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Mr. A. TIRUVENKATATTAYANGAR, B.A., L.T., Headmaster, O. R. O. High School, Pursawakan Madras, writes:—"Mr. V. Raghunatha Aiyar, B.A., L.T., has laid the student population under obligation by his Preparatory Algebra. The plan of the book is commendable. The chapter on Directed Numbers is in its proper place and is well written. What a student will find of greatest value in the book is the large collection of exercises following theorems. There are a few typographical errors, which, it is hoped, will be removed in a subsequent edition. The book is a useful addition to the books on High School Algebra and will supply a real want."

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ஆரம்ப கணிதம்

(சென்னை வித்யா இலாகா அதிகாரிகளால் தொகுக்கப்பட்ட ஸ்டீபன்ஸ்கிணங்கத் தயாரிக்கப்பட்டது.)
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அய்யர், B.A., L.T. அவர்களாலும், சென்னை பச்சையப்பன் கலாசாலை ஹைஸ்கூல் பிரதம ஆசிரியர்
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சைதாப்பேட்டை டீசர்ஸ் காலேஜ் கணிதபோதகாசிரியர் S. பாலகிருஷ்ண அய்யர், B.A., L.T.,
அவர்களுடைய முன்னுரையுடன் கூடியது.

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(முதல் பாகம்)

பொருளடக்கம்.

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JAN. 1929.]

ADVERTISEMENTS.

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உறப்புடன் ; பின்னங்களை ஒப்பிடுதல் ; பின்னங்களின் கூட்டலும் கழித்தலும் ; ஒரு சாதாரண பின்னத்தை
ஒரு முழு எண்ணால் பெருக்கல் ; சாதாரண பின்னத்தை ஒரு முழு எண்ணால் வகுத்தல் ; ஒரு பின்னத்தைப்
பெருக்கல் ; பின்னத்தின் பின்னம் ; ஒரு பின்னத்தால் வகுத்தல் ; ஒரு எண்ணை ஒரு குறிப்பிட்ட டிஸிமலே
பர் உள்படி மாற்றல் ; பின்னங்களைச் சுருக்கல். IX. வாடிக்கை முறை.—பலமாதிரி கணக்குகள்
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(இரண்டாம் பாகம்)

பொருளடக்கம்.

பரீட்சைக் கேள்விகள் I. டெஸிமல்களின் பெருக்கலும் வகுத்தலும் :—ஒரு ஸ்தான டெஸிமல்
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(மூன்றாம் பாகம்)

பொருளடக்கம்.

பரீட்சைக் கேள்விகள் ; அத்தியாயம் I. நூற்றுக்குக் கணக்கிடலும் அதன் பிரயோகங்
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I AM indeed very grateful for the high honour you have done me in inviting me to deliver the Convocation Address. Luckily, your Chancellor and myself are not strangers to each other. I remember the days when he and I worked together as members of the Legislative Assembly, and later on I had the privilege, when acting for a very short period as President of the Legislative Assembly, of getting friendly guidance and assistance from him as President of the Council of State. Your revered Vice-Chancellor I can claim as an old friend and there are many familiar faces here around me. Grateful as I am for the honour you have done me, I express the hope that you will be as generous in overlook-

ing my deficiency as you have been in selecting me for this occasion. In performing the task imposed upon me, I am conscious that I have nothing very original or fresh to offer for your meditation and guidance.

As one gets on in years and becomes conscious of the growing complexities of human affairs, one comes to rely, more and more, upon a few main fundamentals which all value more or less. The greater experience a man gathers, the more he differs from his contemporaries in the higher value he attaches to such fundamentals than they appear to be doing. So, if some of the younger people in my audience think that I am merely placing before them a string of platitudes and truisms, the only answer I have to make is that it is not as platitudes or truisms that I invite for them your deepest meditation and closest attention.

STUDENTS—ADMISSION AND PROMOTION.

Whenever we think of a University, we think first of the students for whom it exists. At any rate that is what I do and so, starting this afternoon with our students, I wish to dwell for a moment on two problems connected with them. The University being for the students, the University being an activity for the good of the country through the good of the students coming into it and going out of it year by year, what should be our attitude on the problems of admission and promotion? Should we admit as many as possible, should we promote from stage to stage, from the lowest to the highest stage, as many as possible? The University truly benefits those only who are adequately prepared, stage by stage, for the higher studies and discipline to which they are invited. To admit men, raw and unprepared, whose only qualification is their eagerness, confers no real benefit upon them or upon Society at large. We must be strict in our initial admissions, allowing those only to enter the gate who have the requisite minimum of knowledge and faculty, health and vigour and character without which they would not be likely to derive any profit from University life, discipline and studies, even though they manage to pass the tests and secure the degrees. We must be strict in our admissions and we must be stricter still in our promotions at every stage. Thus only can we combat the danger of "Standardisation by a low Standard" against which G. K. Chesterton has warned us as the greatest danger confronting us.

STUDENTS—SOCIAL DUTY.

A problem of equal urgency is the attitude of the University students towards questions of the day and towards social duty of the hour. Last year, for instance, Gujarat suffered

from an abnormally heavy fall of rain for an entire week; hundreds of villages and towns were under water for days, with the consequence that many people perished. Thousands of cattle were lost, and innumerable houses collapsed all over the province. The other losses inflicted on the people as a whole were incalculable. If any stand is to be made against such a calamity, if reconstruction is to be attempted on an adequate scale, so that the sufferings of the people might be put a stop to at the earliest moment, it is undoubtedly a task for the young and energetic, and if armies of young workers are to be sent to work, no better leaders and officers could be found for them than the University students. All this is obvious. It is also equally obvious that what has got to be done in the face of a calamity of such magnitude forms no precedent for ordinary times and occasions. For, of course, the time and the mind University students give on such occasions to social service is so much taken away from their primary duty, which is to make most of the studies and discipline to which the University subjects them for their own good.

STUDENTS AND CURRENT POLITICS.

My attitude towards the problem of students and the current questions of the day is also similar. What India needs specially at this crisis of her history, is not amateur politicians and half-baked journalists and blind leaders of the ignorant masses. Dadabhai Naoroji, Pherozshaw Mehta, Gokhale and the Liberal leaders of the last generation never encouraged University students to dabble in politics and current controversies. They were not the men to commit the short-sighted and unpatriotic blunder of tempting students away, more and more, from their proper duties and task. But

the evil has now grown and spread to such an extent that the Universities should, in my judgment, make a united effort against it. An evil custom or tendency grows like a weed; neglect of duty and loosening discipline in one direction or on one pretext soon enfeebles the system as a whole and it may take decades to undo the mischief of a few thoughtless years.

PROFESSORS—THE TRUE IDEAL.

Next to the students and their special problems come for consideration the Professors, Lecturers and staff of the University and Colleges. With a rapidly-growing student population of the critical age period 17 to 23, a large proportion being under 20 years of age, and a staff of all ages from 30 to 60, the first of our problems is how to secure a sufficiently high percentage of young and energetic men amongst the staff. If modern armies solve this problem by the officers gladly leading abstemious and self-denying lives in order to remain in the prime of vigour up to an old age, our Universities, I may say, accentuate the difficulty of the problem by helping the young Professor to become very sedentary from a very early date indeed. But this problem, grave as it may sound in abstract description, is already on the way of working out its own solution, as our educated classes are becoming alive to the need for adopting in daily life the standard of physical fitness which they find prevailing in the more civilised communities of the West. There is need, however, of a liberal policy in furloughs, study leave, and travelling allowances so that the promising young Professor may be enabled to visit foreign Universities and live there life for several months at a stretch and at least twice

during the first twelve years of his service without pecuniary loss to himself.

The Professors as a class are the ultimate formative and ruling body of the University in a double sense. The best men of the class have a decided voice in the deliberative and administrative Committees which frame, interpret and execute all the laws and regulations of the University, and the Professors at each College affiliated to the University can make of it what they desire it to be. If the average Professor, then, be only an average man without ideals, doing his daily work only as a task that has to be gone through in order to earn a salary, if he brings to his daily work only a minimum of devotion and sense of duty and patriotism, if he has little intellectual vigour, if he does not care to keep abreast of the advances in the knowledge and methods in his own subject, if he allows himself to get stale, if he fails to become an intellectual force in the literary and cultural life of his Province, if we have for our Universities and Colleges men of such average calibre only, no amount of wealth and endowments and buildings, libraries and laboratories, scholarships and medals can confer upon them a vitality worthy of their great nation-building function. As Sir Asutosh Mukerji on one occasion remarked, "The University must be the chief instrument of the State for the conservation of knowledge, for the discovery of knowledge, for the distribution of knowledge, for the application of knowledge, and above all, for the creation of knowledge-makers." The true Professor must be himself an active knowledge-maker. This is his differentiating quality and he is also the best and most inspiring of teachers merely as a corollary of that. It is only when a University succeeds in finding, training up and employing an increasing

number of such gifted, vigorous and original minds, who consent to lead laborious and austere lives for a bare maintenance because of the joys of the new knowledge sprouting up in themselves, whom the richer and more worldly rewards of the learned professions fail to tempt, that it will succeed in functioning as a nation-building institution and paying hundredfold the resources made available to it and the sacrifices made for it by generations. A University, therefore, is an institution that reaches its prime only as it grows old and venerable. The Universities of India, even the oldest, are too young yet to be judged by this high standard, but the sooner they become self-supporting in their staff, the sooner they conscientiously place these high ideals for themselves as the only justification for their existence in a democratic and utilitarian age, the more abundant would be the material and moral resources flowing to them from the people of this ancient land where we have always placed "Saraswati" (learning) higher than "Laxmi" (wealth) and the riches of the soul higher than secular profits.

DIVISION OF LABOUR AND CO-OPERATION OF FUNCTIONS AMONG INDIAN UNIVERSITIES.

India is a continent but the cultures that have their home in it have closer affinities to one another than is the case with the various cultures in Europe; for instance, the affinity between English culture and French or German, or between French and Spanish or Italian or German and that of Poland or Finland is not so close as the affinity between various cultures in India. It is perhaps natural for each University in this country to attempt to carry upon its single head the vast load of providing for universal knowledge; but an intelligent division of labour

and co-operation of functions is nevertheless the wiser course in a continent like India, both because we are so poor and because of our cultures being so cognate. Unitary Universities specially would be a burden too heavy to bear unless they deliberately restrict their aspirations to particular branches only. For instance, two strong schools of Indian philosophy, one in a northern and another in a southern University, would be quite sufficient for the needs of all India, at any rate, for several generations to come. Even in the more practical sphere of modern accomplishments, the sooner we adopt a policy of division of labour and co-operation of functions, the better it would be for us. India is spending to-day over half a million pounds per year in order that several hundreds of her young sons might get the benefit of higher education in foreign countries, and besides the money cost, one cannot help stressing the wastage that is inevitable when raw and inexperienced and enthusiastic minds, brought up in Indian houses and surroundings, are exposed to the influences of a society and a culture far different from ours. Public opinion is fast ripening on this point and I think some of our Universities should lead the way by issuing a joint statement to the public claiming that higher education in Branch A is no better in any foreign country than it is in University B in India, and Branch C is similarly no better anywhere in the world than it is in University D in India and so on. Before such a responsible statement can, however, be issued, each of the Universities will have to strengthen itself in the particular subjects which it takes in its peculiar care. A movement in this direction should be undertaken as quickly as possible.

SCHOOL OF JOURNALISM.

I have for a long time felt the urgent need of establishing, at least in the older Universities, a School of Journalism where students can be trained up who will follow the profession of Journalists in the spirit of public service with a high sense of the sanctity of truth and determined to give fair play to all parties and persons, intelligent and responsible exponents of the views they hold themselves, but at the same time religiously tolerant to all others, however divergent from their own. Moreover, there is a huge field, for propaganda and educational work in agriculture and other subjects of practical utility. There should be scores of illustrated vernacular papers working in this field to their own profit and to the advantage of their readers and there are hardly any. There is great need for specialist and semi-specialist organs without any politics or communal leanings but working their chosen field both scientifically and in a manner so as to attract and persuade people. A University School of Journalism might considerably help to provide these needs earlier and better than if the matter is left as at present to chance.

TECHNOLOGICAL INSTITUTES.

As economic pressure increases and the intellectual classes suffer more and more from unemployment or inadequate employment, the voice of the utilitarian is bound to be more and more influential and it is plain that no more time should be lost in creating technological institutions at suitable centres, each concentrating on a number of cognate arts and industries and enabling the students to master the science and processes required both in theory and in practice. But here again, I plead for a policy of division of

labour and co-operation in functions. Such institutes for textile industries, electric industries, chemical industries or mining are very costly indeed; and their utility would depend upon the quality and quantity of practical training they could combine for the students along with tuition in theory, and we should aim at a single strong institution at a suitable centre, functioning for all India for about two decades at least before we could venture to launch several institutes of the same kind and aim at different places not all of which may prove equally suitable.

UNIVERSITY IDEALS.

But though fully recognising the urgent need of scientific and technological education, on the general question of utility in University education and ideals, I am still a conservative and subscribe to every word of the following eloquent and decisive judgment pronounced by Sir Walter Raleigh:—"Though we should be jealous continually to revise our knowledge, to prune the dead branches and foster the living, we must not be misled in judging every branch of knowledge by its immediate utility. The standard of utility is a false and mischievous standard, invented by short-sighted greed and certain, if it is accepted, to paralyse and kill the University that accepts it. It cultivates the branches for profit and neglects the root. You cannot apply the test of utility to knowledge that is living and growing. The use of knowledge is often the application to practical ends of knowledge that has ceased to grow. It is the timber, not the growing tree, which serves for ships. Some of the conclusions of the scientific studies can be utilised but who shall say which of them? How can we be free to ask questions to the world if we are told that

we must ask no questions the answer to which is not certain to be immediately profitable to us? We ask the question because we do not know the answer; the answer, if we are so fortunate to find it, may be disconcerting and strange. Then we must ask more questions."

INDEPENDENCE OF THE UNIVERSITY.

This University is an infant University born only a few years ago and its success and usefulness will largely depend upon the traditions which you steadily build up. The foremost condition of success of any University to my mind is that it should in fact be and should be made to feel that it is independent of any external authority and realise the measure of its own responsibility. In the year 1866, Sir Alexander Grant, then Vice-Chancellor of the University of Bombay, in a farewell address to the retiring Chancellor, Sir Bartle Frere, made a pointed reference to this subject. Sir Bartle Frere in his reply said as follows:—"You have spoken of the forbearance which, as the head of the political Government, I have exhibited towards this University and you do me no more than justice in inferring that what you term 'forbearance' has not been the result of lukewarmness or indifference but of a clear conviction that the political Government of this country could hardly commit a greater mistake than by attempting to convert the University into 'a mere office or department of the State.' I have ever felt most strongly the importance of those truths which you have so well expressed in your address that any loss of dignity or independence in the University involves a loss of the highest kind of efficiency. During all the years that I have passed in this country, I have felt a

continually deepening conviction that whatever absolute power may do to impress any particular image on the material with which it works, it cannot create any principle of life in institutions or communities and that the vital force which lives and grows, and has the germ of further life and further growth, can only result from true natural organisation, and is infinitely more potent and valuable than any dead image which external power can impress. It has been the object of the Government to draw to the Senate of this University all the independent thought and educated ability which is within our reach, and we firmly believe that no man worthy to be a Fellow of this University would consent to serve as a mere nominee of Government, bound, in any way, to prefer the behests of Government to the dictates of conscience or independent convictions."

