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சைதாப்பேட்டை டீசர்ஸ் காலேஜ் கணிதபோதகாசிரியர் S. பாலகிருஷ்ண அய்யர், B.A., L.T.,

அவர்களுடைய முன்னுரையுடன் கூடியது.

(முதல் பாகம்)

பொருளடக்கம்.

I. எண் மானமும் எண் குறியும் :—எண்கள் ; இலக்கங்களால் எண்களைக் குறித்தல் ; எண்களின்
சம மதிப்பும் ஸ்தான மதிப்பும் ; ரோமன் வழி. II. கோடுகளும் புள்ளிகளும் நீள அளவையும் :—கீழ்ப் ; ஸர்
பெல்கள் ; கோடுகள் ; புள்ளிகள் ; கோடுகளின் வகைகளும் நேர்கோடுகளைப் பரீட்சிக்கும் விதமும் ; புள்ளிகள்
குறித்தலும் கோடுகள் இழுத்தலும் ; நீள அளவு ; டிவைடர்களின் உபயோகம் ; எண்களை நீளத்தால் குறித்தல்.
III. கூட்டல் :—கூட்டலின் அர்த்தமும் உபயோகமும் ; கூட்டலைப்பற்றிய ஓர் உண்மை ; கூட்டலைப் படத்
தால் காண்பித்தல் ; அடைப்புக் குறிகள் ; கூட்டல் ; பெரிய கணக்குகள் ; கழித்தல் ; கழித்தலைப் படத்தால்
காட்டுதல் ; பலவகை கழித்தல் வழிகள் ; கூட்டல் கழித்தலைப்பற்றிய சில விதிகள் ; கலப்புக் கூட்டலும் கழித்
தலும். IV. பெருக்கல் :—பெருக்கலைப் படத்தால் காண்பித்தல் ; ஒரு ஸ்தான எண்ணால் பெருக்கல் ; பாக்டர்
களால் பெருக்கல் ; எந்த எண்களைக் கொண்டும் பெருக்கல் ; பெருக்கலில் குறுக்கு வழிகள். V. வகுத்தல் :—
வகுத்தலைப் படத்தில் காட்டுதல் ; ஒரு ஸ்தானத்தால் வகுத்தல் ; பாக்டர்களால் வகுத்தல் ; 10, 100 முதலிய
வைகளால் வகுத்தல் ; நீள வகுத்தல் ; வகுத்தலின் இன்னொரு அர்த்தம் ; சில பெருக்கல் வகுத்தல் விதிகள் ;
பெருக்கல் வகுத்தலில் சில குறுக்கு வழிகள் ; ஒன்பதுகளை நீக்குதல். VI. பலவின வெண்கள் :—அளவை
வாய்ப்பாடுகள் : காணாய் அளவுகள் ; கிறை அளவுகள் ; நீள அளவு ; பிடித்தல் அளவு ; கால அளவு ; கசித
அளவு ; எண்ணிக்கை அளவு ; இனமாற்றத்தல் ; பலவின வெண் கூட்டல் ; கழித்தல் ; பலவினவெண்
பெருக்கல் ; பலவின வெண் வகுத்தல். VII. கோணங்களும் அவற்றின் அளவும் :—திசை, திசைமாற்றம் ;
கோணம், கோணங்களை ஒப்பிட்டுப் பார்த்தல் ; நேர்கோணம் ; சதுரங்களும் ரெக்டாங்கிள்களும் ; வட்டங்கள் ;
கோணங்களின் அளவு ; கோணங்களின் வகைகள் ; ப்ரொட்டாக்டரைக் கொண்டு கோணங்களை வரைதல் ; ஒரு
புள்ளியிடத்தில் உள்ள கோணங்கள். VIII. டெஸிமல்கள் :—டெஸிமல்களின் அர்த்தம் ; டெஸிமல் குறிப்
பில் ஸ்தான மதிப்பு ; இரண்டாவது டெஸிமல் ஸ்தானம் ; டெஸிமல் குறிப்பு பொது விவரம் ; ஒரு டெஸிமல்
ஸ்தானமுள்ள எண்கள் ; டெஸிமல் கூட்டல் ; டெஸிமல் கழித்தல் ; எந்த எண்களையும் கழித்தல் ; 10, 100
முதலியவைகளால் பெருக்கல் ; ஒரு ஸ்தானமுள்ள முழு எண்ணால் பெருக்கல் ; ஒரு ஸ்தானமுள்ள முழு எண்
னால் வகுத்தல் ; பல ஸ்தான முழு எண்களால் பெருக்கல் ; பல ஸ்தான முழு எண்களால் வகுத்தல்.
IX. உயர்ந்த பொது அளவும் தாழ்ந்த பொது மடங்கும் :—அளவும் மடங்கும் ; பொது அளவும் மடங்கும் ;
உயர்ந்த பொது அளவும் தாழ்ந்த பொது மடங்கும் ; பாக்டர்களால் இரண்டு அல்லது இரண்டிற்கு மேற்பட்ட
எண்களின் உ. பொ. அ. ம. தா. பொ. ம. உம் கண்டுபிடிக்கும் வழி ; உ. பொ. அளவைக் கண்டுபிடிக்கும்
பொது வழியைப் படத்தாற் காட்டல் ; உ. பொ. அ. பொது வழி. X. சாதாரண பின்னங்கள் :—பலவின
அளவுகளின் பின்னங்கள் ; ஒரு கான்சீட் அளவை இன்னொரு கான்சீட் அளவின் பின்னமாகச் சொல்லுதல் ;
சமமான பின்னங்கள் ; சமமான பின்னங்களைப் படத்தாற் காட்டுதல் ; பின்னங்களின் சமத்துவம் ; தாழ்ந்த

உறுப்புகள் ; பின்னங்களை ஒப்பிடுதல் ; பின்னங்களின் கூட்டலும் கழித்தலும் ; ஒரு சாதாரண பின்னத்தை
ஒரு முழு எண்ணால் பெருக்கல் ; சாதாரண பின்னத்தை ஒரு முழு எண்ணால் வகுத்தல் ; ஒரு பின்னத்தால்
பெருக்கல் ; பின்னத்தின் பின்னம் ; ஒரு பின்னத்தால் வகுத்தல் ; ஒரு எண்ணை ஒரு குறிப்பிட்ட டிஸிமினே
டர் உள்படி மாற்றல் ; பின்னங்களைச் சுருக்கல். IX. வாடிக்கை முறை :—பலமாதிரிக் கணக்குகள்.
பரீட்சைக் கேள்விகள். விடைகள்.

முதல் பாகம் 5-வது வகுப்புக்கும் 1-வது பாரத்திற்கும், கிரௌன் 300 பக்கங்கள், விலை அணா 12.

Approved as a Text-Book suitable for School use,

vide Fort St. George Gazette, Part I-B, p. 546, dated 1-11-27.

(இரண்டாம் பாகம்)

பொருளடக்கம்.

பரீட்சைக் கேள்விகள். I. டெஸிமல்களின் பெருக்கலும் வகுத்தலும் : ஒரு ஸ்தான டெஸிமல்
எண்ணால் பெருக்கல் ; சமமான பரிசோதனை ; எந்த டெஸிமல் எண்ணாலும் பெருக்கல் ; டெஸிமல்களால்
வகுத்தல் ; சமராசச் சொல்லல் ; சாதாரண பின்னங்களை டெஸிமல்களாக மாற்றல் ; டெஸிமல்களை சாதாரண
பின்னங்களாக மாற்றல். II. சராசரி, ரேஷியோ முதலானவை : சராசரி ; ரேஷியோ ; மாறாத ரேஷியோ ;
ரேஷியோவின் உபயோகங்கள் ; ப்ரோபரஷன் ; லாப நஷ்டம் ; வருமான வரி ; கடன் மிகுதல். III. பாய்
பளவு : பாய்பளவு ; ரெக்டாங்கிள் ; இங்கிலிஷ் பாய்பளவுகளும் ப்ரெஞ்சு பாய்பளவுகளும் ; பாய்பளவு வாய்ப்
பாடுகள் ; பிளன் வரைதல், அதாவது அமைப்புருவம் வரைதல் ; தரையின் பாய்பளவும் நாற்சுவர்களின் பாய்
பளவும் ; கட்டக் காகிதத்தின் உபயோகம். IV. பொது எண் கணக்கு—சமீகாணங்கள் : அங்குகணிதமும்
பீஜ கணிதமும் ; சில பெயர் வினக்கங்கள் ; சமீகாணங்கள் ; இன அங்கங்கள் ; அடைப்புக் குறிகள் நீக்குதல்.
V. முக்கோணங்கள் : அவற்றின் பக்கங்களும் கோணங்களும் : முக்கோண விரிப்பு ; முக்கோணங்களின்
கோணங்கள் பக்கங்களுக்குள்ள சம்பந்தங்கள் ; ஒரு புள்ளியிலிருந்து சிபந்தனைக்கிணங்க மற்றொரு புள்ளி குறித்
தல் ; இரண்டு புள்ளிகளிலிருந்து சிபந்தனைகளுக்கிணங்க மற்றொரு புள்ளி குறித்தல் ; கொடுக்கப்பட்ட அளவு
களைக் கொண்டு முக்கோணம் வரைதல் ; வட்டங்களின் சில தன்மைகள் ; முக்கோணங்களின் வகைகள் ; ஓர்
புள்ளியிலிருந்து ஓர் கோட்டிற்கு பெர்பெண்டிகுலர். VI. கோடுகளையும் கோணங்களையும் இருசமபாகங்
களாக்கல் : இருசம பக்க முக்கோணங்களின் சில தன்மைகள் ; நேர் கோடுகளை இருசம பாகங்களாக்குதல் ;
கோணங்களை இருசம பாகங்களாக்குதல் ; கார்ட்டளையும் வட்ட பாகங்களையும் இரண்டு சம பாகங்களாக்குதல் ;
பெர்பெண்டிகுலர்கள் இழுத்தல் ; ஸிம்மெட்ரி. பலமாதிரிக் கணக்குகள் ; முதல் பாரப் பாடங்களில் புதிய
கணக்குகள் :—கூட்டல் கழித்தல் ; பெருக்கல் ; வகுத்தல் ; பலவின எண்கள் ; கோணங்களும் வட்டங்களும் ;
டெஸிமல்கள் ; உயர்ந்தபொது அளவும் ; தாழ்ந்த பொது மடங்கும் ; சாதாரண பின்னங்கள் ; பலமாதிரி.
இரண்டாம் பாரப்பாடங்களில் பலமாதிரிக் கணக்குகள். பரீட்சைக் கேள்விகள். அறுபத்தாம். விடைகள்.

இரண்டாம் பாகம் 2-வது பாரத்திற்கு, கிரௌன் 208 பக்கங்கள். விலை அணா 10.

Just Ready.

(முன்றாம் பாகம்)

பொருளடக்கம்.

பரீட்சைக் கேள்விகள் ; அத்தியாயம் I. நூற்றுக்குக் கணக்கிடலும் அதன் பிரயோகங்
களும் ; II. ருண எண்களும் பீஜ சமீக்கைச் சேர்க்கைகளும் ; III. சமாதாரக் கோடுகளுப்
அவற்றின் தன்மைகளும் ; IV. படக் குறிப்புகள் ; V. ப்ரோபரஷன்—நேரானதும் மாறான
தும் ; VI. முக்கோணங்களின் சர்வ சமத்துவம் ; VII. முக்கோணங்கள், சமாதார நாற்பத்
தங்கள், வட்டங்கள் இவற்றின் பரப்புகள் ; VIII. பருமன் அல்லது கன அளவு ; IX. தனிச்
சமீகாணங்களும் அவற்றிற்குக் கொண்டுவீடும் யோசனைக் கணக்குகளும் ; X. பலவகை
கணக்குகள் ; பரீட்சைக் கேள்விகள் ; பலமாதிரிக் கணக்குகள் ; விடைகள் ; பலவின
அளவு வாய்ப்பாடுகள். Cr. 8vo. 300 pages. விலை அணா 12.

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THE POEMS OF THOMAS
HARDY—VI

By Mr. N. R. Harihara Iyer, M.A.,
English Department, University College, Rangoon.
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SOME MEN AND WOMEN.

THE story of the Abbey Mason, referred to in a previous essay on the architectural influences of his early days, is illustrative of Hardy's admiration for workmen whose heart is in their craft regardless of fame. The mason employed in the construction of the Cathedral at Gloucester had to face the problem of the 'transept part' in the course of his work. He was sleepless over it and the wife grew anxious.

"As if your tools were in your hand
You have hammered, fitted, muttered, planned;
You have thumped as you were working hard:
I might have found me bruised and scarred."

His thinking made him ill. The progress of the work was checked. The mason explained his plans to the Abbot, and his distress.

XXXIV—44

"The upper arch-mould nohow serves
To meet the lower tracery curves:
The ogees bend too far away
To give the flexures interplay.
This it is causes my distress—
So it will ever be unless
New forms be found to supersede
The circle when occasions need."

One rainy morning, he woke up early, and going to the pile, stood before it, torn by puzzles and gazing at his sketches. The solution flashed across his brain as the icicle drops

"* Streamed in small white threads
From the upper segments to the heads
Of arcs below, uniting them
Each by a stalactitic stem."

He laughed in his joy and, turning, saw the Abbot looking on. The latter went away in silence. The mason's work prospered.

"Achievement distancing desire,
His 'craft wit' was in the mouths of men."

But the Abbot challenged his credit.

"Surely the hand of God it is
That conjured so, and only His!—

Disclosing by the frost and rain
Forms your invention chased in vain."

The mason's wife argued on his behalf, knowing well the travails of genius in his lumbers. In spite of his wife's words and popular opinion, the mason bowed to the decision of the Abbot. Gradually his fame declined. Abbot Horton, coming after Wygnore and Staunton, wondered at the glory of the architecture and inquired after the creator of the style. The obscure mason found a champion now.

"* * * Art can but transmute;
Invention is not absolute;
Things fail to spring from nought at call,
And art-beginnings most of all.
He did but what all artists do,
Wait upon Nature for his cue."

The generous enthusiasm of the champion to unearth the name and to glorify the man, however, was futile. But the fame of the 'perpendicular style' grew, and it was copied everywhere. With a light touch Hardy reviews the vicissitudes of fame, the theories of art and inspiration and the temperament of men of dreams! He invites the tourist to visit the Cathedral of Gloucester and

"seek the quoin
Where choir and transept interjoin,
And, gazing at the forms there flung
Against the sky by one unsung—
The ogee-arches transom-topped,
The tracery-stalks by spandrels stopped,
Petrified lacework—lightly lined
On ancient massiveness behind * * *"

This master craftsman of an architect-poet lays a wreath at the tomb of the 'Unknown Mason so modest'

"As to renounce fame's fairest fee,
* * *

While others boom a baseless claim,
And upon nothing rear a name."

This is a long tale told in short lines. In the shorter poem 'A Man' in a different metre, Hardy preserves the memory of one who would not be a party to vandalism, be the risk what it may. The noble building of Casterbridge, dating from Elizabethan times and boasting of 'pilaster, bay and balustrade' was to be dismantled. Among the workmen hired was one who knowing what was to be done said,

"Be needy I or no,
I will not help lay low a house so fair."
"Hunger is hard, But since the terms be such—
No wage, or labour stained with the disgrace
Of wrecking what our age cannot replace
To save its tasteless soul—
I'll do without your dole. Life is not much!"

This attitude of a mere workman ended in his dismissal. Condemned and forgotten, he died. The spot where the vanished edifice stood, as the poet passes by it, awakens in him the memory of the words and deed of the workman with a soul and he holds as truth that

"His protest lives where deathless things abide!"

The poet's noble admiration of workmen mingles with human pity for the 'old workman' in Late Lyrics, who was disabled for life, though he was in the prime of health, by 'those upper blocks' in the quoin of the mansion. As he carried up his load of stones, his spine cracked and 'he got crookt.' The residents within do not know how he was broken. He has resigned himself to his lot without any bitter or sour feeling and is proud of his work. That will endure, while he is gone.

"the gales might drum"
For centuries to come"
on the ashlar stones set by him.
"Yes: that I fixed it firm up there I am proud,
Facing the hail and snow and sun and cloud,

And to stand storms for ages, beating round
When I lie underground."

With a haunting music of memories in the lines, and with an imagination conjuring up visions of the past that grip the reader better than historic accounts, is the dialogue between the poet and the workman in the poem 'In the British Museum' in *Satires of Circumstance*. St. Paul is very much in the thoughts of Hardy as will be shown in a later essay. And the labouring man's rapt gaze on the 'base of a pillar' from Areopagus arrests the poet, and attracts his mood of reverie. What is there in the marble to make you look

"* as if you heard,
Parting your lips, and treading softly
As mouse or bird"?

The labouring man's words reveal him and the revelation harmonises with the vision of the poet. They justify quotation.

"I know no art, and I only view
A stone from a wall.
But I am thinking that stone has echoed
The voice of Paul,
Paul as he stood and preached beside it
Facing the crowd,
A small gaunt figure with wasted features,
Calling out loud
Words that in all their intimate accents
Pattered upon
That marble front, and were wide reflected,
And then were gone."

If the poet draws on his architectural memories to render workmen of all kinds their due, he delights us no less in the pictures of soldiers in old age. He loves to note and record their moods, singling out characteristic and remarkable experiences of hard campaigns crowned with glory. Sergeant M—in the poem 'San Sebastian' in *Wessex*

Poems—is deprived of the peace and happiness of old age by one of his Peninsular episodes. Seen to wander aimlessly, on the road, away from home, the sergeant is questioned why, with a gracious wife and daughter at home, he should loaf about listlessly

"as though at home there were spectres rife!"

The pensioner narrates the storming of San Sebastian by his forlorn hope, in 1813, and their victory after which there was pillaging and ransacking in the streets. The sight of a Spanish beauty at a doorway fires him, already under the influence of Spanish wine. He chases her to her room.

"—When might is right no qualms deter,
And having her helpless and alone
I wreaked my will on her."

"She raised her beseeching eyes to me,
And I heard the words of prayer she sent
In her own soft language Fatefully
I copied those eyes for my punishment
In begetting the girl you see."

After peace he married. His grown-up daughter, now seventeen, of the same age as the Spanish beauty, painfully reminds him of his crime and disturbs his mind. He finds no delight in her dancing, 'in her muslin bowed with blue,' young as she is. His old exploits, too, give him no pleasure.

"And 'tis coals of fire that a gracious wife
Should have brought me a daughter dear!"

The mystery of the likeness of the eyes puzzles him and he offers a possible solution in his disquiet.

