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THE SCHOOLMASTER.

A

MONTHLY EDUCATIONAL JOURNAL.

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THE SCHOOLMASTER

Containing 24 octavo pages of readable matter is the cheapest and only Monthly Journal of its kind in the whole of India conducted for the special benefit of those whose name it bears. Its pages are devoted to all important subjects that concern the vocation of the schoolmaster.

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THE SCHOOLMASTER.

EXAMINERS AND EXAMINATIONS.

TO have now and then a glimpse of the vagaries of the examiners would, we doubt not, prove useful. The matter would appear to be sufficiently important to attract the attention of all who are interested in educational affairs when we take into consideration the amount of misery caused by the foolishness of a single ill-chosen and objectionable examiner. Against the vagaries of this class of men Rajah Sir T. Madhava Rao, under the *Nom de plume* of 'Native Thinker' writes in the *Madras Times* as follows :—

"Common sense would suggest, to a man of good general judgment, that the object of an examination is not to test the memory of the examinee. It is not necessary nor is it desirable, to require our educated men to cultivate and develop their memory to such a degree as to retain small or useless details, such as the month and date of an event, the names of insignificant places, of unimportant men, their relationships, &c. It would be a mere waste of mental power. Again, the object is not to make sure that the examinee possesses a large quantity of information. Again, the object is not to make sure that the examinee possesses a perfect knowledge of the niceties of the English language. Again, the object is not to make sure that the examinee minutely knows the past history of the subject of the examination. Again, the object is not to reduce the number of successful candidates by making the examination increasingly difficult. Again, the object is not to make a display of the examiner's learning, erudition, research or industry. The object is to ascertain whether the examinee possesses a fair knowledge of the principal facts of his subjects; whether he fully and accurately apprehends the main principles of the subject; whether he knows how to apply the principles to given facts; whether he has sufficiently developed the faculty of thinking, reasoning, and judging. The questions should be so framed as to make it

difficult for a mere crammer to pass an easy for a thoughful student. The questions should not be so difficult as to be unanswerable by practical men, such as lawyers, doctors, engineers generally. It would be extremely useful if great thinkers like Herbert Spencer would periodically examine and comment upon the question papers set from year to year. It would also be well if the heads of teaching institutions critically looked into these papers. The Graduates' Association might also look into the papers and bring to public notice anything that may be inappropriate or objectionable. In short, the examiners should be made to feel that they are well looked after, as much as any set of public servants. We have seen the Calcutta correspondent of the *London Times* write about the ridiculous answers of the students. Let us occasionally see instances of ridiculous questions by the examiners."

CLEANLINESS.

CLEANLINESS is the habit of keeping one's person and surroundings free from dirt. This habit if cultivated in childhood will continue for ever. Our body, clothing, home, food, water and air must be clean. An outward show of cleanliness is of no good, but, on the contrary, it must be thorough, searching and refining. Cleanliness of person is necessary to health. The whole surface of the skin should regularly be cleansed and rubbed well. The morning bath is highly recommended as it refreshes and strengthens the body and gives a healthy glow to the skin while a dirty condition of body turns the skin sallow and brings on disease. The organism of our body is so very nicely balanced that the whole machine may break down if every part of it does not do its proper work. A boy who was gilded all over for a grand ceremony at Florence had, it is said, the action of his skin stopped and in consequence became cold, insensible and choked and eventually died. The savages are said to possess as a rule clean skins as they have no clothes to pick up dust and dirt, have no umbrellas to shelter their body from the sun and rain and swim across streams and rivers. Our clothes must be clean as health cannot be clothed in dirty garments. The home must be clean, comfortable and pleasing. Everything we eat or drink or, in short, that enters our body must be scrupulously clean. The air we breathe must be fresh and free from dirt as otherwise we are apt to feel dull, sleepy, weary and faint. Fresh air produces health and vigour.

The importance of this habit is very great. It is not in itself a moral quality, but cleanliness of mind, heart and conversation will be its results. Cleanliness has the peculiar advantage of being appreciated by all. It pleases the eye, soothes the mind, gives comfort, promotes health and checks disease. Every available means for inculcating this habit must be resorted to by the teacher. We have often said that his own example exercises the strongest influence. Let him attend to his personal cleanliness and to the state of his schoolroom; let him require his pupils to be tidy in their persons and their property; let him commend those that are clean, and disapprove of those that are not; let him, in short, silently inspect day after day that his requirements are carried out, and we have little doubt that he will at the close of the year derive the great satisfaction of sending out a set of clean, honest and truthful young men.

HOME TRAINING IN TRUTH.

WE said last month that comment on *Truthfulness* would be reserved for a separate article. This is the most indispensable and hardest of all virtues. It is difficult intellectually, morally and practically. It is made more so by every fault that weakens our character, by every mistake that attaches to our conduct and by every disadvantage that attends our lot. To hold a subordinate position to one and thereby be answerable to him for all our actions, to be weak, and therefore obliged to cling to the strong for help, to be poor, and consequently to care for the goodwill of the rich, these and such others are instances under which one is forced to embrace falsehood though reluctantly. Every one of us, it may safely be asserted is subject to such temptations sometime or other in our lifetime. Children, because they are most dependent and have least experience, are as a matter of course tempted to falsehood. Hence the government of children and their training in virtuous paths are difficult tasks. Children are first class imitators and they are the actions of their elders. Every action of those to whom the management of children is entrusted must be examplary. Children have not the expansion of intelligence necessary to appreciate the rectitude of the deeds of their elders and consequently copy them in every respect. The parents must see that no lies are spoken in the presence of their children. They must be

true themselves if they would expect their children to be true. Even the slightest deviation from truth will be noted by children and they will clearly feel the difference that exists between words and deeds. The decencies and courtesies of civilized life require the violation, to a certain degree at least, of verbal truth. Unless the parents themselves are rigidly truthful adherence to verbal truth should not be insisted on as an absolute duty.

Children are fond of truth. Their pointed questions and frank explanations shew their love for it. But they cannot be willing martyrs. When they see that the circumstances of their actions are being observed by their parents, and that they deserve punishment in accordance with the law of self-preservation they seek the simple course of explaining by an untruth. In such cases we would strongly deprecate the idea of inflicting punishment for the lie. The fault must be punished and the lie unmasked and left to itself. The punishment should be neither severer for having taken refuge under a falsehood nor milder for the confession. The plan adopted by so many of doubling the punishment, one for the offence and one for the lie, is attended with serious disadvantages. If a lie is told, the child must be punished—not for the lie itself but for the crime which it seeks to hide by means of the lie; the lie itself must be set aside as contemptible. On the other hand, the plan of double punishment will create a determination in the child to escape detection at any cost. If it is desired that the child should confess the truth and thus free itself from the atmosphere of falsehood, the lie must be detected and discarded. Cowardice to escape punishment is not the only incentive to lying. Some parents unfortunately possess sarcastic manners and violent tempers. Their children and specially such of them as are nervous prefer to add one lie to another until their catalogue of offences swell to an enormous degree so much so that they feel that it is no more in their power to escape detection. In this case also punishment should be kept in the background as that will only tend to increase their cowardice.

Some children lie to avoid pain or disgrace as well as to escape from the fact. It is not any gain that is their object Their minds are prejudiced to truth and their is nothing that they hate more than facts. This is due to defective instinct. Their faults are innocent but the habit must be cured in the beginning as otherwise it will take root. To punish such children is

an absurdity. All their actions are tainted with falsehood and consequently they will have to be kept under continual punishment which is impossible. It has been said that truth is the hardest of virtues and to this child it is impossible. The best treatment would be to look upon him as a moral patient whose disease though capable of cure is yet of the most serious kind. All kinds of work exacted from him must be of the kind that must be done thoroughly or not touched at all. The simplest word of his that is known to be true or the smallest fragment of work done by him must unfailingly be acknowledged. No precise lines can be laid down for the conduct of the parent or parents. Suiting the nature of the case in every instance to special circumstances no available means must be let slip to teach him to love and trust truth.