EXHORTATION TO STUDENTS.

Turning to the hopeful students before me who have just earned various academical titles and distinctions, let me exhort you in the words of homely eloquence of Cardinal Newman, superior to any I can think of, only substituting "India" for "Ireland." "Man is not born for himself alone. You are born for India, and in your advancement, India is advanced. In your advancement in what is good and what is true, in knowledge, in learning, in cultivation of mind, in enlightened attachment to your religion, in good name and respectability and social influence, I am contemplating the honour and renown, the literary and scientific aggrandisement, the increase of political power of our dear motherland."

THE 11th INDIAN HISTORICAL RECORDS COMMISSION.

OPENING ADDRESS

By

HIS EXCELLENCY SIR MONTAGE BUTLER,

M.A., K.C.S.I., C.B., C.I.E., C.V.O., C.B.E.,

Governor of the Central Provinces.

THIS is your first visit to the Central Provinces, and all of us here are very glad to see you. That you have assembled here in what I am told is unusual strength is a tribute partly, I hope, to our reputation for hospitality to strangers, and partly to our central position. In recent years the position of this province has been revolutionised by the opening up of great trunk lines of railway passing through Nagpur from Delhi to Madras. From being central in name we have become central in fact, and I look forward to our becoming more and more, as communications by rail and road are developed, a popular meeting place for our neighbours. Personally I have a special pleasure in welcoming you, because, though you have been addressed by many Governors of greater distinction, I am the first, I believe, who has been himself one of you, and who understands from inside what you are doing, and at what you are aiming. I had the privilege of being your President for two and a half years, and during that time was fortunate enough to see many important schemes inaugurated. My friend, Mr. Abdul Ali, has been telling me about their development. I have been specially interested to hear of the progress made in rendering the Imperial records at Calcutta more accessible to scholars, and in securing corresponding members for the Commission. In the nature of things the few distinguished scholars, who

form the Commission itself, drawn as they are from different parts of a big continent, cannot personally investigate the historical records of India as a whole. They can form only a focus of activity, and provide the directing brain for research. The actual work of collecting and making available India's records must be done by local workers, some of them professional, and others amateur historians. In England, a vast amount of work of this kind is performed by men of leisure, or busy men in their leisure moments, or men in their retirement after a life of activity. We have or have had such men here in the Central Provinces. The researches of scholars like Mr. Willis, till lately Commissioner of Nagpur, and of others who are here present to-day, whose names I must not mention out of regard for their modesty, are cases in point. What we want now is more such workers, and greater combination amongst them. It is my strong hope that the visit of the Historical Records Commission to Nagpur, and the sight of the exhibits in the Historical Exhibition which I shall have great pleasure in opening this afternoon, will provide a fresh starting point in this direction. I am looking forward, particularly, to seeing the Rai Bahadur Paras Das Collection which is being shown outside Delhi for the first time, as well as, among others, the exhibits from the collections of Messrs. Ajit Ghosh and Bahadur Singh Sighi of Calcutta. I have no doubt also that many of the original/unpublished records relating to important events in the Central Provinces, which have been brought to Nagpur from the archives of the Government of India and the Government of Bengal, will prove of absorbing interest to those engaged in historical research in this province. Among

local exhibits the valuable collections of the Qazi and Khatib of Ellichpur, and other prominent families like the Bhuskutes of Burhanpur and the Chitnavises and Gujars of Nagpur, and of private individuals like Mr. Y. M. Kale of Buldana, will, I am sure, attract attention. It is worthy of note that the recently-discovered autograph letters of Sir Arthur Wellesley, who became subsequently the famous Duke of Wellington, would have remained buried, possibly for many long years, in our own Record Room in the Secretariat here, but for the local enthusiasm aroused by the visit of the Commission to Nagpur.

Gentlemen, the history of this province is a fascinating study. Originally a vast forest, such as Britain must once have been, it has, like Britain, been invaded and colonised over long periods of time by men of different races and different cultures, coming alike from all the points of the compass, from the south and from the north, and from the east and from the west. Who were the earliest inhabitants; who were the Gonds, who gave their names to Gondwana, and where did they spring from; how were the Rajput kingdoms of Chhattisgarh established and organised, and how came the cotton tracts to be settled—all these are problems, the secrets of which we know enough about to whet but not to satisfy our appetites. For the earlier periods it is but too likely that no records, other than perhaps place names, exist, and it may be that the investigation to be done is the work more of the archaeologist than of the student of the written word, but for later times there must be preserved amongst the old families some papers, the value of which should be tested before it is too late. A hurried effort to trace such documents since

the Commission announced its intention of coming here has had the results to which I have already alluded, and I trust that further efforts will follow after the Commission has left us. Any advice from you, gentlemen, as to how we should pursue our endeavours, and particularly any expression of opinion as to whether any permanent organisation for historical enquiry should be set up in the province, and if so, on what lines, will, I am sure, be helpful. My colleagues and I in the Government will also welcome any suggestions you may care to put forward about the care of our official records of historical importance. Within reasonable financial limits we are all anxious to do what we can to further your efforts.

Gentlemen, I have laid stress on the importance of the work of your Commission, not because of its academic interest, but because I feel that underlying it there is a deeper and wider purpose. A quarter of a century ago when the Archaeological Department of the Government of India was stirred into a new life, I remember well that there were many who scoffed at its activities, and questioned their utility. The work actually performed has changed the outlook of the doubters. All of us now realise that the excavation and preservation of her ancient monuments is an essential expression of the soul of India. No nation can be really confident of its future unless it is conscious of and understands its past, and is proud of all that has gone before to build up its present. The labours of the archaeologist, still in their infancy, are helping modern India to understand out of what she has been formed, and are showing how her present culture is the product not of a single strain, but is a fusion of many strains. The work of

the Historical Records Commission in its deeper significance is on the same lines. The task before it is to help in unravelling the confused and tangled skein of Indian history, with a view to assisting in creating such a sense of unity in diversity as will make us all, to whatever race or religion or community we belong, proud of our share in modern India. As I have said already, we British people are a mixture of different races. Throughout the period of our fusion we have fought and quarrelled amongst ourselves, and misunderstood each other as now in India the different communities labour under misunderstandings. But after hundreds of years we have won through to unity, and to an appreciation of all that scholars tell us about the diverse elements in our present culture. The task in India is a harder one. The country is so much larger and the differences so much greater. But here also we are working towards unity. The little bit which this Commission is doing to help in this direction is worth doing, and its labours are worthy of the support of all those in this province who have the ideal of the new India as a nation amongst the nations in their hearts.

Gentlemen, again I give you welcome on behalf of the province, and wish you a successful session.

THE REPLY

OF

Professor JADUNATH SIKKAR, M.A.

On behalf of the Commission I beg to thank His Excellency the Governor for the cordial welcome he has extended to us. In Sir Montagu Butler we are indeed, meeting with an old friend. The Commission had profited by his sympathy and valuable guidance even

before he came to this Province. As Education Secretary to the Government of India, he was *ex-officio* President of the Commission for over two years, and he took the keenest interest in our work. In many ways the work of the Commission was helped and its usefulness extended as the result of Sir Montagu's measures at that time. The corresponding members, appointed at various centres in India and Burma, who now form our valuable colleagues, were first created at his instance. The historical exhibition attached to our meetings, which now excites such wide public interest and serves as an object-lesson in historical instruction, was first organized on its present large scale under Sir Montagu's orders. He also started a very much-needed but long-delayed work among the records of the Imperial Government itself. Their huge and daily growing bulk makes their proper preservation and speedy consultation an increasingly difficult task unless they are sorted and classified, and the useless mass of papers laid aside, so that the really historical documents may receive proper care. But to guard against the destruction of any paper of historical value through the ignorance or oversight of the office, a Records Sub-Committee of this Commission was constituted, with three scholars on its personnel, to afford expert supervision to this work of classification and weeding out. For all these, even apart from his present hospitality as head of this Province, we are grateful to His Excellency.

As this is our first visit to Nagpur, it may be necessary to give you some idea of our scope and policy. The Indian Historical Records Commission was constituted by the Government of India in 1919 for the purpose of advising it on the best means of preserving its records, listing and calendaring them, making

them accessible to the public, and publishing catalogues and reproductions of the more important papers in the State archives. The Commission at its inception consisted only of three Keepers of Government Records (*viz.*, those of India, Madras and Bengal) with three historical scholars to give it expert advice. Such a small and purely advisory body may seem to have had no need to meet every year nor to visit the different provincial capitals. But it was at once found that the records of our country were in a very different condition from those of England and France, and required a different treatment. In several provinces the Government had no properly-organized record office and no special record officer, while others were remarkably advanced in this respect (notably Madras under Mr. H. Dodwell). At the same time the Government did not hold all the historical records. Leaving out the ancient and mediaeval periods of our country's history, many records of even the European period are in the possession of private persons and are needed to supplement and complete the contents of the State archives for any specific subject of historical inquiry. For instance, the letters addressed by Lord Dalhousie and some other high officials to Sir Frederick Currie, the head of the Panjab administration during the eventful year of the Second Sikh War (1848) are to be found in the original in the possession of Rao Bahadur D. B. Parasnis. French and Portuguese State papers directly bearing upon British Indian history are to be found in Pondicherry and Goa respectively and several important documents are in the possession of the Indian States and of private families in British India.

The problem before our Commission was how to get information about these. Sir

Henry Sharp, our first President, found its solution by extending our scope and turning the original small and purely advisory body of experts into a larger and more elastic band of explorers and collectors. In order to tempt private collections of records out of their hiding places, and not only save them from ants but also bring them to the notice of scholars, it was decided to visit the different provinces in rotation, invite the public to our meetings at which historical papers would be read and discussed and to organize an exhibition of historical documents and objects of interest or art.

This development of our activity has been eminently successful. We have secured the very valuable co-operation of two workers among records outside British India, viz. Senhor P. Pissurlencar of Goa and M. Singaravelou Pillai of Pondicherry, who I grieve to say, we shall never more see in our midst. State papers of great importance now in private possession have been unearthed and printed in our proceedings, and find-spots of other similar collections have been revealed.

In short, this Commission without being a large gathering of varied scholarship like the Oriental Conference, can claim that its publications have evoked cordial co-operation among earnest students of history and kindled a keen desire for historical inquiry and the preservation of records in many parts of India.

The value of this Commission's work has this year found a pleasing recognition from some of the Indian Universities which have sent their delegates to attend its meeting for the first time.

The Records Commission has lost a most valuable member by the death of Monsie

A. Singaravelou Pillai, Curator of the Old Records of French India, Pondicherry. He attended all our meetings since the Madras session and his tireless industry in office and search among the private families of his place resulted in the happy discovery of several papers of historical importance, such as the last will of Niccolao Nanucci and a report on the political condition of the Indian States written by M. Bussy (which rivals Jean Law's report of an earlier date on the same subject, published by M. A. Martineau). Many of our members still remember him as a delightful personal friend. On behalf of the Commission I beg to convey our condolence to his family, through his brother, who is attending this session. We also mourn the death of Prof. Jogendra Nath Samaddar, B. A., a corresponding member from Bihar.

For the historical exhibition, we are grateful to the owners of the exhibits. I should like to notice the special generosity of Rai Bahadur Lala Paras-das, Rais of Delhi, whose rare collection has now for the first time been allowed to travel outside Delhi.

We thank the people of Nagpur for the interest they have displayed in the Commission and the hospitality they have shown to us. The history of this Province, when properly written, cannot fail to be a chapter of the history of India, equally romantic and rich in lessons of political growth. Scholars are not wanting who deny to Nagpur the right to be regarded as the ancient 'City of the Serpent,' whose King sought the hand of the fair Princess Indumati.

Ath-arag-akhya-aya purasa natham
Dautariki deva-swarupam-etya
Itash-chakorakshi bilokayeti
Purvā nushishtām nijagada Bhojyām.

But the fort of Nagpur, as a stronghold of the Gond Rajah of Deogarh, is mentioned in the official annals of Shah Jahan. Since then its historical record is unbroken. In the British period, four streams of people, from the north, east, south-east and south-west, have met together in this Province and diversified its ethnology and history. Your southern adjunct, Berar, was a seat of ancient Hindu culture famous in Sanskrit poetry and legend, while in the Muhammadan and Maratha ages it played a most important part in the southward expansion of the empire of Delhi and the northward advance of the Maratha power. That history must have left its legacy in the form of many private collections of records in the various cities and even old villages of this Province. To the need of discovering and utilising them we draw your attention, for it is only with the help of such materials that a true history of your Province can be written. That work, begun by the C. P. Government four years ago, has, we understand, been suspended, but with the help of the local scholars it may be easily accomplished.

KALIDASA

Being a critical appreciation of his works

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ALL-INDIA WOMEN'S CONFERENCE ON EDUCATIONAL REFORM.*

MY first duty is to convey my cordial thanks to the organisers of this Conference for the honour they have done me in inviting me to preside over the deliberations of this session. Conscious of my numerous limitations, it is with considerable hesitation that I enter upon the serious responsibilities of this office, adorned in the past by such distinguished leaders of India's womanhood as Her Highness the Maharani Gaekwar of Baroda and Her Highness the Begum Saheba of Bhopal. I cannot hope to equal them in their great abilities and splendid record of service for the cause of India's women; I can only claim that my enthusiasm for the advancement of our sisters is perhaps not less keen, and it is the desire to have some humble share in this great work that has given me the courage to appear before this large assembly to-day.

Meeting in the city of Patna, it is impossible not to feel inspired by the memories of ancient Pataliputra, associated with the great traditions of Asoka and Chandragupta who reigned at this capital and under whose benign sway, India saw some of the most glorious days of her history. India's daughters were not "cabin'd, cribb'd, confin'd" in those spacious days of the past, but they marched onward hand in hand with men, in the spirit of true comradeship and were known to have distinguished themselves in many spheres of national activity. They were not immured in the *zenana*; they were not burdened with the cares of family life even when they had not passed childhood; there were no limits set to

* Presidential Address by Her Highness Lalit Kumari Saheba, Dowager Rani of Mandi, at the Third Session held at Patna.

their intellectual ambitions and they enjoyed a measure of social freedom which is in refreshing contrast to the fate of their descendants to-day. Meeting at such a sacred site, it would be eminently fitting for us to make a solemn determination to endeavour to revive those conditions and even work up to a greater future by organising our efforts recorded in annual Conferences of this kind.

APPALLING ILLITERACY.

It is a feeling of intense depression that comes over any one who has occasion to examine the present extent of the illiteracy of women in India, the wiping off of which is one of the important aims of our organisation. Nothing can be a matter of sadder reflection to us than the fact that, according to the latest official statistics, only about twenty-one out of every thousand women in India are literate, while in the advanced civilised countries of to-day, not only in Western lands, but also in Japan, practically every woman is literate. The figures receive even more poignant interest when we realise that the test of literacy applied by the Census is of a very rudimentary kind indeed, being mere capacity to write a letter and read one written by others. The needs of intelligent life in any sphere of national activity cannot, of course, be met by satisfying this elementary test of education, though it seems too early to complain about standards when the bulk of women are immersed in ignorance and darkness, unable even to spell the alphabet.