"Maybe we shape our offspring's guise
From fancy, or we know not what,
And that no deep impression dies,—
For the mother of my child is not
The mother of her eyes."

And, in his preface to the *Wessex Tales*, referring to the story of *An Imaginative Woman* and the grim story of the *Withered Arm*, the novelist suggests an explanation of what is apparently mysterious and baffling in terms of the strength of impressions from without and projections of the mind in tense thought.

The tale of Panthera in *Time's Laughing-stocks*, 'a tragedy of his Eastern days—personal in touch' is a masterpiece in form and narration, like the *Procurator of Judaea* of Anatole France. The narrator is Panthera's lieutenant who heard the words from the lips of the superior when the former expressed his wish

"That I might leave a scion—some small tree
As channel for my sap, if not my name—
Ay, offspring even of no legitimate claim,
In whose advance I secretly could joy."

Panthera counsels him against such wishes.

"A son may be a comfort or a curse,
A seer, a doer, a coward, a fool; yea, worse—
A criminal..... That I could testify!"

The lieutenant does not believe him quite. Yet Panthera was noble. The tale is of Roman rule in Judaea, of troubles, riots and quellings and the maintaining of peace. Panthera was on duty on a day, "when death penalties were put in force" and a crowd gathered to see a criminal slain. There was a woman weeping in the crowd.

"It stole upon me, hers was a face I knew!"

And his love of a young woman, thirty years ago, who came with her pitcher for water to a well near which he was on duty, occurred to his mind with all vividness of details. He was allured by her artlessness and

"The tremulous tender charm of trustfulness,
We met, and met, and under the winking stars

That passed which peoples earth—true union, yea,
To the pure eye of her simplicity."

Panthera was sure that the malefactor was his son by the woman weeping. The most heart-rending memory was

"a legionary,
Longinus, pierced the young man with his lance
At signs from me, moved by his agonies
Through naysaying the drug they had offered him,
It brought the end."

At other times Panthera would regret that the discovery of his relationship came too late to influence the *Procurator* to mercy, and add that the noon when he was telling his tale was not unlike

"The noon these pricking memories print on me—
Not bodily wounds or their twinges would
ache him now—his mind was disarranged by

"Shocks less of corporal kind
Than phantom like..."

Panthera brooded long over the story.

Less tragic in feeling than the previous, but tinged with the sadness of old age face to face with tasks for which age is somewhat unfit and with hardships that age cannot stand are the thoughts of the Colonel in his soliloquy in *Poems of the Past and the Present*. He has been called upon, in his retreat, to serve in the Boer War. The buoyancy of youthful venture gone, he now feels doubts overpower him. Often has he left home, fought and returned. Once the tune of 'The girl I've left behind me' made him ardent. Now he is oppressed by fears of his old wife not recovering from shocks of his death in battle. The war casts shadows over his hopes of a happy decline and he, in his kindness, feels more for his wife's welfare and happiness.

"She's waving from the wharfside, palely grieving,
As down we draw Her tears make little show,
Yet now she suffers more than at my leaving
Some twenty years ago!"

"I pray those left at home will care for her;
I shall come back; I have before; though when
The girl you leave behind you is a grandmother,
Things may not be as then."

Hardy has just honour for his soldiers. Their kindness, their love and their sacrifices are recurring themes in many poems. He enshrines their names in his poems with the same admiration as he has bestowed upon his simple and whole-hearted craftsmen. The 'Casterbridge Captains' is an early one in *Wessex Poems*. Of the three who were fellow-pupils in childhood, their names 'rough-hewn' on the panel of the ancient aisle, only one came home after the war in the Khyber Pass in 1842. Sitting in his old place at church, and seeing the names, he muses, and feels exultant almost.

"'Twas theirs to aim,

Mine was it to fulfil!"

Just then the words of the preacher broke on his reverie

"Whoso saves his life shall lose it, friends!"

and his thought flowed in a new channel. He saw the glory that crowned the death of his two companions. He felt humbled.

"Transcendent triumph in return
No longer lit his brain;
Transcendence rayed the distant urn
Where slept the fallen twain."

The poet of common humanity, Hardy delights to give form and shape to the deeper moods of a persistent love, and constancy to the memory of the departed. The parish clerk in charge of the clocks in the tower of the church in doing his duty in winding them up,

"Nightly thus does he climb
To the trackway of Time."

He was one day pursued there in the dark and heard to say

"So I wipe out one more,
My Dear, of the sore

Sad days that still be,
Like a drying Dead Sea,
Between you and me!"

The mood fascinates the hearer.

The clock-winder's past was obscure and none knew the woman of his love. While the clock was "with its tick, click, whizz,

"Re-posedly measuring
Each day to its end,"

the clock-winder was thrusting into the past, in silent agony, each day of sorrow.

The carrier, in 'Human Shows,' carries a vision of his late wife Jane in his journeyings. She died long ago. Though there is a seat empty, in the van, by the carrier's side, the would-be passenger's hailing is met with the words 'No, there is not' and the van starts. The passengers talk among themselves of the seat and of her who sat there in her life-time

"They say you are in the grave, Jane;
But still you ride with me!
And he looked towards the vacant space
He had kept beside his knee."

A man's occupation subdues his mind to itself, and one can imagine the gentle irony and good-humoured leer with which the poet describes the self-satisfied reflections of the Sexton at Longpuddle as he was going to toll the bell. The sight of the greening mound offers complacency to him who is proud of his work in self-forgetful mood and

"Thinks he'll not lack
Plenty such work in the long ensuing
Futurity

For people will always die,
And he will always be nigh
To shape their cell."

The story of 'the Choirmaster's Burial' is told by Michael Mail the tenor—of the venerable band of 'Under the Greenwood Tree' and some poems already referred to—wh

narrates, from his experiences weird and supernatural, the Paphian Ball in 'Human Shows.' The Choirmaster had expressed a wish to his friends that he should be buried, at death, to the tune of their lutes playing his favourite psalm,

"And perhaps we should seem
To him, in Death's dream,
Like the seraphim."

The Choirmaster dying on a day of frost and hoars, the Vicar vetoed the wishes and read the service through quickly and they buried him without a tune. Such disappointments are common in the Hardy world and, even in death, they pursue men. But the Vicar was not allowed to be at ease, for the next night, looking out, he saw

"A band all in white
Like the saints in church-glass,
Singing and playing
The ancient stave
By the choirmaster's grave."

In many of the poems of churches and church-yards the world of phantoms touches the world of human wishes.

Farmer Dunman was more blessed, his dying wishes being fulfilled. He was inspired by the soul of fellowship and kindly thought for his poor friends. He had long wished to do them all 'a good turn' one day: he desired to be buried on a Sunday and so,

"He wrote, while he was well,
On ten rum-bottles one day,
'Drink for my funeral.'"

The forty couple enjoyed, and said,

"We must, had it been Monday,
Have got it over soon,
But now we gain, being Sunday,
A jolly afternoon."

That unfulfilled wishes and longings persist beyond the grave and, phantomwise, haunt

old places is seen in the weird story of the 'Woman I met' in Late Lyrics—bearing a note of date, London 1918. The woman who had been leading a life of sin in London was, strangely enough, attracted by the youth of innocence whom she saw once in the streets. He had deemed her chaste, not knowing that she

"went tempting frail youth nightly
To their death."

He was so simple that he could not think of one 'with pureness' in her being a 'tin-selled sinner.' This very simplicity charmed her into a love of the youth—a love that tortured her heart.

"Well; your very simplicity made me love you
Mid such town dross,
That I set not Heaven itself above you,
Who grew my Cross;
For you'd only nod, despite how I sighed for you;
So you tortured me, who fain would have died for you!
—What I suffered then
Would have paid for the sine of ten!"

She felt she was scorned by his nods, and she was too proud to speak her trade to him. Her attempts to 'beguile him' were vain: he only passed by though she was the most beautiful in the London crowd. After her death 'in the Lock' she now haunted the streets again and 'troubled' the youth, now old, pacing therein

"That wintry night
By flaming jets of light."

The troubled man paused and questioned the form 'in a shroud that furs half hid.' She revealed her old life and her mad pursuit of him in love.

"She showed me Juans who feared their call-time,
Guessing their lot;

She showed me her sort that cursed their
fall-time,

And that did not.

Till suddenly murmured she:

'Now, tell me,

Why asked you never, ere death befell me,

To have my love,

Much as I dreamt thereof?"

The man could give no answer.

She had said to herself

'It is his mother's spirit

Hovering round

To shield him, may be!'

And with the words,

"God your guardian kept our fleeting
Forms apart!"

the form vanished. Even a life of sin was relieved by the light of a noble wish. This story supports a saying of Schopenhauer, quoted by Mr. Havelock Ellis in his 'Affirmations,' 'that whatever course of action we take in life there is always some element in our nature which could only find satisfaction in an exactly contrary course; so that, take what road we will, we yet always remain restless and unsatisfied in part!

In the poem 'A beauty's soliloquy during her honeymoon,' the woman seated in the Grand Hotel in London by her husband wakes to a sense of the worth of her charms—too late for a smart future career the picture of which now allures her as the glances of men are centred on her

"In homage as I pass."

Her life in the country in ignorance of her beauty, her sense of duty and her youth have now become her curse. Her infatuation makes her forget her vows.

"Well, husband, poor plain man;

I've lost life's battle!—

Come—let them look at me

O damr, don't show in your looks that I'm
your chattel
Quite so emphatically!"

How life in cities and under modern conditions takes women away from nature and natural associations to persiflage, cynicism and loss of humanism is satirically drawn in the companion poems 'A Leader of Fashion' and 'Lady VI' in Human Shows. In his apology to Late Lyrics, Hardy speaks of 'a new Dark Age' and 'barbarising of taste', and 'a degrading thirst after outrageous stimulation.' The disheartening outlook is borne out by the atmosphere about the meditations of Lady VI. Hers is a life of a succession of excitements remote from 'griefs and graves and things allied.' She is the centre of interest in the show, with dancing, travel and big-game killing: true religion is dead.

"Religion is good for all who are meek;
It stays in the Bible through the week,
And floats about the house on Sundays,
But does not linger on till Mondays."

The subjects of talk in well-bred society shut out the main concerns of human life.

'A Leader of Fashion' develops the same satiric thought. She too, has not experienced the simple but deep joys of life in the midst of nature, with the robin and the sparrow about the house, of the daily toils of loving ministrations to the needs of those dear to her in the home, of soothing the cares of the beloved, and of living in and for others. Fashions are death to simplicity and harmony in life. Humanity is blasted by them. More and more remote from the humanising agencies, the slave of fashion misses the value of life. Neither Lady VI nor a leader of fashion gains the human comprehension of themselves and their fellows.

The satiric thought is saddened by the wails of little animals and toiling poor men in the poem 'The Lady in the Christmas Furs,' published recently in *Tit-bits*. The lady in the furs 'that cost three figures' glances at the poor about her and is elated by her loveliness. Her face is overlaid with her meanings. True, the furs were got by murdering 'things feeble and afraid' in ambush; stranger workers and dressers toiled at night making them and fitting them.

"But I am a lovely lady,
Though sneerers say I shine
By robbing Nature's children
Of apparel not mine,
And that I am but a broomstick,
Like a scarecrow's wooden spine."

It is more agreeable to turn to 'the Farm-Woman's Winter' and to sympathise with the musings of the old woman. Her companion is gone,

"One frail, who, bravely tilling
Long hours in gripping gusts,
Was mastered by their chilling,
And now his ploughshare rusts."

In her wintry age, now, she longs for the return of him who

"Would warm my wasted heart!
But winter is unkind.

"And what I love he snatches,
And what I love not, brings."

In an evil hour the woman (the woman in the rye) spoke harsh words to her husband whom she had always loved.

"I told him I wished him dead,"
said she. His death following, remorse smote her. But remorse could not bring back the dear. Wishing herself dead, she chose to

"Stand waiting, waiting under skies
That blow reproach, the while I see

The rooks sheer off to where he lies
Wrapt in a place withheld from me!"

She waited in the cold field of rye, the chill freezing her to unconsciousness.

The old woman whom the poet knew well was seen to turn shyly and softly and kiss to the chimney-corner wall. She was in rapture as she did so. The poet found that she was only kissing to the memory of her son whose likeness had been drawn by a friend over the shadow of him

"Upon that flame-lit wall."

The whitener came one day and, before she knew, the wall was cleansed. The son's likeness was 'buried under' and the whitener said

"my brush goes on with a rush."

But to the eyes of the mother the son was there still on the wall and night called back memories.

"And when she yearns
For him, deep in the labouring night,
She sees him as close at hand, and turns
To him under his sheet of white."

The whitener is a second Death the leveller, and men are shadows. But memories of love and affection endure, and are in the depths of the heart.

The disillusioning of beauty finds the bitterest voicing in the two small poems, 'The Beauty' and the 'Singing Woman' in *Late Lyrics*. A world clamouring after physical charms applauds and harasses the woman who is possessed of them. The adoration to excess wanes when the charms fade and none recognises her in friendship in her charmless cheeks. She now solicits a friend's warm words of comfort.

"From now into the end
Come weal, come waning, come what may,
Dear, I will be your friend."

"I hate my beauty in the glass:
My beauty is not I:
I wear it: none cares whether, alas,
Its wearer lie or die."

'The singing woman' who, in her youth, sang and was applauded by many, is now old and in poverty. No friends succour her and no fire warms her. But now she sang

"Life, thou'rt too long"

She found none to heed the singing.

While politics and party strife find no echoes in the poems generally, the poet has in 'A Rejected Member's Wife' drawn the excitements, bustle and the crowds of markets and streets of an election and glances at the candidates and their wives,

"Fervid with zeal to set
Their ideals on our lives."

The wife of the defeated candidate is on the balcony

"Smiling, while hurt, at the roar
As of surging sea,
From the stormy study band
Who have doomed her lord's cause."

The poet foresees such scenes in the future. But the image of the 'Rejected Member's Wife' on the balcony lingers in his mind.

"But she will no more stand
In the sunshine there,
With that wave of her white-gloved hand
And that chestnut hair."

It is refreshing to take up the poem 'Queen Caroline to her Guests' with its happy and cheerful call to friends to make the best of present joys in the room pleasantly lighted and enlivened by sprightly wit and talk. The spirit of Omar breathes in the lines and the fervent appeal. The ghosts of care and pain

and the tricks of Time and Time's traps lie in wait outside to frighten and waylay men. They are the enemies of man and his happiness. The metre and the repetition in the first and fourth lines in the stanzas give a quality to the emotion of the Queen. Some stanzas may be quoted from the Queen's exhortation.

"Haste not away!
Even now may Time be weaving
Tricks of ravage, wrack, bereaving:
Haste not away."

"Give no ear
To those ghosts *withoutside* mumming,
Mouthing threatening "We are coming!"
Give no ear!"

"Homeward gone,
Sleep will slay this merry making
No resuming it at waking
Homeward gone."

"Morrow-day
Present joy that moments strengthen
May be past our power to lengthen,
Morrow-day"

"Dear friends, stay!
Lamplit wafts of wit keep sorrow
In the limbo of to-morrow:
Dear friends, stay!"

The sombre world, adumbrated in the opening chapter of the *Return of the Native*, of immense tragic possibilities springing on man from the dark, is here in the lines with the cheerful mood of human resolutions to keep out of their way, in the prolongation of present joy.

(Other essays will appear later.)

PARENTS AND EDUCATION.*

By Prof. K. H. KELKAR,

Deccan College, Poona.

IT is a happy sign of the times that all of us—officials and parents, students and teachers—are agreed that there is something wrong with our system of education. We feel more or less strongly that some radical change is necessary. But as regards what this change or changes should be, there is no unanimity of opinion. Some of us think that the problem of education will be solved the moment we make vernaculars the media of instruction and reduce English to the position of a second language. There are others who hold that no improvement is possible until our educational institutions become independent of State control. Lastly, there are others who sometimes seriously feel that all will be right if Government, by one stroke of legislation, close for a period of ten years or so all Secondary Schools and Colleges. All these measures, though they contain an element of truth in them, are not worthy of the sincere educational reformer who is not merely a carping critic but a person who wants to assist the reform of the institution he is criticising. As sincere reformers then we must try to have the proper perspective of the historical circumstances in which the present system of education came to be introduced in our midst; then study its rapid growth during the past hundred years with a view to lay our fingers definitely on those points in which the system has failed; and finally to find out the ways and means by which to remedy these defects.

The two most serious defects in our educational system are :—

* Read on the occasion of the Education Week in Poona recently.

(1) Our colleges and schools have become at present economically inefficient.

(2) They have failed to create a culture suitable to the genius of the Indian people.

Let us look back for a moment to understand the correct genesis of these defects. The British Government introduced the system of English education in our midst for two-fold objects—first to create a class of servants to act as interpreters between the rulers and the ruled. Secondly to let in the light of Western culture and civilisation on the assumption of their superiority to our own civilisation. This suggestion of inferiority was accepted by our then leaders who looked upon the introduction of Western culture as an act of divine dispensation. The British officials honestly thought that the diffusion of useful knowledge will produce moral and material blessings in the form of orderly habits, increased industry, a taste for the comforts of life and the will for exertion to acquire them.

But we ask—Did our countrymen take to English education on account of its cultural advantages? A careful examination of the educational expansion during the past hundred years clearly shows that the causes behind it were economic. We took to it because it provided a means of escape from social inferiority, poverty and economic dependence on caste-occupations. Government service and the learned professions afforded the easiest way to become rich and be able to enjoy with peace the material comforts due to Western contact. In our enthusiasm to become rich by the easiest road, we forgot discrimination and have now reached the time when our colleges have begun to produce graduates far in excess of the demand for them. The following facts and figures from the able address of Sir P. C. Ray, which he delivered at

the Teachers' Conference in 1926, are of interest in this connection. Out of the 15,000 Matriculates, who passed in Bengal in 1926, about 9,000 joined the University. Of the latter 500 pass the M.A. Of those 500 only 50 are absorbed in the profession of higher teaching. The rest have to shift for themselves. What is true of Bengal is more or less true of other provinces. Now the question is—Was it necessary to enrol these 9,000 students to recruit these 50 men? The answer is obvious. Ray has calculated that about 30 lakhs of rupees are in this way spent uneconomically in Bengal alone. In these circumstances it is no wonder that we have begun to feel that the existing colleges and schools are useless as a means of making our children economically independent. Hence the first problem of educational reform is—How to make our educational institutions economically efficient?