The inaccurate boy or girl whose inaccuracy comes of mental slovenliness and the brilliant imagination that exaggerates things keeping upon the broad lines of truth come next. The former needs discipline mainly of an intellectual kind. Their failings do not carry with them any of the disgrace that attaches to moral deliquency. Such slovenly mental habits that hinder advance to truth must be reproved as, though they are not moral faults yet cherishing them is a sin against morality. The latter may be allowed license to exaggerate provided the object is simply to give a vivid conception of things.

QUESTIONS AND ANSWERS.

Describe the sort of apparatus and visible illustration which are likely to prove most helpful to a teacher in giving the earliest lessons in Geography.

A globe, a map, a board with different coloured sands and chalks, whereby the teacher can illustrate the landscape, the seas, capes, rivers, mountains, &c., and then point to the map and show how they are represented there. Pictures in the shapes of bird's-eye views are useful; as also are maps which by different shades represent different elevations.

2. Which do you prefer in teaching writing—engraved copies, or copies set by the teacher on the black board? Give reasons for your

preference, and write as illustrations of the true forms and proportions of letters, four capital letters and four small letters, such as should be grouped together for the purpose of teaching.

Copies set by teacher on the blackboard are preferable when the teacher can set a good copy. In cases where the teachers are young, and have not acquired ease in writing on the blackboard, the engraved copies are best. The advantage of setting copies on the board is that you can thus deal with errors common to many of the class, and call the attention to special points, such as the joining of letters, where to begin them, &c. Besides, the class can be kept as long as desirable practising a difficulty, while in the case of copy books the child passes on to fill up his book, though anything but perfect in some of the exercises.

3. Give some examples of 'word building' as an exercise in English, and say what is the use of it.

Take the Latin word *pono* (positus), I place. From this word we get *post*, impost, posture, imposture; we also get pose, impose, imposing, superpose, expose, dispose, opposite, apposite, apposition, disposition, indisposition, exposition.

The Latin supplies us with *capio* (captus), whence we get our word *ceive*, seen in *receive*, deceive, conceive, conceivable, inconceivable, receptacle, receptive, deceptive, acceptable. The use of this exercise is to teach children the real meaning of the word, and to see that words are not merely arbitrary sounds. They will also be helped in selecting the right word at times.

This exercise will often prevent such spelling as *oposite*, *disatisfy*, &c., the children having learnt by word-building that the prefix is dis, and the root satis.

4. What sort of sketch should appear on the black-board at the end of a collective lesson, on 'The Ocean.'

I. *Subdivisions.*—Pacific, Atlantic, Indian, Artic, Antartic.

II. *Character of Coast lines* of those subdivisions.

III. *Chief Currents.—Cause:* Unequal distribution of heat. *Uses:* Modifying temperature and aiding commerce.

IV. *Prevailing Winds.—Cause:* Unequal temperature of different parts of globe. *Uses:* Modifying temperature and aiding commerce.

V. *Uses.*—(*a*) Climatic, (*b*) Commercial, (*c*) Sanitary, (*d*) Food-supplying, (*e*) The water reservoirs of the world.

departments, so to speak, of writing. In the use of the first material, ink, we are always throughout life in this country in a great draw-back. How to take the ink in their pens and how to proceed to write, even several of the students of the highest college classes do not know and the reason of it is that not one master in the lower classes has taught us in this country as is the custom in England how to use the ink. When dipping the pen in the ink that "mighty instrument of little men" takes sometimes more ink and sometimes less ink according to the depth it goes or is made to go. So if we just take the pen after the dip and proceed to write we get a thick line if there is too much ink and then a thin line when that ink has been exhausted. The most important point to be attended to here is to rest the pen on the top of the inkstand inside its mouth for a second as soon as we take it out from inside and before we proceed to write. This if we begin to practise when we are school boys for a week we would get into the habit unconsciously of following it always throughout life. This simple lesson was never taught to the writer of this article in any of the several schools and colleges he has studied till in his public-life a great Scottish Doctor under whom he had the happiness of serving, set him right. We much doubt whether in any of our schools this lesson is ever taught. And the result of not teaching this important lesson while young is the smearing of white sheets with ink and the spoiling of writing tables with black drops by even "old grey haired boys."

When the pen is thus, in its exit from the ink-stand with an unsystematic supply, rested on the inside of the top of the stand, it lets down the excess of the volume of ink it carries and brings out only a systematic supply. When this systematic supply only is got and no more the student-writer from his early years gets into the habit of writing in a systematic style without too much ink in one line and too little ink in the next.

In addition to this, the young student gets into several other excellent habits. The most important of them is that he does not waste one drop of that most precious fluid made in remote countries or in his own country as he lets, down the inkstand, the excess-quantity. Next to this he does not sully his table or the floor sometimes plastered white as snow or his own native garb, white almost always as the swan. When his master while he is at school or in public life comes to him he finds his table, his dress and everything about him clean. And clean surroundings in several cases give a clean mind.

Quite in opposition to this and all owing to the absence of this simple lesson in the class, how many students and officers we find with the most dirty habit of shaking their pen near them to throw out the excess of ink and thus spoiling themselves, their tables and their neighbours too in several

cases. When they have to work by the side of Europeans who have their rooms nicely carpeted how would those European Masters like to have their fine *satrangis* sullied by the black drops which the best mode of washing cannot remove. So this habit of regulating the ink in our pen we should all get into in our early days; if we have not done that, the moment we know of its importance, as for instance now, we should follow it. All English Clerks and Students are taught this specially. But in our India the system has yet to be introduced.

The next material is the pen. Quills of some bird or other have been the writing instrument from time immemorial and of late the great strides in civilization have produced and given us, one thousand and one varieties of steel nibs. To begin with, one should always go to the primitive instrument the Quill. Many of our young boys spoil their writing by rushing too early to the steel nibs. When once writing is settled the student may be left to his own choice to take up a quill or a steel pen. But while in the threshold of learning to write, he ought to use the quill alone.

Next to the pen comes the paper. Experience has taught us that paper of rough and hard surface is the best to begin with. After continuing to use for a couple of months or so at least, till the student knows how to draw the shape of the letters he can change it for one less rough and thus proceed till he gets a settled hand.

Fourth is the style of writing. This is the most important point in which the teacher has to exercise the greatest discretion. By some peculiarity of the development of the muscles of his hand one may begin to write a slanting hand, another a round hand, another a straight hand, and so on. The intelligent master would at once perceive the tendency and give the student such form as would suit his natural inclination. This is the only mode of turning out the best writers as is every day being done in English schools.

To conclude, we would request the readers of this journal to give their due attention to all the several points laid down in this article. We would also add that many boys have a bad habit while beginning to write, of giving one hundred and one tortuosities to their faces. The tongues of some describe circles, and the eyes of not a few both alternately up and down. These habits must be vigorously checked: for if they were left to go on for any length of time there would be no hope of entirely removing them from the boys when they grow older and older.

Pandit S. M. N. Sastri.

