which there are so many languages as in India. In Switzerland every member of the Swiss Parliament is expected to know three languages and in South Africa every member of the Parliament is familiar with the two languages: English and Dutch. But in India, there are no less than a dozen important languages. How is it humanly possible to master all them, and what a waste of energy would be involved in any such attempt? As a matter of history, English has become the common language of India. Through it, it has been possible for the National Congress to meet

ear after year. This very Federation of ours could hardly have come to birth apart from the unifying influence of the English language. Hence it is that the new crusade for the vernaculars has to be viewed with care. If the vernacularists argue that they do not mean to do away with English altogether, as they will make it a compulsory second language, I must point out that the study of English, even as things are, leaves much to be desired, and as second language it will be worth no more than our present second languages like French or a classical language, which barely enables us to follow with complete ease any lecture in it, still less gives us familiarity enough to speak in it with ease.

I recognise the oddness of our present position. It is hardly likely that English will perpetually be the common language even of educated India. But unity is our need and till we are advanced enough to recognise an Indian tongue itself as the common language of India, we should not be so rash and ill-advised as to throw off the unifying advantages of the English language as the medium of instruction at least in the higher stages of our educational system. In the educational interests of the masses, vernaculars will of course have to receive their due meed, and it may be recognised as the duty of the English-educated classes to translate the Western classics into their vernaculars or even to do original work in vernaculars. Thus will be brought about a rapprochement between the English-knowing Indians and the masses. The study of a vernacular even as a second language is much easier and even productive of good results compared to the study of English as a second language. I cannot repeat too often that in a country like ours, all the unifying forces need a fostering care, and

therefore whatever be the advantages of mere vernaculars as a matter of abstract educational principle, the policy that I can sincerely recommend is: *festina lente*. There are palpable dangers in haste. Therefore till we are able to substitute a language like Hindi as the common language of India—though in South India it will be considered as much a foreign language as English itself—let us not throw off the one language that brings on a common platform the man from the East and West, from the North and South of India. Vernacular spells provincialism, it is English or Hindi that spells nationalism.

3. There is a third ideal which need not detain me long. Fortunately it has been but rarely publicly preached, though it has got a few adherents, who let themselves go in private. It is marked by a violent hostility to everything ancient in India. They are iconoclasts who will build the future purely on a Western basis. It would be a waste of time to take them very seriously, for literally they know not what they say. How is it possible for any people to turn its back altogether on its ancient inheritance? It is a psychological impossibility anywhere, and even more so in a country like ours so instinctively conservative. Giving them every credit for their motive, one cannot help feeling that there are ways more possible, more natural, less iconoclastic of achieving a better India.

4. Perhaps the cry of national education has been the most persistent raised in recent times. It is not always easy to say what exactly it stands for. It has been diversely interpreted, but generally speaking it has stood for a purely national culture, which has again been variously interpreted as Hindu or

Mahomedan for Hindus and Mahomedans respectively. Whatever may be the justification for this cultural type of education, it is open to question whether a merely Hindu or Mahomedan cultural education deserves the name of national education. Such a claim would have harmonised with the pre-Mahomedan India, but hardly with the India of to-day. My conception of national education refers not to the past so much as to the future. Where so many diverse interpretations are given of this ideal, I may claim the right to interpret it as seems best to me. The very aim of national education is to unite the jarring creeds and communities of this land of ours. Therefore my sympathies are against an emphasis on this or that particular culture, for any such emphasis has the danger of fostering a narrow enthusiasm and what is worse of fostering an antipathy to other cultures. This tendency becomes marked in the utterances of one school of "national education," who betray a ruthless hostility to any culture opposed to their own, and specifically Western. I rather think that the day is past when we could be content with our old culture or cultures and turn our back on the latest treasures of Western civilisation. Far be it from me to recommend a mere soulless imitation of the West, still less to recommend the vices of the West. But there can be no doubt that the West has a good deal to teach us, and it would be suicidal for us not to learn from it what is worth learning from a miserable sense of pseudo-patriotism. There is no shame in learning from others. I believe in what I may call Providence in History, and in the past the contact of different cultures has been productive of very happy results in the long run. The conquests of Alexander destroyed the narrow walls of the civilisation

of the Greek City State and his conquest of the East made a more intimate contact between distant countries possible. More recently it was the union of the astute Persian intellect with the virile strength of the Arab that made the glories of the Saracenic civilisation possible. When Europe in her bigoted shortsightedness let Plato and Aristotle repose as a lumber heap, the Mahomedans rescued them and gave a new lease of life to their priceless treasures. Europe has not disdained to accept Christianity, because Christ was born in Palestine. Nor has China refused to sit at the feet of Buddha, because he was born in India. The Arab birth of the Prophet Mahomed has not stood in the way of the spread of his teachings in all directions. Truth knows no national or geographical boundaries. And in India where the quest for truth and light has determined her whole outlook on life for centuries, it would be a strange aberration on the part of her children if they turn a deaf and defiant ear to new knowledge simply because it comes from the West. This is why I see the hand of God in the European dominance in India. They perhaps brought to bear an astute cunning in their relations with the degenerate rulers of India. But they had also an adventurous spirit, a deep sense of duty, stern discipline, an exquisite power of organisation, and above all, a certain doggedness of character that cannot but command our respect. We, on the other hand, sadly lack in these things, and if we are not prepared to learn from them, as the Japanese learned and the Turks and the Persians of to-day are learning at present, it is much the worse for us.

Now why is it that I have said these things in an educational Federation? It is because we cannot progress unless we

Now exactly what is wrong with us, and who can supply the deficiencies of India to-day? The answer is: WE TEACHERS. This constitutes our heavy responsibility. That is why ours is not merely a profession. It is actually a mission. Our mission is to bring out the elements of universality in all cultures, especially Hindu and Muslim and European, and to weld them into a synthesis. This requires mutual sympathy. How is it to come? Only through knowledge. India has been torn by religious dissensions. How easily this could be put an end to, if every Hindu were forced to read the Koran, and if every Mahomedan were forced to study the Gita. After all the highest religion is one, and the consciousness that the noble ideas of the one book are also to be found in the other, would go miles to break down the barriers of prejudice and ignorance, the evil parents of religious fanaticism. If such a rapprochement is not immediately possible, at least let us teachers imbibe the spirit of the great Kabir, more modern in his outlook than many living to-day, and fill the minds of our pupils with the greatness of Muslim chivalry, as painted in the pages of Gibbon or Browne or Sir T. W. Arnold, and Muslim culture at its highest, and also with the original purity of Hindu piety and Hindu culture. Our communal dissensions can find an easy solution, if those who have come to be the privileged classes in the course of ages have the wisdom and the patriotism to give up their privileged position in the interests of a united India. Why should this be impossible when the Samurai in Japan at the call of the modern world willingly offered all the treasures of their privileged position to raise a new, a rejuvenated Japan? It is their spirit that

has made possible the greatest political miracle in the whole history of Asia: the rise of Japan: westernised where westernisation was necessary, and yet so deeply, so intensely Japanese. It is this spirit to learn and be better, for which the India of to-day hungers. I am not sure that we teachers have done our very best in this direction in the past, and yet unless we make amends for our shortcomings in the past, India is indeed a doomed country. We have to rise above our narrow linguistic and religious and provincial patriotisms. We have to achieve a wider unity, and as an educationist myself, I have the faith that we have it in our power to create a new India, if we have but the faith and the strength and the sincerity requisite for so great a task, just as barely a century ago from the ashes of the Prussian soldiery on the battle-field of Jena has been created the Germany of to-day. It was the philosopher Fichte who in his famous Addresses to the German Nation roused a new national hunger, and it was the great educational minister Karl Wilhelm von Humboldt that so shaped the educational policy of Prussia as to evolve ultimately a strong, patriotic, cultured German empire. And what has not education done in and for Japan? Of course money will be needed for our purposes, but our greatest need is teachers, filled with a new zest, new life, new visions of the India to be.

In these days of scientific achievements, so much emphasis is placed on facts as such that ideals tend to be lost sight of and even brushed aside as idle and visionary. But people forget that nothing great has ever been achieved in human history without the bracing stimulus of an ideal. Even science would not have succeeded as it has without the steadfast devotion of the scientists to the

ideal of truth and nothing but the truth in the domain of their studies. I feel so acutely the need of a worthy ideal to stimulate our activities that I have not been able to resist the temptation to dilate on it at some length. I hope you will devote your most serious attention to this aspect of our work, and in order to emphasise it all the more I may as well pause to deal with an evil ideal—if an ideal it can be called—which has vitiated our best endeavours in the past. I have said before that we have suffered for want of an ideal. Perhaps this is not strictly correct, for we have allowed ourselves to be dominated by the "ideal"—or better the ogre—of examinations. I hope I shall not be misunderstood. I am certainly not an iconoclast enough to advocate the abolition of all examinations. I am prepared to admit they are an evil, but they are a necessary evil. They are the necessary measure of a student's work, and there is no University worth the name in any part of the world that can afford to do away with them. Nor am I blind to the economic necessity of a graduate which makes him set a commercial value on his degree. It has, however, been the misfortune of Indian Universities that the economic value of a degree has been emphasised out of all proportion, and hence the examinations have come to be looked upon as the end-all and the be-all of our educational efforts. Hence again has arisen the evil of overlooking the cultural aspects of education altogether. It is an open secret how the teaching in our schools and colleges has been guided to a mischievous extent by what examiners are likely to ask and what they are likely to omit. Hence the over-emphasis on particular text-books, notes dictated in class and endless annotated editions of classics analysed and dissected till

their very beauty and spirit are smothered out of existence. Verily, brother teachers, we have allowed ourselves to be enslaved by what ought really to be our slaves. What is by nature meant to be an instrument, a mere means to an end, has become the end itself, and rules us with all the traditional vigour of an usurping despot. That is why we have to face the somewhat humiliating fact that our graduates compare on the whole unfavourably with the products of Western Universities. Their cultural outlook, their power of free critical thinking, their capacity to initiate new lines of thought, their will to improve the lot of their down-trodden fellow-beings, have all been warped by the demon of examinations and degrees, which are of value only in terms of rupees, annas and pies.

I think an awakening has after all come. The unemployment of our graduates has affected the economic prestige of examinations and degrees. Parents have been disillusioned by their failure to get an adequate return for all the time and money spent on the education of their children. Their mournful complaints have reacted on the educationists, and there has been a great searching-of hearts. No teacher can with equanimity look on the sullen, disappointed faces of his dear old students in the grip of poverty, going from door to door, hunting for an appointment, which will keep the wolf from the door. But even the sad plight of our young men will not have occurred in vain, if we are but prepared to learn a lesson or two, worth learning at any cost. All of us, whether as parents or teachers or students, must face the fact that not all are fit to benefit by a University course. I have myself noticed in many cases that several students, who were working their way in the college, should never

have joined it at all. It was a waste of their time and energy and of their parents' hard-earned money. If economic competence is the goal of a young man and his parents, he may do well in eschewing the laborious paths of learning, for he may do much better in other walks of life. I know of my contemporaries at school who were not competent to pass even the Matriculation examination, but who are economically much better off than many a graduate, perhaps most graduates. This implies the supreme need of technical and vocational courses for our young men. It will be an ultimate gain to the country, if there is a healthy deviation to industrial pursuits, which will leave our congested classes in colleges particularly open to the right type of students, which will assist materially in raising the general tone of our educational system.

I am afraid I have already taken up much of your time both by emphasising the right type of the educational ideal and by bringing out the weaknesses of the false god worshipped by the educational world of India with an enthusiasm and devotion worthy of a better cause. But I feel so keenly the need of the right ideal to serve as a beacon light to us in our storm-tossed condition, that I do not mean to apologise to you, even though I am conscious that while actuated by a lofty ideal we should not by any means overlook the little, but none the less important, details of ways and means. If time permitted, I should like to have spoken in some detail of the particular problems which might be expected to be discussed by a Federation like ours. But at the fag end of my address I shall content myself with merely mentioning them, as worthy of a full and detailed consideration by us, *e.g.* :

1. The problem of the time-table. I have often felt that we in India attach an undue importance to set classes and lectures. We have far too many of them. The result is a fatigue for both the teachers and the students, who have hardly any energy left at the end of their school hours for some good independent work. It would be also infinitely better to set apart some time for an informal talk between the teachers and the students, which will lead to a better and more human mutual understanding of the teachers and the students and which will give better conversational opportunities to the latter.

2. The problem of graduated training for the sub-normal, normal and the supra-normal children. This will mean of course more money and an efficient type of teachers as well as a more and more developed type of technique in distinguishing one type of students from another.

3. The need of some manual training. I am inclined to emphasise this, as in our country there has been a false tradition exalting mere learning to a class by itself. It fosters a vulgar snobbishness, and what is worse a contempt for the honest toiling millions. To break this sense of spurious pride it is eminently desirable to couple manual training with intellectual training. It will also contribute to the development of a sense of the dignity of labour.

4. The question of fostering extra school hobbies. It has been noted that an average Indian student is rather quiet, and quietness is next door to dullness. Is it not therefore desirable to stimulate our students' interests in every conceivable way : whether it be collection of pictures or postage stamps or coins or monograms, or photography or a hundred other things? Some of these are

expensive hobbies, but a good many others need nothing beyond enthusiasm and a living interest in this or that pursuit.

5. The necessity of sports has been very widely recognised. I am not prepared to go with many of our English teachers who make sports the most important thing in schools. But I do recognise the need of a little extra stimulus to our boys in the matter of sports, as many of them tend not to appreciate the full advantages of a vigorous body, fresh air, and the joys of developing team spirit. Compulsion in sports would add enormously to the cost, and what is worse, introduce an element of unpleasantness destructive of the very joy which is the essence of sports. This is just what constitutes the problem of sports. It consists in finding out the physical condition of a boy which would make a particular kind of exercise valuable to him, and it rests with the teacher to gently stimulate the boy to that kind of exercise. Varied sports some costing less than others are a great desideratum.

6. The time of school work. This is a question which has been too often taken for granted. Yet this is the very question which in my view needs special attention in view of our enervating warm afternoons. It involves the question of fatigue, which has been already engaging the attention of my friend, Principal Sen, and which might be more acutely studied by our psychologists. The question of the variation of subjects so as to produce the least amount of fatigue, and to arrange our time-table with a reference to the "fatiguability" of time and subjects would be of great help to the teachers and the taught alike.

7. The problem of hygienic and sexual education. There was a time when prudery

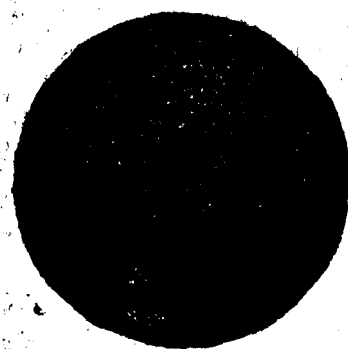
was considered a virtue, but we have sufficiently outgrown that stage to face the problem of a healthy sexual instruction. I admit that the problem is exceedingly difficult, just because it is so delicate. Parents, however, must realise the extreme undesirability of their children picking up a knowledge of the sacred mystery of life through vulgar companions or smutty stories. This problem is engaging the serious attention of educationists in the West. It involves very close co-operation between the parents and the teachers, and we should do all we can to find out a mode, or perhaps modes, suited to different conditions, whereby our young boys and girls may be enlightened in these matters without exciting unhealthy curiosity or a morbid repression.

These are just some of the problems which suggest themselves to me immediately, but there are many more which need perhaps an equal amount of our attention, and I hope this Federation will do all it can to contribute to the solution of them.

In conclusion may I express once again the chief burden of my address to-day and which I am particularly anxious that you should always remember? It is just this : let us be enemies of petty sectional feelings. There is a charm in a cultured mind, which embraces the whole of humanity in its fold, and yet does not allow itself to be enslaved by catch words, which have a fatal fascination for the vulgar and the half-educated. Let us realise the supreme worth of our profession, which with all its defects gives us such splendid opportunities to mould the mind of our future citizens, and may be even rulers. In this connection I just remember an interesting story, which I dare say you are already

familiar with, but a good thing can bear repetition, and so I shall give it once again. There was a village school-master who described himself to a visitor as the ruler of the village. When challenged about the truth of this, he coolly replied: "You see, sir, it is like this. The village is ruled by its men; the men are ruled by their wives; the wives are ruled by their children, and the children are ruled by me. That is how I come to be the ruler of the village." I am not sure if this village school teacher in his own quaint way was not giving expression to a great truth, a truth which has been at the root of all the teaching of our educational prophets from the days of Plato downwards. Politicians and lawyers, journalists and doctors may be immensely rich, and they may be destined to work in a perpetual glare of lime-light. But is it given to them as it is given to us teachers even in our obscurity to touch the life-strings of budding minds, to awaken their slumbering intellect, to infuse noble ideals into them at their most impressionable age, and above all to make of them good truthful characters? Prime Ministers make history,

but they are themselves made by their teachers. Teachers like Dr. Arnold and Dr. Jowett in their intellectual calibre or moral stamina were not at all inferior to those whose names have become household words. They were the makers of Ministers and Viceroys, through whom they too made history. That is why I have been so insistent this afternoon on the absolute necessity of having a great and noble ideal before us. It has fallen on our shoulders to make our pupils religious without being fanatics, patriotic without their being at the beck and call of political catchwords. That is why we as the trustees of the future have to be sincere in all we say and do, for no lie or insincerity on our part will pass the censorship of our young charges. If we are true to ourselves, we may hope to see that our students' lives are permeated by the spirit which actuates us at our best. It is a heavy burden we carry, but no burden can be more glorious. Let us shoulder it, brother teachers, bravely and cheerfully. Let us do our best and let us act in the faith that if our endeavours deserve success, they shall meet with success.