The second fatal defect which the critics of education point out is the failure of the English system of education to create a culture suitable to the community of students. It has not brought into existence new positive cultural and spiritual forces to operate upon the people at large through the medium of the educated people. Our schools and colleges as they have been managed so far have not produced in the pupils those habits of mind and order which would help them to grow up into manly, truth-loving, courageous, law-abiding citizens with just notions of self-respect and of what is due to others.

The daily routine-work is too much subordinated to the University examinations. No serious or organised attempts seem to be made to develop in pupils the power of thinking, the love of study and self-reliance. Within the past few years an evil of portentous

dimensions has been allowed to crop up. Not only do students not read anything beyond prescribed text-books, but of late years, they seem to be satisfied with their pernicious substitutes in the form of aids, digests and compendiums. Of course in fairness to students and teachers, it must be admitted that notes and aids have a value, provided they are used in the proper manner and at the right time—namely, the month previous to the examination. But this use presupposes that the student has studied regularly and methodically throughout the year.

In connection with this admitted defect in our educational system, it is pointed out on behalf of Government that almost all the authoritative documents, which indicate the evolution of Government educational policy have recognised the principle that the building up of character is the most essential side of a sound system of education. This may be admitted. But the fact remains that the policy of religious neutrality, to which the Government committed themselves by the famous Royal Proclamation of 1857, has prevented Government schools and colleges from making systematic and organised effort to achieve this aim.

This defect in the State educational system attracted the attention of patriotic Indian about the year 1880. Since then several institutions have been started to remedy this defect. The Dayanand College at Lahore, the Mahomedan College at Aligarh, the Central Hindu College at Benares, the Fergusson College at Poona—might be mentioned as typical examples. These institutions professed to create the national atmosphere, a phrase often half-understood, and to enforce and encourage the study of vernaculars and the

sacred languages. But in course of time emphasis came to be laid on the University course and the University examinations. About 1906, the National Council of Education of Bengal came into existence under the impetus of the Swadeshi-Boycott movement. It took ample cognizance of the economic needs of the country and frankly ignored the official University curriculum on the one hand and State-aid on the other. Finally in 1921, a new movement of National Education came into being under the spell of the idealism of Non-Co-operation. This movement delivered a tremendous blow which caused half the students to leave their English schools and colleges. It is true that the movement has failed in the sense that practically all students have returned to their former institutions. But the lesson cannot be ignored either by us or by Government. The youth of India want a system of education which will train them for life and not for University examinations.

Here it is possible to ask—Why did many of these experiments of national education fail, especially when they aimed at the training for life? The failure of these institutions seems strange at first sight. But a study of their genesis and character clearly shows that the failure was inevitable. Some of these institutions failed because they challenged the mighty power of Government. Others failed because their nationalism was narrow and sectarian. Some again failed because they owed their birth to political opportunism. Whatever the cause of failure, the fact remains that both the people and the Government have failed so far to found educational institutions which train pupils for life. How to remedy this evil is the second problem of educational reform.

Having understood the genesis and character of the two serious defects, let us now discuss how far it is possible to remedy them. The more we think, the more we are convinced that the reform of our educational system is a tremendous task which requires an active co-operation among parents (especially educated parents), the members of the teaching profession and lastly Government, because these are the three agencies which must divide among themselves the responsibility for the defects of our educational system. We put deliberately Government last. As a rule, Governments all the world over, assist the growth of national education only when they are forced to do so by public opinion and public endeavour. Hence the first thing that we would urge upon our brother-parents is that they should refuse to lull themselves into the comfortable belief that their duty ends when they send their children to school, and if possible, engage a tutor for them. So far as the imparting of useful knowledge or the growth of intellect goes, we might perhaps leave our children to the care of teachers, but to education as a process of the building up of character, the home can contribute most. The up-bringing of children is at least as sacred a duty as interest in a patient or in a client or in commerce; and the father, who neglects to co-operate with schools in building up the character of his children on the ground of his professional morality, should be excused no longer. A father, who has made up his mind to co-operate with the school in this way, must first regard his house with sufficient respect and affection. It must be full of love and sympathy. If the father wants that his children should develop orderly habits of mind and body, he must submit himself to the discipline which he advocates

for his children. He should never make the members of his family feel that they exist only as a means to his happiness. The parents must respect each other and their children if they want that their children should respect them and themselves. It is only such homes that can co-operate with schools in the process of character-building.

Let us next describe the teacher who can co-operate with parents in training the character of his pupils. To begin with, we are inclined to ask—How many of our professional brothers are able to say to themselves that they love the profession which they have adopted? How many of them can say that they have striven really and sincerely to develop in their pupils the power of thinking and of self-reliance? Is it not true of many of us that what we give to our pupils is not anything more than the mere ability to answer a few hundred probable questions? It is true that we have to fight and agitate for better emoluments and better status. But we must recognise that our value as teachers depends upon our ideal and character. Though we notice in our pupils tendencies unfavourable to discipline and favourable to irreverence, yet the ancient spirit is still there which holds the teacher of character and discipline to be worthy of the highest respect. Hence the teacher, who would co-operate with parents must first begin to love his profession. In the second place he should cultivate personal relations with his pupils; and above all, he should impress both the pupil and his parents more by his personal example than by his precept. It may be pointed out in this connection that this co-operation between parents and teachers will not bear the sweet fruit we want, unless our young men of scholarship and erudition consider it to be their duty and

delight to create a culture, *i. e.*, religion, philosophy, art and literature suited to the genius of the race. It is now generally recognised that in the creation of this new culture the spiritual power of the Indian mind should reign supreme. It should not be a mere sedulous imitation of the Western culture, but one in which the valuable elements in Western culture are so transmuted that they lose their foreign character altogether. Measured by this criterion, the work turned out by our scholars is not quite as it should be. In the first place a large portion of it is written in English. It, therefore, cannot operate upon those who do not know English. In the second place it is more critical than original and at times merely imitative.

So far we have considered how it is possible for both parents and teachers to co-operate in the process of building up the character of pupils. Let us now discuss briefly what we can do to make our institutions economically efficient. This is a very large and difficult question; and within the limits of this paper it is not possible to treat it in all its aspects. We shall have, therefore, to remain satisfied with pointing out one or two ways in which educated parents can help the solution of this all-important problem. Whatever solution the country ultimately adopts, it must be based firstly on the co-operation among the three agencies of education—the Government, the parents and the teachers; and secondly, on the recognition of the truth that it is not that every candidate, who manages to pass the present School-Leaving Examination, is fit to enter a college. On the basis of these two principles, let us see what a sensible and educated father can do. The first thing he can do is to make

up his mind to break the mechanical groove in which the educational practice has been moving so far. He will try to impress upon his children the bitter truth that the easy road to become rich and to acquire status, which the English education opened to us, is now closed to them. In the third place, he will help them to acquire those habits of discipline which will enable them to undergo the struggle in life with cheerfulness. In the fourth place, he will try to teach them, by example, if possible, to realise that manual labour is as essential for human life as brain-power; and that neither the one nor the other by itself can enable us to stand the strife of nature. When his children cross the Anglo-vernacular stage, he will study their mental and temperamental characteristics and find out their aptitude. If they are mere average, he will dissuade them from entertaining the ambition to become M. A. or LL.B., or M. B., B. S., and help them to acquire fitness for the professions of trade, agriculture or some other industry. But here the educated father is confronted with a great difficulty—Where are the schools which will train his children for these professions? The solution of this difficulty depends upon a generous co-operation among the Indian princes, the landed aristocrats, the commercial magnates and the Government. Yet we parents of decent poverty too can do something in the matter. Just as we insure our lives and provide for our families, so we should now recognise the debt we owe to the community to which we belong and set apart every year a definite portion of our income to be utilized for this purpose.

The second thing we can do is to join hands with teachers in order to create a sound and powerful public opinion in favour

of the modification of the existing curricula of studies in such a way as to divide students at Secondary schools into two definite classes—one going up for higher studies and the other for professions. The first division should contain students of brain and students of means. The second division should be for students of average brains or of average means, who are anxious to stand on their own legs as soon as possible.

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PHYSICAL DETERIORATION OF STUDENTS:

ITS CAUSES AND REMEDIES

By

Mr. S. ANANTHA NARAYANAN, B.A., L.T.,
Tutor, Maharaja's College, Pudukotah.

THE University and School atmosphere rings with the condemnation of the dilution of the several courses of studies and the climb-down from the standards formerly in vogue in such matters. It is a universally accepted fact here and elsewhere that the modern student is not intellectually the equal of his predecessor of some decades past. What then is the diagnosis of the situation if the root cause is not to be attributed or traced to the gradual emasculation that has set in and the consequent mental degeneracy? It is gratifying to note that the University has recognised the importance of the problem and its effort as regards this aspect of the matter has resulted in a tangible and useful scheme to be put into operation in the immediate future, thereby making Physical Education compulsory. These activities coupled with the proposal to throw the S.S.I.C. system overboard and the numerous appreciable schemes of reforms in the Intermediate, B.A., and Honours courses are bound to exercise a salubrious influence and an exhilarating effect on the tone of education.

That the problem of Physical culture is a part and parcel of education, and educational progress, by no means unimportant, has been and is a well-recognised and well-established fact needing no proofs and arguments in its favour is patent from the many Committees of investigation appointed to examine into the problem, Conferences and Associations where this forms the chief subject of deli-

beration and discussion and also from the widespread anxiety felt and shown by our politicians and by the Governments also throughout the length and breadth of India. Even a casual visitor to our schools and colleges will not fail to be impressed with the scenes of ghosts and spectres—pardon me for the exaggeration—so common in our schools, colleges and other types of educational institutions. Viewed in the light of the many physiological sins we commit and the many acts of transgression against the fundamental laws of health formulated and followed unquestioningly by our ancestors, who well knew the needs of our country, the result is nothing strange. The state of health of an average student is disheartening and no wonder in the cases of many of our brilliant students their careers end where they should commence in full bloom. The medical inspection is an eye-opener in that direction and has brought to light the many hunch-backs, narrow and flat chests, weak and tender frames, sallow countenances and wasting diseases of the student population, which otherwise would have remained unnoticed and irremediable. In them is wanting that spirit and strength of youthful activity; in them is lacking that ring and energy so characteristic of the tone of youth, that glow of health and vigour of limbs which is rated a virtue and a grace in their compeers elsewhere.

Let us examine the causes and circumstances that have contributed to and brought about this deplorable state of affairs affecting as it does the future generations of statesmen and citizens, born and yet to be born, who are and will be the hope of the nation and the wielders of its destiny.

The rule of life of a student in days of yore is too well-known to need iteration and we

can characterise it as a disciplined life on lines similar or parallel to the training given to the Spartan youths whose fame for hardihood, physical endurance and physical perfection is a standing monument of the efforts of the Greeks in callisthenics. There was ample scope for all kinds of physical activities in the pursuance of the routine of their daily life and special attention seems to have been paid to wrestling, archery, riding and such other activities which is proof enough of the importance they attached to the arts and sciences conducive to the growth or development of the physique. They too have had their exercises, literary as well as physical. But to-day alas! the former is emphasised more than is necessary and the latter almost entirely neglected.

Now to an examination into the causes. The word examination suggests to my mind the examination system which is the first direct and immediate cause of the deterioration of the health of the pupils at schools. The idea gains ground into their young minds that they have no good future and that everything is lost if they are negligent in their studies, and parents and professors contribute not a little to whip them into this feeling. The student under these stimuli thinks that his principal aim at college is to get through the examination by hook or crook and he consumes his money in buying notes and the mid-night oil in cramming their miserable contents into his head. The pupils live, move and have their being in an examination atmosphere so much that no attention is paid to their physical education. A sound mind is often housed in a sound body, a diseased body often bringing about an ill-formed, if not a diseased, mind. It is indeed very lamentable to see how some intellectual

giants are physical wrecks. Each one of the defects may form the subject of a separate essay. The student then is always haunted by his examinations—terminal, periodical, this and that and a host of several others very appropriately and ingeniously named—and he cannot but succumb under their overwhelming pressure and importance. I must not be held to decry examinations *in toto*. Examinations there will be and there must be. Judiciously used they have an inestimable value; hence we cannot dispense with them and I ask not for their entire abolition as a measure of test and as a standard of judging the worth and fitness of pupils.

In this connection I cannot but refer to Sir Michael Sadler's remarks on the examination system recently made when he presided over the Conference of Educational Associations held in January. "All examination systems are planned by great minds, carried out by minds less great. The great minds aim at nothing but liberty stimulated by pressure. The less great mind thinks that the results of pressure are praiseworthy and finds the results of liberty sloppy and inaccurate. The great minds which plan examination systems scarcely correct examination papers. The actual working of the examination system lies in other hands than theirs. Some examinations are indispensable. But when they are organised on the factory system, their product may be too much adulterated by inert ideas."

I have myself practically seen students during the week preceding the examination exhausting themselves and making themselves unfit to face the ordeal they are preparing for and it has been proved that during this season their weight is less by about 7—10 lbs. which they recover immediately the crisis is over.

With the creeping in of this narrowed vision and outlook on his life at school the vicious germ is imported into his life which is to make him weak and ineffective in life and which is to handicap him in his race of life. He turns himself into a worm, eating away the pages of the bulky book as well as of the book of life. I have personally seen and heard of some of my class-mates sitting up till 2 or even 3 o'clock at night after the inspection of the Warden of the hostel. My own humble suggestion is that we can lessen the grinding and lower the pressure. Steps taken to ensure and promote their steady work will be far more fruitful.

Next I pass on to the second of the causes. Schools and colleges there are which are very punctilious in collecting game-fees and supplying balls and nets for the interested and willing few. What about the majority of students who play the truant, sneak home and skulk away? Some have no proper provision in the form of equipment for all the pupils—I mean ample grounds and apparatus if they should be capricious enough to take it into their heads to indulge in games to while away their time. The very site, not to speak of the adequacy or otherwise of the equipment for games, is far from satisfactory: some are poorly ventilated; their windows open out into streets proverbial for their thick and foggy columns of dust and smoke. The Presidency College, Madras, the Engineering College, Guindy, the Kumbakonam College, the St. Joseph's College, Trichinopoly, the Maharaja's College, Pudukotah, and such other institutions lucky in point of location are rare and are exceptions to the normal type of schools. Situated as they are away from the dirt and din of the city or town they insure a healthy life and atmosphere for the student.

Besides this, the hours of work are unsuited to our climatic conditions; though the principle is well-recognised, it is seldom acted upon perhaps on account of the respect for tradition and the temporary dislocation it may cause. The 10 to 5 hours of work may be good for courts and offices; at any rate it is eminently unsuited for purposes of school work. The National College, Trichinopoly, deserves to be congratulated for its departure from this humdrum and insanitary principle referred to. In this connection it is not too much to say that it is increasingly becoming national as will be seen from the rules enforced in the matter of dress for pupils and for the masters and in its adjusting its system of imparting education to the youths who throng there to the needs of the country and also by its discarding all these time-worn and antiquated principles of school management.

We have imported and implanted the foreign seedling to beautify our garden life—Western education I mean—but fail to provide it with the congenial atmosphere in which it thrives in and the manure that sustains its life and vitality. Oxford and Cambridge have each its own traditions in the matter of physical culture and athletic contests such as boat races, etc.; so also has every public school. As Mr. Statham once pointed out the English public school would be nowhere, were it not for this important, inseparable and unifying element in the course of its existence. In them is ingrained a love of sports and sportsmanship, and all that it implies and all that it inculcates—such virtues as honesty, truthfulness, subordination of one's will for the common weal, smile in the face of defeat, appreciation of merit in others and myriad of other qualities too numerous to mention.

here. But the Indian student stands on the very antipodes of his compeers in England and elsewhere. Most of our students find it very inconvenient to find time and to spare it for sports, if available, and some of them have developed a positive distaste for physical culture for they are easy-going, pleasure-loving and indolent. They prefer to roam about and poke their noses into the dirt and dust of shops and bazaar streets rather than inhale the salubrious and vitalising fresh air of the open fields. A majority of them consider time spent on these activities a waste of time and they think they might as well employ it on some domestic errand or private business which in most cases means idle talk and nothing more. Again what is most surprising is that a fairly large percentage of the students do not find any interest in games. There must be something radically wrong with them; else this tendency cannot be satisfactorily explained. Then again numerous are the students who are ignorant of the value of games—physical and moral—and their relation to personal hygiene. It is indeed very deplorable to note that hygiene does not receive the attention it deserves. It is now relegated to the position of a B group subject, *i.e.*, backward subject—we have backward subjects as well as backward classes—if I might be allowed to interpret it so. As a learned friend of mine once put it, they are taught and forced to study the celestial bodies and their movements and the laws governing their motions while they are not taught anything about their own bodies and the art of keeping fit and healthy. Last but not least in importance are the class of people who excuse themselves by saying that they are unfit for any kind of sports and manly games and that they find it impossible to indulge even in such

games as badminton requiring only very little exertion. Well might Nature say to them "My dear sirs, if you think you have not got strength of limbs and body at this stage of life when your sinews and muscles are pliable and capable of growth, and your bones forming imperceptibly day by day, how are you going to fight the battle of life full of worries and difficulties, without being weak and ineffective? Shake off your fears and the lethargic frame of mind: and fit yourself for the bright and unsullied future that awaits you. Despair is the one unforgivable sin and hence have done with it." All these point to the conclusion that the instinct for games and sports is almost wanting if not extinct in the present generation of youths; they are wanting in initiative and enterprise. Some months back when myself and some of my student friends were out for a walk, we took it into our heads to have a sort of a running race, of course, at the Scout pace. I was somewhat forward and they complained that they were quite exhausted in less than two furlongs. Another, when I called him for a pleasant evening walk, told me he gets the cold if he stirs out in the open air. Queer notions of health and hygiene!

Apart from these deterrent circumstances there is yet another obstacle which is even more formidable and to a degree insurmountable. The parents of most boys are entirely in the dark regarding the value of physical activities and the utility of games and athletics in the development of the body and betray a lack of appreciation of the benefits derived therefrom. They do not stop here: their enthusiasm in the anti-games campaign carries them a little forward and their denunciation and declamation against it is indescribable. They regard it as a waste of

time as well as of muscular energy, an undesirable and risky hobby and a strain on their too delicate nerves. This active hostility in the parent against games is nowhere so fully exemplified as in my own case.

I had an uncle who was my guardian during my student days. The school was situated two miles away from the village and every evening I bade farewell to the sports-ground with an unwilling heart when the 'orange coloured orb' was sinking in the horizon and arrived somewhat late at home. How I shudder to think of my uncle's fuming and fretting and thundering and how warily I entered the house and prowled about the house to avoid an open meeting with him, and felt penitent for the time being as if I had committed an unpardonable crime. But the next day when I entered the sports-ground with a resolution to come away early the temptation was too great and I took my own time and took the consequences too. Finding it impossible to convince him I sacrificed my games for him, Though I have every reason to be grateful to him in other ways, I have never forgiven him for this disservice he has done and for killing the games instinct in me for the time being.