If I had two cakes and a slice, how many slices should I have? [illegible]nty-five. Right: and that would be called? Twenty-five-twelfths ($2\frac{1}{12}=\frac{25}{12}$). If I gave a boy two-twelfths and four twelfths, how much cake would he have? Six-twelfths—half a cake $\left(\frac{4+2}{12}=\frac{6}{12}=\frac{1}{2}\right)$. If a boy had nine-twelfths of a cake, and he gave six-twelfths to his classmates, how much had he left? Three-twelfths—a quarter of a cake $\left(\frac{9-6}{12}=\frac{3}{12}=\frac{1}{4}\right)$. How many slices in this cake? Twelve. If you were told to take a quarter of it, how many slices would that be? Three ($\frac{3}{12}=\frac{1}{4}$). If you were told to take three-quarters? Nine ($\frac{9}{12}=\frac{3}{4}$). If you were told to take a third? Four ($\frac{4}{12}=\frac{1}{3}$). If you were given two-thirds? Eight ($\frac{8}{12}=\frac{2}{3}$). If a sixth? Two ($\frac{2}{12}=\frac{1}{6}$). If five-sixths? Ten ($\frac{10}{12}=\frac{5}{6}$). If you were told to take *a fifth*? Ah! this cake is not properly sliced for taking fifths. Then let us leave fifth out for the present.

Our next step is to get at addition and subtraction with different but low denominators. We must *begin without illustration*, that the difficulty may be felt, giving some such sum as—how much is half a cake and a quarter of a cake? Three quarters. How much is half a cake and a fifth of a cake? Well, let us draw our cake, and I will slice it for you. The common denominator being ten, we make for them ten slices of our cake. Now, how many slices for the half? Five. And how many for the fifth? Two. How many in all? Seven. $\left(\frac{1}{2}+\frac{1}{5}=\frac{5+2}{10}=\frac{7}{10}\right)$.

Always put the name of your slices at the bottom, and *the number of them on the top*. If you took $\frac{3}{4}$ from $\frac{3}{4}$, how much cake would you have left? I will slice it for you. There are twenty slices. How many slices for a fifth? Four. For three-fifths? Twelve. How many for a fourth? Five. For three-fourths? Fifteen. Then $\frac{3}{5}$ from $\frac{3}{4}$ means? Twelve slices from fifteen. And leaves? Three. And the slices are called? Twentieths.

$$\left(\frac{3}{4}-\frac{3}{5}=\frac{15-12}{20}=\frac{3}{20}\right).$$

We should now give exercises to make this much good, and give some instruction as to the way the exercises are to be written, by far the best style being that shown above. After the exercise is duly written down with the proper signs between the quantities, we begin with the sign of equality, and draw the line which is to separate our names from the number of our slices. First, under the line we write the name of the slices, and then above as we discover them we write the numbers, following this with the sign of equality, and ending with our total.

Our good lesson on this latter part ought to put the class, as a whole, perfectly at ease with addition and subtraction—which involve reduction—

as we have led them, that is the whole of the way, except the last stretch which takes in the *slicing of the cake*. And we may now fairly put it to them whether they would not like to know how to do this for themselves. There will be, if we may judge from experience, some show of enthusiasm at this juncture, which will grow as they learn that they already know how to do it! Just write *all the names of the slices*—in the fractions—down together, find the least common multiple of these numbers, and that will be the right number of slices to cut our cake into. Exercises on this point alone—*finding out the slices to make*—ought to be given till it is well pressed home; then the work—as a whole—suffering some slight recapitulation, will be *thoroughly mastered and understood*, and the ordinary phraseology may be introduced, and made use of for the remainder of the course. We should here warn the class that instead of speaking of the names of the slices, we shall hence-forward say *the name* or denominator, and for the number we shall say *numberers* or numerators; that when we have more slices than go to a cake, as $\frac{14}{9}$, they do not make a *proper fraction*, which means a *broken part* of a cake, they make a whole cake and some slices to spare; so we call such *improper fractions*, and the others *proper fractions*; and that when we write so many whole cakes and a few odd slices as $5\frac{7}{9}$, we speak of this as a *mixed number*, being a mixture of the whole cakes and slices.

Not only in the Fifth Standard, but in the Sixth, the rule of such a method as this of making fractions plain to the intelligence is often strongly manifest, and more especially in case of problems. Boys, who have not been able to see their way through such a sum as follows, have at once mastered the idea when the cake was, so to speak, laid on the table. A has $\frac{2}{7}$ of a ship, B $\frac{1}{5}$, C $\frac{3}{10}$, the rest belongs to D; what is his share? To the appeal "Please, sir, we can't do this" the only reply was "Slice it out, and see how many slices left for D." A, B, and C were at once found to have 20, 14, and 21 slices of ship respectively, or 55 in all, and D, taking the remainder, was found to have $15 \left(\frac{2}{7} + \frac{1}{5} + \frac{3}{10} = \frac{20+14+21}{70} = \frac{55}{70} \text{ and } \frac{70-55}{70} = \frac{15}{70} = \frac{1}{14} \right)$.

It can be objected that there is a certain absurdity in speaking of slicing up a ship, but in working from the known to the unknown, which is an irreproachable principle of procedure, it is surely better to secure the understanding of a thing by a trifling licence of this kind than to use a less faulty illustration, and obtain from the class less accuracy in the results.

Another class of sums, which Standard VI. sometimes has to wrestle with, appears much easier when looked on this principle. When, for instance, it is asked, "How long will it take to fill a cistern that is connected with three pipes, A, B, C, all opened at once, if A alone can fill it in 20 minutes, B alone in 30 minutes, and C, an outlet tap, can alone empty it in 25 minutes?" we can easily say that they must find the part done by

each in a minute and then the amount done in a minute by all three: but there will be many who will not be able to go further without explanation, and here the illustration is effective. A's $\frac{1}{20}$ and B's $\frac{1}{30}$ less C's $\frac{1}{25}$, they can make out to be $\frac{1}{300}$ $\left(\frac{1}{20}+\frac{1}{30}-\frac{1}{25}=\frac{15+10-12}{300}=\frac{13}{300}\right)$, but there are always those in a class who are slow in such cases to apprehend the relation existing between the whole and such a part, and can be helped so well in no other way as by establishing a parity of reasoning betwixt the cake and the cistern; this done, they at once can see that the whole cistern is to be treated as being made up of 300 equal parts, and that 13 being filled in a minute the 300 must require $\frac{300}{13}$ minutes$=23\frac{1}{13}$ minutes.

The examples just dealt with are not meant to be more than suggestions of a variety of ways in which the main idea in this paper may be utilised in bringing fractions home to the minds of the children; and of the paper as a whole, it is hoped that a trial of the particular method set forth therein will show its title amply justified.

(*The Teacher's aid.*)

THINKERS ON EDUCATION.

By David Salmon.

COMENIUS.

Comenius was a thinker different both from Ascham and from Ratich,—more comprehensive than the one, and more practical than the other. When we find that he "first formally and fully developed educational methods, that he introduced important reforms into the teaching of languages, that he introduced into schools the study of Nature, that he advocated with intelligence, and not on purely sentimental grounds, a milder discipline, we are justified in assigning to him a high, if not the highest, place among modern educational writers."*

John Amos Comenius† was born in 1592 at Nivnitz.‡ His father, a miller in fairly easy circumstances, belonged to a Protestant sect which has ever been distinguished by earnestness and simplicity—the Moravian Brethren—and many of the troubles which befell the son in the course of

* Prof. Laurie, from whose "Life of Comenius" most of the materials for this article are derived.

† *Comenius* is the Latinised form of *Komenski*.

‡ A village near Brünn, in Moravia. Some say he was born at a neighbouring village, Comnia, and derived thence his name, Comenius.

his eventful life were due to the steadfastness with which he clung to the faith in which he had been nurtured. While still a young child, he was bereft of both his parents. Apparently, as one of the sad consequences of his loss, his early education was neglected; but when the Brethren decided that he should be trained for the ministry his schooling was resumed. We find him at sixteen beginning to learn Latin, then the key of knowledge, and at twenty studying theology in the college of Herborn, in Nassau. Two years later (in 1614) he was appointed rector of the Moravian School at Prerau,* near Olmütz; in 1616 he was ordained; in 1618 the church and school at Fulneck, near Troppau, were committed to his care. Almost immediately afterwards the great religious war broke out, and for the next thirty years Protestants and Catholics were trying to

> "Decide their controversies by
> Infallible artillery,
> And prove their doctrines orthodox
> By apostolic blows and knocks."