If the actual achievement regarding literacy is so depressing even the figures relating to the efforts for its further spread are not more encouraging. According to the Report on Indian Education for 1925-26, issued by the Government of India, the percentage of girls under instruction to the total population of

women in the country is only 1.3. Fifteen per cent. of the total population is usually considered to belong to the school-going age, which means that out of every fifteen girls who ought to be at school in India, only about one has been brought within the four walls of an elementary school of some kind or other. The percentage of girls at school has increased very slowly indeed. It was 0.9 in 1916 and after ten years it has increased only to 1.3! No elaborate mathematical calculation is necessary to find out how many decades it will take at this rate of progress, of .4 per cent. in ten years, to cover the entire school-going population and bring it within the benefits of literacy.

The immensity of the problem before us will be realised even more vividly, when we find that the completion of the programme for bringing the entire population of school-going age within our schools does not solve the problem of the illiteracy of India's women. Another generation will have to pass after all these decades, before every woman in India can read and write, an achievement which must not be considered Utopian at all, in view of what has actually been accomplished in many of the advanced countries of to-day. Here is work enough for us, to occupy all our attention and energies for the future, as far as our imagination could stretch, and let us resolve to-day to apply ourselves to this mighty task, in a spirit of the deepest devotion which we can command.

DRASTIC STEPS NEEDED.

It is time that something drastic was done to remedy this state of affairs and our reports regarding the education of girls come out with figures of striking progress and not with

mere explanations for the absence of adequate achievement. The recent Report of the Royal Commission on Agriculture in India lays its finger on this great weakness of our national life and pleads powerfully for its eradication, before any progress can be achieved. The members recommend compulsion in elementary education as the only remedy, but what is even of greater interest to us, they urge special attention to the education of women because, as they observe rightly: 'The value to the community of the education of its women lies particularly in its effect upon the spread of lasting literacy among the young.' They make the interesting suggestion that steps should be taken fully to record the educational history and subsequent development of children of typical cultivating families in which the mother is literate, while like particulars of illiterate homes in the same neighbourhood and conditions of life should be tabulated for the purpose of comparison with their more fortunate neighbours. The result of such an enquiry is likely to prove very useful, according to the members of the Commission, for the purposes of propaganda, because it will show a markedly strong tendency on the part of the literate parent both to send the children to the school and to keep them there till literacy, which the mother has come to value, has been fairly achieved. It is therefore recommended that a definite effort should be made to impart literacy to 'a certain number of young mothers selected where conditions are most suitable and where similar experiments have not been tried before.' It is hoped that when action is taken on this monumental report by the Government of India and the Provincial Governments, this important aspect of its recommendations will not be forgotten.

The inertia of conservatism and prejudice, reinforced by the *purdah* system and the custom of early marriage, the lack of qualified teachers, the difficulty of making arrangements which will be considered satisfactory by the parents for the transit of girls to and from schools and the difficulty of providing suitable accommodation for women teachers in the smaller villages—such is the comprehensive list of the formidable obstacles in the way of the progress of women's education in the country, according to the members of the Commission. They however continue to observe: 'There are indications that a change in the general attitude towards female education has set in. A valuable stimulus is coming from women themselves. Though it will probably be long before this is powerful enough to make itself felt throughout the country as a whole, it is impossible to read the proceedings of the All-India Women's Conferences on Educational Reform without realising the greatness of the possibilities in this direction.' Let us justify the hopes which have been raised in the minds of the public by this new organisation and live up to the high expectations entertained of us.

THE RIGHT WAY TO EDUCATE A GIRL.

Valuable suggestions have been made, from time to time, at our Conferences for the improvement of the kind of education imparted to our girls. It may at first sight seem somewhat unnecessary to trouble ourselves with details regarding educational reform, when even the rudiments of literacy have not been achieved. But it is obviously necessary that educational progress should be on sound lines from the very beginning, even as right foundations are necessary for every good and stable structure. It is doubtful, for instance, if there has been as yet any adequate realisa-

tion in this country of the right pedagogic principles underlying the education of children, particularly of girls whose delicate susceptibilities require even more careful attention than those of boys.

These principles are beautifully summed up in a passage in the *Crime of Sylvestre Bonnard* by the famous European novelist, Anatole France. 'It is only by amusing oneself that one can learn,' he writes. 'The whole art of teaching is only the art of awakening the natural curiosity of young minds for the purpose of satisfying it afterwards; and curiosity itself can be vivid and wholesome only in proportion as the mind is contented and happy. Those acquirements crammed by force into the minds of children simply clog and stifle intelligence. In order that knowledge be properly digested, it must have been swallowed with a good appetite. I know Jeanne! If that child were entrusted to my care, I should make of her—not a learned woman, for I would look to her future happiness only—but a child full of bright intelligence and full of life, in whom everything beautiful in art or nature would awaken some gentle responsive thrill. I would teach her to live in sympathy with all that is beautiful—comely landscapes, the ideal scenes of poetry and history, the emotional charm of noble music. I would make lovable to her everything I would wish her to love. Even her needlework I would make pleasurable to her, by a proper choice of the fabrics, the style of embroideries, the designs of lace. I would give her a beautiful dog, and a pony to teach her how to manage animals; I would give her birds to take care of, so that she could learn the value of even a drop of water and a crumb of bread. And in order that she should have a still higher pleasure, I would

train her to find delight in exercising charity. And inasmuch as none of us may escape pain, I should teach her that Christian wisdom which elevates us above all suffering, and gives a beauty even to grief itself. That is my idea of the right way to educate a young girl.' These words of wisdom, one may observe in passing, are only an echo of what was preached by Rousseau and in more recent years by Ruskin. Without entering into any detailed criticism of our present educational system, let me content myself with the question: 'to what extent are these ideals satisfied in the girls' schools of India to-day?'

It must be a matter of satisfaction to all of us that something has been made within the last two or three years, by a few of the Universities and other educational authorities in India in diversifying their syllabuses and courses, so as to make provision for what may be considered to be the special needs of women who usually look forward to the privilege of marriage and motherhood and to the duties of beautifying homes over which they will have the honour of presiding. The recent introduction of domestic science, painting and music into educational courses among the optional subjects which girls may take up at college is a step in the right direction.

But let us not be unmindful of the fact that much diversification is not possible and even desirable in the higher stages of instruction. The highest culture and enlightenment should be the birth-right of women as well as of men and let us not be satisfied with the mid-Victorian ideal enunciated by Tennyson in his *In Memoriam*:

'She knows but matters of the house,
'And he, he knows a thousand things.'

Women benefit by the highest education as much as men and it is a narrow view indeed which seeks to fit woman only for the needs of motherhood and domestic life, though it is not argued on parallel lines that man's education should be ordered so as to make him primarily a good father and a good husband. The Rt. Hon. V. S. Srinivasa Sastri, speaking some time back, refuted this narrow conception of women's education, when he said he viewed with increasing satisfaction the desire of young women to obtain University distinction, to learn science or mathematics, or to stand the same test as their brothers and cousins of the other sex stood, or wanted to stand. He for one had no sort of misgiving as to the direction in which women's education was moving in India and he viewed it with complete confidence. He warned his hearers not to think that it would be enough to give their young women a little of education, little of music. On the other hand, man and woman, he said, had to advance together, not only in the direction of family life but in all directions in which human endeavour has to be made for the further progress of our race.

SOCIAL REFORM.

As has been recognised on all hands the question of the educational progress of the women of India is bound up intimately with the improvement of our social conditions. The best of our educational programmes must come to naught and all of our resolutions at conferences must be futile, if women cannot come out of the *purdah* and have the benefits of even God's light and air; if little girls continue to be hustled into marriage even before they have reached their teens and laid the foundations of the most rudimentary

education and women are to be handicapped as at present, by disabilities of various kinds preventing them from reaching the full heights of knowledge and experience of which they are capable. It must, therefore, be the endeavour of these conferences to remove these social obstacles also, at least in so far as they stand in the way of the spread of education.

It is time that the justice of the equality of opportunities for both sexes was enunciated in no uncertain language and its recognition enforced in all directions in this country. This great principle was acknowledged in no indefinite terms by our great ancestors and I may refer to an episode in the history of Buddhism which happened in this very neighbourhood, at Vaisali beyond the Ganges, in the very life-time of the great Buddha himself. When the Lord Buddha was sojourning at Vaisali, in the fifth year after his enlightenment, a lady, Mahaprajavati by name, wanted to enter the monastic order, but had been refused admission on the ground of her being a woman, though nobody questioned her fitness on any other ground. She, however, insisted on her being admitted to the privilege and when she arrived at the gates of the Pinnacled Hall (the Kutagera-sala) where the Lord was staying, having cut off her hair, put on the yellow robe, with swollen feet and covered with dust and followed by another Sakya woman who had shared the toils of the long journey with her, the disciple Ananda, could not bear to see her weeping and pleaded her cause to the Master. Ananda asked if a woman who had gone forth from the house to a houseless life in the doctrine and discipline declared by the teacher, was capable of realising the *arhatship*. 'A woman is capable, Ananda,'

said the Lord and on being informed of Mahaprajavati's appeal, he said that if she was willing to take upon herself the eight Strict Rules of the Order, 'let this be her ordination.' And thus at Vaisali there began the declaration by Buddhadeva of equality between man and woman in their fitness for the highest spiritual life. I am only asking for the application of the same principle to every aspect of our daily life.

A recognition of this fundamental equality, the removal of our numerous social disabilities, and, above all, unremitting attention on our part to the cause of our educational advancement—these should lead to a new era of development in our history without which our beloved Motherland can never hope to take her rightful place among the civilized nations of the world. Let me conclude with the hope that this Conference may mark at least a single mile-stone along that long road of effort and achievement, and let me also repeat, on behalf of all the women of India whose representatives are assembled here this morning, the ancient Indian prayer from the Upanishads:

'Asato ma sadgamaya,
'Tamaso ma jyotirgamaya,
'Mrityorma amritam gamaya.'

'Lead me from Error into Truth,
'From Darkness into Light,
'And from Death into Immortality.'

CHARACTER TRAINING AT HOME AND IN THE SCHOOL.

By

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THE epoch-making Report of the London Board of Education known as 'The Education of the Adolescent' defines the aim of education as 'the forming and strengthening of character, the training of tastes to fill and dignify leisure and the awakening and guiding of intelligence.' You will notice that the forming and strengthening of character are given pride of place in this three-fold aim of education and, we may well believe, not by accident but by design. The compilers of that report placed first things first. I wonder how many of us have ever given first place to character in our scheme of things, and, more important still, how many of us have carried our belief in that regard into action. Notice, further, that this definition suggests that character can be 'formed and strengthened,' but that intelligence can only be 'awakened and guided.' There is a subtle distinction of meaning in these words, for, we are now beginning to realise that the best of teachers can but 'awaken' intelligence; he cannot call into being or develop what has not been present from the beginning. But the least capable among us can help to mould and strengthen character, if strength of character is ours.

Before I proceed further I must specify, if I cannot define, my terms. The word 'character' is used in many ways. We sometimes refer to an eccentric person as a 'character.' We speak of leaders among us as men of strong character or men of forceful character, but I am using the term, as you

expect me to use it, as when I speak of a person of strong moral character, one who knows the right, admires it and strives to attain it.

Henry Van Dyke has expressed some of the elements of character thus: 'To be glad of life because it gives you the chance to love and to work and to play and to look up at the stars; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbour's except his kindness of heart and purity of life; to think seldom of your enemies and often of your friends; to be pure in thought, word and deed.' Professor McDougall, whose great book 'Character and the Conduct of Life,' all who are interested in Character Training should read, gives the constituents of character as 'good moral sentiments, self-respect and effort.' By 'self-respect' he means, not the pride that leads us to despise those who are beneath us in birth, attainments or wealth, but the respect we have for the truth that is in us and the good we try to do. As Van Dyke says: "We must despise nothing in the world except falsehood and meanness."

The basis of all character is to be found in our instinctive life. Now *instinct* is the great driving force of life. We are never really self-active except under its urging. It is a common belief, but a mistaken one, that instincts are vestiges of our primitive ancestry, which have to be superseded by educational enlightenment. We are told that the lower animals are creatures of instinct but that man is a creature of intelligence or reason. The fallacy of this statement is obvious if we

define instinct as inborn capacity for purposive action and intelligence as the ability to improve upon such inborn capacity in the light of experience. The truth is that instincts are fundamental in all animal behaviour, human conduct included. They are the foundation stones upon which all learning and character are based. Without the instinct of curiosity there could be no discovery; without the instinct of self-assertion there could be no leadership or progress.

The instincts of curiosity, imitation, play, self-assertion, self-regard, pugnacity, fear, the constructive instinct, the herd instinct, can all be exploited in the interests of education and can all be called into requisition in the development of character. Now instinct is like fire. Rightly controlled, it is a blessing; left uncontrolled, it becomes a curse. The instinct of pugnacity is right when a battle has to be fought or a game to be won, but it would be out of place in a well-appointed drawing-room; the instinct of fear would be bad, when courage is demanded, but it has its place as a check on foolhardiness. There are times and seasons for instincts, as for other things. The wise teacher will not deny the reality of the instincts or try to suppress them but will give them room for healthy self-expression. Self-expression is one of Nature's safety-valves. In play a boy may safely satisfy his instinct of aggression, in dramatics his instinct of self-display, and in manual arts his instinct of construction. Expressed in terms of character we may say that the man of character is he whose instincts are instruments—instruments of his higher life.

Now character training begins where instinct begins, in babyhood, in the home, and

the person primarily responsible for such training is the parent. Self-restraint, self-control, temperance, courage, honesty, justice and many other moral virtues are born in the cradle. This is no exaggeration, but the statement of a well-established fact. Let us illustrate the point a little. We now know that the common practice of feeding a child to keep him quiet not only leads to derangement of digestion but to self-indulgence and lack of self-control in later life; the still commoner practice of slapping a troublesome child without reason is responsible for injustice, dishonesty, and unreasonable resentments. We may disagree with Freud in many things but in this, at least, he is right, that the roots of most adult excesses of misconduct can be traced back to childhood, to the first three or four years of life. Most of our prejudices, obsessions, likes and dislikes are acquired before we are old enough to think for ourselves, and the trouble is that they often remain with us through our lives, in spite of education. Let us take the fears of children. How often parents make cowards of their children for life by imparting their own superstitious fears to them. There is no greater begetter of fear in the world than the timid or superstitious parent. Suggest to a child that there is something to be afraid of in the dark and he will fear a dark room—and the unseen—all his life. Parents who can afford the space should keep their children in separate rooms without night-lights after they are a few days old. One more thing about fear. Never, never in all your life, try to keep a young child quiet by frightening it with threats of *bhuts*, ghosts and wild beasts. You are sowing the seed of cowardice in after-life. Then there is the fear of the unseen. How can we instil courage into the hearts of our

children, if we do not greet the unseen with a smile, and face it with courage? And by 'courage' I do not mean resignation. Resignation is courage devitalised. Remember that the child is a creature of suggestion, and suggestion is generally unconsciously accepted. If we show fear, the child will imbibe fear from us as surely as he takes sustenance from his mother's milk. What I have said of fear is true of all the instincts. The instincts of children are quickened into life by suggestion, and suggestion is most powerful when it comes with the authority of those whom the child has learned to love and respect. Who can allay childish fears better than Mother? But it must not be thought that there is something sinister about suggestion. Suggestion may be productive of good as well as of evil. How often our children catch our enthusiasms, our love for birds, animals, flowers, our love for our fellowmen! Show cruelty and your child will be mercilessly cruel; show kindness and he will be splendidly large-hearted; show injustice and he will be ruthlessly unjust; show fair-play and he will be magnanimous. Surely there is a great responsibility upon us, in the school, in the home, 'to live justly, show mercy and walk humbly with our God.'