Over-feeding in a small number of cases and under-feeding in a majority of cases are reasons which account for and operate to lower the vitality of the student. The latter is to be found in a more virulent form, and is connected with economic problems and can at best be solved by economists. Most of the parents are poor and cannot afford to have their sons educated as is plainly visible from the average income per individual which here is very low as compared with that obtaining in other countries. In such cases the child has to feed on food of very poor quality, wanting in nutritive elements and is

subjected to the pangs of poverty endured calmly by the parents.

Yet another article which goes to swell the burden on the camel's back is connected with our social customs and their observances. Early marriages and child marriages play a great part in wrecking the future of India's children and in bringing about their degeneracy, and diseases they are afflicted with. Here again is a good custom which we have broken to our detriment and its baneful influence has left traces and marks everywhere for those who care to examine the problem. Whatever its origin and progress or development may be, the evil is there on us; it is still staring us in the face and we must seek to throw it off and successfully give battle to it. A fair percentage of our college students are married when they are in their teens and some of them are fathers of children at so young and irresponsible an age as 18 and 20. With this state of affairs the infant mortality, the high death rate and the number of untimely deaths we have at present is nothing uncommon. I know some of them would fall foul upon me for this remark; but the fault is none of theirs and I sympathise with them. At this stage the body has not attained its perfection, nor has the intellect: their studies are adversely affected. In the words of Dr Trall 'his energies are diverted and dissipated when they should be conserved and concentrated to aid the development of his constitution.' Strict continence should be enjoined on the student while at school or college. Hence it was that the system of marriage after one had quitted one's Guru's ashram was in vogue among our ancients.

In combating this evil the force of the custom is difficult to be overcome as indeed we can see to-day from the number of prote

against Mr. Harbilas Sarda's Bill. Reform in such matters is more healthy, lasting, welcome and effective, when society is educated to appreciate the motives underlying the proposals and when it comes from below rather than from above through governmental machinery. Legislative enactments coupled with a harmonious co-operation from the people is bound to have a beneficial effect as can be seen from the cases of several Indian States. The Baroda Legislative Council has fixed the marriageable age for boys and girls at 18 and 14 respectively. The Maharaja of Kashmir has sanctioned a new law prohibiting the marriage of girls before 14 and boys before 18. The Indian States of Gondol, Kotah, Mysore and Indore have similar laws. The State of Rajkot leads all India as it has just a few months back made the legal age 15 for girls and 19 for boys. The legal age of marriage in China is 16 for girls and in Japan 17 and 18. If all these suggestions are to materialise the student must be convinced of the evils of premature parenthood and its harmful effects on his future. He must also be trained to translate his conviction into action. Hence the co-operation of parents and pupils is a very necessary pre-requisite if success is to attend our efforts in this direction. Furniture in many schools is very defective and not suited to the needs of the pupils. In some there is no furniture at all worth the name. Such rotten desks and benches as exist are responsible to a great extent for the malformation and wrong postures so common in young children. Inspecting officers if they devote greater attention to examine and periodically condemn the wrong kind of articles will be a source of great service and help to the cause of the health of our school-going children.

Last but not least adequate guarantee against badly-cooked food in many of the hotels and hostels where the students are forced to take their meals is a practical difficulty. Some hotel proprietors and hostel authorities in their eagerness to economise expenditure and effect good savings and gains adopt such unhygienic and undietetic steps as impair the digestion and health of the members in some cases leading to chronic disorders of the system. The expression 'hostel disease' so common among doctors is not in my opinion any exaggeration of the indifferent health of the student.

Such in outline are the causes of physical degeneracy of our students.

(To be continued.)

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REFORM THE TRAINING SCHOOLS.

By Mr. M. V. SUBBA RAO.

THESE are the days of compulsory education and if the authorities concerned want to succeed in their attempts to make the country more educated, in the right sense of the term, the courses in the Training Schools must first be modified and the pay of the teachers must be enhanced.

As a gentleman once pointed out "for a low pay we get only cheap commodities" and that is what is generally felt and expressed on every public platform. Still the authorities are not allowing the teacher at least a living wage and until the status of a teacher is made more respectable, I am sure we cannot succeed in our attempts to impart that sort of education which will be useful to all and which will lift the country from this down-trodden state. If funds do not permit them to pay a decent amount to the whole-hearted teacher, let them not expect the teacher to be a whole time servant. Let him at least be the master of his own time and let him be at liberty to earn his living otherwise. Even in Secondary Schools, unless they permit the teachers to publish at least one book a year and earn some money out of it, they cannot expect to get first-rate intelligent men for this department. When private practice is tolerated in the case of every surgeon in the Medical Department and every lecturer in the Colleges of Arts and Law in Universities like the Calcutta University, the authorities in Madras should have allowed each teacher to supplement his earning by other means when they are not able to pay him a respectable wage.

Next to it in importance comes the reform of the Training Schools. The staff, the

students and then their courses of study should be considered. The staff of the Training Schools should not be mere school-masters, as they are at present; they should also be empowered to see that those students who go out of the Training Schools put into practice the principles they learn in the Training Schools. The Inspectorate of the Elementary Schools, as it exists at present, consists of individuals not in touch with the teaching methods and as such is serving no good purpose at all. If the Government is to abolish the Inspectorate altogether and consolidate their forces in the Training Schools and pay the teachers better wages, the efficiency of the Elementary Schools will be highly improved. At least, there must be a free inter-change of individuals from the teaching line to the Inspectorate once in three years. On account of the invidious distinction drawn between the two cadres, as at present, there is a good deal of intellectual stagnation. The present-day teacher in the Training Schools is more a clerk than a teacher. He is expected to look to the clerical work first and then to the tutorial work. Such things should not be allowed to continue and as long as these conditions prevail, the Training Schools can serve no good purpose. It is a sheer waste of public money. 'Penny-wise and Pound-foolish' seems to be the policy at present. If every Training School is provided with a clerk, better secular work can be expected from the staff and the Training Schools can serve some useful purpose; but not otherwise.

Coming to the students selected for training I should like to suggest that only students with the necessary academical qualifications be taken in. The Lower Elementary class should be abolished altogether. The difficulty and absurdity of training some of the Primary

candidates is best known to those who have handled these classes for at least six months. The authorities should not undertake to give the pupils an academical training in the Training Schools. 'One thing at a time and that done well' is a motto well-known to all our authorities, but I wonder why they do not practise it. They can take only people, who have passed the III form or Eighth standard and give them only one year's training, and pay them better stipends. That would attract more intelligent people to the Educational Department.

The courses of study must next be considered. Everybody acknowledges that a village school-master can help us a good deal in matters of 'Rural reconstruction.' But how? He must be taught Civics, Agriculture, Indian History and First-aid during the period of training. More importance should be attached to the study of physical instruction, fundamentals of law, agriculture and first-aid. The last three are now conspicuous by their absence in the curricula for masters under training. 'Ignorance of law is no excuse' they say, but I wonder why a provision for the teaching of elementary notions of law has not yet been made in schools. This is the primary need of society and it should no longer be ignored. If everybody knows the fundamental principles of heredity, limitation, estoppel and the notions of void and voidable transactions, much of the time, money and energy that is now being wasted in law courts, could have been saved. For this purpose the assistance of Government Pleaders should be taken. Similarly if the services of the agricultural demonstrators and physicians in charge of local hospitals are taken, the courses of training for masters would be more useful and interesting.

As for physical instruction, the system of Nohren's drill is better fitted for children and boys of the middle schools than for students in the secondary schools, training schools and colleges. I may assert from experience too, that those students (above 16) who are asked to attend this kind of drill rather pity the teacher who is obliged to teach this sort of unmanly exercise, than take any interest in the drill itself. The plays are interesting but the drill is an insult to the grown-up boys. Let me not be mistaken if I cry 'halt' to this system and order a right-about-turn and a march until we go back to the field resplendant with the horizontal and parallel bars, the rings, the trapiez, the horse, and the like.

The above reforms are urgently needed for the welfare of the country and the sooner they are effected, the more serviceable will the masters be for the uplift of their country.

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SOME TENDENCIES IN THE PRESENT-DAY EDUCATIONAL WORLD.*

THE difference between the old type of education and the new type has been very beautifully expressed by Miss de Lissa. To use her very words: "In our education of yesterday children were roughly classified into groups and classes, and the children in each group were practically chained together. No one could travel save in lock-step with the whole class, of which the pace was that of the slowest child, nor could any one deviate from the track that all must follow, for everyone had to do the same thing at the same time and was expected to reach a uniform standard of attainment, and everything was worked by that most mechanical and deadening of all education devices—a fixed time-table. Teachers and children were alike hurried on in this machine without any opportunity for the exercise of will, judgment, initiative or imagination. Added to this was an absurd worship of knowledge, for which everything else was sacrificed...A most artificial type of discipline arose, for it became necessary constantly to repress the whole stream of a child's natural energy and interests. The assumption, nature was wrong and the educational authorities were right, forced the teacher to endeavour to act in the dual capacity of policeman and creator. He had to correct the blunders of nature and make the child something different to what those mysterious forces within it intended it to be, to hold it in silent passivity and mould it according to the plan of the authorities. Naturally enough the system failed and the result was a revolt

against this soul-destroying organisation. After a period of reflection, experiment and investigation now has emerged the determination to put the acquisition of knowledge in its rightful place as secondary to the development of power." This then puts in a nutshell, the most important concept of to-day; and almost all the tendencies I am going to speak to you to-day can easily be deduced from this general dictum.

First about the present-day ideal. In the words of Prof. T. P. Nunn, the education of the people should aim at enabling every man to realise the greatest fulness of life of which he is by nature capable—"fulness" being measured in terms of quality, rather than of quantity, by perfection of form rather than by amount of content." To put it in other words, education should enable every boy to earn his living by the exercise of trained powers, should teach him to use his leisure time well and worthily, and lastly should train in his civic duties and responsibilities and imbue him with a desire for community service.

The first tendency of to-day is undoubtedly the adequate recognition of the part played by instincts in one's educational process. Educational psychology has taught us that if a teacher wants to be successful in his work he must then skilfully "graft" the various processes of learning to the several instincts. To quote Mr. McDougal: "Directly or indirectly the instincts are the prime movers of all human activity. By the conative or impulsive force of some instinct, every train of thought—however cold and passionless it may seem—is borne along towards its end and every bodily activity is initiated and sustained. There can be no education except through the activity of the child, and no activity

* A paper read before the High School Teachers' Association, by Mr. C. S. KRISHNA AIYAR, M.A., Government High School, Chikballapur.

take place which does not ultimately depend upon native tendencies. They are the origin of the effort, the springs of action." This is emphasised by Mr. Bigley, an American educationist. He says: "It is with these that education must start and upon these its processes must ultimately be based. Instincts are the bases from which the character and will of the individuals are gradually developed under the guidance of the intellectual faculties. If these real springs of educational progress are neglected, much of our educational efforts become fruitless; when not only neglected, but repressed, the harm done may reach the dimension of a disaster." I believe, it is enough for me here, to make a bare mention of those instincts that are of great value to the educationist. They are, pugnacity, self-assertion and self-abasement, acquisitiveness, gregariousness, curiosity and constructiveness.

A second tendency on which great stress has been laid in recent days is freedom. Almost all the progressive countries of the world have now realised that the growing child should be allowed a large amount of freedom. Though there is still some difference of opinion among the educationists about the relative value of the toys, apparatus, etc., all are agreed in this one point. They insist that children must be free from the useless restriction that formerly prevented them from moving without permission, speaking to a class-mate, or helping one another spontaneously and naturally; free from all such external barriers as prevent the great out-rush of the inner springs of life. They must be free to move at will, to choose their own work, as their interest and need demand; free for all activities to originate in the true self, from inner necessity and impulse. In-

terest in work brings the only real discipline, and children discipline themselves more severely than any teacher can. It is an educational axiom of to-day that education should enable one to make his or her original contribution to the variegated whole of human life as full and as truly characteristic as his or her nature permits. The claims of society upon its members are best satisfied, not when each is made as like his fellows as possible, but when in Dr. Bosarquet's words: "an individual values himself as the inheritor of the gifts and surroundings that are focussed in him and which it is his business to raise to their highest power." The education that aims at fostering individuality—this is not the same thing as eccentricity—is the only "education according to Nature." Since the child has to be fortified to solve the problems of childhood before he comes face to face with the problems of youth and maturity, he has to be given a large amount of freedom and responsibility. The child, cramped and frustrated by rules and regulations of our educational system, never gets to grips with experience in any form; yet such experience is highly valuable to him. "It tests the moral and intellectual fibre of the individual, shapes and tempers his thoughts, sharpens and enlarges his judgment and teaches the most important lesson of all—self-discipline." The chief merit claimed for the Dalton Plan of instruction by its advocates, is this freedom. This plan enables one to divert his energy to the pursuit and organisation of his studies in his own way. Says Miss Helen Parkhurst: "From the academic or cultural point of view, the pupils must be made free to continue without interruption his work upon any subject in which he is absorbed, because when interested, he is mentally

keener, more alert, and more capable of mastering any difficulty that may arise in the course of his study. Under this plan, there are no bells to tear him away at an appointed hour and chain him pedagogically to another subject and another teacher. Unless a pupil is permitted to absorb knowledge at his own rate of speed, he will never learn anything thoroughly."

It is also important to bear in mind that there should be some effort on the part of the pupil if what he learns is to be of permanent value. As pointed out by some author, "the scholars are like hens and they lay better if they have to scratch for their food." Undoubtedly, the greatest interest which children feel in their work is when they shoulder their own tasks manfully and work the way through their own difficulties with the least amount of help. Though it may sound incredible to us, in India, this idea of freedom is so strong in European countries, that in many of the forward schools, the pupils work as they please and even if they do not work, but sit still or move about, they are not taken to task but allowed full liberty to go their own way (of course, children in Elementary and Nursery schools, please).

The next tendency may be styled as the Playway in education. Now, what distinguishes work from play is the quality of mind; the difference is said to consist in the relative proportion of spontaneity and external constraint. What appears to us as work may very well be Play to another man if his attitude of mind towards it has the element of spontaneity and the joy connected with it; and every piece of art, music, sculpture, painting, etc., is play, because it is the joy of spontaneity exercised in a higher level. According to Drever: "Play attitude is the

preparation for and avenue to the true aesthetic feeling." The psychological significance of the play attitude has been widely made use of in many of the modern methods and movements of education. Madame Montessori has, in fact, erected the play-principle into a universal method for the education of the young. Under her plan, the children are led to teach themselves. In fact, all subjects should be taught in the play-way, care being taken that the way leads continuously from the irresponsible frolic of childhood to the disciplined labours of manhood.

Co-operation or the interaction of group life is the next thing that is discernible in our present-day educational world. It has been observed that children when left alone, help one another in their work, discuss it together, and live in the natural way and thereby make community life possible. In the service of one another, in the friendly helpful attitude they acquire and the willing sacrifices they make lie true moral training. That is the modern way of weaving religion into the whole of every-day life. To quote John Dewey: "The object of a democratic education is not merely to make an individual an intelligent participator in the life of his immediate group, but to bring the various groups into such constant interaction that no individual, no economic group could presume to live independently of others." The modern view is that the school must be considered a natural society in the sense that there should be no violent breaks between the conditions of life within and without it; there should be no cramping or stifling of the citizen's energies but room for every one to live wholly and vigorously; no conventional standards of conduct, but only the universal canons and ideals; no academic separation from the

interests of the Great World, but a hearty participation in them. At the same time, it is to be regarded an artificial society in the sense, that while it should reflect the other world truly, it should reflect only what is best and most vital there. As Mr. Brandford has beautifully put it: "the school should be an 'idealised' epitome or model of the world, not merely the world of ordinary affairs, but the whole of humanity, body and soul, past, present and future." Because education must prepare one for the life, and because life in the modern world is becoming increasingly inter-dependent on a world-wide basis, it is certainly quite necessary to sow the seeds of this co-operative ideal in the fertile ground of the school life itself. It may be said here, as a digression, that one of the chief educational values of the game of scouting is in its team work and friendly co-operation.

The next outstanding tendency of to-day is paidocentricism. It is the key-note of the education of to-day. This rather odious word, invented by Stanley Hall, simply means, that we must study the habits and needs of the children whom we have to teach. Subject and child are to go side by side in double harness. From this, it follows as a matter of course, that the size of the class must never be unwieldy (the expert opinion is that it should not exceed thirty). Along with this, there has been a growth in the humane spirit, as seen in the greater attention paid to the education of the abnormal and subnormal children.

I would put down as the sixth tendency, an increase in the parental responsibility in this arduous task of education. Every teacher has a right to constant information from the pupil's home as to his progress, conduct and character there, for without it the school

work—particularly sending the Report cards—cannot be carried on successfully. Obviously, as the teacher's authority over the child is generally not more than that of the parent, special efforts are made to secure the parental good-will and co-operation. Some of the means adopted for this purpose are:—
(a) Organising periodical and fairly frequent gatherings such as Prize Distribution, Magic Lantern Entertainments, Lectures, Matches, etc., and making use of these opportunities for a personal chat with the parents or guardians. (b) Issuing once or twice a year invitations to the parents to a school "At Home" when they are earnestly requested to attend the school while it is in full session and see it at work. (c) The device of Report card (I may mention, in passing, to those of you who are interested in this topic, that there is an admirable Home questionnaire, to be sent to the parent of every boy for favour of being filled, published in the *Times Educational Supplement* of 14th August 1926).

The next tendency noticeable is the importance attached to the health and the physical well-being of both the teachers and the taught. Besides an improved type of hygienic and sanitary buildings, open-air classes, better equipment (such as desks of varying height, text-books printed in bold type, colouring arrangement of the walls, etc.), more hours of rest and recreation, compulsory participation in games and sports, a thoroughly efficient system of drill, frequent medical inspection of children, cultivation of healthy hobbies, we have to bear in mind the remarkable progress made by Westerners in correctly assessing the influence of body on mind. The study of juvenile delinquency has shown, in most unexpected directions, the influence of physique upon character. "Anything that

weakened physical health tended to weaken self-control. Anything that conduced to physical irritation tended to set up a mood of mental irritability. The provision of spectacles, the extraction of teeth, the extirpation of tonsils and adenoid growths—measures in themselves comparatively trifling—have often converted an alleged mental defective into a normal or nearly normal child." Dr. Cyril Burt, the greatest authority in England on Intelligence Tests, said in the course of an interesting paper, that body and mind are to be viewed as a single unitary organism. "A man," he said, "is something more than a carcass loosely coupled with a ghost. Material and spiritual are reciprocally involved: and the two together must be treated as inseparable aspects of one highly complex whole."