The miseries of war fall, like God's rain, on the just and unjust; in 1621 Fulneck was burnt by the Spaniards, and the gentle minister and teacher lost all that he possessed. The peaceful pursuit of his calling was thenceforth impossible. He was sheltered for a time by a friendly baron in the Bohemian mountains, but in 1627 he saw himself compelled to choose between faith and fatherland. He took refuge at Lesna,† in Poland, where he found school work, and perfected his plans for the reform of education; where, too, he was, in 1632, made bishop of the scattered brethren.

Circumstances conspired to make Comenius a reformer. Even the lack of instruction which he himself experienced as a child was favourable. When his education did begin "he was old enough to criticise while submitting to the scholastic discipline and defective modes of procedure, of which he was with others the victim."‡ He says himself that while he was trying to make up for his own lost time, he "was continually full of thoughts for the finding out of some means whereby more might be inflamed with the love of learning, and whereby learning itself might be made more compendious . . . that so youth might be brought by a more easy method into some notable proficiency in learning."

The intellectual atmosphere of the time was also favourable. We believe now that education can do *much*; the thinkers of Comenius's day believed that it could do *all*; we believe that education can *reform* man; they believed that it could *transform* him; and full of faith in its infinite potentialities, they brought to the study of it a zeal which is now impossible.

* Latinised *Prærovium*.
† Otherwise Leszno, or Lissa.
‡ Laurie.

Erasmus, Melancthon, Colet, Sturm, Ascham, and Mulcaster were only a few of those who, in the sixteenth century, published proposals for the improvement of scholastic methods, or the enlargement of scholastic aims; and that the tide of thought was still running in the same direction was proved in 1612 by the consideration which the Diet of the German empire gave to the plans of Ratich.

Comenius's religion also tended to fix his attention on the education of the young. The Moravians formed a very small sect among Protestants, while the Protestants themselves were hardly more than a struggling sect in Christendom. People do not join a minority, especially a persecuted minority, unless they feel firmly convinced of the truth of its tenets, and what a man firmly believes he earnestly endeavours to make others believe also. The apostle of strange doctrines, failing to make an impression on petrified age, turns hopefully to plastic youth; it was the founder of Christianity who said, "Suffer little children to come unto Me."

Comenius's reforming zeal even drew comfort out of the war which had destroyed his home, and driven him into exile; for one consequence of the strife was the closing of the schools, and, therefore, when peace was restored, new ones would have to be established, and it would be easier to introduce improved methods of instruction into them than into the old schools.

Thus urged by a combination of circumstances Comenius had studied various aspects of education before he was called upon to teach, and consequently, from the beginning, his theories were corrected by his practice, while his practice was corrected by his theories. Indeed, it is his peculiar merit that he was at once philosopher and schoolmaster, the philosopher keeping the schoolmaster from being empirical, and the schoolmaster keeping the philosopher from being visionary. When he was elaborating methods, he brought them into harmony with what he believed to be right principles; when he was enunciating principles, he did not fail to show their application to methods. As he was preparing plans for a workaday world, and not for Utopia, he began with something which would be immediately useful to ordinary teachers and ordinary pupils. The study of Latin being the chief business of schools, Comenius's first reform was the simplification of the Latin grammar. It was at Prerau that he accomplished this modest improvement, in which may be seen the germ of the system which he afterwards proposed for learning languages. At Fulneck the idea of publishing his opinions on education seems to have occurred to him, for there we find him committing them to paper. At Lesna, he reviewed in the light of experience the results of his thinking and reading; he laid down what he conceived to be true principles of teaching, and brought all

his methods into accord with them; and he elaborated a national school system. His scheme was set forth at length in a work which he had called the "Great Didactic." * Hoping that Providence would soon permit him to put his plans in practice in his native land he wrote in his vernacular Czech; but when he saw there was no prospect of peace, he let the book lie by him for some years. Then he revised it, turned it into Latin, and (perhaps in 1638) gave it to the world.

The "Great Didactic" opens with a discussion on the aims of education. The final end of man being beyond this life his earthly existence is only a preparation for another, and to fit him for the other he needs a knowledge of three things:—"Of himself and all things around him, which is learning; of the rule of himself, which is virtue; of the dedication of himself to God, which is religion." † The seeds of the three are implanted by nature, but for their growth they need cultivation. Parents are responsible for their cultivation, but few are competent to undertake it without the help of teachers. But where were the teachers? Above all, where were the efficient teachers? Luther had insisted a hundred years before that there ought to be a school for every child, and that the methods of instruction should be greatly improved; but where were these schools, and where these improved methods? There were no schools for the poor, and those for the rich were only "torture chambers." The teaching of Latin was almost the sole business; but, "good heavens! how laborious, how intricate, how prolix, that was! Mere scullions, cooks and soldiers, learned one, two, or three foreign tongues more quickly than the pupils of the schools learned Latin only."

But a reformation was still possible, and education might be rendered *sure*, *easy*, and *solid*, if conducted on natural principles. But what are natural principles? Comenius lays down a series of propositions concerning the operations of nature, and shows how her methods should be applied to the work of the teacher. As the truth of his propositions is sometimes doubtful, and the application of them often strained, a few of his practical conclusions are all that need be given here.

Education to be *sure* should be carried on in childhood, which is the spring of life; and in the morning, which is the spring of day. The pupil should never be absent, nor ever change his school. Things should come before words, axioms before rules, understanding before memory. Languages should be learned from authors, and not from grammars.

Education to be *easy* should begin early; a desire for knowledge should be

* *Didactica Magna; universale omnes omnia docendi artificium exhibens.* The full title would take fifteen or twenty lines.

† This is elsewhere summed up in one sentence:—"Se *et suum omnia nôsse, regere, et at Deum dirigere.*"

kindled in the child; every art should be summed up in rules brief, clear, exact, and illustrated by numerous examples. Latin and every foreign language should be taught through the mother-tongue. Subjects of study should be so arranged that the pupil learns first what is nearest, then what is near, then what is more remote, and finally what is most remote. The senses should be exercised before the memory, the memory before the generalising power, and the generalising power before the judgment. Children should not be set to learn anything which they do understand, nor to do anything which they have not been taught. No stripes should be inflicted on account of studies. In order that instruction may be implanted in the mind as many of the senses should be appealed to as the nature of the subject will admit. The pupil should be made to see, as well as to hear, and to speak and write of what he has seen and heard.

Education to be *solid* should concern itself with nothing which it not useful for this life and for the next, or at least which is not useful for this life without being prejudicial to the next; hence virtue and piety should be taught as well as knowledge. Nothing should be learned by authority, everything by demonstration; nothing by analysis, everything by synthesis. The course of studies should be so arranged that each lesson prepares the way for another. Everything which is presented to the pupil and rightly understood, should be fixed in the memory. There should be frequent repetitions and exercises.

Having laid down the principles of education, Comenius proceeds to discuss the management of schools. On this his views are often strangely like those enunciated a century and three quarters later by Joseph Lancaster, though Lancaster probably knew no more of Comenius than Comenius did of Lancaster. Each advocated class (as distinct from individual) teaching; each maintained that a single master aided by picked boys (whom Comenius called *decuriones*,* and Lancaster *monitors*), would suffice for a school however large, and each established an order of merit.