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THE MADRAS PROVINCIAL TEACHER-MANAGERS' CONFERENCE.*

PRESIDENTIAL ADDRESS

By Dr. S. SWAMINATHAN, M.A., LL.B.,
B.Sc., Ph.D., *Bar-at-Law*.

INTRODUCTORY.

I do not know why you have chosen me as your President to guide your deliberations. I am not an educationist; I am not in active politics and I have no manner of influence to render your cause any substantial service. I have noticed that on former occasions you selected real genuine leaders from among yourselves. Your first Conference was presided over by a great teacher-manager of a highly popular High School in Palghat, and for your second Conference, you selected a gentleman occupying a similar position in the Tanjore district. It is not for me to analyse your motives as to why you selected me for this position, but I accepted your call as I know you have selected me owing to my connection for the past six years with the Madras District Educational Council. I take the selection of your President as a compliment paid to that body and in its name I thank you for the honour done to my Council.

IMPORTANCE OF ELEMENTARY EDUCATION.

2. Your Association, I take it, is quite a recent one and, in a sense, it is one of the bye-products of Madras Act VIII of 1920, which placed Elementary Education in this Province on a statutory basis. This Act is a recognition by the State that there is an imperative duty cast upon it to see that every person in this Province, who has a right to Elementary Education—a right of such a compelling nature that the State is no longer

able to ignore it—is provided with adequate facilities to acquire Elementary Education. While the large numbers of Secondary Schools and University Colleges do not exist on a statutory basis but are governed merely by G.O.'s emanating from the Executive Authority, the Director's Proceedings or Inspectors' Circulars, Elementary Education alone has been placed on a higher pedestal and deservedly so. The presence at this Conference of a responsible Minister, my friend Mr. Ranganadham, is ample proof that the Government is alive to the value of Teacher-Managers as a political factor of prime importance.

PLACE OF TEACHER-MANAGERS IN THE SOCIAL ECONOMY.

3. For the spread of Elementary Education the State has to depend in a large measure upon you and you alone. It is impossible for the State to have schools under public management in every one of the 86,000 Revenue villages and their hamlets and ever assuming that the State is able to have as many public schools paid for by the general tax-payer or out of the local rates, I doubt whether it would really be for the good of the country. You may for the present ignore the small percentage of urban population which is found concentrated in Municipal areas appearing here and there like small dots on the map of the Province. About 90 per cent. of our population are rural and, you and you alone can see to it that education is carried to the very doors of this vast rural population. It would be found practically impossible for the local authorities like Taluk Boards to see that every village and its hamlets with a population of 500 and above is provided with a school; but a Teacher-Manager with some enterprise and energy

* Held on the 29th December 1926.

can readily start a school, provided he can find half-a-dozen influential villagers able and willing to co-operate with him. It is in this way that Elementary Education may be expected to make rapid progress among our people.

SPECIAL VALUE OF A TEACHER-MANAGER.

4. Again, those of you who have seriously taken to education as your life's business, bring to bear on the task a certain amount of zeal, enthusiasm, energy and enlightened self-interest. These are valuable national assets that cannot be had in the market and it is the duty of every enlightened State to conserve these moral forces and make full use of them for the common good of the community. It is therefore unnecessary for me to say more to an audience like this by way of indicating your proper place in any scheme of social economy.

POTENTIALITIES OF ENHANCED VALUE, WHEN THOROUGHLY ORGANISED.

5. While there have always been school-managers of your type, I believe the desire for organisation among you manifested itself in the first instance owing to the fact that if you organise yourselves, there is a chance of securing a few seats on the District Educational Councils and District Secondary Education Boards that have recently come into existence. It is also a gratifying feature that wherever you were able to organise successfully, your aspirations in this direction have been either fulfilled or things are moving rapidly that seats will soon be allotted, when the impending revision of the rules takes place. But I must advise you that there ought not to be any relaxation of your activities in the way of organisation, the moment local associations are recognised and assigned a few seats in the Council. Perhaps

to-day you do not realise what a potent influence you will be able to exercise over public affairs in general—I do not merely mean the influence exercised by the diffusion of sound education through your Agency—though no doubt in that way a school teacher is a very powerful factor; but for immediate practical purposes, I am saying that if you only organise yourselves there will be no other Agency that will be as potent and as all-pervading as the agency of the teaching profession. To take only one illustration; in one Municipal area that I am acquainted with, there are a few Teacher-Managers, although their number is only 40 or 50; they organised themselves with the result that they were able to carry whatever they desired, so far as the local authority was concerned. To give an instance as to how this was done, the local authority said that Rs. 10 per month was the fair amount of compensation payable to a particular school for loss of fee-income, but the Teacher-Managers decreed otherwise. They claimed something like Rs. 80 or Rs. 90 per month as the fair fee-compensation and they were able to carry their point, because the time fixed for settling the amount of compensation synchronised more or less with the time for the holding of Municipal general elections and elections to the Legislative Council. Thus, they carried their point not as regards this one school only, but as regards all the Aided schools in a particular area. Now, just imagine what would be the result if the managers of schools in all the villages of this Province organised themselves and put forward a solid demand, say, that 10 per cent. of the Provincial Revenue of 1600 lakhs shall be spent upon universal elementary education! So far as I can see, I do not see how anybody can resist such a demand,

now that education has become a transferred subject under the control of a popular Minister responsible to the Legislative Council with an elected majority. If there are any defects in the existing constitutional machinery as pointed out by the Congress President, I am hopeful the machinery will right itself long before your organising capacity is fully developed. If at a general election you made this demand one of the main planks of the party platform, and got the ten-rupee ryots of your village to vote solidly for the candidate who promised his support to your demand, there is no power under the constitution that can effectively resist you. But what is required is a certain amount of concentrated energy and patient and steady organising capacity. Have you the capacity, I again ask, to organise yourselves? Is there a single teacher-manager in this assembly who will grudge to pay regularly a monthly subscription of, say four annas, to his primary Association? All that is required is you must recognise the value of organised effort to better the condition of popular education and your Associations should carry on active propaganda throughout the year, and not merely in a sporadic fashion by fits and starts. You will naturally ask where are we to go for the money that is required for organisation? To organise and maintain 10,000 Co-operative Societies, the Government for the last 22 years has been spending out of the General Provincial Revenue at the rate of about seven lakhs a year. If Theosophical Societies are well-organised, Col. Olcott and Mrs. Besant were able to tap the resources of the whole world in both its hemispheres and if Masonic Societies are well-organised, they have among their members a large proportion of Europeans,

a race that has appropriated to itself all the available organising skill assigned to the human race. If you have the will and the requisite energy, financial difficulties can be easily overcome. I take it you have heard of your Association Readers—I mean the Gopa Readers published under the auspices of the Provincial Teacher-Managers' Association and approved by the Text-Books Committee. If you organise your Associations and introduce into your schools your own Readers and other Text-books of your own, you can certainly rely for a decent and steady income on the profits of the sale of your publication or on the annual payment of royalties taking into account the ability of our young urchins to destroy these small books more quickly than white ants.

VALUE OF ORGANISED EFFORT.

6. In the days when I was a student, I used to hear a cry that school teachers and boys should not talk anything about Politics. It was poison to them. That was at a time when we were prohibited the free use of fresh air or pure water as deleterious to health. I hope all these are now exploded myths. Politics like everything else has to be taught when quite young and the question that I would like to ask you is, have you the capacity to help the formation of Tax-payers Associations in every village where the ten-rupee ryot, instead of being appealed to just a week or two before the polling day will be drilled throughout the year and taught to make a proper demand when the candidate comes forward to solicit his suffrage? And if you train the ten-rupee ryot in the right direction to vote only for the candidate who will work steadily for the realisation of your just demands and if this intensive training of the electorate is under

taken by your Associations not in one city only but in all the cities and in all the villages in the country, I say the realisation of your aims will practically be in your own hands. It is with this ultimate object and not merely getting for your Association a few seats on a practically useless Council, I am asking you to organise yourselves and this is the most important work that has to be carried through. I know your limitations. The work of organisation cannot be carried out in a single day. The Indian National Congress has been in existence for 41 years and we all know how imperfect is its organisation as regards the vast rural population, and how its delegates are elected for their annual gathering. It is only now the Congress might be expected to attempt to have something like a proper organisation when political power is practically within its easy grasp. Therefore, it will take a long time and will demand a good deal of energy and enthusiasm and patient toil to organise the Teacher-Managers into a single united body. But the mere immensity of the task need not frighten you. Begin somewhere. Take district by district. See that there is a Teacher-Managers' Association in every Revenue Inspector's Firkā and that there is a federation of these primary units in every taluk head-quarters employing paid organising Agents selected from among yourselves and not from the Servant of India Society. Do not be discouraged if the outturn is small in the beginning. Have faith in yourselves and if you work steadily, with faith in your cause, I have not the slightest doubt in a tenth of the time it has taken the Congress, you will make yourselves a powerful force to be reckoned with in the land.

REMEDY IN YOUR OWN HANDS.

7. Remember, I am not preaching as a mere visionary something beyond the grasp of the poor Teacher-Manager. Yours is a profession which is universal, making its influence felt in the most obscure and remote corners of the villages. Look at the wisdom and shrewdness of Mahatma Gandhi in placing before the country the cult of the *Charka* and the *Khadi*—a cult that has captured even our friends of the Justice Party. Clothing is an article of absolute necessity for every human being, for a small fraction of animals and for a fair proportion of inanimate objects of domestic utility like tables, chairs and sofas, and the Mahatma's shrewdness therefore hit upon this article of universal use to bring home certain fundamental ideas of his to the notice of every inhabitant of this country. Similarly, I say, if you can exploit the importance of your own position and the extent of your influence and organise yourselves and drill the vast army of teacher-managers and teachers in Aided schools, you need no longer put yourself forward as humble memorialists before a mighty Director of Public Instruction and his army of official subordinates for the furtherance of the cause of education and the betterment of your own prospects in life.

NEED FOR AMENDING ACT AND RULES.

8. Gentlemen, the Elementary Education Act VIII of 1920 has now been worked by 26 different District Educational Councils for the past six years and it is no wonder that the working of the Act has disclosed a very large number of material defects both in the Act as well as in the Statutory Rules made thereunder. The Act was a hasty piece of workmanship, on the principle it is better to have an ill-devised Act to start with rather

than have none at all. The rules are a fair specimen of the handiwork of the bureaucracy. None of us were consulted at all. Mr. Grieve with a few official subordinates picked them out of the bureaucratic Code. The party that was in power all these six years indulged in a good deal of talk and issued a countless number of Press Communiqués. I do not by any means discount the value of the talk or say that they did not do anything. But they have left it entirely to their successors to remodel this Act on the basis of criticisms which have been elicited from all those competent to express an opinion. This Act has to be remodelled and I am glad to see it has fallen to the lot of the new Minister for Education to grapple with this grave problem. I have not the slightest doubt that by temperament and training he is peculiarly qualified for the task of remodelling the statute which has to control the destinies of elementary education in this Province for sometime to come. In a Conference like this I am fortunately saved the task of having to formulate the exact direction in which the Act and the Rules do require amendment except to warn the Minister against certain pitfalls that are awaiting him.

TRUST NOT THE BUREAUCRACY.

9. The expert advisers of Government have only one advice to give him, viz., to trust the bureaucracy—I am not using the expression bureaucracy in any disparaging sense, but I may frankly tell you that in the opinion of most people competent to form a sound judgment as to the urgent requirements of National Education, there is absolute unanimity as to one matter. We cannot trust the bureaucracy to help us to give the desired orientation to mass education in this

country. They opposed Gokhale tooth and nail in his attempt to introduce universal elementary education, and if education to-day is a transferred subject, it is not due to lack of bitter opposition on the part of the bureaucracy. I therefore warn the Minister to be careful as to the advice he can naturally expect from his so-called expert advisers. The bureaucracy have had during the past 92 years from the time of Lord Bentinck a free field and have miserably failed; and, in remodelling the Elementary Education Act, the Minister cannot gain much strength if he turns to his expert official advisers of the Department. On the other hand there are people who have been working the Act in all the districts of this Presidency, hampered in every direction it is true by the pre-conceived notions of the bureaucracy, and their attempts to retain all power in official hands. What is urgently required for the political advancement of the country is the banishment of illiteracy from the masses and to achieve this end the Minister has to rely on his own initiative helped by the constructive ideas of his own countrymen who have had actual experience in the world of Elementary Education.

DRAFT AMENDING BILL.

10. Gentlemen, I have been saved the task of discussing the various points as to the lines on which the Elementary Education Act has to be amended, because I see four years ago, on the 27th December 1922, at your First Conference, you appointed a Committee of eleven members with M.R.Ry. V. V. Parameswara Ayyar Avergal, the Teacher-Manager of the Native High School, Palghat, as the President, to draft amendments to the Act and the rules under it. I take it that the Committee then appointed with this experienced educationist as President have done their work in a most efficient manner,

and if you have not communicated to the Minister a copy of the draft amendments, I will advise you to lose no time in doing so now. I have not the slightest doubt that the Minister will find in the labours of your Committee presided over by Mr. Parameswara Ayyar, all the help that he might possibly require to reshape the Act. I have not myself seen a copy of the report of this Committee, but that does not matter. I take it the circulation of your report was confined to men that really do count, *viz.*, the Educational officers of the Government and the responsible Ministers and Members of the Legislature.

UNIVERSAL ELEMENTARY EDUCATION IN RURAL AREAS.

11. I understand one of the cardinal principles enunciated by Mr. Parameswara Ayyar's Committee was that Elementary Education must be made universal not only in Municipalities or urban areas, but also throughout the length and breadth of the Province by devising measures to make it compulsory in rural areas also. With this end in view, your Committee recommended that in villages with a population of 500 and above, which are now without a school, steps should be taken to start schools under private management wherever possible, *i.e.*, with the help of a teacher-manager and with the motive support of the Village Tax-payers' Association which would comprise all the leading ryots of each village,.....those that have the vote and those that hope to have it when the Parliamentary Commission comes round in 1929 or earlier still. This is an excellent scheme, but I understand the scheme has not been put in operation even in a single village. I am not aware of the fact that any prominent village applied to

Government for the publication of a Notification that from a certain date Elementary Education in that village shall be compulsory for every child of school-going age. There are a good many villages of considerable importance, some of them as large as a minor Municipal area and yet we have not compulsory universal education introduced in even a single village. I take it, it is open to any Taluk Board under Section 44 of the Act to pass a resolution that Elementary Education shall be compulsory in a specified part of its area, *e.g.*, there is nothing in the Act, as it stands, to prevent the concerned Taluk Board from applying to the Government that compulsory education shall be introduced in the Revenue village of, say, Buchireddipalaem from a date specified. But there are very great difficulties in the practical working of such a resolution as applied to a rural area, and it is this difficulty that has been tackled, as I believe successfully, by Mr. Parameswara Ayyar's Committee and is awaiting now the approval of the Minister so as to be embodied in a Draft Amending Bill. The whole question will resolve itself into this: Is there really a genuine desire on the part of the people for more extensive elementary education? Apart from a few enthusiasts, does any one really work for compulsory education in any Municipal area and do the rate-payers as a whole or a majority of them evince a desire to tax themselves by imposing the special education cess so as to earn a rupee for rupee contribution out of the general provincial revenue in order to make Elementary Education compulsory to all the children in their area? So far as I am able to ascertain such a general desire does not exist among the people themselves any more than there is a general desire for sanitation or other improve-

ments in public health. People are quite content to draw their drinking water from the same pond in which they and their cattle bathe and in which various other unmentionable acts of nuisance are committed. They do not realise the benefits of a pure water-supply in spite of the ravages of cholera and other water-borne diseases. The rudiments of sanitation have to be thrust upon the masses by external agency and to some extent the same is the case also with Elementary Education. It depends upon you Teacher-Managers to create the demand for education and the question would therefore resolve itself into this: Are you in a position to create that demand among the people in general, which will not only give you an assured position and the requisite income, but is also conducive to national advancement? It is quite easy for Mr. Parameswara Ayyar's Committee to bring into existence in black and white, beautiful Draft Bills, but the Minister will have to consider to what extent the demand is genuine. You may be sure that legislation cannot go far in advance of popular demand.

SHOULD ELEMENTARY EDUCATION BE FREE WHEN MADE UNIVERSAL?