Vocational bent or manual training is another tendency that has asserted itself in recent days. In the new schools of to-day, a greater emphasis is laid on handwork, Laboratory practice, gardening and agricultural training. Manual work is considered essential for a full and complete development and besides training the hand and the eye to be quick and alert, it develops the social sense and plays a great part in the moral training of the child. In some of the Western countries, advanced work in various crafts is also encouraged through the Guild system and this imparts a definite vocational bias which will make it easy for the needy child to earn his bread after he leaves school. As said by L. P. Jacks, it is being realised that the aim of education is to make a man ready for a socially useful occupation, to prepare him for doing some work in the world, whether with his head, his hands, or his heart or all three, which would give him a sense of personal

usefulness and so form a basis for his self-respect. Saunderson of Oundle has very successfully carried out his experiment of connecting the school at every point with the life of industry and teaching every subject not by class-room instruction as much as by workshop methods. It has also been urged that handicraft should be included in the scheme of general education for its aesthetic or cultural value. "All should be trained to be artists, if only to make them more appreciative of the work of others. While every one should be able to express himself in words easily and clearly, verbal expression is not always the most fruitful form. There are, at least, two types of boys in our schools—the literary artist and the handicraft artist, and we have to make suitable provision for both. While some children think and feel their fullest capacity in composing an essay or a poem, others experience the maximum spiritual growth in making a book-case or weaving a bed-sheet. Hence the bias of expression must be in some cases towards literature, and in others towards handicrafts." There is at present a great wastage because education is mainly literary; a large number of students are sure to find handicraft as the medium for their aesthetic activity.

It is a pity that the high educational value of music, recognised as early as Plato, has not yet been fully realised in our schools. Many associate it with the feminine virtue. But in the advanced countries of the West, it is held that one and all—boys as well as girls—should be taught music as a regular subject of the curriculum like any other subject. (Music and Gymnastics are compulsory in the schools of Denmark).

A word or two, by way of parenthesis, with your permission. In these days, when the

best brains of our land are engaged in the mighty problem of Rural Reconstruction, may I humbly suggest that the introduction of music in our elementary schools, would go a long way in making the life of our rural brethren immensely happy? Besides, the National songs (say Bharaty's) would be an effective means of bringing about that much desired unity and national feeling: the songs of ancient folklore, on the other hand, are sure to strengthen their attachment to the soil. Then again, making the village school a centre of social attraction, by teaching the boys to perform Harikathas and Bajan parties, would help not only to raise the general tone of our village life, but also to preserve the rich and valuable moral and spiritual heritage of the past. Let us earnestly hope that with the awakening of our sisters, earnest efforts would be made to bridge this wide gap in our school curriculum.

Two idols of unbounded admiration, that have been mercilessly hurled down from their high pedestal, are the Public School and Examination system. Unfortunately, in our country, conservatives are not wanting with their proposal to start these obsolete type of schools—I say obsolete, because though the public schools continue to exist in England, they are not in their pristine glory, but have adjusted themselves to the changed times. Mr. Ronald Gurner has given vent to the current opinion *re* the Public Schools in these striking words: "The Public School man was sometimes rather taken aback when he looked round this post-war world and found that schools of all sorts and sizes, municipal schools that in appearance closely resembled baths, reformatories, homes for the abandoned or the deficient, Borstal institutions had calmly and with complete confidence taken

it upon themselves to pass on to a considerably larger public the secrets of the most hidden pages in his book of lore. This post-war world showed less disposition than it should to adapt itself to the peculiar characteristics of the healthy, well-fed, athletic, slightly complacent public school boy, with his limited outlook and reverence for convention. It swept on fast, borne on the bosom of new ideas, towards the League of Nations, co-partnership in industry, equality of social opportunity. It was beginning to look with new respect on the skilled engineer who knew his job, on the elementary school boy who won his commission in the war, on the labourer's son who had passed through trade unionism to the statesman's seat, on the Indian who found coloured man and white equally under his control."

The evils of the existing type of written examinations had already been pointed out as early as 1910, if not earlier, by Mr. Wren of the Bombay Educational Service. He had, in fact, preached a regular crusade against this soul-killing, blood-sucking system and had passionately exhorted the authorities to end and not to mend the system. But alas, all his cry had been a cry in the wilderness. We continued to look upon—and even now do so—the examination as the *summum bonum* of life, and it is no exaggeration when I say that the belief, God has created children only for the purpose of serving as victims to the examination, has not yet entirely died out in this country. Those of you, who have been regularly following the trend of our modern opinion in the pages of the *Educational Review* of Madras, the *Indian Educator* of Madura, the *Progress of Education* of Poona, need not be told more on this topic. Mr. Ballard has rightly hit the nail by saying that the present

examination is more of an art and less of a science. Certainly, the present-day tendency is to substitute what are called Intelligence Tests, for these written examinations. The advocates of the Tests do not claim perfection for their machinery; they only maintain that they are better than the examination system. Again, to quote Mr. Ballard: "Examination tests school attainments, not native ability, book-learning, not mother-wit, what can be got up for the occasion, and not what cannot be so got up, memory and not intelligence. Intelligence Tests test the latter alternatives. Subject-matter does not enter into intelligence tests and every attempt is made to eliminate whatever depends on school attainments. Of course, the mind's capacity cannot be tested *in vacuo*, i.e., apart from its content and what it contains is knowledge. But the knowledge implied or pre-supposed by these tests is that which is common to the mental content of the persons to be tested; the knowledge, in other words, a normal individual is bound to acquire in his everyday dealings with his physical and social environment. During the mental tests, knowledge seeks him and he does not go to seek knowledge. Not so in the case of examinations. Therefore, it is said, that the new examiner (Intelligence tester) sets uncommon questions upon matters of notoriously common knowledge, while the old examiner sets common questions on uncommon knowledge." (This subject—Intelligence Tests, Individual and Group Tests, their value and limitations—is itself so wide a subject that a separate paper is indispensable for a bare elucidation of the main facts. Hence, under the present circumstances, I regret I cannot dwell more upon this topic at present).

About the next tendency in the modern education, I do not propose to say much;

partly because it is already getting late and partly because, my knowledge of the subject is itself specious little. I mean, to the wider use of cinema and broadcasting. Suffice to mention that there were in U. S. A. in 1925, 4,000,000 (four million) radio-receiving sets, against 9,000,000 gramophones and 12,000,000 automobiles. Says Dr. Bose of Iowa, that radio, as school equipment, is rapidly taking its place with maps, books and black-boards. The Kansas State Agricultural College—one of the best colleges of its kind in America—is the first institution in the world to offer a regular course of systematic instruction by radio. It has instituted what is known as the college of the air and any one man and woman, of any age, who has a radio set is eligible to take the courses (two months) offered by the Air College. He ends his article by saying "I am still a great believer in the educational possibilities of the radio. It may not develop profound scholars, but as a means of stimulating minds and suggesting lines of thought, radio will prove of great value. Some day radio will be used to send broadcast knowledge and inspiration all around this globe. Then our great earth—25,000 miles round—will be reduced for educational purposes to the size of an ordinary lecture hall." Let us fervently hope that this great day is very near us.

Now, I come to a tendency that is nearest and dearest to our hearts—pay, prospects, status, privileges, organisation, etc., of the teachers. Teaching is no longer regarded in the West as a profession that anybody and everybody could handle. Specialised knowledge of a high order is now demanded as in any other learned profession. Nor is it the stepping-stone to something better or the last resort, to which the misfits in the other walks

of life reluctantly gravitate. Thanks to the efficient organisation of the teaching body (in all grades), the profession has now become a dignified one and the remuneration, though not on a par with other professions, is certainly more satisfactory than the starvation allowance of this country. He is now recognised as the real dynamic force of the school. The Duke of York, in his opening address of the Imperial Conference of 1923, remarked: "Education is more vital than anything else to-day and to my mind its most important aspect is the personal influence of the teacher." The modern view of the importance of the teacher has been graphically described thus by another statesman: "There is no greater need for the cause of education of to-day than the need of strong manly men and womanly women as teachers of the young. To secure these for the schools of the nation, we may well give of the best of our thought, of the wisest of our legislation and most bountifully of our wealth." The old view of regarding children as a liability has gone; he is now everywhere regarded as a national asset and hence money spent on education is the truest economy. Switzerland is the country in the world that has realised the true worth of a teacher and nowhere is he so well paid as here. But America also is now beginning to realise that if education is not to be a sham mockery, the persons who handle the children in their most impressionable young age, must be made a set of contented people; that they must be allowed plenty of leisure and that adequate facilities should be made for frequent revision courses at the Universities and if possible, for foreign travel too. For then only, the teachers can have the right sort of outlook on life, retain their zeal for the work, and be well-qualified

for their work by being up-to-date in their knowledge. It is my firm conviction, that there is no lesson so valuable to us in India as this, *viz.*, need for an efficient organisation. If at all our salvation depends on any one thing, it is on this and this alone. Our comrades in the West have succeeded in getting enhanced pay, better status in society, more privileges and greater respect for their considered opinion by means of their well-knit organisation. Hence, there is no reason why we too cannot achieve all these here. A successful All-India Organisation — every teacher being a member of it — is bound to do miracles. The opinion of this organised body, on questions of educational interest, is bound to be so weighty that even the most stony-hearted bureaucracy cannot flout it easily. Some idea of the thoroughness of the organisation of the teaching body in England may be gleaned from the fact that at the Educational Conference of 1926, nearly as many as fifty-five Associations met and discussed problems in every field of pedagogic effort.

Gentlemen, I am afraid, I have been tiring your patience by this long infliction of mine. Yet I think, I am bound to say here, a few words re the new type of Headmasters and Inspectors. It is a dangerous and forbidden ground for an Assistant-master; yet, I shall be as succinct and cautious as possible. The Headmaster, who used to lord over his Assistants, and who always spoke of them as "my assistants" and never "my colleagues" has well-nigh disappeared along with his friends, the Kaiser and the Czar. The present-day Headmaster thinks it his duty to seek the advice and co-operation of the teachers in all important questions of policy relating to the discipline of the school; to protect the interests of the teachers to the extent that such protection is due and within his province in all matters pertaining to their material and physical well-being, their professional and social interests and advancement; to interest himself in a sincere and sympathetic spirit with the peculiar problems of each teacher's sphere of work; and lastly, to stand before his school, as one fully conscious of the gravity of his relationship, yet saved by an optimistic spirit, a fine sense of humour

and well-preserved physical health, from any depressing effect on that account.

Coming now to the Inspectors, "the Inspector who used to descend like a God from the clouds, orb'd in an atmosphere of infallibility, to walk into the class-room—not a word of courtesy, not a word of recognition, and like the north-wind, spread a sort of chill wherever he went—is a being of the past; so also, his friend with his dictatorial attitude and inquisitorial methods who conveyed in every look and gesture: "I am Sir, Inspector, and when I open my lips let no dog bark." In the present-day educational world, an Inspector has to be a man of cheerful disposition, brimful of ideas and suggestions and possessing the most up-to-date information regarding the latest devices of teaching and school management. He should be able to inspire confidence in teachers, who should instinctively look up to him for help and guidance: he must realise the difficulties that beset the paths of our educational system—defective text-books, unpromising environment, over-burdened curriculum, etc.; he has to bear in mind that the suggestions he makes should be fair, unbiassed and unprejudiced,

definite and clear cut: he must be able to locate elements of strength: his suggestion should be upon the technique of teaching than upon the personal shortcoming of the teacher: above all, his criticisms must be constructive. Mere fault-finding and teaching down of a teacher's work without something better to offer is entirely inexcusable according to the present-day standard.

As I b gan, I propose to end this paper with a short quotation that beautifully sums up the difference between the old and the new type of education. In the words of Prof. Lagn: "Formerly, the school-room was a prison-house, the studies, a boredom, the scholar, a listless and lifeless mummy, the teacher, a constable striking terror into the hearts of the pupils and maintaining discipline with his tutorial baton. It is the chief distinction of the new education to have made the school-room, a delightful garden, the studies, a pleasant affair, the scholar, vigorous and healthful lad bursting with life the teacher a tender and kind-hearted friend

Friends, I eagerly await now your valuable comments and criticism on the paper.

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A SCHEME TO MAINTAIN A HEALTHY TONE OF DISCIPLINE IN THE CLASS-ROOM

By

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THE need for discipline in schools and school-rooms is felt in more ways than one at present. Parents of school boys are not unoften saddened to find their children very sadly behaving outside the schools as well as inside, in spite of the expensive education given to them. Whether by violating the humanitarian laws of the S.P.C.A. or by ignoring the rules of the Town Nuisance Act or by forgetting the provisions of a good moral behaviour, boys are found to be sinners in a thousand and one ways. The so-called education and school-discipline as the schools afford to provide at present, do not go far to make pupils really well-behaved.

It will be agreed on all hands that a thoroughly good character in boys can be ensured by a really sound scheme of discipline adopted in schools. No scheme of discipline can be considered sound unless it is sure to fulfil the necessary purposes of discipline. It is Bagley who says that the functions of discipline are to create and preserve the conditions essential to progress; to prepare pupils for effective participation in Adult Society; to teach lessons of self-control by illustrating the value of persistent and sustained effort. These functions can be properly discharged only where discipline ceases to be ostentatious and of merely outside symptoms and becomes as it were the fashion or the commonly prevailing mode. It is this state of discipline that is considered

to be what is styled in the heading as 'a healthy tone'.

The value of a scheme of discipline to the boys and teachers as well cannot be exaggerated. A scheme is provided for only in order to ensure that discipline is not made a matter of fits and starts but a regularly observed practice or course of conduct. A regular scheme, if properly put to use and carefully followed, cultivates an *esprit de corps*, self-control and organisation on the part of the boys. It satisfies the need of repressing certain tendencies in the interests of the social group and getting through any work with a sense of duty. It serves as the best way to introduce better and more lasting discipline and organisation into the world of teachers so as to form a powerful body of public servants (*i.e.*) to stand or fall together. In the end it forms an economy of time and effort to the teacher in conducting his work, so that he may have more and more time to attend to constructive work.

Such a scheme should be brought into being both in the interests of boys' good education and the school's good reputation: (1) The best, easiest, safest and least worrisome means to secure discipline in the class-room is by creating what is called a 'corporate life' among the members of the class. (2) For this purpose, in the course of every academic year, all the boys in the class ought to be trained in the performance of what may be called 'Responsible tasks.' (3) With this object in view a sort of 'Self-government' might be instituted in the class. Every month a new set of class officials, five in number, may be elected from among the boys with a view to see that boys are trained not only to behave well in the class among themselves and towards their masters, but to

develop in themselves a fine all-round moral character and healthy instincts of service and sacrifice, combined with a clear sense of duty. (4) The five pupil officials may be given five different designations and assigned different kinds of duties so as to make them realise that they all serve but one common purpose in their several duties. Each serves as a monitor in a separate sphere and keeps a close but friendly and unsuspecting watch on other pupils, thereby exercising a healthy influence on them. (5) The five pupil officials will be the different agents of the teacher in his work of supervising and managing the boys in all fields of their activity. They will be known as (i) the monitor, (ii) the sergeant, (iii) the secretary, (iv) the 1st deputy and (v) the 2nd deputy, responsible respectively for orderly behaviour and decorous manners of boys in the class-room, in the play-ground, in the streets and meeting places, in the home towards parents and strangers, and generally in relation to others. The duties of each official are outlined below. (6) The class may have library work, Association meetings and Inquiry meetings every now and then. In the library period boys may be divided into batches, each batch preferably headed by one of the officials, to study different sets of books and prepare extracts and answers from them. In the Association meetings the boys may be encouraged and trained in the art of speaking and criticism. In Inquiry meetings the five officials will sit together and judge upon the misconduct of members reported by or through the sergeant to the class monitor, as will be seen from the distribution of duties hereunder. (7) The class-master will be the close guide and companion in all the work of the pupils. He will pay visits to the several members of the

class in their private residences from time to time in the company of two of the class officials, *viz.*, the two deputies. (8) Each official will have a handbook with him to note down the details of his work. But the chief registers for the class purposes will be (i) an order book containing the commands of the teacher; (ii) a report book in the custody of the monitor containing the reports booked against members; (iii) a diary kept by the sergeant containing all the reports recorded or received from other officials preliminarily before being 'booked' in the report book, and (iv) an Association register kept by the Secretary including the minutes of all Association meetings and activities connected therewith.

The distribution of duties among the five officials is a matter of great educational significance. They ought to contain the vital principles of real educational discipline. Much requires to be done by way of not only promoting discipline but lessening chances of indiscipline. For this, (i) the attitude of the teacher should become impersonal. There should be as little interference on his part with boys' movements as possible. (ii) School work given to boys should be of a high qualitative standard. Boys should have scope to use their judgment, imagination and initiative to an ample degree. (iii) Individual assignment of work may be devised so that each boy may have the joy of going through a sort of independent engagement. (iv) Group responsibility should be stimulated. Boys ought to be made to realise that the dignity or fame of the class depends upon their collective endeavour. (v) Boys should enjoy the tonic influence of a regimen of work and gradually get to be sternly attached to a sense of duty in all that they undertake. (vi)

Finally coercive measures wherever they are resorted to should be put to healthy limitations. No action should be suffered to be taken by any member of the staff which can mar the generally accepted standards of justice, forbearance and wisdom. Bearing the above principles in mind, let us lay out a scheme of duties for the different pupil officials.

The first official to be considered is the monitor of the class. He will be given the following instructions, and it will be his duty to follow carefully and without omission all of them. 1. He will learn to obey. 2. He will keep the blackboard clean. 3. He will have the teaching materials ready in the class for the teacher. 4. He will announce to the class the commands of the teacher. 5. He will note the defaulters in work if he be required to do so by the teacher. 6. He will watch the class to be quiet at all times. 7. He will have a record of the teacher's orders and students' defaults. 8. He will maintain a book of reports and inquiries. 9. He will represent the opinion of the class to the masters whenever necessary. 10. He will assist the teacher whenever required.