The next great division of the "Didactic" is concerned with the application to various subjects of instruction of the principles laid down. Comenius need not here be followed in detail, but a few of his "practical hints to the teacher of a class" may prove of interest.

"Let the teacher not teach as much as he is able to teach, but only as much as the learner is able to learn."

"Whatever teachers wish their pupils to do, let them point out the way by themselves doing it."

* So called because they had charge each of ten boys.

"Three things are always to be found in the pupil, namely, mind, hand and tongue."

"Let the first foundation of all things be firmly laid, unless you wish the whole superstructure to totter."

"Let the teacher take care that he always brings to his class something in the way of instruction likely to please and to profit."

"Let the master stand in a somewhat elevated position, where he can see all round him, and so prevent anyone from doing anything else but looking at him."

"If anyone who has been asked a question fails, let the teacher go to the second, third, tenth, thirtieth, without repeating the question."

The next section of the "Great Didactic" deals with the organisation of a school system. Comenius reckoned, and rightly reckoned, that education begins with life. The first school in his system was, therefore, the home, and the first teacher the mother. He shows how maternal instruction, intelligently directed, may be made to lay the foundation of all subsequent teaching; but "intelligently directed" begs the whole question, and points to the obviously weak link in the chain. *All* parents are not competent to train their offspring intelligently, and of those who are competent some lack leisure and some inclination; hence, in our days, Kindergartens and infant-schools. For the period of boyhood (six to twelve), there was in Comenius's system the vernacular public school; for adolescence (twelve to eighteen), the Latin school or gymnasium, and for youth (eighteen to twenty-four), the university and travel. The course of instruction in each was to be complete so far as it went.

While Comenius's ambitious proposals for the reform of everything were yet unpublished, and, indeed, in their final form, unwritten, an unambitious contribution towards the reform of one thing—the teaching of Latin—was meeting a marvellous success. The *Janua Linguæ Latinæ Reserata* published in 1631, was immediately welcomed by the scholastic world. "People seemed to vie in producing editions of it"; it was translated into nearly every European language, as well as into Arabic and Mogolic ("which was familiar to the populations of India.")

After using the *Janua* in school for a little while, Comenius found that it was too hard for beginners, so he wrote an introduction to it—the *Vestibulum*, published in 1633. At a later period he wrote the *Atrium*, to follow the *Janua*. In each book the method is essentially the same, a knowledge of things and a knowledge of words being made to go hand in hand.

Instead of the wall-building Balbus of Arnold, and the old uncle with the green umbrella (or is it the green uncle with the old umbrella ?) of Ollendorf, we have in the instruction books of Comenius a series of sentences whereof the matter is as important as the language.

In the *Vestibulum* about thousand Latin words occur. These are worked up into short sentences, all dealing with things and their properties. With the exception of a few indispensable verbs and particles, no word occurs twice, the necessary familiarity being obtained, not by the recurrence of words, but by going through the book again and again. The Latin and the vernacular are given in parallel columns. The pupil had to read each sentence first in his mother tongue, and then in Latin; what he read in the morning he wrote in the afternoon. He did not leave the *Vestibulum* till he had learned it by heart, and thus acquired a small vocabulary, and some facility in the construction of sentences. Grammar, as such, was not taught, but constant reference was made to tables of declensions and conjugations, so that the inflexions were insensibly mastered before they had to be formally repeated.

The *Vestibulum* contained a thousand words, the *Janua* a thousand sentences—about eight thousand different words. The sentences deal briefly with nearly everything in heaven above or the earth beneath or the water under the earth. The vernacular and the Latin appear in parallel columns, and the book was to be used in much the same way as its predecessor.

From the *Janua* the pupil passed to the *Atrium*, which contained a thousand paragraphs. The sentences are longer, and the treatment of each subject fuller, than in the former books. When the *Atrium*, with its accompanying grammar, was done with, the pupil was prepared to enter on the study of Latin authors. These completed Comenius's series, forming the Palace towards which, through Porch, Gate, and Hall, the learner's steps had been steadily directed.*

In 1657, when, since the publication of the *Janua* and the *Vestibulum*, Comenius had obtained a quarter of a century's additional experience of children and their needs, he wrote a supplement to those two books. This was the *Orbis Pictus*, or, "The World of Sensible Things drawn; that is the nomenclature of all Fundamental Things in the world and Actions in Life reduced to Ocular Demonstration so that it may be a Lamp to the *Vestibulum* and *Janua* of Languages." As would be imagined from the title, the work consisted of a series of pictures of things with short and easy sentences describing them. Pictures apart, it was better than its predecessors; with the

*In the "Great Didactic" Comenius gives the series as *Vestibulum* or Porch, *Janua* or Gate, *Palatium* or Palace, and *Thesaurus* or Treasury.

added charm of illustrations, it was for a long time the most popular school book in Europe.

While Comenius was meditating reforms in the method of communicating knowledge, a greater than he was showing how the bounds of knowledge could be indefinitely enlarged. Bacon's *Novum Organum* and *De Augmentis Scientiarum* had* come as a revelation to all the thinkers of Europe. Aristotle was deposed from the lofty throne whence he had ruled men's minds for ages, and everywhere students were learning to use their own eyes, and draw their own conclusions. Comenius became an ardent disciple, but he was troubled that "the noble Verulam, while giving the true key of nature, did not unlock her secrets, but only showed by a few examples, how they should be unlocked, and left the rest to future observations, to be extended through centuries." He thought it would be of great utility if a full, clear, and accurate statement were published of all that had been accomplished in each science, so that investigators should lose no time in trying to discover what had already been discovered. Such a cyclopedia (or *Pansophia*, as he called it) was projected by Comenius. He tried to interest the learned world in his scheme, writing, among others, to Samuel Hartlib, the friend of Milton. Hartlib was born at Elbing,† where his father, a wealthy German merchant, driven from Poland by the persecution of the Jesuits, had settled; and had married the daughter of an English merchant living in Dantzic. Samuel, the offspring of this union, thus had personal interests reaching from Poland to England. About 1628 he fixed his home in London, though he often visited the Continent afterwards. He possessed great energy and force of character, enlightened views, and a benevolent disposition. Persons who had any project for social, political, or religious improvement naturally sought his aid, and seldom sought in vain; and it is, therefore, not surprising to find Comenius in correspondence with him, especially when we remember the Polish connections of both men.

Hartlib was so impressed with the outline of the pansophic scheme, that he asked for further information. He received, in reply, a long epistle setting forth the whole plan. This he had printed and widely circulated. He also brought it under the notice of the leading members of the Long Parliament, with result that Comenius was formally invited to England, whither, at the request of Hartlib, he was already journeying. He reached London on September 22nd, 1641, and found that Parliament had been prorogued. When it met again its attention was wholly taken up with trying

* The *Novum Organum* was published in 1620, and *De Augmentis Scientiarum* in its Latin form in 1623. It had appeared in its English form ("The advancement of Learning") in 1605.

† A Prussian town near the Gulf of Dantzic.

to secure for the people something more precious even [illegible]—liberty—and Comenius, deeply disappointed with the failure of his mission, prepared to return to Lesna.