12. Another important question in this connection is why should Elementary Education be free to all? It stands to reason that when you compel a parent to send his child to school, you should not charge him if he is unable to pay. I think the State is taking an unnecessary burden by making education free in the case of those that can afford to pay for it. Then again, it is absurd to say that Managers of Schools shall be compensated for loss of fee-income for five years and no further. What would happen to these Managers after the fifth year? Is the State

prepared to start schools under public management in lieu of those that were compensated? I think it is in the best interests of all that education should not be free, but that the local authority with the help of the State should compensate Managers of Aided Schools for loss of fee-income in the case of those whose income is below a prescribed limit and frame rules by which the compensation will be automatically paid by the District Educational Councils as in the case of children of sepoys and discharged military men. The State or local authority with State aid should not only compensate the Manager but also provide the poor children with a midday meal and give them the necessary equipment in the shape of books, slates, etc. But beyond this, it should not assume unnecessary responsibility by making education free to the children of those that could pay and the distinction in this respect between Elementary Schools and Elementary Departments of Secondary Schools should be done away with at an early date.

VALUE OF PRACTICAL INSTRUCTION.

13. If education is to be made universal and compulsory, it is also essential that it should not be purely literary. In addition to the teaching of the Three R.'s, the children should be made fit for their position in life by imparting practical instruction. The most practical scheme would be a suitable alteration of the school hours. The present system of working hours between 10 and 4 or 11 to 5 is another instance of the great injury done to the vast masses of this country by being forced to adopt the habits of the alien European who has the controlling voice in everything. Schools could very well be run, say, for six days in the week in most villages between the hours of 6-30 and 10-30 in the

morning. It is difficult to find Indians of the ordinary middle and lower classes who do not get up from their sleep at 5 in the morning. Further, the children are likely to be better benefited by instruction in the morning hours before the heat of the day attains its maximum and if they are left free in the afternoon, they will naturally follow the various occupations which they will have to pursue in later life. And in villages where grown-up children pursue their hereditary callings in the morning, classes may be held in the afternoon, say, between 3 and 7 p. m. for the senior children. It would not be practicable to provide in the school itself practical instruction of a useful nature to all the children. In a village it is absurd to teach carpentry to all the children to the entire neglect of other useful vocations. But, by a suitable change in the working hours of the school, provision can be made that children are not altogether taken away from their hereditary vocations and at the same time the ravages of *diabetes* might be considerably diminished.

MONTHLY DISBURSEMENT OF TEACHING GRANT.

14. Another very important change that is urgently called for is that the Managers must be paid their teaching grants not once in a year as is done now, but regularly every month. I can understand the foreign Missionary with his respectable banking account being satisfied if he is paid once in a year. But a Teacher-Manager starting a school in an out of the way village, if he is not to get hopelessly into the hands of the Sowcar, must have his State aid doled out to him more frequently than once in a year, especially if he has to employ paid Assistants. In this connection, I might mention that in handling small children, women teachers are universal-

ly acknowledged to be more successful than men teachers and they are also cheaper and steadier. Can you take measures to increase the supply of qualified women teachers? This by the way. The best solution of the difficulty would be for the District Educational Councils to call upon Managers to state whether they would desire to have their grants paid once in a year or once in a month. Those that elect the latter plan must be paid regularly on something corresponding to a regular monthly pay bill. It is also necessary that the amount of teaching grant must as far as possible be a readily ascertainable sum known to the management beforehand within a reasonable degree of approximation and should not be made to vary on the whims and caprices of Inspecting officers or of the District Educational Councils. It is very demoralising to say that the ordinary teaching grant or the assessed grant is Rs. 800 but if the Manager is able to please the Deputy Inspector or the Inspectress, it might mount up to Rs. 500. Before a Manager makes up his mind what shall be his annual budget of expenditure, he is entitled to know within a certain degree of approximation what would be the State aid towards the expenses that he has to incur. The monthly disbursement might involve extra expenditure in the shape of additional staff to the District Educational Councils; but the obvious advantages of the system will amply justify the small extra expenditure.

RATE OF TEACHING GRANTS TO BE ENHANCED.

15. Again, the rate at which teaching grants are paid must be enhanced. If the theory is that the State will pay one-half of the salary of a teacher, it is ridiculous to fix it so low as Rs. 5 a month. A teacher of youth ought to occupy at least

the same status in life as, say, a clerk in the Taluk office or in a Sub-Registrar's office. He ought not to be ranked with village *Thotties* and *Thalayaries* or Postal runners. Even a Postal runner earns above Rs. 15 a month and it is unjust for the State to say that it shall contribute only Rs. 5 a month to a teacher in an Elementary School. There is always the eternal excuse of finance. The finances of the country will be properly employed only if the vast number of foreigners drawing fabulously large salaries and allowances is restricted and the voters of this country realise their own power in this respect. If a responsible Minister for Education has not the power to obtain, out of the taxes wrung from the starving ryots, a reasonable proportion to be spent upon the education of the children of the tax-payers, the only device to meet the situation would be to see that such a Minister is turned out and a man with the necessary courage of his convictions is put in his place. It is no wonder that under the present system men who command the confidence of the electorate are unwilling to play the role of Ministers without the reality of power which is vested in the bureaucracy.

DYARCHY IN EDUCATION MUST GO.

16. Another urgent need for reform is to do away with the intolerable dyarchy that has existed in the realm of Elementary Education ever since Madras Act VIII of 1920 came into force. It is anomalous that the District Educational Councils should be asked to shoulder the responsibility for education in a district and at the same time the Inspecting officers are beyond the control of the Councils. The Deputy Inspectors and Assistant Inspectresses ought really to be under the control of the Councils just

like Sub-Assistant Surgeons or Local Fund Assistant Engineers. I know that this demand was put forward years ago but the Ministry of the day had not the courage to get out of the grip of the bureaucracy. If we waited for the reforms until the bureaucracy which has this country in its grips, much more powerfully now than in the pre-reform days, gave its consent, there will be no reforms at all. The present transferred subjects have been transferred in spite of the opposition of the bureaucracy. Not a single member who administered the Department of Education before 1920 ever consented to the subject being transferred. The reforms were granted to us not because the officials wished it, but it was in spite of the opposition of the officials. The British Parliament guided by Mr. Montagu carried the reform scheme through. And, if the Ministers under that scheme who are responsible to an elected majority in the Council, have not the courage to get out of the grip of the bureaucracy, the sooner they quit their office and the country gets back to the autocracy of the pre-reform days, the better for the cause of education. I was reading only a few nights ago, the Chief Minister Dr. Subbarayan saying that dyarchy will disappear before his term of office of 3 years expires. I hope the Minister really means what he says and that he will do his level best to get rid of dyarchy in his own Department of Education.

MINOR MODIFICATIONS IN THE ACT, e.g., PERCENTAGE OF BUILDING AND EQUIPMENT GRANTS.

17. There are several other matters with respect to which the present law on the subject of Elementary Education is in urgent need of drastic modification. For instance, I have always felt that there ought to be a

measure of discretion vested in the District Educational Councils to pay building and equipment grants up to 75 per cent. instead of making it a universal rule that the grant shall always be 50 per cent. of the actual cost. But these are all matters of detail which I believe have been carefully discussed by the Committee that you appointed in 1922 and embodied under the guidance of Mr. Parameswara Ayyar in the Draft Bill to which I have made reference already. It is not necessary that I should at this stage waste your time and mine by dwelling upon the provisions of the Draft Bill for the amendment of Madras Act VIII of 1920 which you have already prepared after mature deliberation in your Conference.

EDUCATION TO HAVE A NATIONAL BENT.

18. The real value of a school run by a Teacher-Manager lies in this: He has got freedom of action and is not hampered in his work by red-tapism. The existing rules do recognise this fact. In fixing the amount of teaching grant, freedom is given to give an enhanced grant to any school where the Manager introduces any new method of teaching calculated to train the children's faculties and powers of expression and observation. So also where proper attention is paid to physical exercise or generally where any attempt is made to fit the children for their position in life. I wonder how many of you have either read or understood the exact significance of this provision in the existing rule and how many have really made an effort to earn an increased grant under the rule referred to above. Gentlemen, it is rather difficult for a school under public management to get out of the usual rut that is chalked out by departmental codes and rules. These codes and rules came into

existence when the object of the Government was to impart such an education as will turn out a large number of efficient clerkings to man the various Government and European mercantile offices. Now that ideal of education is gone and I trust never to return. Your object is not to train efficient clerks but to train future citizens and this work is likely to be better discharged by schools that are not under official red-tape or by schools that are not cheaper imitations under foreign Christian Missions. The Christian Missionaries have avowedly come out to win India for the religion of Christ. And, I must confess with a profound sense of shame, that they have succeeded in some measure so far as the lower orders of Indian Society, the untouchables and the depressed classes, are concerned. But there is still a certain amount of vitality in the religious life of the country and I doubt very much whether the Christian Missions in future will be able to take such an active part as they have done in the past. It is only recently a shrewd Scotchman Lord Inchoape said that it was sheer waste of money and men to send out Missionaries to China and India—countries that had a hoary civilisation and culture that Christian Europe cannot hope to supplant. You will therefore have to see that in the schools managed by you there is not a single school in which some provision is not made for imparting religious instruction. And not only that, you will have to give a genuine national bent to the education that is imparted. Children have to be trained on the lines of burning patriotism and imbued with a spirit of social service. It is sickening to inspect a school library or the books that are given away as prizes on the occasion of school anniversaries. They are of the same stereotyped pattern as when

Macaulay as the President of the Education Committee selected books for prizes of the type of "*Gil Blas*" and "*Middleton's Life of Cicero*" as best suited for Indian students. I have no objection to the stories of Roman and Greek Mythology or to the children learning the history of Queen Boudicca and King Canute, but they may be left to learn these things after they have learnt some of the picturesque stories of Indian classics, after they have been taught some of the stories of our national heroes, after acquiring some idea regarding the *Pandavas* or the *Ramayana*. I do not attach very much importance to the education given to children who know all about Ulysses and Helen of Troy while they are absolutely ignorant of *Sita* or *Savithri*. If you Teacher-Managers cannot give a real national bent to education while children are still in their plastic stage, I am afraid you will not be able to justify your existence; your usefulness will be measured by the degree of success you are able to achieve in implanting into the minds of the children under your influence, that India has an ineffaceable past and the country can advance only if our rising generations grow with an intense love of the motherland and anxious to do each his bit in promoting the welfare of the country. I know your answer that the Inspector and the *Dorasani Ammal* will attach very little value to the education of the kind that I am advocating and that they will frown upon you and put you down as *Extremists* or *Suarajists* or some other category of undesirables who can never hope to climb to the grade of a *Rao Sahab*. I have already told you that it is the function of yours of educating not only the little children but also the Inspector and the

Inspectress. Your aim must be to see that if your work is not appreciated by the Inspector so far as the present is concerned, there is the District Educational Council and the members in the Provincial Council who have power to value properly the services you render to the State. Therefore the remedy ultimately lies in your own hands. You have the real power to get the right type of Inspector and Inspectress if only you know how to proceed in the matter, now that education is a transferred subject and you realise all the implications that are in that fact. If you are really anxious to adopt for your schools a curriculum of studies suited to the present-day requirements, I am perfectly sure the difficulties in the way are not insuperable. The real difficulty that I foresee is how to get you to organise yourselves and to get up public opinion and to give expression to the same. Once this is achieved, the other matters of detail can easily be set right. The sole question therefore is, have you the manliness, the courage, the community of purpose and capacity for steady and continuous action that the situation demands? If you can command these qualities, you will be a power in the land. If on the other hand, you have no energy for anything else but for mutual recrimination and no more ingenuity than to eke out an extra rupee of teaching grants by unworthy means, then the sooner you disappear from the face of the land the better it would be for the country.

TEACHER-MANAGERS TO TAKE A PROMINENT PART IN POLITICAL EDUCATION OF VILLAGES.

19. It used to be said that politics is poison to teachers and their pupils and that they should have nothing whatever to do with it. I am afraid those ideas are gone never to return. The moment Mr. Montagu put the vote into the hands of the ten-rupee ryots, it is the duty of every one concerned to see the ryot is educated as to how to use his

vote effectively, and, as I said, there ought to be a Tax-payers' Association in every one of the 36,000 Revenue villages in the Province. If in any village there is not such an Association, the politician in this country is not worth very much and he too has to be taught his real business. I would strongly advise you, that you Teacher-Managers and other teachers in aided schools in those villages should join these Tax-payers' Associations. Even if you are not a ten-rupee ryot and have not the vote at present, even if you are not directly taxed either to the general revenue or to local rates, it is your duty not merely to teach the children of those that have the vote, but by actively interesting yourself in the work of the Tax-payers' Association, promote the cause of the political education of the parents and elders of your pupils. And not only that, your interest in promoting the welfare of the village community must be so exercised as to serve as real object lessons to your pupils. If the people in this country do not know how to start these Village Associations, they have an object lesson in the ten thousand and odd Co-operative Societies started by the Government Agency during the last 22 years. And, if the village in which your school is situated is fortunate enough to have a registered co-operative society, I would earnestly advise you to join it and be a member thereof as early as possible, not necessarily to become a borrowing member. By actively interesting yourself in the co-operative movement and in the diffusion of co-operative ideals in the various departments of village life, you will be not only learning a valuable lesson yourself, but you will be able to give a wider outlook on life to the future citizens of the country whom it is your privilege to train up. These are directions

in which you should make your influence felt. And remember that the genuine teacher is the man always ready to learn and always ready to teach and that his influence is all-pervading in the village and not confined by any means to the school-shed. The lead that you will be able to give to the wider life in the village will also help you in improving the condition and status of the teaching profession as a whole.

VALUE OF SELF-RESPECT AND SELF-HELP.

20. One word more and I have done. It is a truism, but all the same worth repeating that every man and every body of men will receive exactly the treatment they deserve; in other words, the measure of your deserts is what you actually receive. If you desire to better your prospects, you will have to work strenuously for it, and unless you have actually earned by your zeal, enthusiasm, energy and organising spirit, you will never be able to obtain such recognition of your *status* as you may long for. There is no use merely passing resolutions that the Government should do this and do that for you. The Government will never do anything for you unless you extort the same by the moral force that you display in the advancement of your cause. There is no use passing resolutions, saying that the rate of teaching grant should be increased and that the State should somehow find the money for you. As I told you already, it is open to you to organise your forces and put life into the Village Associations of the ten-rupee ryots or whatever may be the minimum qualifications fixed for the franchise. Make the question of universal education a plank in party politics; drive out of office any Government that does not show an anxiety to advance the cause of education. In this way it is really within

your power to attain the ends you have in view. But if you go to sleep allowing your schools to get on for themselves and start at the end of two years from now to make another feeble show by holding a Conference and passing resolutions, I may tell you, you will never be able to better your own position in life or to do any real good to the cause of education. What is required is: you must realise your own position in the social economy. Gather for yourself a certain amount of self-respect and I may tell you as a genuine friend that nobody will have any respect for you unless you have in abundance that rare commodity called self-respect. By all means be deferent to all Government officials and show them a proper measure of respect; but in so doing it is not necessary that you should demean yourselves to any extent. When the Deputy Inspector visits your village for teaching grant inspection, take care that while showing your respect to him you do not sink yourself to a level lower than that of his own menials. Do not undertake to sweep and wash for him and do other acts of menial service. Remember always that the education of the rising generation is in your hands and if you behave with a proper amount of self-respect, I have not the slightest doubt, others will have for you a due measure of regard. It is not really necessary that you should pass resolutions that all Government servants in their correspondence and in other ways should address you in a manner appropriate to your importance. How you are addressed very often will depend upon what value you attach to yourselves. This much is certain. No one will put upon you a higher value than what each of you has put upon himself. If you can in your several organisations infuse into the individual

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members a fair measure of self-respect and organising capacity, I may safely say your worldly advancement is certain and the future of education may be taken as perfectly safe. If on the other hand, the members of your profession take a very low view of their own importance and eke out a miserable existence by living in the pial of a villager and taking their midday meal in one ryot's house and the night meal in another ryot's house and so on from the beginning of the month to the end, I am afraid you will not be able to raise your status or to satisfy the Government that the members of your Association deserve a better remuneration than Rs. 5 a month. With these words I charge you seriously to enter upon the deliberations for which you have met together here and after the departure of our guests we resolve ourselves into the Subjects Committee.

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ANSWERS TO QUESTIONNAIRE

By PROF. P. SESHADRI, M.A.,
*Head of the Department of English,
Benares Hindu University.*

I

QUESTIONNAIRE.

I. (a) Now that the principle of vernacularization has been accepted, would you make it compulsory for Telugu students to study the non-language subjects through their mother-tongue, or would you make it optional for a time, and if so, for what period?

(b) How would you propose to deal with students whose mother-tongue is not Telugu, *viz.*, those with Urdu, Oriya and Canarese as their mother-tongue?

Would you insist on their studying the non-language subjects through Telugu, or would you suggest that instruction should be imparted to them in their mother-tongue, or would you allow them to continue to study through English as at present?