Never suggest to a child that wrong-doing is natural. The child will always follow the natural. 'What do you think he would do now that he finds himself in financial difficulties?' said a teacher. 'Accept bribes! of course! That is exactly what he did.' That teacher was implanting corruption in the mind of the child more surely than if he had extolled it as a virtue.

Before we leave this part of our subject, let me state that the child is most susceptible with regard to the things he does not

fully understand and about which there seems to be mystery or secrecy. This is particularly the case with regard to sex knowledge. Unfortunately economic conditions in India are such that few families can afford more than one living-room and the consequence is that young children are admitted to the conversation of their elders which, more often than not, is on topics that ought not to be discussed before them. 'They are too young to understand,' you say. Precisely, but they are not too young to remember and to scent mystery. We are now beginning to realise that the child learns far more than we think from the conversation of his elders but he learns it wrongly. So he gets wrong ideas of human relations, wrong ideas of sex, wrong ideas of personal morality. Before the young child silence is golden. Subjects that are not fit for the young child's ears ought not to be mentioned in his presence.

We have seen that suggestion is responsible for most of the moral sentiments of children and that it is the unconscious suggestion, the unspoken suggestion, that is strongest. It is true that 'actions speak louder than words,' but it is even more true that 'attitudes speak louder than actions.' Moral sentiment, however, does not make character. Of sentiment we have enough and to spare. As McDougall says: 'It is moral sentiment, accepted in self-respect, and carried into action that constitutes character,' and 'Will is character in action; Character is latent Will.' True character can only be developed in living, in moral action. Is it by chance that the period of youth in which the foundations of character are laid is also a time of intense activity? No, Character formation and activity go together.

To illustrate this part of my subject, let me transfer my attention from the young child in the home to the youth in the school, from the bud of promise to the opening flower. There is no time in the life of the child fraught with greater possibilities for good or attended with greater possibilities for evil than this time of adolescence. The pity of it is that so few people in India have made the subject of adolescence one of careful study and research. Youth is a time of imagination, a time of intense loyalty, a time of aspiration and hope, a time of super-abundant energy, a time of creative power. How important it is, then, that the tide of youth's energy should be taken at the flood and should not be allowed to spend itself in the great ocean of inaction! Yet this is happening in India to-day. There are few satisfying outlets for the enthusiasm of our youth. Is it any wonder that when opportunities are not given for self-expression, our young men become the prey of the political extremist, when he appeals to one of youth's deepest sentiments—loyalty? Let us have loyalty by all means, loyalty to the school, loyalty to the country, to ideals, to truth. Let this loyalty begin in action in the playing-field, in the school, in the home. Youth becomes dissatisfied with life only when his inner needs are unsatisfied. I have said that youth is a time of tremendous energy. If the enthusiasm of youth cannot find its natural expression in healthy action, it will find an outlet in delinquency or else fade away in dreams. In either case the youth becomes a burden on society. The only hope for youth is adequate opportunity for the outlet of his energy in safe, healthy, satisfying work and play. But what do we provide for our youth at this time? Meaningless drudgery at books, the study of things that can have no vital

interest for him and no real bearing on his life.

I wish I had time to discuss the other aspects of adolescence that have been mentioned but I must content myself with a few words regarding youth's creative powers. I have said that youth is a time of creative power. This is true with regard to the body, for it is during adolescence that the body gradually develops its sexual potency. It is also true of whole personality. We are now learning that the creative powers of man are all intimately associated with one another and that the free expression of one can and will sublimate the urging of another. Sexual indulgence, for example, can stifle artistic and intellectual creation, and creative work and play can break the power of the insistent sex instinct. Few parents and teachers seem to know this, for they set youth the almost impossible task of trying to live down their instincts, especially the sex instinct, instead of directing their energy in some other direction for the creation of something new. Boys and girls of adolescent age spend this critical period of their lives poring over books, cramming, memorising, absorbing knowledge that has little significance for them and still less interest. How many adolescent boys and girls are ever given the chance of self-expression, of creation in any material, mental, or aesthetic form? Creative work has practically no place in our schools to-day. Very little incentive is given to youth to make, produce, manufacture or put together anything that he can really call his own. He spends his life cramming text-books and annotated examination guides and the result is that his mind becomes paralysed and incapable of an original idea. Even the 'Essay' that should be the expression of his own thought is memorised from books.

SECONDARY EDUCATION IN THE UNITED PROVINCES.

By Principal P. SESHADRI, M.A.
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I.

THANKS to the efforts of Sir C. F. de la Fosse and Mr. A. H. Mackenzie, the last and the present Directors of Public Instruction in the United Provinces, considerable improvement has been made in recent years in secondary education. But to any careful observer of the present conditions, it will be evident that there is scope for further advancement, particularly in the direction of increase of efficiency and organisation. Sir Henry Sharp, formerly Commissioner of Education with the Government of India, was always of opinion that the Madras Presidency was "head and shoulders above the rest of India in the matter of secondary education," and it must be the endeavour of the United Provinces to work up to that level, without being satisfied by its present superiority to some of its neighbouring provinces like Bihar and Orissa, the Central Provinces and perhaps even the Panjab.

As Dr. W. S. Urquhart, the learned Vice-Chancellor of the Calcutta University, told the members of the Hartog Committee the other day, any attempt at comparing the relative financial needs of the various stages of education in the country should be deprecated; but it does appear that the claims of secondary education are sometimes apt to get neglected. Primary education appeals more to the imagination of the democracy and the ideal of the spread of literacy is one which can be easily held up to the enthusiasm of the people. University education is even more spectacular in some ways and its interests are

This is the tragedy of youth to-day. The great problems of adolescence will never be solved until these things pass away and our schools become centres of creative thought and work, until we learn to place creation before reproduction, self-expression before imitation, imagination before memory. Let us return to our schools determined to labour for the release of personality, for the release of that creative energy that we have hitherto kept in bonds. Let us return to our work in the spirit of John Drinkwater's prayer:

'Grant us the will to fashion as we feel,
Grant us the strength to labour as we know,
Grant us the purpose, ribb'd and edged with steel

To strike the blow.

Knowledge we ask not,—knowledge Thou hast lent,

But Lord, the will—there lies our bitter need.
Give us to build above the deep intent,
The deed, the deed.'

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often safe in the hands of the educated community whose attention is devoted to it more than to other branches. Secondary education, which must be for a long time the only stage to which a large number of our people can aspire, without whose real efficiency the foundations of University education cannot be sound on the one hand and the benefits of literacy cannot be lengthened to much use to the community on the other, does not seem to receive the attention it deserves. It may be said, without any exaggeration, that much of the educational efficiency of the advanced countries of the West is due to their sound secondary educational system.

It would not be difficult to make out a case that during the last decade, secondary education has received less attention in the United Provinces than the two other sections of our educational system. New Universities have been inaugurated and large sums of money have been made available not merely for higher teaching, but also for research even to the extent, in some cases, of duplicating machinery and causing overlapping. Schemes of Primary education have been pushed forward on a well-devised plan likely to yield good results in the near future. But except for the scheme of Intermediate Education, which again is not exactly within the sphere under discussion and which has also lacked completeness of execution (at least as originally planned by the Calcutta University Commission), no definite educational policy of the improvement of our secondary schools has been laid down. It is time it was done and it is gratifying to note that the subject is to be tackled at least now by the Hon. Raja Kushalpal Singh, the present Minister of Education.

II.

The improvements suggested will naturally fall under the heads of Staff, Equipment,

Teaching and Organisation, besides some others which may be grouped under a Miscellaneous head. There was perhaps a time when the Department had to be somewhat kindly and indulgent in the matter of enforcing the requisite standard of educational qualifications on the part of the teachers, but the time has certainly arrived for doing so, especially as there is no lack of qualified people and there is even serious unemployment among the products of our Universities. Increase in general educational qualifications, as well as in the matter of training is necessary and must be enforced, giving only such consideration as may be absolutely necessary for preventing serious hardship in individual instances. The Madras practice must be followed of not allowing anybody who is not a trained graduate, except in the case of Pandits and Maulvies, to teach the three highest classes of the secondary school, nor should a teacher of qualifications lower than a trained Matriculate be allowed to teach any of the classes in the lower department. It is true that a new rule has now been issued by the Educational Department of these Provinces, that only trained teachers should hereafter be appointed to permanent posts, but there are still an unhealthy large number of teachers who have not been equipped at all for their profession and whose teaching is of the poorest quality. Except in the case of those above a certain age of seniority, or with a certain number of years of experience to their credit as teachers, steps must be taken to enforce training as an essential condition of a teacher's continuance in a secondary school. In any case, there must not be the highly unsatisfactory spectacle of even some Headmasters not having had the benefits of training. If it is not possible to send all this large number of

untrained teachers to a regular Teachers' College for a full year's training, provision must be made for at least a single term's experience of good and effective training as a substitute.

There does not seem to be sufficient appreciation on the part of the teachers themselves in these Provinces of the benefits of training at a Training College. At various Educational Conferences held here and in this neighbourhood, there has been, curiously enough, a tendency on the part of the members to condemn training and to insist on people being allowed to appear for pedagogic tests without undergoing any training at all. This is in strange contrast to the attitude on the part of the teaching profession in Southern India. To what extent this is due to the absence of inspiration at the Teachers' Training College at Allahabad and at the Aligarh and Benares Universities Training Colleges which are known to be distinctly inferior still, is a matter worth investigation. The appointment of a Committee for the further expansion and improvement of the Teachers' Training College at Allahabad, so as to make training there a real attraction, as it perhaps is not to-day, is worth consideration. If those receiving the degree of Licentiate in Teaching at the Aligarh and the Benares Universities expect to be employed in the recognised schools of these Provinces and their qualifications are to be treated as equivalent to the L. T. diploma of the Teachers' Training College, Allahabad, those institutions also must be encouraged to work up to a higher level of efficiency in their departments for the training of teachers.

It is obvious there is need for facilities for training a larger number of teachers every

year not merely for the L.T. examination, but also for the C. T. test. An additional college for L.T. training and another for the C. T. course should do much to relieve the congestion of the present waiting list of teachers anxious to undergo training. The present practice of excluding applicants of more than thirty years of age from admission into training institutions, though there is apparently no definite rule to that effect, must be deprecated as causing hardship on teachers whose eagerness may be real in spite of their being above this age-limit.

It is astonishing that the Government should have allowed the Teachers' Training College at Allahabad to get out of the administration of the University in the same city when there are proposals of affiliating institutions like even the Agricultural College at Cawnpore and the Engineering College at Sibpur to some University centre or other. The association with a University is likely to improve the Teachers' Training College by infusing higher academic ideals and by preventing its degeneration into a mere departmental institution. It will also ensure a certain amount of useful attention, not merely from the representatives of the public on the University bodies, but also from the large number of scholars who constitute the University. The substitution of a departmental diploma for a University degree also seems to have had an adverse effect on its prestige at least in the eyes of the candidates themselves. The separation from the University was in every way a retrogressive step and the sooner the college is restored to the University, the better not merely for the institution, but also for the cause of secondary education in the Provinces.

III.

Intimately bound up with the general educational and the pedagogic efficiency of the teacher, is the need of ensuring for him the conditions necessary for successful work. As has been observed more than once, even in administrative reports on the progress of education in these Provinces, much of the present inefficiency of education in our secondary schools is due to the poor pay, insecurity of service and similar handicaps obtaining in them. Considerable improvement is possible in the scales of salaries, and encouragement may be offered for the recruitment of a better class of teachers who may be not merely B.A., L.T.'s but occasionally even M.A., L.T.'s on special grades. The enforcement of minimum grades in all aided schools seems to be the only remedy for improving matters.

The insistence on a Provident Fund for its teachers, as a necessary condition for the recognition of a school and the revision of the present scales so as to bring them up to the level of the rates obtaining in the Universities of Allahabad and Lucknow must also form part of any scheme for the improvement of the condition of teachers in secondary schools. It is obvious that in view of the poorer salaries in schools, the rates of Provident Fund in them should be higher than in the Universities but unfortunately, they are not so in the United Provinces and the rates are actually lower! The rules also seem capable of revision so as to make the funds more beneficial to the teachers.

It is not known why there is still delay in the matter of enforcing the proposed system of written contracts between teachers and managements which has been under the con-

sideration of the Department for some time, as an essential condition of the recognition of secondary schools. The draft is fairly satisfactory as far as it goes and the suggestions towards its further liberalisation which have been received should be embodied and given effect to at an early date. The Department should also take steps for the establishment of Arbitration Boards to hear grievances of teachers against their managements as have been proposed and are being adopted in Bengal.

The laying down of certain definite essentials for the proper constitution of School Committees is another matter which should receive early attention. It is not merely that teaching interests have not been adequately represented on the managements without which no educational efficiency is possible, but even the constitutions and rules of management have been violated with impunity in some notorious instances, without any outside authority to control such vagaries.

Among other things essential for the success and efficiency of the teacher is the need for preventing him from being overworked and giving him some leisure useful not merely for self-improvement, but also for the increased efficiency of his teaching. The Department ought to lay down the maximum number of periods a teacher could be worked, making allowances for such special responsibilities as the correction of Composition papers and such other written matter. Even if we are not in a position to follow the American practice of having a Sabbatical year—leave for one year for purpose of study and travel, in every seven years of service—some kind of provision must be made for encouraging teachers to improve their educational qualifications and to obtain

the necessary intellectual rest and recreation from time to time without which their brains are apt to deteriorate becoming soulless and mechanical by continuous service for decades. Even factory owners have realised the influence of reduced hours on increase of efficiency on the part of labourers, but there are managements whose one aim is the sweating of their teachers and it is time the Department stepped in and put an end to this state of affairs.

IV.

It would be idle not to recognise the improvement in equipment which has been made in recent years in the secondary schools of the United Provinces, but there is one department in which very great advance has yet to be effected, if secondary education is to show any improvement. The Libraries attached to the schools are extremely inadequate to their needs. It is not merely that juvenile literature of a healthy and inspiring kind, sufficient in quantity in proportion to the strength of the school is non-existent; even books absolutely necessary for a proper understanding of the subjects embraced in the secondary school course are conspicuous by their absence, not to speak of the fact that the latest pedagogic literature dealing with the teaching of individual subjects is not also available. The conditions are such that no intellectual efficiency is possible and it is not surprising that pupils coming to Universities come with such poor equipment and the teachers themselves are often so unprogressive.

Appreciating the great value of libraries to Universities, Sir Harcourt Butler generously placed during his governorship, a sum of Rs. 50,000 at the disposal of each of the

Universities in the United Provinces, without even a request being made by them for the purpose. Is it too much to ask that the library needs of secondary schools should also receive some recognition at the hands of the Local Government? The financial conditions of several of the secondary schools are so poor, bordering as they do on a hand-to-mouth existence, that the sanctioning of a grant for the purpose on the usual half-scale cannot be taken advantage of at all by the bulk of them. The remedy is therefore to make a special grant of a certain sum of money to each secondary school for the improvement of its library. The average grant may be Rs. 1,000 which may, if necessary, vary slightly with the number of pupils at each institution and may also be spread over a certain number of years. The amount spent on the purpose will be a very good investment for the improvement of secondary education. The grants will have to be given only to Government and Aided institutions in the United Provinces and schools in the Indian States, and in Central India affiliated to the Board will of course be not eligible for them. This should, however, be in addition to a liberal policy towards the recognition of the non-recurring expenditure on books in the annual manager's return.