The second pupil official is the sergeant. He will otherwise be called the playground monitor. He will also be provided with a set of instructions for his duties. 1. He will first learn to be brave yet humble. 2. He will note that the class-room walls and playgrounds are free from obscene scribbings. 3. He will watch that none makes noise in the class in spite of the monitor. 4. He will note in the diary kept by him those who are rude and unmannerly. 5. He will check quarrels and the use of bad language in class or play-ground. 6. He will get the reports of his fellow-officials, if any, in his diary every morning. 7. He will show the reports

to the teacher every evening and consult him as to the transfer of the necessary cases to the Report book with the monitor. 8. He will assist the teacher to call in or lead out any person. 9. He will do the work of the monitor in his absence. 10. He will assist the teacher in all general work involving physical assistance.

The third pupil official is the secretary. He will be doing the work of a monitor on the streets and in Association meetings. 1. He will first learn to be modest and useful. 2. He will note if any boy behaves badly in the street. 3. He will enter all cases of bad behaviour of boys either in streets or in meetings in the sergeant's diary. 4. He will have a register of class Association meetings. 5. He will look to the distribution and return of library books in library periods. 6. He will arrange for class meetings every week. 7. He will comply with the request of the monitor to hold an Inquiry meeting whenever necessary. 8. He will learn the doubts of the class members on the lessons and bring them to the notice of the teacher. 9. He will see that everyone puts his questions in writing in the middle of the class. 10. He will assist the teacher whenever necessary.

The remaining two officials are the two deputies of the class. The main purpose of these posts is to make the teacher's work of thorough supervision of the boys' work highly efficient and agreeable both inside and outside the school sphere. The two officials will be the agents of the teacher employed for the purpose of ensuring good character and refined conduct on the part of the pupils in all their spheres of activity. The 1st deputy who may otherwise be styled, for clearness' sake, the conduct monitor, will be provided with a series of instructions in the

same way as other officials. 1. He will learn to be well-behaved and diligent. 2. He will note if anybody disobeys his parents or elders at home. 3. He will note if any boy loiters in the street idly. 4. He will see that every boy is clean and regular in habits. 5. He will see that no boy habitually fails to attend the class or games. 6. He will note if every boy reads at home. 7. He will convey to the parents, the reports of the teacher about the members. 8. He will meet the parents of boys and convey their suggestions, from time to time, regarding school work, to the teacher. 9. He will note his report against any member in the sergeant's diary. 10. He will help the teacher in his visits to students.

The 2nd deputy will likewise be provided with a number of instructions. 1. He will learn to be friendly and watchful in his dealings with all members of the class. 2. He will note if any boy is cruel or unkind to his brothers and youngsters. 3. He will note if any boy speaks ill of another. 4. He will check jealousy, falsehood and deceit wherever manifest in the members of the class. 5. He will notice if any boy plots mischief against another and check such a tendency by timely interference. 6. He will help the members of the class to find out lost things, if any. 7. He will see that all boys are friendly with one another. 8. He will note if any member fails to pay his fees and dues properly. 9. He will convey to parents, the reports of the teacher about members. 10. He will help the teacher in his visits to students. This official may be called also the character monitor.

A general view of the several duties prescribed above will easily bring to light some healthy ideals of education. In the first place a sound sense of group responsibility

is sought to be developed. The five officials form as it were a faithful body of co-workers working for the common good of the class. A regular monthly change of officials ensures not only the joy of pupils that each is sure to wield some office in course of time but also the undoubted good conduct of such of the pupils as have gone through a month of office-holding. The pupils gain much general knowledge, by the way, of how to do certain public duties and a high degree of aptitude for strenuous work as students.

The teacher's position, according to this scheme, is bound to become more dignified and enlightening. He does not appear to do everything himself, but for the primary duty of teaching the class. All the rest of his work is apparently done by the boys. Even the communication of the teacher's commands to the class and careful compliance therewith of boys are, to all appearance, part of the duties of the officials. This helps to bring about the impersonal attitude of the teacher and at the same time the solemnity and effect of every work that he prescribes for the class. The teacher again is no longer to be provoked with the misbehaviour of boys; nor is he likely to lose his balance of mind and inflict undue punishments on boys. The work of examining defaults and ordering punishments, though done under the supervision of the teacher, is entrusted to a body of pupil officials whose actions cannot but be governed to some degree by their friendly considerations for their class-mates and so will never be unjust. The visits of the teacher to private residences provided for in the scheme ensure close sympathy between the teacher and taught. The several duties entrusted to the two deputies will ensure a happy rapport between the home and the school and will lead to close and interested co-operation of the parents of boys with the teachers and the school in general. In short this scheme will be a good key to the unfoldment of the idea that the school should be the training ground of all the virtues of life.

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THE ATTITUDE OF PRESENT-DAY ENGLISH PROSE- WRITERS TO SOCIAL ARRANGEMENT AND POLITICAL ORDER

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GEORGE BERNARD SHAW has thrown a new bomb-shell—this time he has cast it amidst some of those ideas which he has himself helped—or professed to help—in fostering. He has taken up the cause of Mussolini and is now busily engaged in showing to the world that the man in the street deserves to be ruled—and ruled with an iron hand. To the discerning student of Shaw's works, there is nothing surprising in this *volte-face* as it has been termed; for it is of the essence of Shaw's genius to tilt at all current opinions when once they have gained more than ordinary popularity. Nevertheless, Shaw's "somersault" gives the literary student to think. What is the attitude adopted by modern English prose-writers to social order, to political arrangement and to international life generally? What common tendencies do their writings reflect? What aspirations and ideals do they set forth?

The time when people believed with Carlyle that the man of genius could mould the age in which he lives, is long past. The studious detachment from contemporary life which was possible in earlier generations is no more possible to-day. The leisurely ease in which purely academic things could be said and appreciated, no longer exists. Life's problems have become more pressing than ever, and the reading public of to-day—mighty and multitudinous as the waves of the sea—demands eagerly to know something of the

relationship that exists between the eternal verities on the one side and the arrangements of the work-a-day world on the other. Different writers satisfy this demand in different ways. Some successfully give artistic interpretations while others—and these form the large majority—content themselves with chronicling the tendencies of the time. Every one of them, however, takes up a definite attitude to Society, Government and contemporary life. Indeed, the spirit of the age, its *geist*—expects the literary man to define his views about the laws, traditions and usages which we call society and to answer the question how poor helpless men can avoid "getting driven and lured and stranded amidst these perplexing shoals and channels." The mere politician and the mere social reformer do not, and indeed cannot, help to satisfy this clamorous demand. It is therefore to the literary men that the age turns for instruction and relief.

It is not easy to classify the tendencies reflected in present-day English prose-writers. Clearly marked differentiation is next to impossible. There are ideas and views common to writers who differ in their fundamental outlook. The threads cross and re-cross one another so often and sometimes so intricately that it is only possible to distinguish the main string—the basic outlook, the characteristic attitude. A broad classification of the main tendencies may stand thus: Die-hard Conservatism, Hesitant Orthodoxy; Liberalism, Collectivist Radicalism and Universalism.

Outside the sphere of politics, bitter impatient conservatism has ceased almost to exist. The literary man who would unconditionally plead for the *status quo ante* is no longer wanted. The past may have its

lessons and warnings, but the past is no longer viewed as the embodiment of perfection. The necessity for social and political reconstruction is admitted everywhere. If some of the older literary men of today still nurse feelings of die-hardism regarding social and political problems, they either maintain a wise reticence, or mask their views in a cloak of seeming tolerance. Only occasionally do we get glimpses of their die-hardism when their feelings are roused over some controversial problem or other.

The second class of writers have less of bitterness in their conservative nature. These are the true conservatives of to-day who would do their best to preserve as much of the old as possible while the world marches onwards to the new. They grudgingly admit the need for change, but the change they would allow is, if not in theory merely, of the narrowest scope. They concede in an academic way the necessity for reforms and the disappearance of Jingoism, for the broadening of religious truths and the widening of moral standards; but very often when delicate controversial questions crop up such as Imperialism, Racial Subjection, Marriage Reform or the Surrender of Capitalists' privileges, we see the essential conservatism of these writers asserting itself, though conveyed to the world in the disguise of a superfluity of advice and warning that progress should not be hasty, that time should be allowed to work out the changes, etc. A typical instance of this class of writers is Dean Inge. One of his outspoken essays deals with patriotism. It abounds in noble sentiments and grandiose ideals; his condemnation of aggressive patriotism is vehement, his disapproval of imperialistic aggrandisement is unequivocal. Nothing can

be nobler in theory than his definition of the patriotism that is to be: "It will be a sentiment like the loyalty which binds a man to his public school and University, an affection purged of all rancour and jealousy, a stimulus to all honourable conduct and noble effort, a part of the poetry of life;" but then look at the self-complacency implied in the following observations in the same essay, which tell their own tale: "We Englishmen believe in chivalry and fair-play and kindness—these things first and foremost; and we believe, if not exactly, in democracy, yet in a government under which a man may think and speak the thing he wills. We do not believe in war and we do not believe in bullying. We do not flatter ourselves that we are the super-men; but we are convinced that the ideas which we stand for, and which we have on the whole tried to carry out, are essential to the peaceful progress and happiness of humanity; and for these ideas we have drawn the sword. The great words of Abraham Lincoln have been on the lips of many and in the hearts of all since the beginning of the great contest "With malice towards none, with charity for all, with firmness in the right as God give us to see the right—let us strive on to finish the work we are in." The Dean suffers from racial bias also. While patriotism is a spiritualised and moralised variety in England, it appears, in his view, as monstrosity in Germany! Says he: "We have seen the appalling perversion—the methodical diabolism—which the obsession of patriotism has produced in Germany." His religious bias—another aspect of his ingrained conservatism—appears in statements like the following: "In the first century of our era the Jews were called to an almost super-

human abnegation of their inveterate nationalism and they could not rise to it. As almost every other nation would have done, they chose the lower patriotism instead of the higher and it was against their will that the religion of civilised humanity grew out of Hebrew soil." Again, vehement as Inge is in the denunciation of Jingoism, he still has faith in the waging of wars for a Righteous Cause. Here we are in a dilemma. Righteousness and Truth in international quarrels are always difficult things to determine. The Jingoistic shouts that God is on one's own side, were heard during the last war in every combatant country. Who, then, can judge and determine? Who can weigh and consider and sift out the passions and untruths and selfishnesses which rage and fume when national quarrels arise? This is an aspect which could certainly not have escaped the Dean's notice. He refuses to discuss it because of his essential conservatism. The fact is that he has no faith in Pacifism, as his remarks in the same essay about the anti-Imperialists show.

To this class of hesitant Conservatives should also belong G. K. Chesterton, Hilaire Belloc and their *coterie*. While Inge would like to preserve the immediate past—the Victorian ideals, for instance—Chesterton would like the world to go back to a state of Mediæval Idealism. He wants to escape from the present and the immediate past, only to rush backwards to an earlier age. His essays on "What's Wrong with the World" and his idealistic adventure-romance, "The Flying Inn" show this clearly. Here is Chesterton in his true colours: "The truest kinship with humanity would lie in doing as humanity has always done, accepting with a sportsmanlike relish the estate to which we

are called, the star of our happiness, and the fortunes of the land of our happiness." Here is an interpretation of Christianity which reveals G. K. C.'s deeply ingrained attachment to traditional ideals: "Christ did not love Humanity; He never said He loved Humanity; He loved men. Neither He nor anyone else can love Humanity; it is like loving a gigantic centipede."

The third class of writers—the Liberals—feel dissatisfied with conservatism in theory and in practice. They balance considerations more nicely than the second class of writers, they appreciate the need for reform and its power to promote the happiness of mankind. They are more rationalistic and probably more utilitarian. Yet, while pleading for reforms and progress, they too have a sincere fear and hesitancy which often make them confess to a sense of doubt in the efficacy of sweeping, revolutionary, instantaneous change. Their position is best summed up in the following glowing tribute which Morley who is a typical instance of this class of writers, paid to his master Mill: "He had measured the prejudices of men, and his desire to arouse this obstructive force in the least degree compatible with effective advocacy of any improvement set the single limit to his intrepidity. Prejudices were to him like physical predispositions with which you have to make your account. He knew too that they are often bound up with the most valuable elements in character and life, and hence he feared that violent surgery which in eradicating a false opinion fatally bruises at the same time a true and wholesome feeling that may cling to it. The patience which with some men is an instinct and with some others a fair name for indifference was with him an acquisition of

reason and conscience." There are only few literary men in England to-day, who belong to this class. These few try to hold the balance between reason and sentiment—a difficult process to achieve in these modern times, when the prizes of popularity fall only to those who take up extreme positions, to bold Idealists or bold Sentimentalists, to Conservatives or Radicals.

A typical representative of the next class of writers—the Radical Collectivists—is H. G. Wells, who believes in the conscious and systematic reconstruction of human society and government, through the elimination of the combative instinct in man and the utilisation of all that the scientific progress of to-day has placed at our disposal. He claims to have discovered the root-cause of all unhappiness in the combative instinct of man and therefore desires people to leave off leading the life of their immediate surroundings and live the life of humanity. He is a thorough optimist regarding the future: "If man is less instinctively social, he is much more consciously social. Chief among his differences (from the animal creation) is the presence of those tendencies which we call conscience, that haunting craving to be really right and to do the really right thing which is the basis of the moral, and perhaps also of most of the religious, life. In this lies our hope for mankind. Man hates to be put right, and yet he also wants to be right. It is upon the presence of the latter strand in man's complex make-up that we must rest our hopes of a developing will for the world-State which will gather together and direct into a massive constructive effort the now quite dispersed chaotic and traditional activities of men." Wells's ideas of the State, of war, of

militarism and of God, are all in consonance with the view outlined above. The thoroughness, consistency and completeness of his originality is seen everywhere in his works, and his views are not only well-defined but sometimes provokingly startling. Here, for instance, is his view of God, in his war-novel, "Mr. Britling sees it through:" "God is not absolute; God is finite.....A finite God who struggles in his great and comprehensive way as we struggle in our weak and silly way—who is *with us*—that is the essence of all real religion.....Why! if I thought there was an omnipotent God who looked down on battles and deaths and all the waste and horror of this war—able to prevent these things—doing them to amuse himself—I would spit in his empty face....." This is indeed an original compromise between the Hardyean bitterness against the President of the Immortals and the Hindu Conception of Joy through oneness with the Immanent Divine! Equally original and revolutionary are his views on social problems.

Wells's faith in the value of scientific achievement for the betterment of mankind is unbounded: "Given a world law and a world security, a release from the net of bickering frontiers, world-wide freedom of movement and world-wide fellowship, a thousand good things that are now beyond hope or dreaming would come into the ordinary life. The whole world would be our habitation, and the energies of men released from their pre-occupation of contention would go more and more abundantly into the accumulation and application of scientific knowledge, that is to say, into the increase of mental and bodily health, of human power, of interest and happiness.....Given only peace and confidence and union we could

double our yearly production of all that makes life desirable and still double our leisure for thought and growth. We could live in a universal palace and make the whole globe our garden and playground."

Large as Wells's view is, its practicability is open to serious doubts. Wells hopes for the day when combativeness will have disappeared and men will have become free to harness the blessings of civilisation for their material happiness. Is the hope justified? Can contentment and peace and union which Wells longs for, be effectively secured, if material happiness is so much valued and advertised? Material happiness has no limits to it; discontent arises inevitably from balked desire; from discontent springs up rivalry and from rivalry ensue all those wars and calamities which Wells so much deplures. To take up Wells's position would necessarily mean travelling back in the form of a vicious circle to the point from which we started. Wells's early scientific training and ingrained prejudices imbibed from the atmosphere around him, which seeks to divorce ethics from real life, have prevented him from understanding or appreciating the *hiatus* in his bold and noble prophecies regarding the future.

Very few in England have appreciated this defect in his arguments; but there are a few writers on the continent, like Romain Rolland, who are convinced that the happiness which Wells so ardently hankers after, is not to be secured by the mad race for material comfort and enjoyment. These writers whom we may call the Universalists, believe in the brotherhood of all humanity, believe in the value of self-abnegation and temporary suffering which would produce the joy "that

surpasseth all worldly desire." They certainly are not for passivity or inaction; but they are champions of action purified of all selfish desire. The teachings of Jesus and Buddha are not mere academic utterances to them, as they are to G. K. C., for instance, but full of a living power and utility which when translated into real practice, would alone bring about the happiness of mankind. The writers belonging to this class are to-day only a handful; but their faith is radiant and indomitable. Humility, suffering, selflessness, —these are their watchwords. They look forward to India for strength and support, and as if indeed in response, there has arisen in India a new Messiah who through his life and teaching practically demonstrates to the world which way the happiness of mankind lies.

Madras and Andhra University Examination.

CARLYLE:

HERO AS POET

WITH INTRODUCTION AND NOTES

By the Rev. S. GNANAMUTHU, M.A.

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CONSERVATISM IN EDUCATION.

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AS in the remaining walks of life so in the field of education, there is a good deal of conservatism which manifests itself in the desire to cling to old ideas and ideals and the unwillingness to accept new ideas and ideals. The tendency is so strong and it is so universal that it may be considered as a part of human nature. And it may be explained psychologically as follows. We welcome a friend or acquaintance, while we look with suspicion on any stranger. No doubt this is a relic of our savage life when we lived in mutual fear and suspicion, but nevertheless it is a fact. While this is the attitude of men generally, persons are not wanting who behave differently whenever a new idea is presented to them. These persons instead of rejecting new ideas, because they are new, welcome them and even appreciate them if they can. Such persons keep an open mind and they are not swayed by their affection for the old. It is precisely this kind of attitude that we all have to cultivate; for no matter what may be the field in which we are at work, we must ever keep an open mind for the entry of new ideas, and try them in the light of our past experience before we either accept or reject them. Such an attitude of mind is conducive to progress, whereas its opposite leads to stagnation and decay.

It is not difficult to find instances of conservatism in the field of educational thoughts and activities. We shall deal presently with two kinds of instances which we may designate roughly as those belonging to educational theory and those pertaining to its practice.

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First let us consider theory. It is not uncommon to find that many people still believe in the old *faculty psychology*. To them the mind is divided into so many compartments which function separately, whereas with the new psychologists the mind is an entity which cannot be so parcelled out. Again, many people have faith in what is called the theory of *formal discipline*, a theory according to which the power developed in connection with one subject may be utilized in the study of some other subject. This theory when tested in the light of present-day experience is found to be wanting. It is now generally known that except to a very slight extent such transfer of power does not exist. Very similar is the case of the *tabula rasa* theory of mind which requires us to think that the human mind is at birth a complete blank, that it is a clean slate on which anything may be written; whereas we know from experience that the child's mind is not such a blank sheet, but the child is born with certain innate ideas and tendencies which find expression later. Otherwise it will not be possible to account for the differences in the development of children who are brought up in more or less the same environment. All these instances go to show that many of us—even the so-called thinking men—entertain ideas which are not merely old fashioned, but in total disharmony with facts.