Just in the nick of time he received from another correspondent of his, Ludovic de Geer, a wealthy, enlightened and influential Dutchman settled in Sweden, an invitation to visit that country. Comenius accepted the invitation, trusting, by the help of his patron, to advance the cause that he held dear. He was indroduced to the famous Chancellor Oxenstiern, and had a four days' conference with him. "He questioned me," says Comenius, "as to my principles, both pansophic and didactic, with a greater penetration and closeness than had been exhibited by any of the learned with whom I had come in contact. For the first three days didactic was the subject of his examination." The Chancellor ended by expressing his belief that Comenius had not only exposed the diseases of the schools, but had proposed remedies which bid fair to be effective. The pansophic scheme was disposed of in a day, but to Oxenstiern, as a practical statesman, that did not seem of immediate concern. "My advice," he said to Comenius, "is that you devote yourself first to benefit schools and to make the study of Latin easier, and by that means prepare a smoother way for greater things." Urged in the same direction by other men of power and position, Comenius, generously supported by De Geer, settled in Hartlib's town of Elbing, there to write the books that were necessary for the complete carrying out of his system of teaching Latin, and generally to prosecute his didactic labours.

He toiled hard for six years, and in 1648 returned to Lesna to have the results of his exertions printed. By 1650 he had quite finished the task set him by his Swedish friends and was looking hopefully forward to a long period of uninterrupted work on the pansophic scheme (which he considered to be the real labour of his life, and to which he considered his didactic labours entirely subservient), when he received an invitation from Prince Sigismund Racocus of Transylvania to help in improving the schools of that country. The prince had been so kind to the exiled Moravians that Comenius could not refuse the invitation, and accordingly we find him for the next four years at Patak, about twenty miles from Tokay. There he established a pansophic college, and produced fifteen books, among them the famous *Orbis Pictus*, the *Schola Pansophica*, the *Ludus*, the *Atrium*, and new editions of the *Vestibulum* and *Janua*. By this time his fame had reached the New World, and in 1654 he was invited to become president of Harvard College. He, however, returned to Lesna, where he was destined to experience a second time the horrors of war. In 1656 the town was destroyed, and he lost all that he possessed, including his library, and all the

materials which he had collected, and all the matter which he had written with a view to his projected *Pansophia*.

At the invitation of Laurence de Geer, the son of his former patron,* Comenius went to Amsterdam, where he spent the remainder of his life. He there published a collected edition of his didactic works, and resolutely set about repairing the loss of pansophic material which he had suffered at Lesna. He rested from his labours on November 15th, 1671.

"Comenius is a grand and venerable figure of sorrow. Wandering, persecuted, and homeless, during the terrible desolating Thirty Years' War, he yet never despaired, but with enduring truth and strong faith, he laboured unwearyingly to prepare youth, by a better education, for a better future. Suspended from the ministry, as he himself tells us, and an exile, he had become an apostle *ad gentes minutulas, Christianam juventutem*, and certainly, he laboured for them with a zeal and love worthy of the chief of the apostles."†

Little need be said by way of comment on the schemes of Comenius. His pansophic plans lie outside the domain of education, and may, therefore, be passed over in silence. The national school system which he advocated still remains the ideal of all enlightened statesmen, and, as far as concerns this country, still remains *only* an ideal. It is true we have made a confused and half-hearted attempt to organise elementary schools, but secondary schools are in a chaotic condition, and the connection between them and the universities is slight, and almost accidental.

The principle on which Comenius formed his methods of instruction was, doubtless, the right one, and, at the millennium, will be universally recognised as the only right one. The experience on which practical teachers pride themselves is very valuable, but it does not suffice alone; a method devised by the most experienced teacher ignorant of psychology is necessarily as empirical as a medicine invented by a druggist ignorant of physiology. But though Comenius got hold of the right principle, he did not possess the knowledge necessary to apply it fully. He based his methods on what he believed to be natural principles, but in his day the laws which regulate the growth of the mind were very imperfectly understood; psychology, which even now has not reached its ultimate development, was then in a rudimentary state.

In the department of school management where experience and tact are the chief qualities requisite, we have made little advance since the time of Comenius. Again and again his precepts have a strangely modern air; again and again they might be matched from Gladman or from Collins.

* Ludvoic de Geer was now dead.

† Von Raumer.

The author of the "Great Didactic" has fallen into undeserved neglect, but when the health and development of the mind are studied with the same care as the health and development of the body; when a quack shall be as little tolerated in education as in medicine; when an untrained schoolmaster shall be, like an untrained doctor, impossible, then shall it become the habit for teachers to seek what light the past can throw upon the present, and then will Comenius be honoured as he ought.—*The Teachers' Aid.*

JAPANESE EDUCATION.

JAPAN is at this moment a country of unique interest. The very size and complexity of our great Indian Mosaic, to use one word for all the varied States, makes it most hard for us to see clearly how western influences are affecting that mighty multitude of two hundred and fifty millions in their eastern surroundings. But Japan is as compact as our own little British archipelago. Its islands are indeed larger by one-fifth, sunnier and volcanic; but the number of their population, thirty-seven millions, is, by a remarkable coincidence, that of the United Kingdom. There is this not insignificant difference; the males, and not the females, are a majority: and we may at once remark that the aspects of female education in Japan are exceptionally interesting.

When it is remembered that thirty years ago the surface of Japan was less known to us than the visible half of the moon; and that within that period *Dai Nippon*, "the land of the rising sun" of the Japanese, has advanced by leaps and bounds from a state of things very like that of our old feudal period to its present fermenting state, we discover that, so far as is known, we are, or shall be face to face with a series of changes unexampled in their rapidity and far-reaching in their influences. Although ten thousand homes in England have some modest specimen of Japanese artistic work in them, it is on the educational side that these changes are most clearly seen.

It is not possible to give any complete account, but some salient points may be selected, the data being based chiefly on an official account from the Japanese Education Department. Of late years great progress has been made in the collation of international statistics. In this matter Japan, which has of course been aided by "foreign devils," deserves high praise. The census, the budget, and such like, are made up carefully to the exact unit. We know no reason for believing that the last three figures in the Revenue return for 1885, of £15,196,593, are more untrustworthy than many similar returns in Europe. For the first time in the study of the Far East are such statistics available. The incomes of the schools, local contributions, estimates, value of school land and plant, stipends of teachers, and much else that would delight the eye of a Thorold Rogers, are before us in detail, but there is no need to put them down here. One point,

however, worth noting, is the great amount of local effort. The provinces are divided into 3 *fu*, and 44 *ken* or prefectures. Taking the *yen*, in which the accounts are made, as worth a dollar, and omitting small numbers, the total income for educational purposes was 2·4 million pounds, a remarkable percentage of the total government income. The voluntary contributions exceed the receipts for tuition fees in the public schools. Indeed, the voluntary efforts of the people are extraordinary. The revival of learning, a thing not so new to them as to us, is intensified by the influx of western knowledge and applied science. Nor is this all. Religious and social changes are taking place at a rate not easy to realize but meriting our sympathetic and, indeed, anxious attention. All endowments of the Buddhist and Shinto temples have been gradually withdrawn. The education of New Japan, so far as it is not conducted by private schools, is as secular as that of France. The European teachers are subject to no religious tests. Some of them have gone aside to decry the faith of their brethren; others, high in favour, exert some measure of Christian influence; to all the Government is impartial, but not, it must be granted, indifferent.

The Minister of Education is one of the ten forming a Cabinet presided over in person by the Emperor, or Mikado. Let me here remark that His Majesty and his noble consort dress like ourselves, and that there is no "Lord High Executioner" among the ten. It is not yet unnecessary to explain to English playgoers that the Mikado is no nincompoop, but a cultured and courtly gentleman, a good linguist, and a painstaking ruler of his people. The Emperor appoints some of the highest educational officials; the Minister, others. But most are selected by the local School Boards, whose members are paid, and elected for at least four years. This settles a difficulty not unknown in England. If a member does not attend, to Perfect or Lord-Lieutenant strikes his name, not his head, off and nominates another.

The central office at the capital, Tokio, still marked on many maps as Yeddo, has numerous bureaus and secretaries; but the Japanese seem quite alive to the need of encouraging local effort under local conditions. Apparently the high officials leave much less to their inspectors than we do. The local reports are sent to the Lord-Lieutenants, and the final annual report of the Minister to the Emperor is printed for general information.