II. If vernacularization is introduced in the College classes, what would you suggest with regard to the S.S.L.C. course; would you recommend to the Government the compulsory vernacularization of studies in the S.S.L.C., or are you for the University having its own Matriculation Examination in which candidates are examined in the non-language subjects in Telugu?

III. (a) If you are for vernacularization, would you introduce it on the principle of grades; if so, please state your time-limits for the several grades.

(b) If you are for introducing vernacularization on subjects basis; what

subjects in your opinion can be taught immediately through vernacular (1) in the Intermediate course, (2) in the B.A. course. In the case of other subjects, what time-limit would you suggest.

(c) What in your opinion should the University do to facilitate vernacularization? Do you require it to encourage publication of suitable books in Telugu by immediately calling for such and awarding them prizes? Would you recommend the University to arrange for lectures in Telugu on the various non-language subjects which may be given at the different affiliated colleges?

(d) Do you insist on the use of Classical Telugu only in teaching and examining the students, or would you allow them the use of colloquial Telugu?

IV. Are you aware of any suitable Text-books in Telugu for the Intermediate and B.A. courses in the non-language subjects? If so, please give full particulars.

II

ANSWERS.

Before answering your Questionnaire, I must sound a note of warning against a too early adoption of the reform. Your Vice-Chancellor is, I am afraid, unduly optimistic about the success of the experiment in other parts of India. The Gurukula at Hardwar is no University at all and it has not got to its credit any educational and intellectual work worthy of University standards. Being familiar with the work of the Osmania University, as an examiner from its very inception, I have no hesitation in saying that the use of the vernacular is still in the stage of an experiment there. Incidentally, it is worth noting that Urdu is not the vernacular

of the bulk of the people of the Nizam's Dominions and the language enjoys the privilege thereof being the official and court language of the State though it is as foreign to the majority as English.

I (a) I would certainly make the reform optional for the present. If a student, even apart from difficulties with regard to difference in the mother-tongue, feels that he is likely to progress better by using English text-books and by answering questions in English, I should certainly give him the option to do so. I feel it wrong to ensure success for the reform by compulsion. If the experiment cannot succeed on an optional basis, I can only say it is not worth adoption. I have a suspicion that compulsion is preached by some people, only because they are afraid that the pupils concerned will not be particularly enamoured of the reform. If the reform is to be a success in the long run, it must be able to stand on its own legs and be a great attraction to the student himself, without relying on the adventitious aid of the principle of compulsion.

(b) Students whose mother-tongue is not Telugu should obviously be allowed to have the English medium, especially as the University cannot afford either to teach or to examine through such additional languages as Urdu, Uriya and Canarese. I may mention that the Board of High School and Intermediate Education in the United Provinces which has made answering in the vernaculars compulsory, provides for the exemption of schools containing pupils who read neither Hindi nor Urdu, the recognised languages. Any attempt at imposing Telugu on students, whose mother-tongue is Urdu, Uriya or Canarese, will end in disaster and be an intolerable tyranny with serious reactions.

II. The position is somewhat similar with regard to the S.S.L.C. course also, and even there I should stop for the present, in view of the numerous linguistic and other difficulties, with the principle of option. I do not approve of the University having an independent Matriculation examination of its own merely for the sake of examining candidates in non-language subjects in the vernacular. It would engender unhealthy competition with the S.S.L.C. examination of Madras and prevent the Andhra area from getting the benefit of the advantages embodied in the S.S.L.C. scheme.

III (a) I am undoubtedly for vernacularization and should be content with making a beginning with some subjects at the Intermediate examination. It is absurd to fix time-limits in advance in matters of this kind for an extension of the reform in the future. I am only keen on the reform being introduced gradually, entirely in the interests of educational efficiency which is apt to be sacrificed for the mere sentiment of vernacularization.

(b) I would try vernacularization in History in the Intermediate as a beginning and await results, preparing for facilities, in the meantime, for teaching other subjects in the vernacular. I would not think of touching the B.A., for the present, nor would I dream of fixing a time-limit for the purpose.

(c) I do not believe in awarding prizes for the publication of books in the vernacular. I would have a Translation Bureau as in the case of the Osmania University. A very high standard should be insisted upon and it is good to realise that for a really able translation it is not merely a knowledge of the languages that is necessary but also an expert knowledge of the subject. The Uni-

versity must not tolerate the idea that anybody who can understand English and write well in Telugu can produce a good translation. It is eminently desirable to arrange lectures by the University on some subjects in which there are not suitable text-books, as for example, Andhra History for the teaching of which the University has already passed a resolution of approval. The lectures need not necessarily be in Telugu for they can be translated into the language from English.

(d) I do not suppose that the experiment of making a distinction between classical and colloquial Telugu at the S.S.L.C. examination made some years ago in our Presidency was much of a success. I do not think there should be a repetition of the error in the University, particularly as the distinction hardly exists in the higher stages of literary composition in a language.

IV. I cannot claim intimate knowledge of Telugu publications in all subjects, but with the knowledge which I possess, I have no hesitation in saying that there are no text-books in Telugu in non-language subjects suitable for the Intermediate, much less for the B. A.

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THE TEACHING OF HOME GEOGRAPHY IN ELEMENTARY SCHOOLS.

By MR. M. V. KRISHNA RAO, M.A.,
Lecturer, Maharajah's College, Mysore.

[I]t is a deplorable fact that Geography is one of the worst taught subjects in Elementary Schools. One is often tempted to agree with Dr. J. Stanley Hall in calling it as 'the sick man of the curriculum.' As an example of a science which might be full of life and which may be taught as a string of the baldest, crudest and dullest facts imaginable, Geography is pre-eminent. It is so because of the fact that the study of Geography is still understood to be limited—strictly to geographical facts in the narrower sense, and consists chiefly of definitions, locations of places, mathematical geography and a few facts about the topography, climate and industries of the various countries. All that is necessary is that these facts should be learnt through the help of text-books which are mostly records of a few geographical facts. In several schools as it is taught, Geography has no separate existence of its own, but is understood only to be a compilation of heterogeneous facts culled from the recognised sciences and serving as a compendium of useful information about the countries of the Earth. Thus stress is laid on the memorising of geographical facts rather than on the understanding and visualisation of such facts.

One of the most common and decidedly one of the greatest faults in all teaching is the fruitless attempt to force pupils to think of concepts that are not in their minds. The worthless and even injurious outcome of such teaching is the memorising of meaningless words, and a permanent dislike for the

subject so taught. It is evident that any object of thought must be in consciousness before it can be described, analysed or compared. Judgment, analysis or comparisons of all objects, those within sense-grasp and those which lie beyond the sense-grasp depend absolutely and entirely upon the concepts in the mind which correspond to the objects—judged, analysed or compared. Place an object before a child; his observation of that object is wholly limited to the concept brought into consciousness by the presence of the object. No matter how many attributes and relations of attributes the object may contain, it is the mental correspondence, and that correspondence alone upon which the mind can act.

It is imperative therefore that emphasis must be laid on the making of mental images as nearly as possible corresponding to the actualities. Unless the teacher makes an effort to visualise the things he is speaking of he will insidiously suggest by a word here and a phrase there, ideas of things that do not correspond to the actualities. He must deal and feel that he is dealing with the world as it exists and not with some picture of it.

With regard to the problem of choosing a method or arranging a course for children, then, the teacher must bear in mind the fundamental position: All knowledge is based on sense perception; the observation of the known is a psychological necessity for understanding the unknown; direct observation is not only appropriate to this stage of the child's mental development but also is his sole source of basal geographical ideas; and the child is more interested in life and organic processes than in physical features and inorganic products, and works synthetically, not analytically.

Based on this position the general movement in the selection and arrangement of geographical topics has been from the home and home neighbourhood outward first to the home State, then the larger continent of which it is a part, its relation to Europe and other parts of the world, because of the varieties of their physical structure, the many distinctly different nationalities they exhibit, and the higher degree of excellence attained in the arts of life.

This movement gives emphasis to home geography and to those familiar, concrete home experiences which should form the substratum of all geographical thinking. The typical and illustrative character of home objects and occupations which makes them good interpreters of distant and foreign objects has been overlooked. There is happily now a growing recognition of the principle that adequate geographical conceptions are best gained by observation made at the home locality. We have begun to recognise the home as the centre and rendezvous for all excursions into the field of geographical knowledge. The school and its surroundings form the natural basis from which all subsequent geographical acquirement proceeds. It is through what we know of the home district that we judge the world. "In the place where a child lives should he first find his orientation in reality and study the regions in all its relationships."

Now, if the outlook faculty of children can only image the unseen with reference to the seen, then the ideal way to form correct concepts of real things is not to read about them in a book, but to observe the things themselves. The text-book habit usually vitiates the spirit, and can never do justice to the pupil. It is an unconscious, inanimate

teacher which cannot see when a pupil flounders; which does not stop to permit reflection; which does not repeat and in somewhat different language to give the pupil another chance to grasp its meanings. The mode of presentation in a text-book of geography is usually a formal, rather dogmatic statement of principles, and a laconic, descriptive narrative. Rarely does a text-book elicit or develop a lesson. The tendency therefore, particularly with young children, is to read the text without reflection and judgment, and to rely too much on the easier and quicker method of committing to memory.

Then the method of increasing geographical concepts ought to be purely through observation of natural phenomena. It is because of this, field lessons are considered to be an indispensable means to teaching home geography, for concepts of geographical structure that are beyond sense-grasp are formed by the power of observation exercised in such lessons. Field lessons, excursions, visits to mills and factories and museums, and other places of interest are under the right conditions, delightful, proper and very pedagogical method of learning home geography. The one supreme merit of a field lesson is that it opens the child's eye to the study of nature as well as of man. On the one hand, the study of the earth, its phenomena and forces, its vegetation and animals, are no longer treated as everlasting and unchanging in form and character, but as subject to the principles of growth or development. The earth is understood not as an inactive, inert thing, but as pulsating with mighty forces alive as it were.

On the other hand, visits to big factories and commercial concerns open the pupil's eye

to the vision of human advance and progress on the earth. They give a conception of man progressing in his mode of life, advancing in his power to conquer nature's resources and overcome nature's hindrances to good living and spreading his hard-won civilisation over the earth. The children are made aware of the fact that man is individually and collectively a dynamic power possessing the forces of progress within him by which he can change his whole mode of life and mould his environment to his needs; and that in this dynamic power of progress, of evolution in his conquest of natural resources and in his power to live well, they have to find the most fundamental fact in man's life on earth.

In field lessons, pupils should not be told what to discover, that is, they should not be debarred from the privileges of original discovery. The teacher should establish some central point of observation and send pupils out to find things for themselves. A sketch-book, a pile of sand to mould a hill, an old hammer do not come amiss. Distances and areas should be measured or estimated. All forms of land and water vegetation, animals, facts in political geography, industrial processes involved in factories should come within the limits of observation. The changes of the seasons and the phenomena of the countless changes in climate, vegetation and animal life present the most delightful and profitable means of teaching geography to children. The constant phenomena of climatic changes impinge upon all the senses of a child producing feelings of both pleasure and pain. The ever-marvellous awakening from the death of winter to the life of spring, the first green shoots, the first living insect, the migration of the birds, the first flower, the blossoming of fruit trees, one and all supply

the richest and most abundant means of keeping in vigorous activity the spontaneous love and eager curiosity of children. Materials for new and interesting lessons are on every hand: rain, raindrops, clouds, mist, fog, ice, uses of water, germinations of seeds, growth of plants and countless matters of childish interest. The weather should be eagerly watched; the wind directions, causes, cold, the sun, changes of positions, slanting rays, changes at the equinoxes and solstices; the temperature should be studied by means of a thermometer, barometers should be used. A rain storm or a shower may be the subject of close observation; the rain drops, the clouds, puddles of water, little streams newly formed, the wearing of the water present opportunities for the first lesson in erosion. Aesthetics aside, the rain water running in the gutters, if there is no stream near by, gives the essential geographical notions about streams, source, slope, velocity, erosion, sediment, falls, rapids, lakes, etc., and also the sense of its distinct unity of character or individuality, coming somewhere and going somewhere. The flitting of a butterfly through the open window of the school-room will suggest a lesson on insect life and gives the teacher an opportunity of unfolding some of the wonders of the animal world and enforcing a reverence and sympathy for all living things.

Most of the schools situated in villages in India afford countless opportunities for organising and conducting of successful field lessons. Geography lessons will be a complete success if instead of instruction being narrow, unimaginative and over-formalised, the teacher supplying all the geographical facts himself, opportunities are given to children to exercise their faculties and to unfold their spiritual selves. One great

thinker says: "Bring the child's heart close to the wonderful secrets of nature; cultivate the senses to the full and in such a cultivation, the sweetest, purest and holiest thoughts will be aroused and kept alive; habits of observation and investigation will be formed, which are essential factors in the soundest education. Such training makes pupils constant and continual students; they learn to study the everlasting problem of earth, air, water and sky, of life and growth which are ever before them. The child is a born naturalist, and blindness to the eternal truths of nature is a product of misdirected education."

The more vivid and real the subject can be made, the more it appeals to children and the better it is understood. To children of the plains, mountains are hard to realise without models and pictures; and the unlimited view of the plains is just as difficult to imagine for children shut up in narrow mountain valleys. Even occupations, customs, dress, architecture interest a child in the study of foreign land in so far he is able to picture them. Therefore there is the necessity of assisting imagination to form concepts of facts in geography which cannot be seen and studied at first hand. Pictures, models, lantern slide moving pictures and specimens obtained from foreign lands can all contribute much to the popularising of geography, and in rendering it realistic, vivid and entertaining, and in making it more concrete and easily understood; while at the same time, the pupils get the benefit of personal observation and inference and learn to depend not wholly upon the teacher and the text. By thus carrying on the lessons to their practical consummation the pupils will be taught in the most thoroughly effective way the true meaning and value of geographical knowledge.

"THE DALTON LABORATORY PLAN"—A REPLY

By

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VERILY there is something pathetically impressive about the orthodox obstinacy with which certain school-masters make a pompous parade of their fossilized views on education, brushing aside as worthless everything that they would not take the trouble to understand. A consideration of their views, however, is not without its own use, since it serves to show how many wrong paths there are, and how widely a man may stray if he allows himself to be led by them. We refer, in particular, to the article entitled "The Dalton Laboratory Plan," by Mr. V. K. Rama Menon, in the August (1926) number of this valuable *Review*. Even a cursory perusal of the article must convince everybody, that the learned writer's ideas about the Plan are rather curious; and his arguments, based as they are upon an interesting system of logic, all his own, are often fallacious and contradictory. He is (we are open to correction if we are wrong) a blind admirer of everything old and a pronounced hater of everything "new and original," and he is avowedly against those who "condemn what is old and adopt what is new." A relieving feature this. But we are at a loss to divine the nature of the philosophy that sanctifies the condemnation of a method simply because it has the misfortune to be "new and original." It is more than a guess when we say that Mr. Menon's prejudice against the Dalton Plan is further due to his imperfect comprehension of the essentials underlying it; for in spite of his claim to be acquainted with all the

up-to-date methods of teaching, he characterises the Dalton Plan as "a method." We may, however, inform him that it is not a method of teaching, as will be clear from the book written by the originator of the Plan itself, but only a means of organising a school for the more efficient operation of education.

Let us now make a brief examination of the points that the writer has raised in the article.

The first serious objection that is brought forward against the Plan is, of course, that "it is of recent growth," or to be simpler, new. And all new things, according to him, must be bad. By way of strengthening this objection, he assures us that "it is not accepted formally or nationally in Great Britain or Europe." We are pained to have to admit that we do not follow his meaning here. Does formal acceptance mean acceptance by the Government or acceptance by any school? What is the formality on which he takes his rigid stand? And what means the statement that it is not nationally accepted? We have been for these fifteen months and more working the Plan here, in the premier Government institution in Trichur, with the sanction of the Government. We should like to be edified by the writer as to the heading under which he would class our acceptance of it here. Assuming that formal or national acceptance denotes something, how can this blessed something determine the merits or defects of the Plan? The Plan, we believe, has to be judged in relation to the work of the teachers and the taught. The concluding part of the argument also has been attuned to fit in with the beginning, in that it too baffles understanding. He says, "As such, it is risky, difficult and irresponsible to try this method here." Can absence of

formal or national acceptance of a plan of school-work make it risky or difficult if we try it here? And how can the trying of "a method" be irresponsible? If by the foregoing remarks it is sought to be made out that the Plan is not very popular in Europe which, we think, includes Great Britain also, we beg to invite his attention to the following extract from *The Times Educational Supplement*, Saturday, Sept. 25. This will show that the Plan has extended even beyond Europe. "Hundreds of schools are now reported to be using the Plan in Great Britain, Germany, Austria, Norway, Sweden, Holland, Russia, China, Japan. The three last-named countries have undertaken a thorough re-arrangement of their school procedure, over a thousand schools in each case having adopted the Plan."