The mere sanction of a grant for libraries will not be found enough, as many institutions would need guidance even in indenting for books. Headmasters are often handicapped by want of adequate information regarding the latest books bearing on the subjects of their school courses and details about publishers, prices, etc. The supply of standard lists of books compiled by experts with the understanding that the books ordered need not necessarily be confined to them is

worth consideration. Again, a schedule of apparatus is insisted upon by the Board of High School and Intermediate Education as the irreducible minimum for the recognition of a school in science subjects. There is no reason why similar insistence should not be laid upon the possession of a minimum library equipment.

Besides the possession of a good library, arrangements should exist in every school for its effective use. A full-time librarian, of educational qualifications not less than that of a Matriculate; a spacious room for its location with adequate seating accommodation for a certain minimum number of pupils proportionate to the total strength; the supply of some good newspapers and illustrated magazines; a well-arranged printed catalogue, a copy of which must be found with at least every member of the senior forms; and a certain amount of tutorial guidance in the choice of books from a member of the teaching staff—these are among the essentials for receiving the full benefit of a school library. Arrangements should also be made, especially in schools which are even partly residential, to keep the library open for as many hours as possible outside the school-time. It is desirable to have, in the lending register of at least the highest three classes, a whole page to each pupil, so as to enable the teacher to discover at a glance what books and to what extent, he has been reading. But these are perhaps details into which it is not quite necessary to enter here.

The conditions are less unsatisfactory with regard to the facilities for the teaching of science, but improvement is possible in that direction also. There is now too violent a transition between the facilities in the High

School and at the College, while it should be more gradual. The laboratories in schools affiliated in science subjects should possess more provision for practical work on the part of the pupil, each pupil having a small cupboard for himself with the simple apparatus for common High School experiments. The admission into the science classes of Universities, of pupils who have not had the advantage of taking science in High Schools has often meant the practical beginning of science in College classes—but this is a matter to be prevented by University and Intermediate Board regulations and need not be entered into here. Secondary Schools will have done enough if they make the teaching effective as a preparation for the College courses in cases in which science is actually a special subject of study.

It is gratifying to find in this connection that some efforts have begun in the direction of teaching elementary science in the lower classes of secondary schools, but the example of Madras may be commended of making elementary science a compulsory subject up to the highest classes of the secondary course, though tested only by a school examination and not as a part of the final public test. The scope of elementary science is so comprehensive and the difficulty of combining precision and accuracy with elementary teaching is so great that special efforts should be made to see that this teaching is not a mere farce. A pupil who leaves the secondary school must be capable of taking some intelligent interest in the physical world round him, in the phenomena of nature, the wonders of the heavens, the mysteries of plant-life and the animal-creation and some of the simpler but yet marvellous discoveries of modern science. Any system of secondary education which

does not produce such a result must be considered a complete failure.

History and Geography are other subjects in which improvement has to be effected in equipment. The High Schools are very poorly provided in the matter of globes and geographical apparatus and good historical maps are not also very much in evidence. Special instructions must be issued for the inspection of every secondary school from this standpoint and the defects remedied within a reasonable limit of time. Some of the equipment in this department obviously needs renewal from time to time, but this consideration has often been overlooked and entirely out-of-date maps and globes can be noticed in many of these institutions.

Before leaving this part of the subject, it may be worth while referring to an aspect of the available building facilities in our secondary schools. Many schools are unfortunately lacking in an assembly hall where pupils may gather, if not every morning for prayer, at least for common meetings from time to time which may encourage corporate feeling in the institution and add a new inspiration to school life. Complaints have been made that the Department is apt to look upon assembly halls in schools as a luxury, less worthy of financial assistance than classrooms. If it is so, it must be deprecated and every encouragement must be offered on the other hand for the building of a common meeting hall capable of accommodating the entire school, where such do not exist at present.

V.

The improvements indicated in the preceding sections cannot be of much use, unless they help in the brightening of teaching, a

matter no doubt looked into by the Inspector of the Department. Here again there is perhaps scope for adopting a practice which has been repeated from time to time in connection with Secondary Schools in Madras, the holding of what have been called 'refresher courses' for the benefit of teachers already in permanent service who may be said to need a renewal of touch with the pedagogic principles relating to their subjects. Experts have often been engaged to deliver courses of ten or a dozen lectures, sometimes accompanied by demonstration classes, on the methods of teaching certain subjects and they have been a great inspiration. English, Mathematics, History, Geography have been among the subjects dealt with, with gratifying results. The lectures, it may be mentioned, have been designed not merely for the discussion of the purely pedagogic aspects, but also for the stimulation of interest in the teachers for further studies in the subjects themselves. The latter cannot be considered of less importance than the former.

It is surprising that the teaching of Sanskrit and modern Indian languages should not have received any attention from the purely pedagogic standpoint in many provinces of India and the United Provinces are also guilty of such neglect. While training in the methods of teaching the young is considered necessary in practically all subjects, it is apparently assumed that a Pandit or a Moulvie is capable of teaching pupils without any such qualification. The teaching of Sanskrit and Indian languages is often a mechanical process in our schools, deteriorating into interest in the mere formalities of grammar, or the dull memorising of passages of poetry and sometimes even of prose. The absence of general education on the part of

the average Pandit or Moulvie, who is often ignorant of the rudiments of geography or science, whose adherence to the authority of classical commentaries is so slavish as to prevent any germination of the critical instinct in his pupils and whose incapacity for the maintenance of discipline is one of the serious problems of our schools—all these are conditions which militate very much against the efficiency of the teaching of these languages. It will be specially appropriate and creditable to an Indian Minister to set their teaching permanently on a satisfactory basis, by making arrangements for the training of Pandits and Moulvies for the work of teaching, either by opening an additional section for the work at the Teachers' Training College in Allahabad, or by establishing a special institution for the purpose as at Chidambaram in Southern India.

VI.

The more effective organisation of Physical Culture in our Secondary Schools is another matter deserving of earnest attention. In physique, pupils of the United Provinces luckily show superiority to many other provinces, but there is no reason why we should not reach the level of the Punjab. In any case, there is, in the altered conditions of modern life, great danger of deterioration, unless provision is made for a scientific system of physical culture in every Secondary School. Some other provinces in India have been taking advantage of the facilities existing under the auspices of the Young Men's Christian Association, Madras, for the training of graduates in physical instruction in a short course extending over six months, and the United Provinces may follow suit. It is time physical culture became the concern in every school of an educated member of the staff,

not inferior in point of status to that of the other teachers and is not relegated into the hands of an illiterate Drill-instructor. Efforts must also be made for encouraging every school to provide itself with a covered gymnasium and drill-shed without which there cannot be real facilities for physical culture through the whole year.

The arrangements existing at present for enforcing physical training on the pupils are not adequate in the majority of schools. Games, or gymnastics, or drill should be made compulsory for all students except where exemptions are granted for any special reason and a regular record maintained, exactly on the same lines as work in the classes. Students in residence stand to benefit more than day-scholars, but even the latter must be tackled. The Udai Pratap College, Benares, which, by the way, is entirely residential, has got a system of compulsory attendance on the play-ground or the gymnasium every evening, each house-master being in charge of his pupils and it is worthy of imitation elsewhere.

In the matter of the arrangements made for the medical inspection of pupils in Secondary Schools, it must however be a matter of congratulation to all concerned that the United Provinces lead in India, but here again considerable improvement is possible. The absence of any supervision of the work of those appointed as officers for medical inspection has been a subject of complaint from many Headmasters. Even the rules definitely laid down by the Government would seem to be violated with impunity. It seems very desirable to entrust the Headmasters concerned with a certain amount of influence in the matter, if not with actual control, if the large amount of expenditure now in-

curred upon the work is to bear adequate fruit, and the pious intentions of Government are not to be frustrated.

VII.

The comparative backwardness of the United Provinces in Secondary Education is not often realised. Without any intention of crying 'halt' to the impetus given to collegiate education in recent years by the inauguration of new Universities, it may be pointed out that the educational system of the United Provinces is rather top-heavy in comparison with other parts of India. The number of students in all the Arts and Professional Colleges in the United Provinces, according to the report on Indian Education for 1925-26 is 12,330, which is very near the total number in the more educationally advanced Presidency of Madras, whose figure is 13,119; but there are only 56,258 pupils in Secondary Schools in the United Provinces in comparison with 134,965 pupils in Madras. While collegiate education is thus very nearly as popular as in Madras, secondary education is much less than half in its spread and intensity in the United Provinces. This disparity will perhaps seem rectified to some extent when it is realised that the United Provinces have in their Middle Schools as many as 63,758 pupils while Madras has only 26,383, Middle Schools being more popular here, but the figures already quoted certainly indicate the further need for expansion.

Side by side with the necessary programme of expansion in numbers, efforts should be made to enrich the secondary school system by the more extensive teaching of at least some of the new subjects recognised by the Board of High School and Intermediate Education. Agriculture and Commerce are

on the list, but have been taken advantage of by very few schools indeed; so also Music, though it is of more recent introduction, and Domestic Science is not being taught in all the High Schools for girls. It is doubtful, if sufficient advantage will be taken of these subjects, unless schools are encouraged to do so by special grants.

VIII.

There is no disguising the fact that many of the suggestions in this memorandum imply a large expenditure of money, but it is a commonplace that educational progress is always conditioned by it. The whole scheme is thus based on the getting of large grants for the improvement of secondary education during the next few years; but the tradition of the Legislative Council of the United Provinces in its attitude towards education has been so generous that one may expect with confidence that the expenditure will not be grudged.

It is, however, necessary to make a suggestion which, though it will not be received with any cheerfulness by the public, will, if accepted, relieve the financial burden of the Government to some extent and will imply an equitable distribution of the additional expenditure involved in all these improvements. It is possible to expect managements to do something to find more money, if not to the extent of half the expenditure, to be able to take advantage of the additional grants which will be offered by the Government for the various improvements. But the time has probably come to consider if a further raising of tuition fees is not possible in Secondary Schools, the present rates being, for instance, lower than those obtaining in the Madras Presidency which

is by no means a richer area than the United Provinces. The hardship to poor students involved in the raising of fees may be minimised to some extent by the increase of the percentage allowed in an Aided school for free and half-free scholarships and there is no reason why those who can afford to pay for the education of their children should not be made to do so, in accordance with the increased value of more efficient instruction.

It is interesting to note that according to the latest Report on Indian Education issued by the Government of India, a much lower percentage of educational expenditure is met from fees in the United Provinces than in many other parts of India. The following figures are an effective argument for the increase of fees, though they do not refer to Secondary Education only:—

Percentage of total expenditure met from fees:

Bengal	...	...	41'2
Madras	...	...	20'8
Punjab	...	...	20'3
Bihar & Orissa	...	...	19'2
Burma	...	...	19'0
Bombay	...	...	16'5
United Provinces	...	...	13'8

IX.

No reference has yet been made in this note to the improvements necessary in the control and direction of Secondary Education in these Provinces without which all this programme cannot be inaugurated, much less maintained with any degree of efficiency. In spite of the opinions expressed from time to time by some members of the local Legislative Council the number of Inspectors of Schools seems very inadequate in these

Provinces. It is impossible for any Inspector of Schools to do justice to an entire Division and our Secondary Schools would be all the better for an increase in the present strength of Inspectors. There was a time in the Madras Presidency also, when each Inspector of Schools was in charge of four or five Districts, but further educational progress has necessarily implied an increase in the inspecting agency and to-day there is an Inspector of Schools for each District called the District Educational Officer. Some of the District Educational Officers are senior men of the Indian Educational Service, while the others are in the Provincial Service, and Secondary Schools receive special attention. In view of the smaller size of districts in the United Provinces and the comparatively smaller number of Secondary Schools in each, it would be a long time before such a large number of Inspectors are found necessary here. But it seems desirable, at the present stage, to double the number of Inspectors with a view to make the inspections more frequent and elaborate. Without any wish to restrict initiative and individual discretion on the part of Inspecting officers, it may also be suggested that more definite instructions should be issued for making the inspections helpful to the teachers and really constructive in their suggestiveness rather than confined to mere fault-finding. It is a definite instruction to Inspecting officers in Madras that they should hold a Conference with all the teachers in the school, after the inspection is over, and invite discussions on the difficulties which they might experience in their work. This practice, it may be mentioned, has been acknowledged to be helpful not merely to the teachers but also to the Inspectors themselves.

The system of regional Inspectors does not enable specialisation and the Department does

not get the benefit of the advice of experts who can speak with authority on the problems peculiar to the teaching of particular subjects, though in practice an officer here and there has concentrated his attention voluntarily on some branches. A system of having Inspectors subject-wise and not region-wise is of course impossible in the case of a large area like the United Provinces, but something must be done to enable the Department, at least at its headquarters to possess a knowledge of the latest educational theory and practice by the presence of an officer whose duties will not be absorbed by official routine as in the case of Inspectors, but who will have time to acquaint himself with what is happening in the educational world of India and abroad. Care must of course be taken to see that he is kept in direct touch with the existing conditions in the United Provinces by being given liberty to do some little inspection within the time at his disposal. The appointment of an additional Assistant or Deputy Director of Public Instruction for duties of this kind must be a satisfactory solution.

This step does seem to be all the more necessary as the Director of Public Instruction in the United Provinces is burdened with

extra work of various kinds and he has had to confine himself largely to the treatment of office files. He is Deputy Secretary to the Government in the Department of Education, and this means a real addition to his office-work. He is also *ex-officio* President of the Board of High School and Intermediate Education, though the Calcutta University Commission recommended a full-time officer of the status of a High Court Judge for the purpose. This has meant a further strain on his time and energies. It is not therefore surprising that a feeling has been gaining ground in some quarters that there is hardly any facility at present for anything beyond the carrying of the usual departmental routine. The continuance of such a system can only spell stagnation to the United Provinces.

X.

It is only hoped, in conclusion, that the new Minister of Education will be able to infuse a new spirit into the education of these Provinces and inaugurate a programme of the expansion and consolidation of the secondary system which will do credit to his regime and also confer lasting benefits on education in this part of India.

GENERAL MATHEMATICS (TAMIL RENDERING)

BY

V. RAGHUNATHA AIYAR, B.A., L.T.

Deputy Inspector of Schools, Periyakulam Range.

In the Press.]

[Will be ready shortly.]

The Tamil rendering of the above book is specially issued so that pupils in the Tamil districts who are weak in General Mathematics may secure with ease a decent degree of efficiency in it. A course through the book may reveal that offering to answer the S. S. L. C. General Mathematics Paper in Tamil is a point of vantage indeed to the pupils.

SRINIVASA VARADACHARI & CO., 4, MOUNT ROAD, MADRAS.

A HISTORY OF SANSKRIT LITERATURE*

By Professor INDRADEVA TIWARY, M.A.
Benares Hindu University.