The territorial organization and graduation of institutions have developed with great rapidity, and the forecast of them is fairly complete. There were 29,000 elementary schools. France, for the same population, has 84,000, one-fourth of which are clerical; but the number of pupils in France is only double. The average attendance in the school age in Japan, six to fourteen, is about 50 percent. The girls' attendance is increasing, the proportion being now nearly half that of the boys. It would be higher if there were more female teachers. This is a pressing need, in which the Empress is deeply interested, and one which affords abundant scope for English and American ladies, whether married or single.

The various schools are roughly classified as kindergarten, elementary, middle or secondary schools and superior or the university. For teachers there

are graded normal schools, but they may also attend professional, agricultural, commercial, and industrial schools, or various miscellaneous schools, in order to obtain special certificates. These special schools are naturally very few as yet; indeed, the industrial or technical schools, which are to train "foremen of labourers or directors of factories," are even less numerous than with us. The "miscellaneous" schools need explanation. Of these, "Chinese Schools," analogous to our classical schools or old style grammar schools, are the most numerous. The subjects taught are officially described as "morals, politics, history, literature, and reading Chinese books." All Japanese newspapers are, it need hardly be explained, as full of Chinese characters as the *Classical Journal* is of Latin and Greek roots. Here, also, we may notice that the literati are becoming alive to the utility of the Roman alphabet. A society in Tokio, for, thus supplanting the i-ro-ha, or Japanese ABC, by the Roman or "English" alphabet, now counts its thousands of supporters. It really seems to be a question whether Old German or Japanese characters will disappear first in print. A curious transition stage is observable in India, where the vernacular Hindustani is printed in Arabic, Persian, and English characters. It is impossible to foretell what this romanizing movement may lead to, but it seems certain that in Japan at least the language—and, to some extent, the literature—of Shakespear and Milton is making rapid headway. The wise promotion of this wonderful change should be earnestly kept in mind by those who believe in the great future of the English-speaking world, and who seek to promote the brotherhood of nations. The Reading schools rank next to the Chinese schools. "English schools," where our language is being taught, sometimes "as she is spoke," and British and American books are read, are the most numerous. But French and German schools exist side by side with Japanese schools, and it is to Germany that selected Japanese graduates mostly, shall we not say unfortunately, go to continue their studies.

Government grants give help where necessary to school libraries and museums, and grant books, instruments, and apparatus as prizes. When a ward or village establishes a school at its own expense, the Government, if possible, makes a free grant of land, and exempts from taxes not only that but any small portions used for practical or experimental purposes. All these changes have been made since 1868, which marks the new era for Japan. The independent power of the nobles and seclusionists was then crushed. Like the year one of the French Revolution, it is known as the first year of Meiji. The old nobility had to put up their swords, and some of them were sent to school in Kioto, where many of them now live like retired generals. The University was founded in the following year, and, by another remarkable coincidence with Britain, education was subsequently made compulsory, and the first Code promulgated. It need hardly be said that there have been several new Codes since. But any account of them, of the education of the sister of the "three little maids from school," and of the work of their big-brained brothers at the University of Tokio, must be left for another time. Let us only add now, if any of our newly graduated are hesitating where to turn in these times of "the unemployed," they may, without knowing whether *Oceana* is prose or verse, be delighted to find their own mother-tongue a "Brodwissen-schaft" among the vivacious and patriotic

Japanese who, as Moth would tell them, "have been at a great feast of languages and stolen the scraps." So they may live creditably on "the almsbasket of words." So also they may go and teach the lessons of Jonah's gourd. So, mayhap, they may be privileged to cast meal into the seething pottage which the Japanese sons of the prophets, in the heedlessness of their ambitious appetites unwittingly divine.

(The English Journal of Education.)

to know. Mr. Adam should have known that the vernacular equivalents are as technical and as difficult as, if not more so than, the technical terms in English; and thus while he tries to teach something unknown by the known, he actually teaches the unknown by the unknown and makes the matter more difficult and burdensome. The deductions which he adds to the book are found in other books as well, though not at the end of each proposition. If the subject is rightly taught, a number of these deductions will suggest themselves to the boys and the assistance of Mr. Adam and others will be of very little avail. When the subject is not rightly taught and when it is encouraged to get everything by heart mechanically to meet the requirements of the examinations, every deduction becomes a proposition in the book and thus adds to the number of propositions already in it and hence to the amount of work and the difficulty of the boys.

Another of the sort is that published by Mr. Hanumanta Row, B. A., the first-lessons in geometry. We have reviewed the book at length in the first volume of our journal, and we extract a portion of it here. "His (Mr. H's) object is not to help boys in passing examinations, but to inaugurate in our schools a new and an improved system of Geometrical teaching. His book, we believe, is the first of the kind published here, and we hope it will mark an epoch in the teaching of geometry in this country. We dare say that the book will really do something to improve the quality of geometrical teaching and hence deserves of some encouragement." Useful as the book is, how far the public appreciate and encourage it we do not know. We know very few schools where the book is used as the text. As to the question of using the book as a text book in our schools we have held the following opinion. "The author says that he has taken special care to render it a suitable text-book for the Lower and the Upper Fourth Classes. It is clear therefore that he expects Euclid's elements to give place entirely to his first elements in these classes. We should, however, pause before altogether joining with him in this hope in spite of the regard we have for the new method and the new book. The object of education is not merely to give some bits of practical information, but to train the intellectual faculties of the pupils, not merely to teach a few isolated facts, but *also to teach* the laws and principles that underlie them." We then said that it was not sufficient if they were told that a particular construction bisects or trisects a straight line, but they must be able to prove it, if possible, to say why they made the construction. After showing other reasons we said, that it seemed to us that whereas Euclid went to the one extreme, Mr. Hanoomantha Row went to the other, and that the best text-book would be one which struck a happy mean between the two. We are preparing a book which we trust will be of the sort that is wanted, and a portion of it will appear in some of the issues of the *Schoolmaster*.

Mr. Hanumanta Row insists upon the pupils being taught the use of Mathematical instruments. Mr. Fitch too says. "Every scholar should be taught to use the compasses and the ruler and the quadrant and the scale of equal parts. He should draw simple geometrical figures, as well as talk about them and recognise their properties. He should know how to measure angles and lines and to construct ordinary plane figures. In the best schools of Germany, France, and Switzerland these simple things are taught as a matter of course. It serves to familiarize the scholar to the properties of circles, of triangles and of parallellograms and serves to make the future scientific study of geometry more intelligible." It is unnecessary to quote authorities on the same subject as when a trained drawer cannot draw a circle without an instrument, the learner of geometry cannot possibly be expected to draw a circle without it. The superintendent referred to by our correspondent was not, we think, justified in having objected to the use of the instruments, at least a pair of compasses in the examination hall and a little reflection on the subject would have settled the matter. It is true that slates and pencils are not allowed to be taken into the examination hall; for they can be supplanted by paper and pen. We fail to see the grounds on wh ich the superintendent disallowed the use of the mathematical instruments. We are of opinion that the introduction of mathematical instruments will greatly improve the present system of teaching geometry in our schools and we therefore invite the attention of the Director of Public Instruction to the same.]