We pass on to the second objection that Mr. Rama Menon trumps up. He begins by saying that "the system if at all the best of Western methods is yet to be proved the best for our own soil too." Yes, we quite agree with him, and that is the very reason why we want to give it a fair trial. Certainly he would not have us learn to swim without entering into water! May we ask him, in this connection, how the orthodox system that he is now pursuing in his school, was first introduced and nurtured in our soil? And how, if he be not disposed to try new plans and methods can he be taken at his word when he says: "No doubt the existing method of education has its own defects, and how to remedy them is a question that should engage the serious attention of everybody concerned with the work of teaching"? He cannot argue out of the vicious circle in which he lies circumscribed. He says that "the advocates of the system here are blind

followers of everything foreign, that they have not studied the method practically or experimented it in the actual crucible of a real class-room, and that unless this is done this new method is a leap into the dark and certainly for the worse—at least in the near future—for some years to come." Beautiful thoughts, breathing a sweet confusion throughout and especially towards the close! According to him to introduce the Plan in a school without first experimenting it in the actual crucible of a real class-room is "a leap into the dark." But he does not pause to teach us how we may experiment upon it without first introducing it. How can we ever progress by fighting shy of new plans and methods, simply because they are new? As for the differences in the conditions, environments and needs of America and India, which seem to unnerve him, there is no difficulty. No one in his senses would ever advocate the introduction of the Plan wholesale into our schools. Miss Parkhurst herself recognises the need for the adaptation of the Plan to local needs and conditions and concedes a large amount of freedom to those who work it.

Another point raised is that the necessary equipments for its proper working are wanting in our schools. This objection, plausible as it may seem, betrays only the writer's imperfect knowledge of the Plan and its actual requirements. The Subject Laboratories contemplated in the Plan can be furnished without any great difficulty by a proper adjustment of the existing school libraries and the addition of a few more books especially adapted for individual work. And all teachers who are large-hearted and sincere can make good specialists in the work.

Yet another objection to the Plan rests on the supposed unfitness of the teachers, who are after all "only products of the Madras University where the system of teaching is poles different from the Dalton method," to adjust themselves to the demands of the new Plan. We are disappointed to see that Mr. Menon has such a poor opinion of his brother-graduates. We have much greater faith in the capacity, adaptability and progressiveness of the average graduate of the Madras University than the learned Headmaster. His light-hearted reference to the supposed irresponsibility and want of sympathy on the part of the exponents of the Plan is of a piece with the tenor of his contribution. Perhaps he wants us to believe that sense of responsibility and feeling of sympathy are the exclusive monopoly of a few graduates of the Madras University.

Not content with all this, he proposes to drag in the examinations to support him. He states, "the worth of the teacher's work is gauged by the number of passes a school secures in the public examinations" and that "these public examinations are also conducted with due consideration to the candidate becoming eligible to join the University classes." Fine sentences finely expressed! But where is the logic and meaning? Is this any argument to show that the Dalton Plan cannot be worked in our schools? And what a hopeful educational theory! Are examinations the be-all and end-all of our educational institutions? Is education to be devoid of all cultural and vital interests that enable the pupils to function efficiently outside the school-world? Granting that the writer's views are correct, how can he say that the Dalton Plan does not enable students to come out successful in

the public examinations? Will he believe us if we say that our working of the Plan for the last one year has convinced us of the efficiency of the Plan even from the crude examination point of view?

We now come to the last para. of his article. He has evidently lost patience with the advocates of the Dalton Plan; and with all his old-world emphasis and dignity advances the best illogical reason at his command. He suggests that the advocates of the Plan should "practically conduct a few lessons in our schools and get it certified by those who are veterans in the field of education." He has yet to learn, among many other things, that the Dalton Laboratory Plan dispenses with the so-called model and demonstration lessons, and releases the laboratory instructor and the student alike, from the cramp of the writer's "actual crucible of a class-room." It passes our understanding how the Daltonians can "conduct a few lessons" when they have already proclaimed their want of faith in the rigid class-lessons. And wonder of wonders he wants us to get the lessons certified by the veterans in the field of education!! How can he expect our veterans in the field of education to be capable of pronouncing a judgment on the work of the votaries of the Plan, in view of the fact that these veterans are only graduates of the "Madras University where the system of teaching is poles different from the Dalton method"? How can those, who have been declared by the writer himself to be unfit to work the Plan, make responsible and sympathetic judges of the same? Would it not, on the other hand, be much more prudent and graceful, if critics suspended their judgments while the advocates of the Plan are experimenting upon it?

PROVINCIAL UNIVERSITIES.

By Mr. SAJID ALI, B.A., B.T.

NOW-a-days, in this country, the craze of getting Universities established in every province, is in full force. The passage of the Andhra University Bill has induced people of the Karnatik and Tamil land to have one University for each of them. In the Bombay Presidency also we see every province putting forth its demand for a University. The Bombay University Reform Committee set up certain conditions for the establishment of Provincial Universities and we find that everywhere the public is claiming to satisfy them. In a province where there was no opinion to have a University only a short time ago, we now see people holding meetings and clamouring for one.

I am not against these Universities. The example of other countries and the needs of the present and future alike require that we must have as many centres of education, training and culture as possible. Education is a process of growth and unless it is based on a unity of local conditions there is every possibility of its failure. Every national unit should have its centre of culture and civilization, where not only the best traditions of the past may be preserved but they may serve to light and guide the paths of future progress. What I have to draw the attention of your readers to is that at the time of considering the educational demands of a province, interests of the whole country should not be lost sight of. With us there is such a thing as India. We belong as much to a province as to the whole country. Therefore what our statesmen should make haste to see is the enunciation of an All-India educational policy, under which provinces may work out their

A word more and we shall have done. Its intrinsic worth apart, the article of Mr. Rama Menon serves this useful purpose—that it warns us about the unsympathetic and distrustful attitude of a section of the veteran members of our brotherhood. We feel grateful for his helping us to know where we stand, and to show our gratitude towards him in whatever humble way we can, we cordially invite and, more than that, earnestly request him to pay a visit to our Laboratories while the boys are at work, so that he may have a chance of revising some of his opinions in the light of the new knowledge he stands so much in need of.

For the information of all those interested in the Dalton Plan, we have the honour to state that we have, with the best of intentions and at great personal sacrifice, launched this Plan in the educational waters of the Cochin State, and we doubt not that with the departmental sympathy we are now getting, we shall be able to take the tender hearts committed to our care to a better land where they can feel more at home.

CHEMICAL PROBLEMS AND THEORIES

FIRST PART

BY

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own respective policies. This policy should maintain the progressive unity of the Indian culture and civilization and see the ultimate unification of the various communal cultures.

The first step in this direction is the adoption of one All-India language. We all know how one language becomes a means of sympathy among its speakers, how it creates unity of thought and how it gives one outlook on life to a vast concourse of people.

Now I need not discuss which language is best suited to become the national language of India. Mr. Gandhi and other leaders of thought and action have convincingly shown that Hindustani actually and potentially is best fitted to serve that purpose. Though Muslims speak it as Urdu and Hindus as Hindi, yet the difference is only superficial. It is due only to the use of Arabic or Sanskrit words; but in point of origin and grammar the two are Indian. Now the only sacrifice which the two countries will have to make will be the forging of the excessive employment of Sanskrit and Arabic or Persian words, and this is not a great sacrifice, considering the blessings it will bring upon this land.

The question, which is not settled fully, is that of script. Hindus favour Nagari characters while Muslims are fond of Persian characters. Both of these characters have merits and demerits, and as there exists strong feeling to support these scripts, I would advise retention of both. Hindus may use Nagari and Muslims Persian script. Both characters may be officially recognised and taught in schools.

But the question of one national language is not so difficult as the problem of disposing

of the demands of various vernaculars, the classical languages and the living foreign languages. How will schools manage to teach all of them in addition to other subjects? Will not their teaching tax the youthful minds too much? Will it not burden the already too-burdened time-table? In my opinion, the best way to solve this question is to teach Hindustani as the first language and to recognise it as the medium of instruction. Local vernaculars may be made second compulsory languages, and they may be taught only up to the Matric. standard. Arrangements should be made to see that by the end of this standard, a student may have fairly complete knowledge of his mother-tongue. Here I may point out that my object of teaching vernaculars is not very high. I know by the time a student is in the Matric. class he will not be able to appreciate and enjoy the beauties of vernacular literature and I will believe that will not be a great loss. If there will be any at all, it will be compensated by the interest gained in Hindustani literature, i.e., the facility of appreciating literary beauty will not starve. Classical and foreign languages may be taught as optional subjects in classes above the Matric. standard.

If this method of teaching languages is adopted, I am sure the whole difficulty about vernaculars will be removed. The only sacrifice which different classes of people will have to make will be the giving up of some prejudices and the assumption of a national outlook.

REFORMS FROM WITHIN— THE TEACHERS' COUNCILS.

By MR. V. SRINIVASAN, B.A., L.T.,
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INTRODUCTION.

THE recent elections to the Secondary Education Board, the Senate of the Madras University, and the Legislative Assemblies of the land must set us thinking as to exactly the place that the teacher occupies in the body politic of the nation. He has no direct representation for the last-named, and the general economic condition of the teachers precludes them from entering a contest for the general constituencies. Parties have not been so organised in this land as to give financial help to all the party candidates; and even if such a state of things comes into being—as it must with the march of time—it is open to question whether the educator of the youth of the land can identify himself (or herself) with any party, political or communal. He must be above, and at the same time belong to, all parties.

As regards the Senate of the University, the graduate teachers can indeed make their voices felt by sending in their own representatives. The prescribing of the seven year interval from the date of graduation denies many a young teacher the vote which he at that period of enthusiasm would like to exercise paying the prescribed fees—for which there can be no justification as Principal Wallace of Madura pointed out in the last Senate meeting—for registration. Human nature being what it is, with the passing of time he grows less enthusiastic and he is too careful with his purse which is empty more often than not. The Headmasters have indeed the right to elect three of their own

hierarchy to the Senate. High schools being the feeders of the University, this representation is wholly inadequate. Even as it is, it is difficult to understand why the electorate should be confined only to the Headmasters and not all the teachers of Secondary schools.

It goes without saying that the representation of teachers in the Secondary Education Board is hardly adequate. In most districts a single teacher sits in its Council, and if reports can be believed, there is generally an unseemly contest between the candidate representing the mission schools and one or more candidates representing the non-mission teachers. Service to the profession, experience as teacher, and mental equipment alike are placed in the background and voting goes on the ticket of 'mission' or 'non-mission,' the more disciplined set always getting the success. But such tactics are always common in elections and the only way to bring about proper representation of all classes of teachers would be to increase the number of teacher representatives.

The task that faces us therefore would be to carry on an agitation by all constitutional means open to us to (1) increase our representation in the Secondary Education Boards, (2) have more seats allotted to us in the Senate, and the electorate widened to include the teachers of all Secondary schools, (3) send in our *elected* representatives to the legislature of the province. Though much depends on the persistency of our agitation, still we are dependent on others for the final carrying out of the required changes. But are there not changes which we teachers ourselves can bring about for the better harmony of the profession without the doubtful help of the outsiders? Have we carried out those resolutions of our own Provincial

Educational Conferences? How can we face the public and say that they do not stand by us when we do not stand by our own resolutions?

TEACHERS' COUNCILS.

One of the resolutions that used to figure in our Annual reports runs as follows:—

"This Conference recommends the immediate starting of School Councils in all schools."

Very few schools have paid any notice to this resolution and still fewer must be the number of schools who have followed the scheme adopted by the Madras Provincial Educational Conference of 1922 (*vide p. 386, Educational Review of 1922*). The purpose of this article being to evoke discussion among the great body of educators on the subject, a rough outline of a workable scheme is detailed below. The carrying out of the scheme requires no outside sanction.

Constitution.—The Council shall be a sort of cabinet presided over by the Headmaster. The strength of it may conveniently be one-fifth of the total strength of the staff. The members shall be elected once a year, care being taken that the different grades are given due representation. The Council shall elect its own Secretary who shall be in charge of the records. Election by ballot would tend in the most popular among the staff.

Powers and Duties.—The Council must be consulted by the Headmaster:—

(1) before sending up his own proposals to the management re the preparation of the Annual Budget,

(2) in framing up the school calendar, and (3) in such matters as the following:—

- (a) Determination of special holidays;
- (b) Consideration of such cases of discipline as call for severe action;

(c) Arranging of excursions and acceptance of invitations to Tournaments and Exhibitions;

(d) Applications from outside bodies for the use of the school building;

(e) Changes in details of school administration such as change of hours of work, etc.

In addition to the above, the Council shall meet ordinarily once a month to take stock of the previous month's record with regard to such matters as the attendance of pupils, habitual late-comings, etc., and to discuss such questions as may have risen in the several details of school management as a result of the correspondence from the D.E.O.'s, the management and the like.

The body, to be really effective, must not be merely advisory. Its decisions must be binding on the Headmaster. But, if the opinion of the body is such that it runs counter to the Educational Rules and Departmental Notifications, for the carrying out of which the Headmaster is alone responsible, a way out of the impasse must be found. A rule may be inserted that ordinarily the decision shall be binding, but the Headmaster shall have the discretion of vetoing any resolution passed, if he is of opinion that the decision is against the Rules of the Department. His decision shall be final.

It may be feared that Headmasters may take refuge under this discretionary clause and veto every proposition that may not be to their taste and the Teachers' Councils would become a farce which no self-respecting teacher would like to have a part in. But we must not forget that no Headmaster can retain his place long when he systematically goes against the popular will of his Assistants and the public opinion of the parents of the

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school-going population with which the Assistant-masters are more in touch and whose views would influence them to a great extent in arriving at decisions.

Much of the present strained feelings between Headmasters as a class and Assistant-masters is due to the distance that separates them. When there is a frank heart-to-heart discussion on the practical details of school administration, one will understand the difficulties of the other and channels of hearty co-operation would be opened. Further, the Headmaster can justify himself in the eyes of the public, the management, and the Department, and stand entrenched behind the opinion of the great body of teachers, and he will be saved much of the odium that now falls on his poor self.

We must guard ourselves against one danger. The Teachers' Council can, at best, deal with details of administration. Questions such as annual promotions must be discussed by the whole body of teachers. Similarly such questions as selection of textbooks and the framing of syllabuses must be left to the Headmaster and the teachers in charge of the subject. Lastly, the Teachers' Council can never take the place of the Teachers' Association; the former may form the executive of the latter. In cases of differences of opinion between the Headmaster and the Council, the matter may profitably be referred to the Association before the Headmaster uses his discretion.

CONCLUSION.

The scheme detailed above is not difficult to carry out. The Headmasters—natural leaders of the profession—must set themselves to the task. This is a matter entirely in our hands, and when we take seriously to it, we will have done something towards bringing about a harmony among ourselves, which will stand us in good stead when we appeal to others to help us.

THE MADRAS PROVINCIAL TEACHER-MANAGERS' CONFERENCE.

RESOLUTIONS PASSED AT THE CONFERENCE.

1. This Conference is emphatically of opinion that Teacher-Managers conducting schools throughout this Province should take steps to organise themselves more intensively and with that object shall start Teacher-Managers' Associations in every Revenue Inspector's Firkha, in every Taluk headquarters and every District head-quarters throughout the Province and periodical Conferences ought to be held not only on a provincial basis but there should also be frequent District Conferences and Taluk Conferences and a journal devoted entirely to the cause of Elementary education must be started with vernacular editions suited to the requirements of each district.

2. This Conference is emphatically of opinion that with a view to banish illiteracy there shall be instituted in every one of the 36,000 revenue villages in this Province, at least one Elementary School teaching up to the fifth standard and every hamlet with a population of 500 shall also have a separate school.

3. This Conference is emphatically of opinion that the working of the Madras Act VIII of 1920 during the past six years has disclosed a very large number of material defects both in the Act as well as in the Statutory Rules, and requests the Minister for Education to take early steps to amend the Act and liberalise the Rules by way of revision and urges upon him to adopt further measures to place Secondary Education too on a statutory basis with a view to introduce a real measure of popular control over Secondary Education in the Province.

4. This Conference urges upon the Government in the Ministry of Education to devise

measures to make Elementary Education universal in rural areas also through the agency mainly of aided institutions and to revise the existing law as to free and compulsory education by permitting Managers of all grades of schools to levy proper school-fees from pupils whose parents or guardians have sufficient means to pay.

5. This Conference is of opinion that the State or local authority, after the introduction of compulsion, should compensate Managers for loss of fee-income only as regards cases where the parents or guardians have not adequate means to bear the burden of education, and in such cases, the local authority with the help of the State should not only compensate for school-fees, but also provide the children of the poorer classes with suitable equipments and also a mid-day meal.

6. This Conference is emphatically of opinion that in addition to the teaching of the Three R's provision should be made to fit the children in the Elementary schools for the various walks of life they might ordinarily be expected to follow; and with this end in view, the ordinary school hours of attendance should be so modified as to permit of children following the usual occupations, and special provision should be made in the school itself to impart practical instruction of a useful character as far as it is possible.

7. This Conference urges upon the Government to take early steps to see that teaching grants are disbursed monthly to Managers of schools, the payment in respect of each month being disbursed before the 15th of the succeeding month.

8. This Conference urges upon the Government to liberalise the rules relating to the rate of teaching grant so that such rates may bear a reasonable proportion to salaries earned by men of similar status in other walks of life.