Now let us turn to practice. A glance at the teaching methods in vogue will indicate how our practice is far removed from theory. Instances may be adduced from almost all subjects of the school curriculum which go to show the existence of a gap between practice and profession. Taking the study of language first, we notice the presence of the alphabet

method of teaching which lays stress on the letters or parts of a word rather than the words themselves. This we know is opposed to the best canons of method. Again, there is the prevalent practice of teaching pupils to read and write, before teaching them to speak, a foreign language. It is needless to point out that this is a wasteful method and is analogous to placing the cart before the horse. In Arithmetic, we often follow the didactic method which is least beneficial to the pupils. For instance, in teaching Vulgar Fractions or the Rule of Three to the pupils if we do not lay stress on the rationale of these things but merely compel them to accept what we say, our teaching becomes not only didactic but dull. Hence in order to make the teaching effective and to invest it with interest, we must follow a more rational method and make the pupils realise the *raison d'être* of what they are doing. In the teaching of History it is customary to confine ourselves to an account of the chief battles and treaties without attempting to show in what way these events modified the lives of the people. The main object of studying history, *viz.*, to reproduce a vivid picture of by-gone days in which not merely kings and warriors but statesmen and reformers are adequately represented, must be borne in mind if we are to reap the highest benefit. The teaching of Geography has of late been subjected to much criticism. Geography is no longer to be considered as a mere list of names but it must be regarded as a study of the relations between the various factors of the environment, such as physical features, mineral resources, climate, etc., upon the inhabitants and their daily activities. So, instead of being a catalogue of names and places it has been transformed into a

scientific study whose object is to investigate the relationship existing between man and his surroundings, with a view to determine their effect upon his present position and his future progress. Even the teaching of Science has undergone remarkable changes, the object being not so much the mere acquisition of facts or knowledge as the power to gain new knowledge by a process of enquiry and experiment supplemented by reasoning.

Such in brief are the chief drawbacks of our present-day ideals and practice and any impartial observer cannot but be struck by the wide gulf that separates theory from practice. As has been already pointed out in the beginning of this article, such lagging behind is part of human nature, or human weakness, if it may be so called. The existence of such defects should not deter us in our attempt to progress, but on the other hand it must serve as an eye-opener to all who have the interest of education at heart. No doubt these defects are so many clogs to the wheel of progress, but they are clogs and no more. The recognition of evil is a necessary preliminary to its eradication. Hence all true reformers should devote themselves to the removal of defects before they can hope for any substantial progress, and granted this, patience and perseverance will reward their efforts.

UNIVERSITIES OF THE WORLD

III. HARVARD UNIVERSITY.

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Dyal Singh College, Lahore.

I. UNIVERSITIES IN THE UNITED STATES OF AMERICA.

HARVARD, William and Mary, and Yale are the three pioneer colleges in U.S.A., which were organized in the 17th century and later, on the plans of English colleges which constituted the Universities of Oxford and Cambridge. Graduates of Harvard and Yale carried their traditions to other places, and similar colleges grew up in the States of New York, New Jersey, Pennsylvania, New Hampshire, Rhode Island and, later, in many other States. The underlying principle in these institutions was Discipline—mental, moral and religious. Dormitories and Commons were provided, and attendance upon religious worship in the chapel was originally enforced. Harvard and Yale were born of the Congregational Churches, Columbia was nourished by the Episcopalians, Princeton by the Presbyterians, Brown by the Baptists, and Rutgers by the Dutch Reformed. Around these nuclei, during the course of the 19th century, one or more professional schools were frequently attached, and so the word 'University' was naturally applied to a group of schools associated more or less closely with a Central School or 'College.' Harvard, the most comprehensive of all, has, for example, seventeen distinct departments; and these include those of Engineering, Theology, Philosophy and Social Ethics, Medicine, Dentistry, Education, Architecture, Law, Chemistry, Physics, Astronomy, Business Administration, besides many others.

2. HISTORY AND STRENGTH OF HARVARD UNIVERSITY.

Harvard, the oldest of American educational institutions, was established in Cambridge (Mass.) in 1636, when the General Court of the Colony voted £400 towards a "Schoole or Colledge." Two years later, John Harvard, a Puritan Minister, lately come to America from Emmanuel College, Cambridge (England), died near Boston and left to the abovementioned Seminary £780 worth of property and some 300 books; and the college was named Harvard College in his honour. The spirit of the founders of the college is beautifully expressed in the words which are now carved on the college gates:—"After God hath carried us safe to New England, and wee had builded on houses, provided necessaries for our livelihood, rear'd convenient places for God's worship, and settled the Civill Government; one of the next things we longed for and looked after was Learning, and perpetuate it to Posterity; dreading to leave an illiterate Ministry to the Churches, when our present Ministers shall die in the Dust." The College Charter of 1650 dedicated it to the 'advancement of all good literature, arts and sciences.' The Charter created a co-opting Corporation, consisting of the (a) President, Treasurer and five Fellows appointed for life, who formally initiate administrative measures, control the college funds, and appoint officers of instruction and government, subject however to confirmation by the (b) Board of Overseers (established in 1642) which has revisory power over all acts of the Corporation. This Board of Overseers was at first jointly representative of State and Church; but a gradual change came over it, and finally since 1865 the Board has been chosen by the

alumni, who therefore really control the University. The present flourishing condition of this University is mainly due to the last factor, that 'Old Boys' control the *Alma Mater*. Harvard now boasts of an endowment of 82 million dollars, and its annual income from this endowment is more than 4 millions of dollars: its income from other sources amounts to about 5½ millions, so that its present annual budget of about nine millions of dollars can be conveniently met. What a tremendous growth from £ 400 to 82 millions of dollars! All this has been made possible through the loyalty of the *alumni* and friends. Once you are through Harvard, you are one of those 55,000 graduates who have passed through this great institution, your name is thereby recorded in the *Alumni-Register*, and you will hear of your college from the farthest corner of the globe; and in your days of prosperity you may feel like adding some thought for her improvement. That is how things have been done in the last 292 years at Harvard. The University Library called the 'Weidner Library' is perhaps the greatest monument of such *alumni-interest*: this Library, which owes its existence to one of the great sons of Harvard, is the largest University Library* in America, and is perhaps one of the best in the world. 2½ millions of selected volumes adorn this great Library.

The hand of the 'old boys' is seen not merely in the expansion of the University-work, but also in the teaching staff and the

* Libraries are commonly known as Storehouses where books and manuscripts of the past are preserved; but in American Universities they have taken on another characteristic: sub-divided into separate departments, they are the working rooms of 'Seminaries' where capable teachers surrounded by scholars are engaged in teaching, studying and writing.

editorial boards of the University: they fill a large percentage of the teaching posts, ranging from the tutor to the full-fledged professor. Their hand is also very strongly manifest in all the newspapers that come out of the University. Such publications as the "Crimson" (an under-graduate *daily*), the "Advocate" (a literary bi-weekly), the "Lampoon" (a comic bi-weekly) and the "Harvard Monthly" (a literary monthly) are students' publications. And the 'Harvard Bulletin' (a weekly) and 'Harvard Graduates Magazine' (a quarterly) are published chiefly for and managed by the old boys of the University. The strength of such a University does not lie so much in its splendid libraries, nor in its several wonderful museums, but rather in the active interest that the *alumni* take in their *Alma Mater*. How this interest in one's *Alma Mater* is kept up, in spite of enormous gaps of space and time, is very well worth studying by other organized bodies in the academical world.

3. ITS PLACE IN NATIONAL LIFE: PRESIDENT ELIOT.

Harvard, her *alumni* and her Faculty have been very closely connected with American letters, not only in the colonial period, or in the revolutionary epoch, but especially in the 19th century, when the great New England movements of Unitarianism and Transcendentalism were led by Harvard graduates. In 1805, Henry Ware was elected the first anti-Trinitarian to be Hollis Professor of Divinity; and this marked Harvard's close connection with Unitarianism, in the later history of which many Harvard *alumni* and professors took leading parts. Harvard produced such thinkers as Channing, Parker, Emerson and Thoreau. She can boast of such professors as Longfellow and Oliver

Wendell Holmes: a Lowell owns her as his *Alma Mater*; and historians like Sparks, Bancroft and Palfrey were Harvard graduates, as were Charles Sumner and Wendell Phillips.

In organization and scope of effort, Harvard has grown especially after 1869, under the direction of that celebrated Unitarian layman, Dr. Charles W. Eliot, to be in the highest sense a University. Such departments as the Bussey Institution (for advanced work in Agriculture and Horticulture), the Graduate School of Arts and Sciences, the Graduate School of Applied Science, the Graduate School of Business Administration among others, came into existence during President Eliot's time. The Arnold Arboretum, the Fogg Art Museum, the Semitic Museum, the Germanic Museum (containing rich gifts from Kaiser Wilhelm II, the Swiss Government and others), the Social Museum, the additional Observatory at Peru, the 2,000 acres in Boston, called the 'Harvard Forest,' the Weidner Library—these saw their light during the forty years of presidency of Dr. Eliot. During those years the number of boys increased from 1,000 to about 5,000. The courses were widened, instruction bettered, the last signs of sectarianism and church discipline removed, and a complete reconstruction of professional standards and methods made; students were given almost absolute freedom in the shaping of their college courses under the guidance of tutors, and the Graduate Schools of Arts and Sciences were organically connected with the Undergraduate College.

4. THE STUDENT LIFE.

(i) Institutions of higher learning in U.S.A. fall into two main divisions—those which are

privately endowed (as Harvard, Yale, Chicago) and those which are supported by taxation (as Iowa, Illinois). They overlap to the extent that the privately-endowed institutions like Harvard and Columbia receive exemption from taxation and other privileges, like the State-owned ones; and that the latter receive private gifts. If these privileges could be extended to Indian Universities or Colleges, we should expect a 'St. Paul's' or a 'City College' (Calcutta) to be free from taxation; while on the other hand, the Government Colleges would receive private endowments and gifts from their *alumni*, and the general public. There is one distinction, which is very noticeable in U.S.A.:—the private institutions like Harvard can select their own students, whereas the State Colleges are not always free to so choose. Harvard has in recent years limited her Freshman Class to about a thousand, and these new-comers are mostly taken on their High School record of studies. Harvard does not strictly follow such modern procedure of admission as the use of the 'Intelligence Test' or a 'Scholastic Aptitude Test,' but accepts them on school records, and leave them to prove their worth through the preliminary examinations.

(ii) A teaching University like Harvard must know how to absorb these heterogeneous Freshmen into the College atmosphere. The Small-town College whims, e.g., the 'initiation ceremonies,' do not find a place here. These new-comers live in their own Halls, dir together; they join 'Freshmen teams' and play inter-collegiate matches with other Freshmen; they join the famous Glee-Club and try to reach the heart of Harvard by singing famous Harvard songs; they join the big College band (fifty or more) and sing

to play the 'War-Songs' before 'fighting' rival Universities, especially Yale; they meet the biggest professors who (unlike the Indian custom) always take the Freshmen's Classes; and they can approach the President as easily as any others in the Campus.

In the matter of 'Men and Women,' Harvard (unlike Chicago and Columbia) is not a convert to "co-educational methods." There is a Women's College managed by Harvard, but placed at a safe distance from its own Campus. Naturally the life of the Harvard Freshman is not very fast or romantic. But it is a hard life indeed. The average student finds it difficult to spend a minimum of 1,000 dollars for the academical year of about nine months: those who are bright and hard-working can secure one of the 260 Fellowships or Scholarships (valuing about 300,000 dollars) which are awarded by Harvard each year. Others take part-time jobs through the Employment Bureau; and according to the latest report of the Harvard Employment Bureau, about 1,200 boys who reported to them earned about 200,000 dollars last year,—and this happened at Harvard, where jobs are difficult to obtain. The Bachelor's degree (A.B.) is awarded after a four years' course, provided the boys pass most of the terminal and annual examinations with credit: no degree is awarded on the result of any one or two examinations exclusively, as is the case in India.

(iii) American Universities are not provincial in nature. Students of all types are taken on equal footing. The Library is international in collection: the Faculty includes many foreign-trained professors. The Orient is also well represented, and Oriental learning has received much encouragement in Universities like Harvard, Yale, John

Hopkins, Chicago, Pennsylvania, Columbia. Such valuable series of books as the "Harvard Oriental Series" are well-known the world over. No wonder then that foreign students, including a large percentage of Orientals, are found in a place like Harvard. Harvard, like many other Universities, has its own Cosmopolitan Club, and though Mr. Rockefeller has recently favoured the Columbia University with a two-million-dollar International House, Harvard would like to draw the much-millionaire's eyes to her direction as well.

An Indian student proceeding to U.S.A. should never forget that he is to compete there with tens of thousands of other foreign students, besides many times more the number of native Americans. 'Thin-skinned' boys have no place in this modern world; 'tough-skinned' students will find all foreign countries congenial—not to speak of Harvard.

The annual number of Indian students at Harvard hardly ever exceeds a dozen, whereas there are ten times the number of Chinese boys there. The reasons for this are obvious:—The Foreign University Information Bureau in India have in many cases been discouraging Indians from going to any non-British Universities; the Government of India does not encourage boys to study along lines appropriate to American Universities; and to crown all, recent American immigration laws place Orientals in an unenviable position. Yet there are about 300 bona-fide Indian students in the various American Universities at the present time.

5. IMPRESSIONS AND CONCLUSIONS.

If one would like me to summarise my impressions on Harvard life, I would do so in three small paragraphs:—

Firstly, Harvard to-day is passing through a state of 'Discontent and Self-Criticism.'

She has largely abandoned her original purpose, which was the production of an educated clergy for the ministry of the Church; she seeks now not so much to produce 'gentlemen' as 'men.' And as men, the 'College boys' do honourably revolt against any old-fashioned tendencies; and they are grateful to President Eliot, who gave them so much opportunity for self-expression.

Secondly, 'New methods' are at work at Harvard. Compared with other first-class American Universities, especially the Mid-Western ones, Harvard is conservative; but in many respects one finds her quite progressive. She encourages the joint method (Tutorial-Elective) of training, and allows students more freedom, encourages initiative and develops in them a sense of responsibility. She believes in the 'Honour System' and never hesitates to give the boys more of 'reading periods,' with every decade that passes.

Finally, one is agreeably surprised at the great interest the students take in College affairs. There is a waning interest in inter-collegiate games. The undergraduate 'daily' paper openly declared recently against 'Juggling with football while

studying.' The same paper, "The Crimson," published recently a 'Guide to Courses,' whereby many old professors and their old courses were mildly rebuked and politely shown a new light. Prof. William James once asked Prof. Munsterberg to be 'thick-skinned.' I feel every Harvard Professor needs to be 'thick-skinned,' otherwise he will misinterpret the undergraduates' suggestions!

We in India may profitably study the following principles which Harvard follows, amongst a few others:—(1) Intellectual and moral quality of the professors leads to higher work. The University professors must be free from pecuniary anxiety and pensions must be given them in case of disability and to their families in case of premature death. (2) Libraries and laboratories must steadily improve and they must be managed almost entirely for the students. (3) The University must be in touch with the alumni and the general public; the professors must be in touch with public life and thought through their books, lectures and addresses. (4) 'Youth' must be respected, as well as 'experience.'—*The Young Men of India Burma and Ceylon*, June 1928.

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COOPER, Publishers, BOMBAY.

ALL INDIA FEDERATION OF TEACHERS' ASSOCIATIONS— FOURTH SESSION AT BOMBAY

3rd, 4th and 5th of Nov. 1928.

It is proposed to hold the Fourth Annual Conference of the All-India Federation of Teachers' Associations in Bombay this year on the 3rd, 4th and 5th of November and the organisers of the Session desire to devote a large part of the programme to the discussion of the major problems of education.

With this end in view after the first general meeting is over, the Conference will break into groups who will hold special meetings as is done at the annual Conferences of the Science Congress.

The subjects proposed to be taken up for discussion at these meetings are :—

1. Elementary Education.
2. Adult Education.
3. Health of School-children.
4. Secondary Education.
5. Colleges and Universities.
6. Technical Education.
7. Education of Women.
8. Education of the Defectives.
9. Education of the handicapped children (Untouchables, Criminal Tribes, &c.)
10. Education, an agency to spread communal good-will.
11. Training of Teachers.
12. Training Colleges and Educational Research.
13. Exchange of Teachers.
14. Teachers' Status.
15. Teachers' Organizations.
16. Parent-Teachers' Associations.
17. Bi-lingualism, etc. etc. etc.

The organisers are trying their best to make the Conference a large and representative gathering and request Indian educationalists (officials and non-officials) at these group meetings to read papers or speak on some of the above problems in the solution of which their provinces have been making at present special efforts. This is an occasion which the experts in different provinces can use for teaching others what they know themselves and learning a lot from others.

It might further interest all to know that the Bombay Presidency Secondary Teachers are holding their annual Conference in Bombay on the 1st, 2nd and 3rd of November and it is expected that most of them will attend the All-India Conference also.

M. R. PARANJPE,
520, Narayan Peth, }
Poona City. }
1st July 1928. }
Vice-President,
All-India Federation of
Teachers' Associations.

RURAL EDUCATION.

A Conference on Rural Education will be held in the Madras Y.M.C.A. on August 20th and 21st from 8-30 to 11-30 A.M. and 2 to 5 P.M. There will be discussions on various phases of Village Education, opened by papers from people of experience. The Conference is being held under the auspices of the Missionary Educational Council and Andhra Christian Council. All interested are invited to enrol (registration fee of Rs. 2) and share in the meetings. Further details may be obtained from the undersigned.

MASON OLCOTT,
Convener,
Programme Committee, Vellore.

Reviews and Notices.

INDIAN HISTORICAL READERS, BOOK II—RACES IN
INDIAN HISTORY—BY JAMES H. GENSE, S. J.
(MACMILLAN & CO., LTD.)