I. PRELIMINARY.

STUDENTS of Sanskrit Literature and Constitutional and International Law expect at least one book per annum from the pen of Professor A. B. Keith, D.C.L., D. Litt., etc., Regius Professor of Sanskrit and Comparative Philosophy and Lecturer on the Constitution of the British Empire in the University of Edinburgh. They are not disappointed this year. He has given them a stout volume of over five hundred closely printed pages on a history of Sanskrit Literature. His *Religion and Philosophy of the Veda and Upanishads*, the *Sanskrit Drama*, the different monographs published in the Heritage of India Series, in addition to his work in connection with the Vedic Index, Indian Mythology and the Brahmanas, afford a conclusive proof of the intense devotion with which he has studied Indian Literature and the wide range of his scholarship in that sphere. Taken with his *Sanskrit Drama*, the book under review covers the field of Classical Sanskrit Literature as distinguished from the Vedic Literature, the Epics and the Puranas. It sketches the history of Kavya, gnostic and didactic poetry and the development of the fable, the fairy tale and romance, and explains succinctly the interesting theories of Indian writers on poetics. It also discusses in a more summary form the result of much recent research in the fields of Grammar, Law, Politics, Philosophy, Medicine, Mathematics and Astronomy. A separate chapter is devoted to the discussion of literary relations between

the East and the West. It is a most important and scholarly work. None but those who are in the habit of digging among the original texts can fully appreciate the extent and depth of the knowledge it seeks to impart.

II. BELLES-LETTRES AND POETICS.

After discussing in a brief but extremely illuminating section the nature and growth of Sanskrit as a "well-constructed" language of the Shistas, and setting forth its relation to the Prakrita and Apabhraṃsa, the author commences his treatment of the origin and development of Kavya Literature. He rejects the theory of a Prakrita period of Indian literature preceding the Sanskrit period. The causes of the rise of Sanskrit Literature are in fact obvious and there was no need for writers in Prakrit to set an example. The author attempts to picture the atmosphere in which the Kavya literature originated. Vatsyayana's *Kamasutra* represents the concentrated essence of earlier treatises on the *ars amoris*. This is no question of the importance of the knowledge of this topic for the writers of erotic poetry and there is abundant proof that the *Kamasutra* was studied as eagerly by would-be poets as were grammar, poetics and lexicography. To Vatsyayana we owe a vivid picture of "the man about the town" (*nagarika*) whose existence was due to the growing elaboration of Indian life and whose interest the poet was anxious to propitiate. His home boasts of the luxury of soft couches, a summer house in a park, seats strewn with flowers, and swings to amuse ladies who share and lend zest to his leisure moments. Much of his time is devoted to the toilet; he must bathe, be anointed, perfumed and garlanded; then he has to teach the cage birds which surround him to sing and enjoy the spectacle of ram or cock

fighths. There are concerts to be attended, ballets and theatres to be visited; he has a lute beside him so that he may make music when he will and books to read at leisure. Boon companions and hangers-on of various ranks, the *vitas*, the *vidusakas* of the Kavya texts, are essential to his happiness and drinking parties are not unknown but the ideal forbids mere rude license. Even in his enjoyments the man about town aims at elegance, moderation and a measure of dignity. He condescends to the use of the vernacular but blends it with Sanskrit thus indicating his fine culture.

An atmosphere of this kind is unquestionably favourable if not to the highest poetry, at least to the production of elaborate verse. To the kings of India we unquestionably owe most of the poets of repute; patronage by the king was at once the reward of skill in panegyric and the means of obtaining the leisure for serious composition and a measure of publicity for the works produced. It was the duty of the king to bridge the gulf between wealth and poetic talent, of the poet to save his patron from the night of oblivion which else must assuredly settle on him when his mortal life closed. At the royal courts poets vied in eager rivalry with one another. The festival of Saraswati afforded opportunities for displays in honour of the Patroness of Poetry and the Arts. Yet it is worth remembering that we cannot conclusively prove any royal patron for Kalidasa, greatest of Indian poets, or even for Kalhana, an historian of real merit.

Professor Keith opens his critical survey of Kavya literature with Asvaghosa, famous alike as a poet and philosopher, whom tradition makes a protégé of the famous Kaniska. *Saundarananda* was his first attempt. His

later work, the *Buddhacharita*, deals with the theme of the life of the Buddha. It is essentially the work of a great artist. His style is of the Vaidarbha type. It is simple, sensuous and passionate; the picture of the pleasure of love drawn by Asvaghosa is marked by that wealth of intimate detail which appeals to all Indian poets. The poet displays "his learning and enthusiasm for his own ideal, not the Arhat, contented to seek his own freedom from re-birth in this world of misery, but the Bodhisattva, the Buddha, to be, who delays his entering into Nirvana until he has accomplished his view (vow?) of freeing all other creatures from the delusion which makes them cling throughout the ages to mortal life and its woes."

The author analyses and reviews the works of Aryasura, Kalidasa, Kumardasa, Magha, the other epic poets, Bilhana, Kalhana, Bhartrihari, Amara, Jayadeva and others and devotes separate chapters to the review of religious poetry, gnostic poetry, didactic fables, and the romantic tale. He sticks to his old view that Kalidasa flourished in 400 A.D., and is inclined to find in his writings the poetic reflex of the Brahmanical ideal both in its strength and weakness.

III. THE TRAINING OF THE POET AND THE ACHIEVEMENT OF SANSKRIT POETRY.

Sanskrit rhetoricians are in substantial agreement in their views of the poet's purpose. The two great ends which appeal to them are the winning of fame and the giving of pleasure. Even after the poet has gone to heaven, his body remains on the earth pure and pleasant in the form of his poem. No doubt other aims are mentioned; skill in regard to duty, practical life, love, final release. It also serves the purpose of the persuasion of a lovely lady as

* A History of Sanskrit Literature, by A. B. Keith.
Published by the Oxford University Press. Price 25s.

MY BOOK FRIENDS

By Miss CORRIE GORDON, B.ED.,
Teachers' College, Saidapet.

INTRODUCTION.

TEACHERS have to spend so much time with school books that too often they grow mentally weary of printed matter. "Why I haven't read anything but books for school for twelve months," is a common confession of teachers.

Knowing of course the harassed life that some teachers live, we cannot altogether blame them; but neglecting real reading for duty is rather like neglecting meals for work. Sooner or later the work suffers.

This is true of all of us. We may neglect or forget those helpful friends upon our shelves, or we may never have known them.

"When I got through my examinations, I had a bonfire and burnt every book I'd used," a young teacher once confessed. That is the way he cut his old friends, and one cannot but think he made a great mistake.

For that reason, I propose, in these articles, to introduce you to a few of my own book friends, or to remind you of many you have perhaps forgotten for years.

Mine are a curiously catholic set, after all, and, so I suppose are yours, if you are sincere in your preferences. Some of the books I shall deal with may not appeal to you. Others you may have dealt with for examinations, and know too well from that point of view. In any case, when you see these friends through other people's eyes, you begin to see them in another aspect.

There are books for every mood and every temperament; they help us to shut out worries, to solve our difficulties, to live satis-

factorily. Perhaps we are loyal to one friend and enjoy him above all the rest, perhaps we like to dip into many books and read all in a casual desultory manner.

No matter what your taste may be, these articles should remind you of forgotten things. At the same time, if you have staunch friends of this kind, I hope you will write to "The Review" and tell me so, for no one has a right to retain such friends for himself alone.

In this way, your friends and mine may intermingle, and we may all rise refreshed and ready to face the difficulties of our daily toil.

As Lamb says in his "Essays of Elia," "I must confess that I dedicate no inconsiderable portion of my time to other people's thoughts. I dream away my life in other's speculations. I love to lose myself in other men's minds. When I am not walking, I am reading; I cannot sit and think. Books think for me. I have no repugnances. Shaftesbury is not too genteel for me, nor Jonathan Wild too low. I can read anything which I call a *book*. There are things in that shape which I cannot allow for such."

I. NICHOLAS NICKLEBY

By CHARLES DICKENS.

(Obtained in a variety of cheap editions.)

Novel-readers and literary critics engage from time to time in furious debates as to what it is that renders one book a "classic," while another, after perhaps enjoying vast popularity for a short time, eventually fades away and is completely forgotten. The qualities which give a book a permanent value are easier to "sense" than to explain. One feels their presence, for instance, quite definitely in the writings of such masters as

Scott, Thackeray, Dickens and Stevenson, while, among modern novelists Hardy, Conrad, Galsworthy would seem the most likely to be still in regular demand a century hence.

One essential, of course, is the ability to tell a good story. In this Dickens excels, as well as in his power to develop his plot so that while the reader recognises the inevitability of each development as it is unfolded, he is "kept guessing" in pleasurable anticipation and wonder. He has a pretty clear general idea of what will be the ultimate outcome of things, but he never feels quite sure *how* the desired end is going to be attained.

A test of quality from which Dickens always emerges triumphant is that of re-reading. The books that can be read even twice are very few and far between. But to re-read Dickens is always to find something new and fresh, as well as to renew acquaintance with characters who seem almost more real than many of one's own actual living associates.

This can partially be explained by his large-hearted humanity. Dickens was in love with mankind, especially that part of it which was ground down and oppressed, struggling manfully for the bare necessities of existence. For selfish tyrants he had the most supreme hatred and contempt, and there was nothing he loved better than to set up one of the species on a pedestal in the early pages of a novel, only to bring him crashing down in well-merited ruin before the final fall of the curtain.

"Nicholas Nickleby" presents us with a goodly variety of villains, the two principal being the money lenders, Ralph Nickleby (the hero's uncle) and Arthur Gride. Though alike in their villainy and greed, these two

are completely dissimilar in all other respects. Yet a third villain, Squeers, the school-master, is entirely different from these other two, though as thorough-paced a scoundrel as was ever portrayed in printer's ink.

Dickens seldom wrote without some good purpose, and his purpose in this book seems to be two-fold. The first and most obvious was the exposure of the scandal of certain private schools which flourished exceedingly in the early days of the last century, especially in Yorkshire. The very name of the establishment, "Dotheboys Hall," is sufficient to indicate its character, and Dickens rendered an incalculable service to the cause of education, humanity and British national prestige, by drawing attention to such a scandalous state of affairs. His minor purpose was to expose the nefarious dealings of money-lenders such as Ralph Nickleby.

But the blackness of the villains only forms a sombre back-ground from which the virtues of the virtuous shine forth all the brighter. Of these, perhaps, the most attractive are that delightful pair of brothers, the Cheerybles, who come to Nicholas's aid when he is pretty well "down and out," and who restore the fallen fortunes of the whole family, defeat the machinations of villains, and bring all things to a happy issue.

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By Mr. N. SIMHADRI,

Deputy Inspector of Schools, Proddatur.

THE history of mankind from the early stages of the world with its strong atavistic tendencies to the most evanescent modern in his restless hurry is a baffling account of a series of struggles between its higher and lower nature and an attempt at the dominance of the ethical nature over his baser instincts. It is, again, a long and dim historical perspective of the evolution of the socio-economic conditions of man, and a not-a-fruitless struggle for the discovery of the hidden forces of nature for the ultimate release from the grosser environment to the ethereal plane of the "Transcendentalist." It is, in short, a piece of psycho-analysis leading him onward from stage to stage, from one El Dorado of thought to another, until he transformed himself to the moral plane of a superman.

Man's intellectual capacity has been so disastrously "beaten by the vastness and complexity of the problems forced on him" that in his anxiety he woke up to heaven for some mightier mind to help him. Unless he changes himself into a sort of a Providence and creates "millennial conditions of nutrition, environment and training the world must remain a den of dangerous criminals among whom our few accidental supermen, our Shakespeares, Goethes, Shelleys and the like, must live as precariously as lion-tamers do, taking the humour of their situation, and the dignity of their superiority as a set-off to the horror of the one and the loneliness of the other." The great men of the world who flit across the different ages were providential benefactors who came amongst us with

"some prescription for bettering us." It is through such recurrence of flash-lights of wisdom and reform that the human race can make appreciable headway to altitudes of excellence and cry egotistically like the 18th century deist that "if there were no God it would be necessary to invent one."

The 18th and 19th centuries stand as a group apart from those that went before them and which easily lend themselves to be fitly called "The Age of Revival." It is these centuries that unlocked the pent-up energy of the human brain and found fresh fields and pastures new to the thirsting intellect. Manual labour is supplanted by steam power, the capitalist controlled the destinies of the proletariat, commerce and science dominated, general illiteracy gave place to general literacy, religious strife found a safe berth in humanitarianism, the sweet arcadian idealism of the poet vanished before a sterner realism and in fine the whole poetry and rhythm of life became one petrified mass of ruthless convention and standardisation. To quote Bernard Shaw: "Man has played the God, subduing Nature to his intention and ennobling or debasing Life for a set purpose. And what can be done with a wolf can be done with a man. If such monsters as the tramp and the gentleman can appear as mere by-products of Man's individual greed and folly what might we not hope for as a main product of his Universal Aspiration." Stagnation is against the laws of Nature. The cynic may sniff at this progress as an illusion, a barren special pleading for pleasure or excitement, a conceit of civilisation, a piece of literary camouflage and "a goose-cackle of Progress."

In the onward march of the human race there arises a period of mental debacle when

there is a sudden fidgetting of activities, incessant confusion of thoughts and a serious opposition of conflicts and in such a formidable array of human forces each flying at the throat of the other, it is, indeed, difficult to sift out the true from the false, the concealed from the ostensible and the natural from the casual. But it is transitory, only characteristic of the rising flood. The smoke-screen is removed and the perspective is clear. There appear on the scene agents to consolidate the forces and direct them for the speedier realisation of the poet's "federation of the world and the brotherhood of man." Scientists, philosophers, statesmen, poets and orators invested with the divine power play their part leaving behind them the glory of their mission. Thus it is that the great galaxy of intellectuals appeared amongst the seething mass of humanity and gave as their heritage by their unremitting labours solutions to the great problems of life and annexed to the domain of the known many an undiscovered realm of the unknown. This

is the key-note of the cycle of evolution wherein humanity by successive stages reaches the poet's ideal of a great universal synthesis. The greatness of the world is not measured by its millionaires nor by their vast possessions but by its poets, philosophers, scientists and statesmen. The several congresses and gatherings that meet year in year out at several places are sufficiently indicative of the higher destiny to which the world should rise in several stages. It is the finer moral force in man that rules the universe and leads it on to the *summum bonum* of the great drama which a perfected humanity is expected to play on an ampler stage. That is the millennium, the consummation devoutly to be wished for. As Bernard Shaw put it "until there is an England in which every man is a Cromwell, a France in which every man is a Napoleon, a Rome in which every man is a Caesar, a Germany in which every man is a Luther plus Goethe, the world will no more improve by its heroes."

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EDUCATION IN ENGLAND AND WALES.

Proposals for Reorganization.

By

FRED. MANDER,

*former President, N.U.T., and Director of the
W.F.E.A.*

In February 1924, the Board of Education referred to its Consultative Committee, under the chairmanship of Sir W.H. Hadow, C.B.E., the question of considering and reporting upon the organisation, objective and curriculum of courses of study suitable for children who remain in full-time attendance at schools other than secondary schools, up to the age of 15. The terms of reference indicated that regard should be had to the requirements of a good general education and the desirability of providing a reasonable variety of curriculum for children of varying tastes and abilities. At the same time the probable occupations of the pupils in commerce, industry and agriculture were to be kept in mind. The Consultative Committee was engaged in the study of the problems involved in this enquiry from May 1924 to October 1926. It sat on 46 days and received evidence from 95 witnesses. Sub-Committees were established to deal with specific aspects of the problem and their deliberations occupied 20 days. Ultimately a drafting Sub-Committee under the chairmanship of Dr. Ernest Barker was appointed to submit the findings of the Committee in the form of a report, and this Committee had at its disposal the wide knowledge and sound judgment of Prof. Percy Nunn.