9. This Conference urges upon the attention of the Minister for Education to see that the District Educational Councils are given sufficient paid-establishment with a view to discharge efficiently the functions entrusted to them by statute and that

it is imperatively necessary that the lower ranks of the inspecting staff must be under the direct control of the District Educational Councils if dyarchy of the worst type is to disappear in the domain of Elementary education.

10. This Conference is emphatically of opinion that the District Educational Councils should be vested with power to sanction in special cases, Grants-in-Aid in respect of school buildings and equipment up to a maximum of 75 per cent. of the actual cost.

11. This Conference is of opinion that rudiments of religious instruction should be imparted in every Elementary school and the curricula of studies should be so framed as to impart a genuine national bent to education and to train the children on the lines of patriotism and social service.

12. This Conference is of opinion that Teachers and Teacher-Managers should interest themselves in the active work of the Village Tax-payers' Associations and where they do not exist, help to organise in their village a Rate-payers' or Tax-payers' Association and actively interest themselves in promoting the welfare of the village community so as to serve as object lessons to their pupils.

13. This Conference is of opinion that Teachers and Teacher-Managers should take part in co-operative movements and actively interest themselves in the diffusion of co-operative ideals in various departments of village life.

14. This Conference is emphatically of opinion that Government should impress on all Government servants that Teachers and Teacher-Managers of schools should not be treated like peons and coolies, but should be addressed in a manner appropriate to their real importance as educators of the rising generation.

15. This Conference is also of opinion that Teachers and Teacher-Managers should realise their self-respect and conduct themselves in a manner consistent with their position as agents for diffusion of enlightenment and while showing due respect to officers of the inspecting staff, they

ought not to undertake to do menial services or do any act inconsistent with their status.

16. That a Standing Committee with the President as Chairman and Mr. K. Ramanujan Pillai as Secretary and the undermentioned members be constituted to meet at least once in every month and to promote the interests of the Provincial Association of Teacher-Managers and to carry out the above resolutions.

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XXXIII—6

Reviews and Notices.

ELEMENTARY MATHEMATICS, BY T. K. VENKATARAMAN, M.A., L.T. AND S. KRISHNASWAMI, M.A., L.T. (LONGMANS, GREEN AND CO., LTD., 1926). Pp. viii + 329 Price: Rs. 1-12 as.

This new book on 'Elementary Mathematics' is 'put forward as a help to pupils and teachers.' The exposition is brief, compact and to the point. The book contains 22 chapters and in linking the different parts of Elementary Mathematics, Arithmetic, Algebra and Geometry, some attention is paid to pedagogic and mathematical considerations. A kind of concentric system is attempted in the presentation of topics. For example, 'loci' are introduced as early as the second chapter in connection with straight lines and taken up again later in Chapter XI; Generalised Arithmetic is also dealt with early and late in Chapters I and VI respectively. Prominence is given to graphical methods wherever they are necessary and the book concludes with numerous miscellaneous examples and public examination papers which are brought up-to-date. One additional feature of the book is its Appendix which includes tables of Square-Root and Compound Interest. The book may be found useful to the Madras S. S. L. C. students.

An impartial reviewer unfortunately has to present the other side of the picture also.

The authors seem to believe in division by zero, for on p. 20, they assert 'division by 0 as in $\frac{a}{0}$ has to be omitted since it will be difficult to interpret it with the notions we have got so far.

The algebraic symbols used for arithmetic numerals in generalised arithmetic (vide p. 5 and p. 80) are called 'algebraic numbers' which is misleading. It is well-known that an algebraic number is defined as a number which is the root of an algebraic equation

$$a_0x^n + a_1x^{n-1} + \dots + a_{n-1}x + a_n = 0$$

in which n is a positive integer and $a_0, a_1, \dots, a_n$ are integers, positive, negative, or zero.

The inaccuracies in the treatment of directed numbers deserve special mention, since therein lies the real difficulty in the teaching of elementary algebra. It would have been better if the plus and the minus signs had been invariably prefixed to directed numbers at least in the earlier stages of the exposition. For instance, on p. 18, $5 \times (+4)$ ought to have been $(+5) \times (+4)$. Similarly on p. 11, $7 - 4$ ought to have been $(+7) - (+4)$ and $3 - 6$ ought to have been $(+3) - (+6)$. The fact that order or direction is essential in this new species of numbers is not sufficiently emphasized. If we are dealing with purely signless numbers, the operation $6 - 3$ means that 3 things must be removed from 6 things, but the removal may take place in any way, not necessarily in a particular order defined by convention as in the case of directed numbers.

Further, it is not realised that the difficulties with the manipulations of directed numbers affect equally the positive and the negative numbers. In Art. 9, p. 18, probably the authors mean $(+5) \times (+4)$ by 5×4 , and they do not for a moment suggest that $(+5) \times (+4)$ is as meaningless as $(+5) \times (-4)$ and $(-5) \times (-4)$ which have been pointed out particularly for the reader's edification 'since it will be unmeaning to say -4 times.'

In Geometry, the two aspects of the locus are not clearly recognised as two mutually independent aspects and that both the aspects are necessary for a locus. This leads to certain illogical inferences. For example, on p. 47, the authors take pains to prove that the angle in a semi-circle is a right angle and a '∴' leads in the same breath to the inferences:

- (1) The angle in a semi-circle is a right angle.
- (2) The locus of a point which moves so that a fixed straight line AB always subtends a right angle at it, is a semi-circle (why not the full circle?) on AB as diameter.

Very often, when a proposition in Geometry is proved, it is assumed that it will be true even

when it takes a different form, which is invariably the converse one. For example, it is proved on p. 211, that a straight line drawn perpendicular to a radius OA at A (O being the centre) is a tangent and this property is considered to be identical with the two following propositions and therefore needing no explicit proof (*vide* p. 213):

(1) The perpendicular to the tangent of a circle through the point of contact passes through the centre; or

(2) The locus of the centre of a circle touching a given straight line at a given point is the perpendicular to the straight line through the given point.

If geometry is included in elementary mathematics with a view to introduce the pupils to correct reasoning in addition to giving them some geometrical facts, such a purpose will certainly be vitiated by not making the pupils see the difference between a statement and its converse and that the two are entirely independent of each other, though very often they may co-exist. In fact almost every fallacious reasoning involves this kind of error. What has been said of logic by Bertrand Russell may well be adapted to geometry. Geometry, so long as it is a part of elementary mathematics for the S. S. L. O. course and taught through secondary text-books, shall become only the art of abstaining from inferences, since it has appeared that the inferences we feel naturally inclined to make, are hardly ever valid. Geometry shall be taught in schools with a view to teaching people not to reason. For, if they reason, they will almost certainly reason wrongly.

One chief merit of the book is its copious and interesting examples, but here and there we find a few grotesque bits of general information such as the road between Mysore and Kannambady on p. 9, 'which rises 5 ft., falls 7 ft., then rises 10 ft., falls 3 ft. and finally rises 16 feet.'

Apart from these errors which are common to almost all the text-books, the pub-

lishers must be congratulated on having brought out a useful and handy book which is clearly printed with fairly neat diagrams; and in these days, it is not out of place to draw attention to its price which makes it easily accessible to the proverbially poor Indian student.

ECONOMICS OF AGRICULTURAL PROGRESS (WITH SPECIAL REFERENCE TO CONDITIONS IN THE DECCAN), BY B. G. SAPRE, M.A., PROFESSOR OF ECONOMICS, WILLINGDON COLLEGE, SANGLI. Price: Rs. 28 0.

The appointment of the Royal Commission on Agriculture and the interest evinced by H. E. Lord Irwin have together constituted an occasion for the publication of several books on Agricultural Economics and Village Life. One such is the book under review which has been written out for two reasons. The author desires to 'imbue the people of India with an enthusiasm for the subject' as well as to request the Royal Commissioners to approach their task bearing in mind the deeper considerations of the problem of Agriculture.

In the opinion of Prof. Sapre, there are four reasons which make a sympathetic study of the problem of Agriculture imperative in present-day India. For one thing, agriculture is the one great national industry of this country and it is more and more becoming the natural industry in the West, where this agricultural revival is due 'to a natural reaction against excessive industrialization.' Secondly, in the words of Sir A.D. Hall, "a population dependent entirely upon manufactures gives rise to an unstable state, subject to comparatively violent fluctuations of employments from causes which are likely to affect all industries simultaneously; an agricultural community alongside the industrial one serves as a reservoir for labour, absorbing the fluctuations, because its own variations depend upon different factors and so equalising the demand." Thirdly, in modern India, an over-emphasis on the political issues has called the dangerous prominence 'the many disparaging

tendencies that divide castes, sects, parties and communities. We shall find in agricultural improvement not only more bread, but more cement.' The late Viscount Milner advocated the formation of a National Party which would assign the foremost place in its programme to the development of agriculture. Lastly, if the Great War proved anything at all, on the basis of the defeat of Germany, it was that food-supply was more important than machine-guns, torpedos and aeroplanes.

The educated minority in India has always been handicapped in its attempts to voice forth the industrial and agricultural needs by the fact that it is not an industrial or agricultural class. Prof. Sapre pleads, however, for agriculture on the more fundamental considerations centring round the fact that agricultural progress will act as a panacea to the political and social ills of to-day.

The book is an excellent thesis on the foregoing grounds and the last chapter on "A few suggestions and recommendations" is extremely practical and scholarly. We have no hesitation in recommending the book to the public, as we are sure, that though it is the outcome of a Royal Commission and a Viceroy's speech, it contains elements of permanence and treats of an age-long problem in India.

A HISTORY FOR BRITISH SCHOOLS, VOL. II (1066—1714), BY D. O. SOMERVELL, M.A. (GEORGE BELL AND SONS, LTD., LONDON). Price: 3s.

English publishing houses produce such a remarkable number of books on History every year that one wonders whether there is need for new books on British History especially. There is, however, one feature of Mr. Somervell's volumes that is particularly commendable, and that is the author always places before the reader the landmarks of the growth of British Constitution. We do not find in the book the stale chapters on "James I," "Charles I, etc.," but instead of these, we are given the mile-stones in British Constitu-

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tional History like "Divine Right"; "The Puritan Revolution," the Restored Monarchy," etc.

The book has a freshness of outlook about it and on this score, is sure to have a direct appeal to the pupils for whom it is intended.

Vol. I of this series contains surveys of the histories of Greece, of Rome and of Christendom right down to the First Crusade; Vol. III deals with the British History under the Four Georges, Eighteenth Century Europe and the Fall of Napoleon; and Vol. IV is expected to contain detailed histories of the United States, Nineteenth Century Europe and the Great War.

AN OUTLINE OF HISTORY FOR BRITISH SCHOOLS,
BY D. C. SOMMERVELL, M.A. (GEORGE BELL
SONS, LTD, LONDON). Price: 1s. 6d.

This outline is intended to meet two great practical difficulties experienced by the average history teacher and his pupils, viz., the necessity for revision and especially, to give or acquire a general comprehensive idea of the whole course of history with which Mr. Somervell's four volumes deal.

The booklet has twelve chapters beginning with the Greeks and ending with the Great War and is, on the whole, a masterly summary of European history in about 50 pages. An appendix for the benefit of history-students who have to grapple with the inevitable problem of 'dates,' is given on the method of "equal distances" suggested by Mr. Belloc. The principle underlying the method is to fit the fact to the date (or approximate date) rather than the date to the fact—with the view to locate great events of history, as accurately as possible.

We are sure Indian teachers and pupils will find the "outline" extremely useful.

GLIMPSES OF VILLAGE LIFE IN NORTHERN INDIA,
BY THE HON'BLE THAKUR RAJENDRA SINGH,
M.L.C., MINISTER FOR AGRICULTURE AND
INDUSTRIES, UNITED PROVINCES. (THACKER,
SPINK AND CO) Price: Rs. 3.

This book is a collection of essays written by the author to the 'Leader' and the 'Indian Daily Telegraph'; and anyone who takes the trouble to read it will surely gain a deep insight into the village life of Northern India.

We agree with the author when he says that nothing is more characteristic of the educated classes in India than a certain ignorance of village life in all its aspects. In certain quarters, the ignorance is appalling and intolerable in view of the fact that the age-long problem of Indian Agriculture with which the village population of this country has been, for ever, bound up, is the national industry of India. In our opinion, India and her village life will stand or fall together, and to no country in the world could Goldsmith's lines be applied more aptly and forcibly than India:

"Princes and Lords may flourish, or may fade,
A breath can make them, as a breath has made
But a bold peasantry, their country's pride,
When once destroyed can never be supplied."

In a series of thirty-four essays, the author has graphically described the life led by the village folks in Northern India. A country man by birth and breeding, the author speaks to us with first-hand knowledge. Nothing escapes his notice. Life in the morning, noon-day and evening, the various kinds of crops, the summer-heat and the winter-cold, the dust-storms, the rains and the floods, plague and famines, the marriages and the festivals—are all described in lucid English by a writer who seems to feel with the people of whom he writes.

The publication of the book is opportune in view of the appointment of the Royal Commission on Agriculture and we are sure that the book will prove extremely popular.

ANNALS OF THE BHANDARKAR INSTITUTE, Vol.
VIII. PART II, 1926-27. Pp. 149—218.

The place of honour has been given in this number to an account of the life and works of Madhusūdana Sarasvati, a prominent Vedantin of the Sankara School, by Mr. P. C. Divanji. He bases his account of the life-story mostly as it is given in the *Hariṣa Vyākya* Preface of Pandit Ishwara Chandra and fixes his date on such available testimony as there is, and says that Madhusūdana must have lived in the latter half of the 16th and the beginning of the 17th century. The author's works on Advaita philosophy would be examined in detail in another article. The next contribution is by Dr. B. O. Law on Magadha and Rajagriha in Pali literature, on the activities of the Buddha and his disciples in that region and on the kings of Magadha like Bimbisara and Ajatasatru. The original site of the Meharanli Pillar is attempted to be identified with Vishnupāṭi śrīṣa in the Hardwara region by Mr. O. Chakravarty on the evidence of the location of Vishnupada in the Ramayana and the Mahabharata; and that it was Sultan Firoz Shah Tughlaq who removed the pillar from its Siwalik base.

Mr. S. Pradban tries to show that some of the deities worshipped in the Rig Veda were human chieftains or heroes apotheosised in later times by Vedic priests; while Professor B. M. Barua defines the various meanings in which the term *Ājivika* is used in Indian literature, 1st, denoting the *Parivrajakas* or wanderers, as distinguished from the *Tāpasas*; 2nd, denoting the religious orders represented by five Tirthankaras, and 3rd, representing the disciples and followers of Gosala. Prof. Barua also supplies us with a valuable description of the gate-ways of Barhut Stupa. The Editor, Dr. D. R. Bhandarkar, would put up a new date for Kalidasa, viz., that he should have flourished soon after the break-up of the Imperial Gupta rule, mainly from a reconsideration of Canto VI of the *Raghuvamśa*. The miscellanies are interesting.

ARMOUR AND WEAPONS IN THE MIDDLE AGES,
CHARLES H. ASHDOWN. (G. G. HARRAP & CO
LTD.). Pp. 220. Price: 7s. 6d. net.

The book is a posthumous publication, the illustrations, glossary and index being the work of the widow of the author. It traces the evolution of Saxon arms and armour, as known from the contents of Saxon barrows and writings and illuminations of the period. It then treats of Norman improvements like the long bow, the conical helmet, etc., studying these specially from the Bayeux Tapestry. The predominance of the chain-mail and of the heaume for the protection of the head, lasted from 1180 to 1250; and to the same period may be attributed the popularisation of heraldry. A later age saw special additions and improvements of the chain-mail; and for this period we have got the most authentic materials in the shape of monumental brasses depicting reinforced chain-mail, banded mail, the conical heaume. Chain-mail was defenceless as against the lance-thrust, the long bow and the improved cross-bow and it was a bad defence against battle-axe and mace. The Cyclopæan period when men wore padded garments mixed with chain-mail and plate succeeded by that of the studded and splined armour of the 14th century. A definite system of defensive armour was evolved with the camail, the jupon and the breast-plate and the haube. Later devices of the 15th century were the gorget, the armet, etc., and by 1600 there had come to a general disuse of the body-armour. The author gives an account of the various features of equipment in each epoch with numerous illustrations and a good account of the tournaments of the Middle Ages. The book is worth study, in spite of its lack of immediate interest for us.

MOWAT'S GRAPHIC HISTORY OF GREAT BRITAIN
PART I—to 1603, pp. 160. Price 1s. 6d.
PART II—1603—1815, pp. 204. Price: 2s.
(THE OXFORD UNIVERSITY PRESS).

These are an abridged and simplified form of the author's large history which was reviewed

our columns several years back. "The features and qualities of the original work have been preserved as far as possible and a large proportion of the pictorial illustrations have been retained." The books may be usefully studied by our IV and V Form students.

CHAMBERS' PERIODIC HISTORIES, BOOK II: OLD WORLD EMPIRES, BY VIOLET BURRY. (W. & R. CHAMBERS, LTD). Pp. 218. Price: 2s.