SCHOOL PUNISHMENTS.*

It may appear a piece of presumption in me to read a paper on "School Punishments" before you, many of whom must have had much more experience on the subject than myself. My only excuse for doing so must be that, having been probably a more unmanageable and troublesome boy at school than any of you, I can lay claim to a considerable knowledge of school punishments in a passive sense. Thirty years ago, when I was a boy at school, the principal authorised modes of punishment were *caning, flogging, lines,* and *detention.* The first of these, caning, was in many schools, I believe, less common than in the present day, while the birch-rod was brought into far greater requisition; the reason being that the cane was very generally considered, both by master and boy, *infra dig.*, while to stand, with breeches down, before thirty or forty companions, at the flogging desk, was not thought derogatory either to the sacrificer or the victim. Often have I seen the ceremony performed, and, when it was over, hastened to possess myself of fragments of the birch, to be stored, like pieces of Calcraft's rope, as a memento of some ghastly scene. Boys are never wanting in device, and even here cunning spirits endeavoured, if they could not escape the infli-

* A paper read before the Headmaster's Association of the Midland Counties.

OPINIONS

OF

INSPECTORS OF SCHOOLS.

From

THE INSPECTOR OF SCHOOLS, SECOND DIVISION,

To

THE MANAGER, *'The Schoolmaster,'* MADRAS.

No. 1146. DATED, *28th June* 1887.

SUBJECT.

Has the honor to acknowledge the receipt of Volume II of 'The Schoolmaster,' and to state it contains much matter which nearly every teacher in this Presidency would be the better for if he made himself familiar with it. Educational Inspecting Officers too might derive considerable advantage from it.

2. The request to recommend the publication to the Presidents of Boards having the management of Middle Schools and the control of Inspecting Schoolmasters will be complied with.

GEO. BICKLE,

Inspector of Schools, 2nd Division.

KARACHI, 27-6-87.

SIR,

I am much obliged to you for sending me a copy of Vol. ii. of "The Schoolmaster." It is a capital book, replete with good things, and it would be a valuable addition to the Library of every Indian School in which English is taught. Several of the original articles of your magazine are most instructive and should have a permanent value both for teachers and inspectors. While as for the selected articles I can only say it is one of the best I ever saw. I have myself been a Schoolmaster, Inspector, and Editor of an Educational Magazine for a good many years, and I have had therefore to keep an observant eye on what has been written and done in regard to education in Europe and America as well as in India; and I can confidently say that you have allowed very few really good things that have been written on education in other countries to escape you. Your reprint of Mr. Matthew Arnold's

farewell speech to the teachers of Westminster is in itself enough to earn for you the gratitude of all who are engaged in the work of education and I shall always prize your book as one in which that noble speech is to be found.

I am, yours very truly,
H. P. JACOB,
Educational Inspector in Sind.

——: o :——

JUBBULPORE, *June 24th*, 1887.

THE MANAGER OF THE
"Schoolmaster."

SIR,

I have to thank you for the copy of the "Schoolmaster" which I have read with much pleasure. I consider it a very useful publication and one that should meet with every encouragement from all interested in Education. I suppose you do not publish a vernacular translation of it. One would be greatly appreciated and would be read with benefit both in Normal Schools and by vernacular teachers. Wishing you every success.

I have, etc.,
JOSEPH ELLIOT,
Inspector of Schools, N. C.,
Central Provinces.

——: o :——

No. 1248 of 1887-88.

POONA OFFICE OF THE EDUCATIONAL INSPECTOR, C. D.
17th June 1887.

FROM

T. B. KIRKHAM, ESQ., *Educational Inspector, C. D.,*

TO

THE MANAGER, *"The Schoolmaster,"* MADRAS.

SIR,

I have the honour to thank you for your letter, dated the 10th instant, and for the volume of your Magazine which you have been so kind as to forward. In reply to your question I beg leave to say that I think the regular perusal of educational periodicals such as the "Schoolmaster" is of great value to all persons connected

with teaching as it conduces to the intelligent study of the subject and tends to promote professional spirit.

I have the honour to be,
Sir,
Your most obedient servant,
T. B. KIRKHAM,
Educational Inspector, C. D.

—:o:—

From

THE INSPECTOR OF SCHOOLS, Southern Circle,

To

The Manager, *Schoolmaster*, Madras.

Dated Nagpur, the 18th June 1887.

Your letter, dated 10th June 1887.

SIR,

I have received a copy of Vol. I of the "Schoolmaster." I think this Educational Journal is skilfully edited and that a perusal of the articles it contains would be useful to Inspectors as well as teachers.

I have, &c.,
H. B. JACOB,
Inspector of Schools.

—:o:—

No. 202 Office of the Inspector of Schools, 7th Division,
Mercara, 21*st June* 1887.

From

The Inspector of schools, 7th Division,

To

The MANAGER, *The Schoolmaster, Madras.*

SIR,

I am obliged to you for your kindness in sending me a copy of Vol. II of the Schoolmaster. It appears to contain useful extracts from various sources on the work of a Schoolmaster and will no doubt afford interesting reading to teachers in High and Middle Schools.

I have the honor to be,
Sir,
Your obedient servant,
E. MARSDEN,
Inspector of Schools, 7th Division.

—:o:—

The Schoolmaster is a very useful publication and deserves encouragement from those who are engaged in education. The subjects which it treats of, are varied and important.

LAKSHMI SANKAMITRA, M.A.,

16*th June* 1887. *Inspector of Schools, Berar Division.*

——: o :——

No. 2284 Office of the Inspector of Schools, Eighth Division, Rajahmundry, 8*th August* 1887.

From

M. R. Ry.,
C. NAGOJEE Rao Pantulu Garu, B. A.,
Inspector of Schools, Eighth Division,

To

The MANAGER "*The Schoolmaster*," *Madras.*

SIR,

I have the honor to acknowledge the receipt of the 2nd Volume of the 'Schoolmaster.' I am of opinion that the publication will be of much use to teachers.

&c. &c.
&c. &c.

I have the honor to be,
Sir,
Your obedient servant,
C. NAGOJEE Rao,
Inspector of Schools, 8th Division.

——: o :——

CUTTACK, 12-8-87.

MY DEAR SIR,

I owe you an apology for the delay I have made in replying to your kind note. I cordially congratulate you upon the success of your Journal entitled the "Schoolmaster" and the consummate ability with which it has been hitherto conducted. I have no hesitation in saying that I have not come across a more practical and a more instructive educational magazine. I wish you every success in your efforts to secure a wide circulation.

I am, my dear Sir,
Yours sincerely,
RADANATH Rai
Educational Inspector, Orissa.

TEACHERS' COLLEGE, SAIDAPET,
7th September 1887.

From

THE PRINCIPAL, TEACHERS' COLLEGE, SAIDAPET,

To

THE EDITOR OF "THE SCHOOLMASTER,"
Madras.

DEAR SIR,

I have to thank you very much for the bound copy of the Schoolmaster which you sent me in July last. I should have answered your letter before but that I have been compelled to give my best attention to Tamil in view of an Examination, I have just concluded.

I have looked through the work you sent me and I think it is much superior to the journals which are generally published for Schoolmasters. I should think that to any schoolmaster it would be a great help, because in the first place in your paper he must find something every month which will greatly interest him and in the 2nd place you have a column in which he may ask any question that may be troubling him and then he is sure to get a satisfactory answer in the course of a month. As a general criticism of the book as a whole I should say that it errs exactly as most books of the kind err in not *writing down enough* to the readers.

Most of the subscribers to the Schoolmaster I feel certain will be Matriculates working in the Mofussil schools. A great deal of what is written in your paper will be quite beyond their understanding; and the language too of that which is in their understanding will be much too difficult. I know when you depend upon cuttings from English papers for your matter, it will be very difficult to avoid this; but I think great care should be used in only inserting what is simple, useful and plain. This is the only blemish as far as I see and if care be taken to remove this I think your Journal has a long, useful and prosperous career before it.

I am,
Dear sir,
Yours faithfully,
A. A. HALL,
Principal.

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—:o:—

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