We have had occasion to review in these pages the other books of Father Gense in the same series. As a rule all the books of Father Gense are charming and not a little entertaining. Book II under review deals with the history of 'races' in India. Beginning with the Dasyus or the aborigines, India's first known inhabitants, the author traces the history, step by step, of those migratory movements which have made Indian Society very complex. The delicate problem of the Dravidian origin has been carefully handled and Father Gense lays special emphasis on the great part played by the Dravidians in history. Like many Western writers, Father Gense is obsessed with the idea that the Aryans came from the north to the south. "...all the great migratory movements of wandering nations have been from north to south and never from south to north" (p. 17). Ch. IV, dealing with the Iranian settlement is quite interesting. It should be remembered that writers of text-books ignore the subject altogether as though it has nothing to do with the main currents of Indian History. In his chapter on the Coming of the Greeks, the author vehemently refutes the idea that Indian civilisation owed much to the Greeks. Hellenism, the writer rightly holds, had never any hold on India. While praising the great qualities of the Rajaputs, Gense, like a true historian, points out also the defects possessed by them. "It would therefore be a mistake to believe that the Rajaputs were a faultless people, resplendent with every kind of virtue and free from every kind of vice. It is likewise far from true that every Rajaput man was a knight and that every Rajaput woman was a lady." Pride and treachery found a fertile soil in many a Rajaput heart, and these faults illustrate the proverbial saying: "It is a small flock that has not a black sheep in it" (pp. 70-71). The author's account

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of the other 'races,' the Turks, the Mughals and the Maharattas is equally just and profoundly interesting.

Not merely young boys for whom the book is mainly intended but even grown-up scholars will find the book exceedingly useful.

AN ELEMENTARY TREATISE ON DIFFERENTIAL EQUATIONS, BY K. CHAND, M.A., PROFESSOR OF MATHEMATICS, OSMANIA UNIVERSITY, HYDERABAD (DECCAN). Price: Rs. 3.

So far as we could say, this is the first book on Differential Equations written by an Indian and printed in India and we are glad to say that the book is well written and the printing and get-up is very satisfactory (the book is printed by Messrs. Srinivasa Varadachari & Co.). Those who have used Murray's or Forsyth's books on the subject cannot see anything new or original in this book and hence from the point of view of the general reader there is no need for such a book; but from the point of view of India which ought to try to produce its own books on various subjects, just as America is now doing, such a book is quite welcome and being written like the standard books mentioned above, its publication is quite justified. Any student who wants to prepare for any of the Indian University Examinations on this subject may safely adopt this as a text-book. It covers the syllabus in Differential Equations for B.A. and B. Sc. Honours Examinations of all Indian Universities. We wish the publication every success.

PROGRESSIVE TRIGONOMETRY, PART I (NUMERICAL TRIGONOMETRY AND MENSURATION), BY FREDERICK G. W. BROWN. (MACMILLAN & CO.) Price: 3s. 6d.

This book is an attempt to combine mensuration with numerical Trigonometry. As pointed out in the Mathematical Association report on the Teaching of Geometry (1925), "the early work in Trigonometry takes its place naturally, in the course of Elementary Geometry." For this the treatment of Trigonometry must at first be mainly numerical

and mensuration must be called upon to supply the concrete applications of geometrical and trigonometrical truths; and the book on hand is an attempt in that direction and must be welcomed by all those interested in the proper teaching of elementary mathematics. It is a pity that in India the several branches of elementary mathematics are still taught to a great extent in separate compartments; a book like this must open the eyes of mathematics teachers and the framers of syllabuses in India to the need for a greater correlation of the several branches of mathematics. Those who are not interested in the theoretical aspect of mathematics but only in its practical applications like the students of Physical and Natural Sciences, will find this book very useful and instructive. The book is also well printed and got-up.

- (1) A SHORT HISTORY OF ENGLAND (IN TAMIL), 4TH EDN.;
- (2) AN ADVANCED HISTORY OF ENGLAND (IN TAMIL), Vols. I & II, BY V. RAMAKRISHNA SASTRI, B.A., L.T. (OXFORD UNIVERSITY PRESS). Price: Rs. 1 & 1 8-0 respectively.

It is a gratifying sign of the times that vernacular as the medium of instruction in the High School classes is being increasingly recognised in our Presidency. The latest evidence of this ever-increasing zeal for the vernacular is the publication by the Oxford University Press of two sets of English History books, one 'A Short History of England' and the other 'An Advanced History of England' in three Parts, two of which are now ready.

The Short History of England is an admirable little book, very well proportioned and exactly suited to the requirements of the IV Form students. The various topics are neatly arranged and told in a style crisp and simple which forms the main attraction of the book. We wish however that a little more of biographical detail is added to the well-known characters such as Nelson, Napoleon, King Alfred, Gladstone and Queen Victoria. That the book has run already four editions, speaks of the immense popularity of the publication.

The other two books by the same author are intended for the V and VI Form students. The volumes so far as they are published are written in chaste and homely Tamil. There is a tendency among writers to treat the main currents of English history as though they are apart from continental movements. The author has not fortunately fallen into that error but still he could, with great benefit to students, devote a larger space for showing the close inter-relation between the history of England and that of European countries. For all the volumes under review a glossary is added by way of giving what the author conceives to be the correct translation of technical terms. The books on the whole are admirably suited for the classes for which they are intended.

THE EMPIRE OF THE GREAT MOGOL (BEING A TRANSLATION OF DE LAET'S DESCRIPTION OF INDIA AND FRAGMENT OF INDIAN HISTORY, BY J. S. HOYLAND. (D. B. TARAPORWALA, SONS & CO., BOMBAY). Price: Rs. 5 8-0.

It must be confessed that the generality of teachers and students find Mughal India dull reading. Existing text-books on Indian History have done little to promote the taste for an intensive study of the Mughal history. Source books for this period are comparatively rare in English, and foreign authors have done their best to create the impression in the mind of the reader that Muhammadan History is but a sad tale of ever-recurring persecutions of the Hindus, devoid of sound administrative policy or constitutional growth. To those scholars who have believed this dictum we would gladly recommend the study of the book under review.

It is a translation from De Laet's Latin book. De Laet—Joannes De Laet, to call him by his full name—was a well-known geographer, philologist and naturalist of his time. He was born in 1593 and was one of the Directors of the Dutch East India Company. He was a close student of contemporary politics and a keen observer of whatever that was taking place in India. He assiduously studied the writings of Ptolemy and Teixeira, Roe and

Pelsaret, Terry and Finch, Withington and Hawkins, Steele and Crowther, Benedict and Garcia, and by a judicious selection of matter contained in these, he produced his *De Imperio Magni Mogolis*. The book consists of two parts. The first deals with the geography and administration of the Mughal Empire. It contains full and important details pertaining to the social and political life of the people. The second part is merely called *Fragmentum*. But it is really an excellent life-history of the Emperors Akbar and Jahangir. "The *Fragmentum* may be considered a digest of available books, hearsay reports and contemporary tradition." The book should be in the hands of every student of Indian History.

SHORT STORIES FOR COMPOSITION IN TAMIL—PARTS I, II & III. (C. COOMARASWAMY NAIDU & SONS MADRAS).

The enterprising firm of Messrs. C. Coomaraswamy Naidu & Sons deserves to be congratulated on their bringing out three handy and companion volumes—Short Stories for Composition in Tamil—compiled by that well-known Tamil scholar, Mr. C. Sivagnanam Pillay, Retired Head Clerk of the Office of the District Educational Officer, Madras. The author has made a happy collocation of the subjects and has presented them in progressive grades of difficulty so as to be comprehended and appreciated by the pupils of the Lower Secondary classes. The essays have been written in an easy, clear and racy style and the choice of subjects is excellent, covering all topics of interest and are really provocative of thought in the pupils—a rare feature in publications of this kind. We have no hesitation, therefore, in recommending them for use in schools.

INTERMEDIATE ALGEBRA FOR COLLEGES, BY T. K. VENKATARAMAN, M.A. (LONGMANS, GREEN & CO. 1928). Pp. v + 268. Price: Rs. 2 8 0.

This little text-book of Algebra is designed to answer the special needs of the Intermediate course of the Madras University. In the short space of

about 200 pages, the author, who needs no introduction to the Madras College student, has managed to present in the form of 'cutlets for the Examination table' the topics in Algebra as found in the Intermediate syllabus. Except for the first two chapters which deal in a rambling and scrappy way with the *Linear Continuum* and the *Class-Theory of Irrational Numbers*, the subjects are developed in the usual manner of ordinary elementary text-books with a kind regard to the bare necessities of the examination-going student. The author has been very wise in not giving too many tiresome examples of the same type, and the large number of illustrative examples worked out at the end of each chapter supplement admirably the theory imbedded in the book-work. The exposition of the theory is not only straightforward, though very often the author appears to worry himself for the sake of the fastidious apostles of 'rigour' who seem to be ever ready to pick holes. For example, on p. 114, the fact that $nr^n \rightarrow 0$ when $r < 1$ and $n \rightarrow \infty$ is quite passed over while special mention is made of $nr^n \rightarrow 0$ under the same conditions. This omission is very misleading especially in view of the fact that a careless student is likely to infer $nr^n \rightarrow 0$ directly from $r^n \rightarrow 0$. The solutions in the illustrative examples are singularly free from special devices and manipulations which tend to discourage the average student. The Intermediate Examination Papers in Algebra from 1911–1928 are given as a valuable index at the end of the book increasing the usefulness of the book for students as well as teachers.

One may have expected more interesting and original matter as well as some historical background from the pen of a reputed and experienced mathematician like our author, but it would have made the book more bulky and less directly useful to the average student who merely wants to scrape through the examination.

The get-up of the book is excellent and the publishers deserve to be congratulated for having brought another good mathematical text-book within easy reach of the Intermediate student.

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SENATE HOUSE, } S. R. RANGANATHAN,

25th June '28. }

Librarian.

The Educational Review.

We are afraid we cannot congratulate the authorities of the City College, Calcutta, on the way in which they have managed the situation in the institution regarding the installation of the image of Saraswati at the time of the Puja. Like most Puritanical cults, the Brahmos seem to be lacking very much in a sense of humour and in religious tolerance. The worship of Saraswati is such a universal festival in Bengal that even those who are afraid of being called idolaters might look upon it with a certain amount of pleasure. We do not understand why Dr. Hiram Chandra Moitra should have lashed himself into a fury and injured the interests of an institution which he has built up with energy and devotion during the last so many decades. He and his friends have set up an ingenious defence which can convince nobody and in the meantime there is unhealthy excitement in the student-world of Calcutta very detrimental to the cause of true education. Will the authorities of the City College realise that the setting up of an image is such a trivial matter that the heavens cannot fall down because some students have amused themselves in a Calcutta College, on the occasion of a great festival in which all Bengal rejoices?

The members of the Senate of the Mysore University have passed the interesting resolution that there should be a Conference, under the auspices of the University, of

Indian
Vernaculars'
Conference.

representatives of all the Universities and the Educational Departments of India for the advancement of Indian vernaculars. We are not sure if such a Conference will serve any useful purpose—the main fact relating to Indian languages are so well known that there is no need for the holding of a special Conference to consider how their advancement can be effected in Indian education. The problem with regard to the use of Indian languages in University education differ from province to province and it is doubtful if an All-India Conference can come to any useful decision in the matter. The only point in favour of the resolution is that it is a well-meaning one and we shall watch the result with interest.

The many friends and admirers of Prof. P. Seshadri in Southern India will be pleased to hear of his elevation to the Principalship of the Sannata Dharma College, Cawnpore, an institution started some years ago under very influential auspices in that commercial capital of Upper India. The authorities of the institution have secured his services on special terms, a salary of Rs. 1,000-50-1,500 per mensem with a free bungalow and the usual benefits of Provident Fund. In view of his intimate association with the Benares Hindu University and his great services to the institution, not merely as Head of the Department of English Studies, but also as an energetic member of its various University bodies, we have no doubt that the parting must be a

painful one not only to him, but also to everybody concerned. We have however every hope that he will find wider scope in his new appointment and the time is probably not distant when he can be expected to make his mark in the University of Agra to which he will now belong, as the Principal of an institution in Cawnpore. It is understood that he, of course, continues as Secretary of the Inter-University Board, India, for the full term of his office, pending re-election.

An organisation which is of some interest to the educational world also has just come into existence in Bangalore. Owing to the efforts of Col. Raja Jai Prithvi Bahadur Singh of Nepal, who now resides in Bangalore, a number of enthusiastic workers have formed the *Humanistic Club* with the following aims:—

1. To promote Peace and Goodwill among the several classes and races of the world.
2. To make researches into Religion, Philosophy, Sociology, Psychic phenomena and the like.
3. To hold meetings from time to time when papers shall be read or lectures delivered on the subjects mentioned above.
4. To distribute literature towards this purpose.

It need hardly be said that the aims are entirely laudable and deserve to be brought to the notice of everybody who belongs to the civilised world. These aims have been more often professed

than followed by various sections of humanity, but we trust it will be given to this organisation in Bangalore to spread these ideas in this part of the country.

We confess to a feeling that the Auxiliary Education Committee of the Simon Commission deserves to be treated in a way

somewhat different from the Commission itself. The composition of the Committee is of course very unsatisfactory and with the exception of two or three members, there is hardly anybody on it who can speak with authority on educational matters. But we wish that the Committee should enjoy facilities for doing the work which has been assigned to it. Since the Education Commission of Sir William Hunter, there has not been any comprehensive enquiry into educational conditions in India and the findings of this Committee should be of some use. We reproduce below the questionnaire issued by the Committee:

Do you consider that the growth of education during the last 10 years in the part or parts of India with which you are personally acquainted has been satisfactory?

The subject should be dealt with under the following headings:—(a) primary education, (b) secondary education, (c) University education, (d) the training of teachers, (e) technical (including commercial) education, (f) girls' and women's education. You are requested only to deal with those branches with which you have a personal acquaintance.

If your answer to question 1 is in the negative, please state the reasons which in your opinion

have led to an unsatisfactory result, classifying them under the headings:—(1) administrative, (2) educational, (3) social, (4) financial, and indicate concisely on what lines improvements should be made in each branch with which you deal.

You are invited after dealing with questions (1) and (2) above to submit separate memoranda on any of the subjects enumerated below:—(1) The application of compulsion in Primary education. (2) Moral and Religious instruction and Character-training. (3) Education of the following special classes:—(a) Muhammadans, (b) Sikhs, (c) Europeans and Anglo-Indians, (d) Depressed classes, (e) Hindus in those provinces in which Hindu education presents special problems.

You are requested only to deal with those subjects with which you have a personal acquaintance.

NEW EXPERIMENTS.

You are invited to submit separate memoranda on any new departures or experiments with which you are personally acquainted in:—(a) primary, and especially, village education, (b) secondary education, (c) University education, (d) the education of girls and women, (e) the training of boy scouts and girl guides, (f) physical training generally, (g) medical inspection and treatment of school children, (h) the teaching of hygiene, (i) the use of popular libraries, including travelling libraries, (j) educational broadcasting, (k) night and continuation schools for children, (l) adult education (including popular lectures and University extension work), (m) technical education (i) for manual workers including foremen and (ii) higher, (n) educational work by Co-operative Societies, (o) education for social service.

The question of agricultural education has been dealt with recently by the Royal Commission on Agriculture.

You are invited to submit memoranda on any points which you regard as of importance for the growth of education.

In answering the questionnaire and memoranda, contributors will follow the following directions:—(1) To append to the first sheet a statement in the form printed below duly filled up, (2) To submit the answers or memoranda either in type-script, or clearly written on ruled foolscap paper, before August 22, (3) To divide the answers and memoranda into numbered paragraphs, (4) To conclude the answers and memoranda by a summary of the principal points and recommendations, if any.

We shall be glad to publish any useful and informing answers in the columns of this journal.

His Excellency Sir Leslie Wilson
Governor of Bombay
gave expression the
other day to some opinions regarding the use

of vernaculars as media of instruction which deserve consideration at the hand of all those interested in the subject. At the present moment, said His Excellency, that just as in old days in Europe, it was impossible for any one to be considered a scholar, unless he was proficient in Latin, so none who wished to go far in literary studies could afford to neglect the English language, but between the primary stage, which must of course be conducted in the vernacular, and the highest developments of literary and scientific education, in which English must for a long time predominate, there were many intermediate stages in regard to which certain definite conclusions with regard to the use of the vernacular

should be possible. As is well-known, the problem is complicated in many provinces by peculiarities of various kinds, making practical action impossible, even for those who are convinced about the desirability of using vernaculars as media of instruction.

The problem of the unemployment of the educated middle class is troubling more than one province in India, and the Punjab has been trying to tackle it also. The Committee appointed by the Government to consider the question has arrived at certain conclusions which may be of interest to other parts of India. Among the findings are that there is no evidence of widespread unemployment among the uneducated classes, but the question of giving vocational training to soldiers is one which should be taken up by the Punjab Government with the Army Department of the Government of India; there is very expensive unemployment among those educated classes whose education has been purely literary; the profession of law is greatly overcrowded and there is much unemployment among medical graduates; there is no unemployment among agriculture and veterinary

graduates and in the engineering and teaching profession; unemployment is due largely to the aversion to manual labour among certain classes and the extension of education to classes which previously did not aspire to Government service; in the medical profession, it is due to the competition of public medical institutions and the aversion to settle in villages. Some of these findings are interesting, shattering the illusion of those who are under the impression that there is no unemployment among those possessing technical qualifications. A certain amount of adverse comment has been roused by the recommendation that "facilities for higher education be provided only for markedly able men, who, if poor, should be subsidized by the State, or for those who can pay its full cost." But a good deal can of course be said in favour of this opinion expressed by the Committee. The crowding of colleges by hundreds of young men who are not particularly well-qualified for University education is a feature very detrimental to sound education and the earlier any improvement is effected, the better of course, not merely for the cause of unemployment, but also for the cause of sound education itself.

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OPINIONS

The Madras Mail, Friday, October 31, 1924:

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

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

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

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Education (Allabad), March 1925.

The distinguished author of the book under review is one of the few enthusiasts in India who have taken to a systematic study of child-nature. The book embodies the results of close study by the author, not merely of the existing literature on the subject, but of the actual mental and physical growths of children, as witnessed by her in several schools in Britain and India where she has had the opportunity to work. Within a brief space of 200 pages, the author has contrived, in her plain, matter of fact, and at the same time, engaging style, to elucidate the various topics connected with child life such as the sense perception, play, the service of Hand in Mental Development, fatigue, exceptional children, measurement of Intelligence and the Kindergarten system; touching the various theories on these topics and supplementing them by her own views based on personal study and investigation. We would especially commend to our readers the beautiful and inspiring chapter on personal study and system in which without going into technical detail, the author has surveyed the basic principles of the system and pleaded in accordance with these principles for the Indianisation of Indian education. We are sure that this

little book will prove an excellent handbook for teachers as well as parents and others interested in the subject and kindle in them a deeper interest therein. It has been already recommended by the Academic Council of the Madras University as a suitable text-book for the students appearing for the L. T. Examination and we hope that other Universities will soon follow suit. We congratulate both the author and the publishers on this valuable publication and recommend every teacher to secure a copy thereof.

The Madras Christian College Magazine, January 1925.

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

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

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