This small book tells us in a simple style about the earliest peoples of the Mediterranean region and of the various cultures that sprang up successively on the shores of that sea, Chaldean, Egyptian, Hebrew, Persian, Greek and Roman. We are entertained with simple accounts of the lives of these peoples and of their principal heroes from the time of the Jewish Patriarchs down to Constantine. The illustrations are simple and at the same time charming.

MAIN LANDMARKS IN EUROPEAN HISTORY, BY F. N. DIXON, 2ND EDITION, (THE UNIVERSITY TUTORIAL PRESS, LONDON, 1925). Pp. 143. Price: 3s.

This small manual gives us a succinct account of the Roman Empire and its fall, the early Middle Ages, the Crusades, the Close of the Middle Ages, the Reformation, the Growth of National Monarchies, and of Modern European History down to the Treaty of Versailles of 1919. The treatment of the various topics seems to be just and proportionate; and there is a chronological summary at the beginning. The impress of the Tutorial Press carries as usual the marks of clarity and simplicity of treatment.

MAN BEFORE HISTORY—A SHORT ACCOUNT OF PRE-HISTORIC TIMES—BY MARY E. BOYLE, WITH AN INTRODUCTION BY THE ABBE HENRI BRETEUIL. (G. G. HARRAP & Co.) Pp. 128. Price: 2s.

This short account of pre-historic man takes us through the glacial, inter-glacial and other climatic

epochs of the earth's first beginnings, of the animals of the Ice Age, of the first man who might have lived in the Third Ice Age, the *Pithecanthropus Erectus*, of his tools and implements, etc. Naturally the book deals largely with the relics of pre-historic man in Europe—the Heidelberg Jaw, the Piltdown Skull, the flint-relics of the Somme and the Marne, the Cave-Dwellers of Krapina, the Neanderthal Skeleton and the features of the Neanderthal race which spread all over Western Europe in the Third Ice Age. These last were succeeded by the Cro-Magnons who invaded Europe and drove the Cave-Dwellers from their homes and mingled with the Negroid Grimaldi folk who probably came from Africa and developed the culture known as Aurignacian. Thus we are made to pass through the Upper Paleolithic Age marked in its later stages by the Solutrean, the Magdalenian and Azilian cultures ending about 10,000 B.C. Last of all came the Neolithic people who made the life of the previous hunting race impossible and developed agriculture and pottery. Village life followed the life of roaming hunters and fishers and henceforward the road of civilisation leads straight onward. The book closes with a good account of Neolithic arts and crafts. There is an excellent introduction showing the interest that ought to be taken in the subject from the part of the Abbé Breteuil who is Professor at the Paris Institute of Human Palaeontology. There are four colour reproductions of paintings of the Old Stone Age as well as numerous illustrations.

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 eign degrees in India
 which has had a two-fold injurious effect:
 firstly, by compelling a large number of
 Indian young men and women to go to
 England for obtaining degrees at a consi-
 derable outlay of money and sacrifice,
 not commensurate with the results;
 secondly, by preventing Indian Univer-
 sities from rising to their full stature by
 treating their degrees always as inferior
 to degrees obtained in Britain. Lord
 Lytton's Commission on Indian Students
 in England suggested that the Indian
 educational system should be 'self-con-
 tained' and there should be a gradual
 elimination of the need for going to Eng-
 land. The recent report issued by the
 High Commissioner for India in England
 draws attention to the same trouble and
 suggests that if foreign degrees were
 treated at their proper value, there would
 not be the large exodus there is at pre-
 sent. We hope the words of the High
 Commissioner will not be lost on the
 authorities in India. The Government is
 probably primarily responsible for set-
 ting up an artificial standard of superior-
 ity for British degrees, but even private
 authorities are often responsible for a
 similar mistake. In fact, going to Eng-
 land has now come to be looked upon as
 a commercial investment. It is argued
 that if you spend a certain amount of
 money, your salary increases in a certain
 proportion. This has led to an exodus,

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not merely of students to Universities in
 Britain, but also of persons already set-
 tled in life, particularly in the education-
 al line. As there is no difficulty in
 obtaining the foreign degree and it is
 often got without any special trouble
 it has become very fashionable in certain
 quarters. It will probably take a long
 time before this unfortunate state of
 affairs is remedied, but it is refreshing to
 find the High Commissioner for India
 appealing to the authorities that British
 degrees should not receive any exagger-
 ated difference in India and Indian
 young men should not thus be indirectly
 compelled to go to England for education
 which they can very well get in their
 own country.

Assam is so much out of the genera-
 run of affairs in India
 that it does not offer
 receive sufficient atten-
 tion for its activities

Improvement of
 Secondary
 Education.
 Attention must however be drawn here
 to an interesting report just issued by the
 Secondary Education Inquiry Committee
 of the province presided over by the
 Minister of Education. The Committee
 rightly holds the view that the introduc-
 tion of cultural ideas into the educationa-
 system should be considered, rather with
 reference to their value in achieving
 the ends in view, than with reference to
 the question whether they are indigenous
 or foreign in their origin. The Commit-
 tee notes with appreciation the fact that
 pupils in Secondary Schools in Assam
 are not wanting in patriotism or love of
 freedom for their own country. Th

Committee is also pleased by the growing popularity of the lessons in the readers tending to the development of the patriotic and cultural sense in the pupils. Increased attention to manual training is advocated by the Committee which, curiously enough, is not in favour of the introduction of music as one of the subjects. It is also recommended that where there is a demand for vocational education, it should be conceded. Next to the discussion of the introduction of cultural ideas into the educational system, the most valuable part of the report is that which is devoted to matters relating to discipline. The experience that there is not much sympathy and co-operation between the school and the guardians of pupils is not peculiar to Assam and the following observations will meet with approval by teachers all over India:—

"While holding that religious instruction should be given in schools, the Committee mention that school discipline is ordinarily satisfactory enough, but it tends to break down under stress. Its defects are due in the main to a want of complete understanding between guardians and school authorities. Teachers complain, not without cause, that they do not receive in full measure the support and co-operation which they are entitled to look for from guardians of their pupils. This is particularly true during times of political ferment. Many guardians regard the exercise of discipline on the part of school authorities as an undue interference with liberty. And this gives rise to awkward situations when pupils are encouraged to flout their school-masters in the exercise of that disciplinary authority which must be confidently entrusted to them if the schools are to be training grounds for character."

We are afraid the problem has yet to be tackled seriously in our schools.

Speaking at the recent Convocation of the Nagpur University, Sir Bepin Krishna Bose made some observations

University
Standards.

on the necessity for keeping a vigilant watch on University standards which deserve wider attention. The recent multiplication of Universities has undoubtedly tended to reduce academic standards and it is desirable to be cautioned against such deterioration from time to time. "Specially must we not relax our efforts," said Sir Bepin, "to maintain for our examinations and degrees a high level of efficiency such as will command for our students recognition in the academic world and give them the equipment essential for success at the keen economic struggle in the various paths of life in which their lot will be cast." If we are to equip our young men adequately for the great responsibilities of the higher professions and free ourselves from the tutelage of British Universities, it can only be by working up to high standards of academic efficiency. The softness which is popular in certain quarters and which is anxious to let as many young men as possible pass through University degrees is not of much use for creating high-class University traditions in the country. If the Universities will not insist on courses of the requisite standard, the intellectual powers of our students can never be drawn out to their fullest extent and of course such opportunities

will never come again in the course of their lives. Those who are for lowering academic standards and letting young men pass through their examinations without much effort are therefore not their real friends. The Madras Presidency had always a high reputation for its high academic standards, but we are not sure if they are not in some danger to-day of being brought down to the level of certain other Universities in this country. We commend Sir Bepin Bose's warning to the notice of the reformed Madras University and to the authorities of the Andhra University.

We are not very much enamoured of some of the educational institutions started in this country in opposition to the existing system. The Gurukul of the Arya Samaj at Hardwar which claims to be a 'University' has not a record of work justifying its alleged superiority to the Universities or even collegiate institutions in India. But we feel bound to support the appeal for funds which has just been issued on behalf of the institution. The late Swami Shradhananda devoted his life to the building-up of the institution and his tragic death at the hands of an assassin has made it necessary for the public to rush to its help in a spirit of increased generosity. A special appeal has been made for the founding of an Industrial College which should meet with adequate response. If private institutions of the type of the Gurukula at Hardwar cannot hope to do much

useful work in rivalry with the present system of education, particularly in the sphere of University education, they can turn their hands usefully to many activities of a supplementary kind. The training of young men to industries is work on which these institutions can concentrate their energies with great benefit to themselves and to the country at large. The Gurukul will celebrate its Silver Jubilee from the 16th March to the 22nd March. There will also be a National Educational Conference at the time under the presidency of Mahatma Gandhi. India is such a vast country and the educational needs of India are so extensive, that there is undoubtedly room for educational experiments of various kinds and the proceedings of the Conference will be read with interest even by those who believe that the foundations of the present system of education in India have been well and truly laid.

There are one or two points of general application to all the Universities in India in the recent Convocation Address of the Rangoon

University
Finance and
Autonomy.

University delivered by the Vice-Chancellor, Sir Robert Giles, who has been at the helm of affairs ever since the inception of the University. He made reference to the problem of University finance and suggested the fact that 85% of the total expenditure of the University came from the Government. The University of Rangoon has been very lucky in the matter of funds be-

cause of the generous educational policy pursued by the present Governor, Sir Harcourt Butler, but we are told that even that University has already felt financial pressure more than once. The state of other Universities can easily be imagined. Sir Robert drew attention to the bearing of the question of University finances and Government support on the autonomy of Universities. "Though the Government recognise the obligation to maintain the University," he said, "it does not recognise any obligation to build up an endowment fund for the benefit of posterity." He urged upon the people of Burma to realise the inestimable value of a truly independent University and make such response to His Excellency's appeal as to rescue the University from the position of dependence. He commended the words of the Royal Commission on the Universities of Oxford and Cambridge that "it was only by the consolidation of a stable and substantial income from independent sources can the autonomy and progressive development of a University be assured." "Undoubtedly," said the Vice-Chancellor, "he who pays the piper can call the tune, for without his payment, there can be no tune, and so the Government of Burma, which provides the greater cost of maintaining this University may adopt any course of policy that it pleases, and it is a real temptation, a very great temptation for the paymaster to take advantage of his position. The Government of Burma would after full consideration willingly attempt to over-ride the University

authorities.....The Minister of Education is liable to be blown hither and thither, indeed to be blown out altogether by the gusts of political wind. A great danger to the University is that through the agency of supply, it may be the shuttlecock of parties." This is a problem staring almost all the Universities in India in the face and will demand an early solution to the satisfaction of all the parties concerned.

It is pleasing to note that the recent All-India Women's Educational Conference. Conference in Poona on the education of women was a great success, thanks to the efforts of a band of devoted workers headed by Mrs. Margaret Cousins. Her Highness the Maharani of Baroda, one of the most enlightened ladies in India, worthily presided over the Conference and made a powerful appeal for the uplift of women in India after describing their present unhappy position. We are not sure if the Conference was right in thinking that the present system of education was "throughout primarily in the interests of boys," though we concede that the needs of girls, especially of those who wish to marry and settle down in life, may receive more attention. The Conference resolved that moral training based on spiritual ideas should be made compulsory for all schools and colleges and asked for a complete course of physical training and medical inspection for all pupils. It need hardly be said that we are entirely

in sympathy with these and similar resolutions passed by the Conference. The Conference further urged the establishment of residential colleges for women, the opening of hostels for women teachers and students and the appointment of a lady professor to act as an adviser in all colleges where there are women students. The Conference has resolved upon holding its session annually and we hope it will be able, in the coming year, to play an effective part in the advancement of Indian women in matters of education and social life.

The Provincial Educational Conference recently held at Mahanandi, under the auspices of the South India Teachers' Union, passed a number of useful

resolutions relating not merely to the advancement of the teaching profession, but also to the general advancement of education itself. It is also interesting to note incidentally how similar the resolutions are to resolutions passed at other Provincial Conferences in India, demonstrating the common nature of some of the educational problems in all parts of India. The Conference asked for an enquiry into the conditions of service of teachers employed in Secondary schools and for an application of the Fundamental Leave Rules of the Government to teachers in private schools. The following suggestions were made with regard to the revision of the Grant-in-Aid Code:—

This Conference reiterates the view expressed at the previous Conference that aid to Secondary

schools in this Presidency compare unfavourably with similar aid in other provinces and is clearly inadequate, and that in consequence, the managers of aided schools have had to economise disastrously in expenditure on salaries, equipment, buildings, etc., and hence urges that the Grant-in-Aid Code be revised on the following lines:—

(a) that in calculating the net cost to the management, all items of expenditure other than those for which special grants are sanctionable, be taken into account;

(b) that for the purposes of assessing the teaching grant, the figure calculated at standard rates of fees, be treated as the fee-income;

(c) that 75 per cent. of the net cost so calculated may be met by the Government;

(d) that such changes be made in the Grant-in-Aid Code as may be necessitated by the introduction of the standardised scales of salaries as condition of recognition and aid;

(e) that building grants be raised to two-thirds all-round;

(f) that the expenditure on the construction of residential quarters for the members of the staff be made eligible for grant.

It is not surprising that the Conference should have made a request that the use of the vernacular as the medium of instruction in non-language subjects should be made compulsory in all Secondary schools of the Presidency. Various suggestions were made for the improvement of the S. S. L. C. Examination which we trust will receive serious attention. The presence of a large number of people without any knowledge of educational affairs as members of the Secondary Education Boards has unfortunately tended to make them extremely ineffective and the Conference therefore resolved upon requesting Government to allow

75% of the seats to be filled up by election by members of the teaching profession in the schools concerned. The most valuable suggestions made by the Conference were regarding physical culture in Secondary schools and we are sincerely glad that the subject has received so much attention, as it is one which has a profound bearing on national welfare. The following resolutions were passed by the Conference on the subject:—

Resolved (1) that the Physical Director of every High school shall be a man of higher education specialised in physiology, hygiene and drill, besides being a good sportsman, and be paid like an L. T.; (2) that additional instructors, at least S. S. L. C. Certificate-holders with special training and aptitude as above should be appointed in the proportion of at least one to every 200 pupils; (3) that a large open shed or at least a sufficiently shady grove should be attached to every school to make it possible for all pupils to play or to drill early in the afternoon.

We trust that the South India Teachers' Union will follow up these resolutions with persistent agitation throughout the year and see that something is done by the authorities concerned to give effect to them.

The first number of this new Journal for the teaching world, "The Hyderabad Teacher," the quarterly magazine of the Teachers' Association, Hyderabad (Deccan), conducted under the patronage of Nawab Masood Jung Bahadur, the Director of Public Instruction of the State, has reached us; and it is a pleasure for us to bear testimony to its excellent get-up and the quality of its contents. The editorial staff is headed by Mr. M. Pickthall, the well-known writer, who is now Principal

of the Chudderghat High School, and who writes on the potentialities that lie before the Hyderabad teacher and the usefulness of the Hyderabad Teachers' Association and of its organ, intended primarily to be a place for the discussion of their aims and difficulties and so to be of some real value to the State and the public.

Nawab Masood Jung Bahadur contributes an article on the duty of the teacher to remove from his own life those defects which he is trying to remedy in the character of his students, and stresses on the necessity of the teacher having both sincerity and strength of conviction. Mr. Pickthall says that the Indian teacher has a greater responsibility than the teacher in England, as often he is the more dominant factor in a boy's education than the household. "The best education is that which prepares a man to go on improving in knowledge, wisdom and character, whatever his vocation."

One section is devoted to educational notes culled from magazines and speeches. A lecture on Poetry by Prof. E. E. Speight delivered to a gathering of teachers is published; and also an article on Art in the Class-Room by the Rev. Paul Ryan, Rector of the All-Saints' Institution, Hyderabad. Adult education is described in its curriculum, method and organisation by Mr. Syed Ali Akbar; while the Dalton Laboratory Plan at the Armenitola Government High School, Dacca, is described by Prof. G. Bhattacharya. The magazine has an Urdu section as well. It is the gladdening birth of a new and healthy child in the family of Indian educational journals.

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OSMANIA UNIVERSITY: CONVOCATION ADDRESS

By

NAWAB SADAR YAR JUNG BAHADUR
 (MAULVI HABIB-UR-RAHMAN KHAN SHERWANI)
 SADR-US SUDUR

(Head of the Department of Religious Affairs, H. E. H. the Nizam's Government
 and Member, Osmania University Council.)

IT is indeed an honour to have the privilege of addressing a University at its annual Convocation and it is my bounden duty, therefore, to tender my respectful thanks to His Exalted Highness, who has been graciously pleased to command me to undertake this duty.

The honour is indeed great, and one of which I may feel justifiably proud, but at the same time I am overwhelmed by a sense of my shortcomings and feel the greatest diffidence in giving vent to my thoughts and feelings in this imposing assemblage of distinguished scholars. But your innate sense of generosity and courtesy leads me to hope that you will be pleased to give me a patient hearing.