TIMES 'AUSPICIOUS' FOR A NEW ADVANCE.

The Committee came unanimously to the conclusion 'that the times are auspicious and

the signs favourable for a new advance in the general scope of our national system of education.' The early chapters of the report present a very full historical survey of the development of full-time post-primary instruction in England and Wales from 1800—1918 in which the general trend towards some higher form of elementary education culminating in the recent growth of central schools was particularly noticed. The Education Act of 1918 made provision for courses of advanced instruction for the older and more intelligent children in public elementary schools, and in noting the persistent tendency of the national system of elementary education to throw up experiments in higher primary education, the Committee express the opinion that the time has now come at which this tendency should move to its consummation. In reviewing the facts of the present situation, the Committee came to the conclusion that the development of facilities for post-primary education had failed to keep step with the increasing tendency to raise the age of exemption from school attendance. In 1919 this was defined as the end of the term in which the 14th birthday is reached. The final abolition of partial exemption in 1921 was followed by an increase in the number of children remaining at school beyond the age of exemption and some complaint was frequently heard to the effect that many of the older pupils in elementary schools were marking time.

POST-PRIMARY SCHOOLS.

The main recommendation of the Committee is contained in a proposal that all children should be transferred at the age of 11 or 12 from the junior or primary school either to schools of the type now called secondary, or to schools of the type known as central,

selective or non-selective, or to senior and separate departments of existing elementary schools. The Committee advocated that these post-primary schools should develop on lines completely differing from those of existing secondary schools, and they had in mind the necessity of planning a curriculum suitable for pupils who will leave school not later than the age of 15, for whom a curriculum would have a less academic character and give a larger place to various forms of practical work than is customary in existing secondary schools. This recommendation is based on the intention of the Committee to ensure that the future organisation of education should make provision for adapting the curriculum to the requirements and capacities of individual children. While the education given was to be general and humane, the new schools would be differentiated from the existing secondary schools, primarily by the introduction of more practical instruction in manual work and also by giving a trend or realistic bias to the general course of studies. The usual subjects of the curriculum were to be related more closely to the living texture of industrial or commercial or rural life, in order to stimulate interest in boys and girls who are already contemplating their future career and whose interest would be more likely to centre round subjects connected with that career.

'MODERN' SCHOOLS.

Consideration of the problems involved forced the Committee to have regard to questions of terminology. They desire to abolish the word 'elementary,' and to alter and extend the sense of the word 'secondary.' All education which ends at the age of 11 or 12 is to be known as 'primary,' and the period of education which follows upon it

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should be given the name 'secondary' which should embrace all forms of post-primary education. In order to distinguish between existing secondary schools and the new types which will be established in the future, the Committee recommended that the former should be known as 'grammar' schools and the latter as 'modern' schools. This proposal to regard all education as falling into two main kinds, namely, primary and secondary, brought the Committee face to face with serious and difficult problems of educational administration. At present there are authorities for elementary education only acting within the areas of county education authorities, and it is clear that the disappearance of the artificial barriers which divide education into elementary, secondary and technical, will entail very considerable modification of the powers and duties of such authorities. The proposed re-organisation of elementary schools involves also consideration of the problem of dual control under which quite a considerable number of schools are in the hands of voluntary bodies often of a denominational character such as the Church of England whose participation in any scheme of re-organisation is essential to its success.

'PRACTICAL WORK AND REALISTIC STUDIES.'

Perhaps the most outstanding of the Committee's recommendations was that concerning the lengthening of school life. The report urged that legislation should be passed fixing the age of 15 as that up to which attendance at school should be obligatory from the beginning of the school year 1932. Thus modern schools and senior departments would be able to plan a full four years' course and exercise their full influence on the pupils in order to guide them safely through the

opportunities, the excitements and the perils of adolescence. In this connection attention was drawn to the necessity of securing the services of an ardent, properly trained and adequately qualified staff. The scheme, which was advocated, was to quote the report itself, 'that between the age of 11 and, if possible, that of 15, all the children of the country who do not go forward to secondary education in the present and narrow sense of the word, should go forward none the less to what is, in our view, a form of secondary education, in the truer and broader sense of the word.' 'They should spend the last three or four years of their school life in a well-equipped and well-staffed modern school under the stimulus of practical work and realistic studies and yet, at the same time, in the free and broad air of a general and humane education.'

NEW LEAVING EXAMINATION.

For the rest, the report deals in the main with the educational and administrative considerations involved in the transference of children to a different type of education at the age of 11. For this purpose a written examination is recommended, and wherever possible an oral examination in order to discover in each case the type of school most suitable to a child's abilities and interests. At the other end of the post-primary course, it is suggested that a new leaving examination should be framed to meet the needs of the pupils in modern schools, but having in mind the necessity for allowing a period of experimenting and free development, the Committee urge that at least three years should elapse before this special examination is established. Moreover, the presentation of pupils for any such leaving examination should be wholly optional both upon the individual

pupils and the school as a whole. Here it may be noted that this problem is receiving the most careful consideration of a number of educational bodies who are deeply concerned to ensure that the needs of broad and varied curricula shall not be in any way cramped by the imposition of an examination syllabus.

A considerable section of the report is concerned with this question of curricula and with the place of a bias in the curriculum of modern schools and senior classes. In this respect the report advocates the introduction of a practical bias in the third or fourth year of the course. This bias should be introduced only after careful consideration of local conditions and upon the advice of persons concerned with local industries. It should not be so marked as to prejudice the general education of the pupils. The Committee definitely condemn vocational courses of instruction and simply advocates that they should be used to connect the school work with the interests arising from the social and industrial environment of the pupils.

THE HANDICAP OF POVERTY.

While the Consultative Committee was engaged on this task, an entirely unofficial Committee composed of prominent educationists, under the chairmanship of the Rt. Hon. the Viscount Haldane, was engaged on a similar task. Its survey was made independently, and its report completed before the publication of that of the Consultative Committee. It is the more interesting, therefore, to observe that the conclusions arrived at were such as largely to reinforce the recommendations of the Hadow Report. This Committee, however, goes rather further in one or two respects. It is emphatic in its demand for full secondary status for all post-primary departments in

respect of standards of staffing, size of classes, provision of apparatus and equipment, playing-fields and so forth. Further it advocates the entire abolition of all fees for pupils attending secondary schools, and emphasizes the need for providing more liberal maintenance allowance in order that the handicap of poverty should be swept away. It proposes to solve the administrative difficulties involved in re-organisation by bringing all education in a single area under one authority. It desired to see a much larger percentage of the children in the eleven *plus* age group beginning to follow a course of the type now usual in secondary schools. It stated its belief that at least 25 per cent. of the elementary school population could follow such courses of study with benefit and success. The main proposals of the Consultative Committee for the establishment of a universal system of post-primary education and for the extension of the school-leaving age to 15 were unanimously endorsed by the Haldane Committee whose findings are contained in a very lucid report entitled the 'Next Step in National Education', the drafting of which was undertaken by Mr. G. S. M. Ellis, M.A., now Secretary to the Education Committees of the National Union of Teachers.

'WHOLE LINE TO MOVE FORWARD.'

The Board of Education have this year issued a pamphlet entitled the 'New Prospect in Education,' which was accompanied by Circular 1397, addressed to local education authorities, and which called upon them to submit schemes for the re-organisation of their schools on the lines laid down in the Hadow Report. To the great regret of all concerned, these official documents, however, make no reference to the raising of the school-leaving age upon which the Hadow Report laid such great stress. The Board's statement indicates

that the advance contemplated is not a narrow and selective front, but the whole line is to move forward. The pamphlet discusses the function of the senior school and emphasises 'that it will be nothing short of a calamity if the end of the modern school is an anæmic reflection of the present secondary school.' The whole publication is intended to provide a basis upon which teachers and administrators jointly can work towards a solution of this complicated problem. Its recommendations have now been subjected to very close examination by the executive of the National Union of Teachers which has published a statement entitled 'The Hadow Report and After,' together with some 55 recommendations indicating that the Union desires to approach the task of examining and criticising the Board's plans not in any spirit of hostility, but to supplement them with suggestions for improvement. The chronological age basis of transfer from junior to senior schools is now frankly accepted, as is the proposition that all children at that age should proceed to some form of post-primary education irrespective of their intellectual attainments. The Union advocates that the present duality of regulations and conditions under which post-primary education is given must be abolished and that all post-primary schools should be governed by a common code of regulations. This is in accordance with the avowed policy of the Union of securing secondary education for all children. In regard to the curriculum it is agreed that the courses should vary according to the age at which the pupils remain at school and according to the different abilities and interests of the children, but reasons are given for believing that no permanent classification of post-primary schools can be

made on this basis. Multiple-bias schools taking all pupils over the age of 11 and including an academic course leading to the University are recommended. On the question of examinations it is laid down that post-primary pupils should not be forced to take an external examination and that no uniform examination of junior pupils for purposes of selection should be perpetuated because no examination can provide a reliable guide to the classification of children according to interests and abilities. This selection should be made by teachers of the pupils concerned after reference to school records. The Board's pamphlet envisages classes of 40 as the maximum in the senior schools, while it contemplates with equanimity classes of 50 in junior schools. The Union's statement demands equality of staffing, urges that the number of teachers should exceed the number of classes and looks forward to the time when there will

be an increase in the number of graduates in the profession.

It can now be stated without fear of contradiction that the whole problem has been most thoroughly investigated by the Consultative Committee, by the un-official Haldane Committee and by the executive of the National Union of Teachers, and there now remains the vastly important task of adjusting these recommendations to the varying circumstances and conditions operative in the different local education authorities' areas. There are signs that the ardour of the people for education and their appreciation of its fundamental importance to the nation grows as the system extends. The schools themselves have created a generation which is no longer content with the achievements of the past and which demands in fuller measure for its children the advantages it has itself enjoyed.—*The Leader*, Jan. 18, 1929.

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REPORT OF THE SUB-COMMITTEE FOR RE-ORGANISATION OF SECONDARY EDUCATION, GUNTUR.

The present Committee was appointed by the Guntur Teachers' Guild in its session at Guntur on 7-11-1928 to enquire into the defects of the present system of Secondary Education and to suggest measures for reform. The Committee met once at Tenali on 5-12-1928 and certain points of agreement were arrived at. An informal meeting of some members was held at Bapatla on 29-12-1928 when we had also the valuable advice of Mr. S. A. Panchapakesa Ayyar Avl., B.A., L.T., Headmaster, B and High School, Bapatla.

Chapter I.

Teachers have felt for a long time that Secondary Education in this Presidency at present is lifeless and without a definite aim. Originally intended as a test for the entrance into the Government service, it later on became a test for admission into the University. The aim of fitting up a pupil for life and making of him an intelligent citizen of his country had no place under this system. A knowledge of English was the most important requisite expected of a pupil and vernaculars as well as general utility subjects suffered as a consequence. Physical culture was given no place. Religious instruction and moral training were left out.

We feel that neither the testing of a pupil's capacity for entrance into Government service nor giving eligibility for admission to the University can be the sole or proper object of Secondary Education. In our view, Secondary Education must fit a pupil for life and make of him an intelligent citizen. This would mean giving him (1) a working knowledge of

English to enable him to follow the problems of the Government and progress of Industry and Commerce in the world; (2) a knowledge of Elementary Mathematics and family as well as business accounting; (3) such grasp of his vernacular as will enable him to enjoy the classical authors in his language; (4) a fair understanding of ordinary natural phenomena and the laws of health; (5) a knowledge of the constitution and history of his country to make him conversant with the problems facing his country; (6) a general idea of world geography; (7) proficiency in any one art or craft or a fair knowledge of one classical language; and (8) physical fitness.

N.B.—Some would like Hindi to be a compulsory second language. We feel that English has come to stay whether we like it or not and has also the advantage of being the language of Commerce all over the world.

RECOMMENDATIONS.

1. We recommend that the curricula should be drafted with the above objects in view by teachers who have specialized in the various subjects. The Guild might request various teachers to draft syllabuses in each subject.

2. It is recommended that the Guild approach leading publishers to get Text-Books written and published in the vernacular following the syllabuses drawn up.

3. It is recommended that attention should be concentrated on all subjects except Manual Training and a second language in the Lower Secondary Department.

4. Recommended that a whole-timed Physical Director who is also the Medical Inspector (L. M. P. at least) be appointed in each school for looking after the physique of boys.

5. Recommended that wherever possible school hours should be changed to the cooler

hours of the day and that the afternoon session be almost entirely devoted to manual work and physical training and games.

Chapter II.

GOVERNMENT AND SECONDARY EDUCATION :— We feel that Secondary Education like Primary should be a charge on the State. While scope should be given for private enterprise, the Government should bear the entire net cost. At present the Grant-in-Aid Code in this Presidency is very illiberal and there is reason to think that the Government is trying to economise in the field of Education. We feel that even though the entire net cost cannot be borne by the Government, the present scale of grants should be increased and a way should be found to give larger grants to efficient schools with a view to increase their usefulness in various spheres.

It is recommended (1) that the present rule of meeting half the deficit and triennial allotment be dropped in favour of one-fourth the total fee-income or two-thirds of the deficit, whichever be greater; (2) that a further efficiency grant not exceeding 25 % of the teaching grant be given on the recommendation of the District Educational Officer to schools which have adopted satisfactory scales of pay and are efficient. (The final sanction of this grant should be vested in the District Secondary Education Board); (3) that two-thirds of the cost be met by Government on all non-recurring equipment charges like library, furniture, buildings, etc., as in the case of equipment for teaching science subjects; (4) that Government do make good the loss to the management in fee-income due to fee-concessions and scholarships to pupils of backward communities as well as deserving pupils of other communities.

Chapter III.

Private managements come in for their share of blame. Instances are not rare where the ignorance of the managements has stood in the way of real educational development. Scales of salary and treatment of teachers have not been fair. There are no definite rules guiding them in granting various kinds of leave and undesirable interference has been noticed in matters like admissions and promotions. The Government must step in to offer protection to the teachers by making definite rules for the guidance of managements and by strictly supervising the working of such rules through their Inspecting Agency. All salary due to teachers must be guaranteed by the State as in Ceylon, instead of leaving the teacher to go to law with all its vexatious delays.

We have recommended the following and desire that they may be submitted to the proper authorities for consideration and incorporation into the Madras Educational Rules :—

1. That the Government in consultation with the Teachers' Guild should lay down rules with regard to the interference of the management in the internal arrangements of the school.
2. That all matters of internal arrangement of the school be vested in the School Council consisting of 5 members (the Head master and 4 elected members of the staff in Local Boards Schools, and the correspondent the Headmaster and 3 other elected member of the staff in Aided Schools).
3. That minimum scales of salary for each grade be fixed by the Government and incorporated in the Madras Educational Rules as conditions of recognition.
4. That the Fundamental Rules be made applicable to teachers in all kinds of schools.
5. That the control of Secondary Education, disciplinary powers over teachers in Aided Schools and the power of sanction of the efficiency grant be vested in the Secondary Education Board of each District (Reconstituted as in Appendix II).
6. That the Government also lay down the minimum equipments for the teaching

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each subject and make this a condition preceding permanent recognition.