Gentlemen, I can recall with pleasure and pride that as the first Vice-Chancellor of the University I had the privilege of delivering the inaugural address, when the University College was opened on the 28th August 1919. The hopes expressed in that address have been fulfilled to a great extent during the short space of seven years through the generous support and wise guidance of our illustrious Founder, His Exalted Highness the Nizam, and the results achieved are certainly encouraging. In reviewing the results it should always be kept in view that, contrary

to the experience of other Universities which have come into existence during the last two decades, this University has been compelled to undertake an enormous amount of spade work, before it could begin its real task. The first object to be accomplished was the provision of scientific and other books in Urdu, so as to make this language a proper vehicle for University teaching. This has been achieved to a great extent through the ceaseless efforts of our tutorial staff and the Translation Bureau. Another difficulty considering the nature and objects of the University was to find teachers who could use Urdu as an effective medium of instruction. Thus the University had literally to hew a way for itself, so that our progress has been slow and gradual.

The University started with the first year Intermediate class and is now giving instruction in Arts, Science, Theology and Law up to the highest standard. Examinations have been regularly held and three Intermediate Colleges have been opened, one of which is meant exclusively for women.

I think it my duty at this stage to remove a possible misconception. The mention of Theology in the preceding paragraph would lead some people to suppose that the University is a sectarian institution, maintained for

the benefit of the followers of a particular religion. But nothing can be further from the truth. The University is entirely undenominational, and as such is open to all classes of His Exalted Highness the Nizam's subjects, irrespective of caste or creed. The State religion of these Dominions is *Hanafism* and the Faculty of Theology, to which admission is purely optional, has been established to give advanced instruction in the doctrines and tenets of the *Hanafite* creed. In the Faculty of Arts *Hanafi Theology* is compulsory for *Hanafis* only, while non-Muslims and non-Hanafi Muslims have to undergo compulsory instruction in Morals.

Another prevailing misapprehension with regard to our courses of studies is that we teach only Urdu and make no provision for teaching any Western language. This groundless assumption, carried to its logical conclusion, would mean that the knowledge possessed by our students would always be of a limited range and that they would not be able to keep pace with the growth of knowledge, or to hold their own if they had to go out of the Dominions. But the real fact is that a knowledge of English is compulsory for all our students whether they belong to the Faculty of Arts and Science or to the Faculty of Theology. The standard aimed at in English is nearly the same as that in other Indian Universities, and the books taught in the higher classes are also of the same standard.

The remarkable work done by the Translation Bureau of the University in providing excellent text-books for the various subjects of University studies will command the respect and admiration of every patriotic Indian devoted to the advancement of learn-

ing. Gentlemen, it would not have been possible for me to recount these achievements of the University, if that institution had not risen equal to the occasion. The number of books dealt with by the Bureau now exceeds 300, some of which are in the Press or under translation.

It is a pleasure to me that our work, so unique and startling in its nature, is no longer regarded as a mere experiment, but is receiving its due meed of recognition. Several Indian Universities and the Northern Universities of England (Sheffield, Manchester, etc.) have recognised our Examinations. Oxford, Cambridge and London have admitted our students to the privileges they extend to students of other Indian Universities. The generous and appreciative terms in which reference was made to this University in the Convocation Address delivered at the Lucknow University by the veteran publicist, Dr. Sir Tej Bahadur Sapru, will be a source of satisfaction and encouragement to all sincere friends of the University. And above all, the Government of India have approved of the admission of Bachelors of Arts of this University to the I. C. S. Examination held in India. Please remember that except in the case of the Government of India, no formal application has ever been made by this University to any authority for the recognition of its degrees or examinations.

It is a matter of regret that we have not yet found it possible to introduce the tutorial system in our University, since the number of lecturers is not large enough to give individual attention to every student, as is the case in more advanced countries. You will be astonished to hear that in one of the leading American Universities there is one teacher to

every ten under-graduates, while in its post-graduate classes there is one lecturer to every five students.

The question of education has been an important and all-engrossing one in every age. The main function of the Prophets was to teach. These holy men communicated to mankind the knowledge revealed to them by God. The Prophet Muhammad claimed that "he was sent as a teacher," and on another occasion is reported to have said that "he was trained by God, and it was an excellent training he received at His hands." Next to the Prophets are world-teachers such as Plato, Aristotle and others, whose names are revered by mankind. In this material age when the facilities of communication have annihilated distance and all races of man have been brought as it were, face to face, educational questions have become as vital as those relating to politics and social conditions. In India they are still more complicated, owing to the fierce controversy with regard to the medium of instruction. To compete with nations who acquire knowledge in their own mother-tongue, in the most natural way, is an impossible intellectual feat for one who has the misfortune to plod his weary way through the bewildering maze of a foreign tongue. This question has been under discussion for over half a century, but no fruitful solution was found till the inauguration of this University. The difficulties were two-fold. In the first place, the Indian languages were very poor in their literary output, and secondly, the adoption of one of them as the medium of instruction would have meant being cut off intellectually from Western countries, which are the repositories of modern knowledge. There were several sporadic attempts in various quarters in India to impart higher

education through one of the vernaculars. Sir Syed Ahmed Khan tried the experiment at Aligarh sixty years ago. But all these efforts were doomed to failure, as they had not at their back the active support and resources of a governing power. It was reserved for our illustrious Ruler to have made the experiment a success. The medium of instruction in this University is Urdu, but English is compulsory, so that its students have easy access to the rich and ever-increasing stores of knowledge in that language. The day is not far distant when the teaching of French and German will be made possible in the University through the munificence of its Founder, for which a recommendation has already been submitted by the Faculty of Arts.

These are the difficulties inherent in the social condition of the people of India as they are not self-governing; but there are other difficulties which have to be faced by all peoples whether self-governing or dependent. The inordinate increase in the number of men with a University education, and the difficulties they experience in getting suitable employment, lead some unthinking people to suppose that higher education is a useless luxury. But the assumption is based on false premises. The true aims of higher education are to extend the bounds of knowledge and to elevate man's character. No country which desires to maintain its individuality can afford to be without men possessing these attributes. But such men must have the where-withal to live. There is a divergence of opinion even in Europe with regard to this question. One of the prevailing views is that education is an end in itself and not either a mere means of livelihood or a mere commercial asset. Another view is that the standard aimed at in the

Universities should be so high as to discourage all persons of mediocre ability from entering their portals, thus reserving their benefits for men of a high intellectual calibre. A third view is that higher and vocational education should go hand in hand or that the courses of studies should be so framed that students may be able to take up a profession immediately after finishing their studies. This divergence of views is reflected in the difference in the aims and ideals of the various Western Universities. The older Universities devote their attention mainly to the Humanities and pure Science, while the industrial side is emphasised in the modern Universities, which owe their existence to municipalities or to the munificence of industrial and commercial corporations or magnates. The day is not far distant when the authorities of this University will be called upon to deal with this question in right earnest. It can be rightly assumed that highly-educated men will always be in demand in Government service and in the profession of Law, but the openings in these lines are strictly limited. I am glad that the University has already turned its attention to these questions and it is spending a part of its funds on introducing professional education. Arrangements are being made for the teaching of Medicine and Engineering and ample funds have been placed at the disposal of the University for the translation of books on Agriculture and Technology. But much has yet to be done to develop the vast natural resources of the State, so as to increase its productive ability, and thus, incidentally, to provide fresh avenues of work for educated men.

The most illustrious name on the roll of graduates this year is that of Nawab Sir Amin Jung Bahadur, K.C.I.E., C.S.I., M.A.,

B.L., F.R.A.S., a distinguished servant of His Exalted Highness, who belongs to a family noted for its learning and who is no mean scholar himself. He has been in harness for the last 34 years as a zealous public servant, but he has not allowed his engrossing official duties to interfere with his assiduous pursuit of knowledge for its own sake. The Degree of LL.D. is being conferred on him in recognition of his sterling abilities and I hope you will all join with me in congratulating the Nawab Sahib on this well-deserved honour.

Gentlemen, the word 'University' has been translated into Urdu as *Jamiaa*. This little word exactly conveys the grandeur and extent of the conception of a University. A real University has a dual existence, or to be more explicit, it has two sides, external and internal. The external appearance of a University depends on its imposing buildings, vast libraries, well-equipped laboratories and an immense concourse of teachers and students. A University can be likened to a human body and as such can be as proud of its external appearance as a man of his strong and well-proportioned body. Then there is the internal or spiritual side, which is the only real one, in the same sense as the real existence of a man is bound up with his soul. If the soul is dead or dormant, his splendid body has no real existence. The real existence of a University is the accumulative result of the joint and ceaseless efforts of the teachers and the taught. It is the duty of the teachers to be devoted entirely to the pursuit of knowledge and the instruction of the youths placed under their charge. They should lead a life of scholarly piety and set a high standard of character to their pupils, treating them always with kindness and consideration. Above all, there should be

mutual trust and hearty co-operation in their own ranks. It is the duty of students to treat their teachers with reverence, to be diligent in the pursuit of knowledge, and to acquire a passion for it. To the end of their days it should be their earnest effort to advance the good name of their *Alma Mater*. These joint efforts will produce that literary atmosphere which is the very essence of a University. A University may be proud of its beautiful buildings and well-stocked libraries, but if it failed to develop a literary atmosphere, it would be like a beautiful body without a soul or like a meaningless word, however, melodious it may sound. To be enamoured of external appearance or pomp is fatal to the interests of true learning and I may even say that a true scholar has as little regard for outward appearance as a great soul for its body. I can see with my mind's eye a little room in Aligarh, absolutely devoid of any ornament, which was thronged by eager scholars from countries as distant as Yemen and Bokhara. Its occupant was the great Maulana Lutfullah Sahib, of blessed memory, who had to speak simultaneously in Arabic, Persian and Urdu to make himself intelligible to his polyglot classes. Whenever I pass that place I have a vivid recollection of that great scholar and his breadth of knowledge. Such institutions may cease to exist, but there is a fragrant aroma of culture even in their ruins. The ruins of Taxilla have just been excavated after having been buried under the earth for untold centuries. No traveller can fail to be impressed by a sense of the great services rendered to learning by the dead scholars who once taught in its halls. I can never forget the enchanting scene presented to my eyes when I visited the mausoleum of the great Khwaja Mahmud

Gawan during my stay at the historic town of Bidar. The tall minaret of his famous college, now alas! in ruins, loomed large in the distance and seemed to me an emblem of true learning.

Gentlemen, if you were to analyse the real functions of a University, you will find that its principal aim, as far as it lies in its power, is to turn out men 'complete' in every respect. It takes the raw material of humanity in its hands and moulds it into men of culture, who have in them the fear of the Lord and are at the same time well-behaved members of society. These attributes are produced in man by the power of Faith and the development and training of his various faculties. It is these attributes which make a man of him. The University, which is a manufactory of finished human beings, has a moral responsibility in this respect which cannot be over-emphasised. This human machine can be conducted successfully only when all of its component parts work in unison and loyally help each other. If the cogs of this machine are refractory or blundering and produce unnecessary friction, the finished product will not meet with universal approval.

Another matter deserves consideration in this connection. Those who have had the inestimable privilege of having studied under the kindly preceptors of the old type and have later in life studied in modern institutions, cannot be unmindful of the fact that neither are the teachers so kind and considerate, nor do the pupils have the same reverence for the teachers, as was typical of the old system. The old relation which existed between teachers and pupils produced in the minds of the latter a great reverence

for the teachers and made them love learning for its own sake. Those teachers were not as methodical and systematic as their modern confreres, but they produced among their pupils a passion for knowledge, which is very rare now-a-days.

My dear graduates, it is my duty to address a few words to you. I do not intend to play the unpleasant part of a mentor but my sincere desire for your welfare leads me to say a few words to you, to which I hope you will listen with the reverence of youth. Having taken your degrees you are about to bid farewell to your *Alma Mater* and to enter the keen struggle of existence which is going on in the outer world. You will now have to stand on your own legs and the attitude you take up in this struggle will be the true measure of the benefits you have derived from the education imparted in this institution. To your young and untrained eyes the world is full of grandeur and beauty and waiting for the hand of the conqueror to yield its secrets. It would be heartless to disturb you in your splendid day-dreams, but it is my duty to warn you that the world is not all roses, and that there are thorns as well. There are ups and downs in your path. You will stumble very often and become footsore and weary. But you will have to surmount every difficulty and tread your path as warily as you can. There are two paths that lead to success. You will have to select one of them at the very outset of your career in life and your choice will be the test of the education you have received. One of these paths is that of the brave man who has set out to conquer, and the other is that of the slave and the coward who bows his head to every blast. The brave man reverences truth, his ambition is unlimited, and he respects himself. He sur-

mounts every obstacle and has the joy of a conqueror. This joy spurs him on to further efforts and his conscience will have the supreme satisfaction that he has done well. If you follow this right path you will develop those noble instincts with which you left the University. Your life will indeed be happy, not only in this world, but in the one to come. Your glorious success will be a source of infinite joy to your *Alma Mater* and will inspire those who come after you to greater efforts. This is my conception of a blessed life.

The other path to success is that adopted by the coward whose little mind can think of nothing but cheating and flattering others to gain his base ends. He may gain his immediate ends, but he can never be a success in life. His conscience always reproaches him and he feels like one who has committed a theft. He loses one by one all the good qualities implanted in him by his teachers, and in the end he relapses into the ranks of the illiterate.

My remarks have so far been confined to the building of character. You should not ignore the other side of your life, I mean the pursuit of knowledge. The acquisition of knowledge not only makes a man a true man, but makes him rise superior even to angels. It is your duty to guard the valuable store of knowledge you have gathered at the University as jealously as you will watch over your moral qualities. Remember that you have not finished your education yet, but that you have been just initiated into the mysteries of learning. Do not give up your studies after leaving the University. A Moslem scholar was asked as to when a man's studies should end. He replied that the pursuit of knowledge can be given up

only with the last breath. Imam Saalab, one of the great masters of Arabic literature, used to read while walking and was killed at the advanced age of 96 through the carelessness of a negligent driver, who knocked him down. These two examples will show you that a man should remain a student all his life.

It is the custom in some colleges that the names of students who have distinguished themselves in any way are inscribed in bold letters on their walls. Many of them lose their way in the great world and remind one of lost relatives. There are others who rise to greatness and shed a lustre on their *Alma Mater*, whose very walls seem to glory in their success. But there are others who have disgraced themselves and their *Alma Mater*, and the very thought of their names makes one blush.

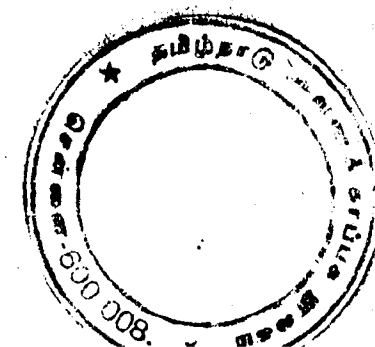
May you always be self-respecting, truthful and courageous, for it is these qualities which will crown your life with success. Go forth into the wide, wide world in the name of God. The message of your *Alma Mater* is, in the words of Saadi:

My heart and my eyes are with you.

A word in conclusion to the under-graduates gathered in the gallery. Your good fortune has led you to a place of instruction where you can develop all manly qualities. It should be your earnest endeavour to derive the utmost benefit from the opportunities of culture provided in the University. Illumine

your hearts and minds with the light of knowledge, and take as much advantage as you can of the training afforded. But this will not be possible unless you help the teachers in their work. This may sound as a dilemma, but the fact is that the words of the teacher can at best reach only your ears, while it is your duty to treasure their words and to make them a part of your intellectual being. Your work is thus not a light one. The pernicious habits of sloth and procrastination are fatal to a student. You should always aim high, as it is the only guarantee of success. The great Farabi could not afford to buy a lamp, but his earnestness lighted his path. A passing sentry very often lent him a light. His assiduity in the end made him recognised in Moslem lands as the "second teacher" or the "second Aristotle." You are standing on the shores of the sea of knowledge. Do not be satisfied with the pebbles and broken shells lying on the shore, but dive deep into the sea and bring out real pearls whose lustre will not only illumine your own name, but that of your *Alma Mater* as well.

Gentlemen, I am grateful to you for the courtesy and patience with which you have heard this long discourse and I must now conclude with the fervent prayer that our gracious Ruler may be spared for years to come to watch over the progress of this great institution which owes its inception to his genius.



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

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

Education (Allahabad), March 1925.

The distinguished author of the book under review is one of the few enthusiasts in India who have taken 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 100 pages, the author has contrived, in her plain, matter of fact, and at the same time, engaging style, to elucidate 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 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 the book will prove an excellent handbook for teachers as well as parents and others interested in the subject and 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.

XXXII—d

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 form 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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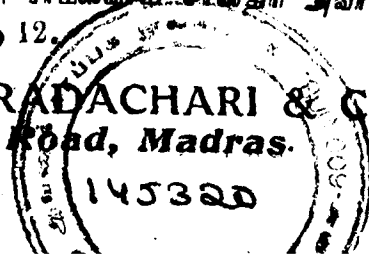
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