7. That the Government compel managements to provide schools with adequate playgrounds and make this also a condition preceding permanent recognition.

APPENDIX I.

The following division of work has been suggested by Mr. S. A. Panchapagesa Iyer A.M., B.A., L.T. :—The total periods available are calculated as 650, thus providing for an equal number of lessons. Excluding Manual and Physical training, the number of periods available is 25 per week. English has 7, the Vernacular 5, Elementary Mathematics 5, Science and Hygiene 3, and general knowledge subjects 5, per week. Thus the number of lessons for the year would be, English 210, Vernacular 150, Elementary Mathematics 150, Science 90, and general knowledge including History, Geography and Civics 150.

For a pass, a pupil should obtain a higher percentage in English, Vernacular language, Elementary Mathematics and one of the general knowledge subjects. A separate certificate should be given showing the pupil's

proficiency in art and vocational subjects and also in physical training.

There should also be a provision for grouping passes into three classes—1st, 2nd and 3rd.

APPENDIX II.

That the District Secondary Education Board should be reconstituted with the additional powers mentioned in Chapter III *supra*.

The total strength shall be 32, distributed as *ex-officio* 4, nominated 4, and elected 24. The *ex-officio* members will be (1) the District Educational Officer, (2) the District Board President, (3) the Deputy Inspector of the Head-quarters Range, and (4) the Inspectress of Girls' Schools. The four nominated shall be two from minority communities, and two women.

The elected 24 shall consist of two Headmasters, 4 L. T. Assistants, 4 Secondary-grade Assistants, 3 members of the District Board, 3 members of the Municipalities, 3 representatives of Missionary institutions and 2 teacher managers.

E. NARASIMHAN,

Secretary, D. T. G., Guntur.

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Reviews and Notices.

KATHAKOPANISHAD, SANSKRIT TEXT, WITH ENGLISH METRICAL VERSION, EXPLANATORY NOTES AND GLOSSARY, BY D. VENKATARAMIAH, B.A., L.T. (MACMILLAN & CO., LTD., MADRAS, 1928). Pp. viii & 67. Price Rs. 2-4-0.

The Kāthaka deals with the legend of Nachiketas, which is told in the Kāthaka portion of the *Taittiriya Brāhmaṇa* and a knowledge of which it presumes; its central theme is the answer to the problems of the Nature of Saṃsāra, the Nature of Self and the Nature of Liberation. Some writers like Macdonell hold that the second book of the work looks like a later addition with its more developed notions about Yoga and more pronounced views as to the unreality of phenomena; and the treatise should have originally consisted of the first book alone.

This metrical translation runs on smoothly and freely and makes the meaning fairly plain even to the lay reader. It is marked by a certain proportion of end-rhymes, and each stanza has got, wherever it is required, a foot-note of explanation and comment. Stanzas Bk. I-III-3 and 4 comparing the human frame to a chariot, with intellect for the charioteer, mind for the traces and senses for horses—are particularly striking, also the hymns which liken the human body to a city of eleven gates, and indicate the universe of creation by the grand conception of the *Peepul* tree. The subtle nature of the Atman is also well brought out; the English introduction is detailed and instructive; and itself and the notes are devoted to an exposition of the Advaitic view of this Upanishad. There is a useful glossary at the end.

THE EVOLUTION OF MAN SCIENTIFICALLY DISPROVED, BY THE REV. WILLIAM A. WILLIAMS, D. D. (PUBLISHED BY THE AUTHOR, CAMDEN, NEW JERSEY, U.S.A.). 2ND EDITION. REPUBLISHED. Pp. 125. Price 1 dollar.

This is an interesting pamphlet which tries to prove that the theory of evolution "is not yet

proved and never will be," in order to combat the spread of evolutionary ideas which lead to infidelity and atheism and which are a foe to Christianity and indeed to all religions which postulate the existence of a supreme God. The arguments advanced claim to demonstrate mathematically that evolution is an impossible theory. Some of the conclusions tend towards rather puerile results, but are very forcefully put. Thus the attempts to show that the Scripture stories about the creation of man and the flood, are true and that the time since Noah has been sufficient for the development of all the languages of the world, while according to the evolution theory, there would have been multiplied thousands of languages bearing little or no resemblance, and also that the division of time into weeks of seven days suggests an ancient revelation in commemoration of creation as against evolution—these do not carry complete conviction in the mind of the reader. The whole tendency of the laws of nature is said to be against the formation of new species; and "the utter lack of new species in historic time, when so many are required by every theory of evolution is a mathematical demonstration that the whole theory of evolution must be abandoned" (p. 23). The world cannot certainly be as old as the evolution theory demands; while the hypothesis that God delegates to "law" the evolution of the universe, and all species is untenable, because "law" cannot enforce itself; because it holds that God is inactive and his activities are no longer needed for the development of an orderly world.

Again and again the author urges that evolution is only the old heathen doctrine of chance, eliminating all divine design and a personal active creator and that every part of the human body and indeed all things of the world show evidences of God's design. Evolution is finding many impassable gulfs to cross over like those between the living and dead matter, between vegetable and animal, between vertebrates and invertebrates, etc., and the theory could not produce a scrap of evidence that these have been ever crossed.

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The Educational Review.

The organisation of the teaching profession in India is still so poor that we should extend a very cordial welcome to any new attempts in that direction. We are glad to find that the secondary teachers of the Mysore State have been able to band themselves together into a League and they have been able to hold a very successful session of their Conference at the beginning of this year. His Highness the Yuvaraja of Mysore opened the Conference with a very suggestive speech, in the course of which he advocated education with regard to improved standards of living, the promotion of sports and the further advancement of the Scout Movement. He drew upon his wide travels all over Europe and America for valuable ideas towards the improvement of the Indian educational system and mentioned many helpful details in the course of his speech, which, we hope, will be remembered by all the members of the profession assembled on the occasion. Mr. N. S. Subba Rao presided over the Conference which passed a large number of valuable resolutions which, we hope, will receive the due attention of the authorities of the State. Elsewhere, there has been a certain amount of conflict between educational authorities and teaching organisations and the former have unfortunately looked upon the latter as institutions to be suppressed rather than encouraged. We are particularly delighted with the complete harmony

which apparently prevails in the Mysore State between the teachers and the Educational Department. That a Conference of teachers should be presided over by the Director of Public Instruction himself ensures prompt attention to the representations which may be made by Conferences of the kind.

It was a very valuable address which Sir P. S. Sivaswami Aiyar delivered the other day at the Sanskrit

Sanskrit
Scholarship.

College, Tripunithura, in Cochin. In the course of his address, he surveyed the present position of Sanskrit education in this country and pleaded for a radical change in the outlook of our Pandits and students of Sanskrit. It was not of much use pursuing the old methods of the mere memorising of commentaries, and if Sanskrit scholarship in India is to advance and take its rightful place among the civilized countries of the world, it must be by the application of new methods of criticism and scientific research, which unfortunately exist at present only in Western Universities and not very much in India. It is a sorry spectacle that students of Sanskrit have even now to go to Oxford and Berlin to sit at the feet of foreign scholars of Sanskrit to produce any valuable work with regard to Oriental scholarship. If Sir Sivaswami Aiyar's speech will have the effect of transforming our indigenous Sanskrit Pathasalas into vital centres of critical research, it should have had a very useful effect indeed. Sir Sivaswami Aiyar rightly asked:—

XXXV—8

One question which has to be faced at the very outset of our efforts is what are the aims and ideals we should set before ourselves in seeking to revive the old learning. Should it be our aim to produce a Pandit steeped in the ancient lore without the slightest tincture of modern knowledge and absolutely unaffected by the movements of modern science and thought and the new forces which are shaping the destiny of the world? Are our Pandits to be merely reproductions of those who lived in the days of Vikramaditya or Harsha, men who went to sleep like Rip Van Winkle in those days and who on waking up now, can only talk of their Sushupti and its bliss, or are they to be men in touch with modern ideas? It is contended by not a few that it is not possible to combine the old type of scholarship in classical learning with any appreciable element of Western knowledge and culture. The objection is advanced partly by those who consider that the time required for intensive study on indigenous lines is so great as to leave no time for cultivation of a knowledge of English, or for the study of modern subjects. It is also advanced by those who so believe that any considerable dose of Western knowledge is bound to affect the Pandit's faith and outlook on life and modernise him too much.

I confess that it is not possible for me to appreciate the latter point of view. If a knowledge of modern ideas and thoughts is good and necessary for other classes of people, it should be equally good for the professors of ancient learning also. I do not believe in the dangerous effect of any sound knowledge. It is futile to think of reproducing learned fossils dead to all the quickening influences and conditions of society in which we live. The attempt would be mischievous if we could succeed; but fortunately it cannot be successful. The attempt to create a class of men who fail to distinguish between what is essential in Hindu culture and what is not and who are credulous enough to swallow everything contained in our sacred literature will justly meet with ridicule. The combination of an element of modernity in the course of instruction provided in these institutions is to my mind, absolutely essential. It is not perhaps a matter of very much consequence whether the vehicle of modern knowledge should be English or a vernacular. But under present conditions, a knowledge of English is the easiest doorway to such knowledge. Not merely would it enable the student to acquire some general knowledge by the study of subjects

like Geography, History and Elementary Science, but it would also enable them to make a comparative study of the literature of other countries in the subjects in which they have decided to specialise. Nothing is so calculated to broaden the minds of students as a comparative study of religion, philosophy or literature. And acquaintance with the critical methods of Western scholarship cannot but be beneficial in the prosecution of research in the discovery of truth and in promoting a juster appreciation of our own achievements and those of other countries and times. The mentality of the Pandits should be changed from one of credulity to one of enquiry. The question with him should be not what and why should I disbelieve but what and why should I believe. It will also render it easier for the alumni of the institution to secure employment and find means of living.

Nothing can be a more scathing commentary on the inability of the people of the Andhra University. Andhra country to manage their own academic affairs than the vacillation which has prevailed in their ranks during the last few years regarding the head-quarters of the new Andhra University. The wrangling among the districts has prevented the inauguration of the work of the University and some time back, there was the absurd conclusion arrived at by a responsible body of the University that Anantapur should be the head-quarters in spite of the fact that it was absolutely in a remote corner of the Andhra area and was by no means so developed as an educational centre as certain other cities in the same jurisdiction. We are not surprised, therefore, that the Government has had to re-open the question, and at a meeting of the Legislative Council held this month, it was resolved upon fixing Vizagapatam as the head-quarters of the Andhra Uni-

versity. In view of the proximity of Waltair, the extensive harbour which is being built, intended to link up trade between Central India and the sea-coast, and the salubrious climate of the place, the decision is probably not unwelcome, though there is as yet no first-grade Arts and Science College at the centre. It is an advantage indeed that there is a Medical College already there and if the Engineering School and the Girls' High School are also developed into colleges and a scientific and technological college also comes into existence, nobody need regret the step which Government has taken. The necessary corollary of the shifting of the head-quarters of the University to Vizagapatam has been the exclusion of the Ceded Districts from the area of the Andhra University. Their geographical position unfortunately does not enable them to take much advantage of the Andhra University, whether the head-quarters are situated either at Vizagapatam or even at Bezwada. It was probably therefore wise to cut off this limb from the organism, as it was sure to act as a brake on the progress of the Andhra University in the years to come. We hope that the affairs of the Andhra University are now settled once for all and we shall soon see the University starting on its rightful work of contributing to the higher learning of our country.

ed out the need for introducing the fine arts into the Indian educational system. It has been a very great void in our schools and colleges that students should not have had the opportunity of developing their aesthetic tastes by the study of music, painting, sculpture and the other fine arts and have had to satisfy themselves merely with the study of poetry and literature. Mr. Gangoly rightly protested against this narrow interpretation of education. He argued that "the various forms of the language of Indian art with their dialects and sub-dialects require careful study and analysis on the basis of their lineal and plastic qualities, and unless the importance of this study is recognised, the rich treasures of Indian art are likely to remain, as they still remain, to a majority of Indians, a sealed book which they are unable to read and interpret." "A general unfamiliarity with their forms, and an unwillingness to understand the language of Indian Art," he complained, "have helped to banish one of the richest cultural heritages of India from our modern schools and colleges." He emphasized the need of introducing selected examples of Indian art as an indispensable factor in the education of Indian boys in the schools. In most schools in Europe and America, classical antiquities are placed before the elementary students of Greek and Roman History in order to bring home to them the cultural environments of old Greece and Rome and a graphic incorporation of that cultural life. There is no reason why students

Speaking at the Fifth Oriental Conference at Lahore, Mr. O. C. Gangoly, the well-known art critic and

The Place of Art in Education.

Editor of the *Rupam* in Calcutta, point-

of India should not have a similar privilege with regard to the study of the history, traditions and civilization of their own motherland.

We regret to find that in spite of constant representations, very little has been done by the Ministry of Education in Madras for the improvement of the Subordinate Educational Service of the Presidency. At the recent annual Conference held under the auspices of the Subordinate Educational Service Association, a number of grievances were again put forward. Mr. A. C. Prantharthihara Aiyar, in opening the Conference, protested against the communal considerations which have often been brought into play in connection with appointments in the Educational Department. If there is one department in which efficiency ought to count more than in any other, it is in the department of teaching, and it is surprising that efficiency should have often been sacrificed for political and other considerations. The educational system must also be so devised as to offer adequate inducement to people in the lower ranks to aspire to higher appointments in the service. Direct recruitment to the higher ranks has undoubtedly its advantages, as it brings fresh blood as it were, into the educational system, but it cannot be at the expense of the efficiency of the lower ranks. We hope that the Ministry of Education, Madras, will take up the grievances of the Subordinate Educa-

tional Service at least now and do something substantial in the near future.

The Report of the Committee appointed by Government to consider Physical Training in our schools has just been issued and it contains many valuable suggestions worthy of wider attention. The Committee recommends that physical training and games should be made compulsory, and that physical exercise should be given not once a week, as in the case of most institutions, but for a few minutes every day. The organisation of the House System for the playing of games is also recommended. The necessary corollary of the compulsory playing of games is the acquisition of play-grounds for schools, and the welcome suggestion is made that all waste lands in Government hands within the reach of the schools should be reserved for the purpose. Detailed recommendations are also made with regard to the increase of the income available for being spent on games. The Y. M. C. A. in Madras has, as is well-known, been running a school of physical training for the last many years. The Committee suggests that facilities for training in that institution should be increased, or Government should start an independent institution of its own, where all the drill and gymnastic instructors to be employed in secondary schools may receive proper training. The medical inspection of pupils is considered a necessary aspect of this work. It is also proposed that the physical instructor should give occasional talks on problems of health and hygiene in the school. If the Secondary Training Colleges in Madras and Rajahmundry are also provided with Physical Directors, as has been suggested by the Committee, and the other recommendations are given effect to, there should be considerable progress with regard to the physical development of our boys in Southern India.

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The Madras Mail, Friday, October 31, 1924:

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

The value of Child Study is 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.

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

Education (Allahabad), March 1925.

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

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

The Madras Christian College Magazine, January 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 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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