

PROSPECTUS
OF
A TREASURY
OF
MODERN EDUCATION



Private.

RAJKOT, C. S.

DEAR SIR,

The favour with which my tentative prospectus of 'A Treasury of Modern Education' which I intend to compile was received, has encouraged me to issue a revised and enlarged one, and I venture to hope that it may meet with even greater favour.

The proposed compilation does not pretend to offer any complete scheme of a cut and dry system of education as a remedy for all the ills that India suffers from at present ; neither does it pretend to exhaust the eternal theme of education. Small as the collection is, its chief object is to show to the teachers and others interested in Indian education how vast, important and interesting educational literature is in its various bearings on modern life.

I believe with DeQuincy that whoever takes up any pursuit without knowing what advances others have made in it works at a great disadvantage. If the compilation serves to mitigate the disadvantage in the least, and interest the teacher in his noble work, it will have fulfilled its main object. With a view to add to the interest of the work some quotations bearing on the subject matter of the articles are printed.

May I request you to favour me with your opinion and suggestions and circulate it among your colleagues or assistants with a view to elicit any remarks or suggestions they may have to offer for its improvement. I can assure you that they will be most thankfully received.

Such a work cannot prove very useful unless teachers and other enlightened members of the community take an intelligent interest in it and willingly co-operate.

Thanking you in anticipation,

I remain,
Yours very faithfully,
R. D. PATEL,

R. S. P. P.

OPINIONS.

" I certainly do admire your enthusiasm in the cause of education and your intimate acquaintance with its literature, and I anticipate that your labours in this behalf will prove of service to educationists in India."

REV. G. P. TAYLOR, D. D.,
Ahmedabad.

" You are as ever wonderfully enthusiastic and I like the Prospectus of the work you contemplate. You seem to have covered the whole wide field."

C. MAYNE, M. A.,
Principal, Rajkumar College, Rajkot.

" I consider your list of educational subjects most useful to teachers and School Managers—indeed it seems to cover the whole ground of study in what is perhaps the most important of all subjects."

C. W. WADDINGTON, M. A., C. I. E., M. V. O.,
Principal, Mayo College, Ajmer.

" I believe in your book and wish it the success it deserves."

PERCY HIDE, M. A.,
Principal, Daly College, Indore.

" Your collection of papers is most interesting and varied and shows wide and judicious reading on your part. I think a compilation of the best papers will be very interesting and useful to our teachers."

H. J. BHABHA, M. A.,
Late Inspector-General of Education, Mysore.

" I have gone through the topics of your prospectus and I am of opinion that it contains topics varied, comprehensive and instructive to educationists and others in India."

SIR CHINUBHAI MADHAVLAL, BART.,
Ahmedabad.

" I really think that the topics proposed for your Treasury of Modern Education are sufficiently varied and interesting and ought to prove instructive and useful to educationists and others."

DIVAN BAHADUR A. S. DESAI, M. A., LL. B.,
Ahmedabad.

" As for the selections you have made for your ' Treasury ' I have nothing but praise to give."

K. B. MURZBAN, B. A.,
Principal, New High School, Bombay.

" The ' Treasury ' is no doubt rich and varied in its contents."

N. K. DIXIT, B. A.,
Principal, Training College, Baroda.

"EVERYTHING REASONABLE HAS BEEN THOUGHT ALREADY"—*Goethe*.

A
TREASURY
OF
MODERN EDUCATION.

*"Let your noble courtesy and favour countervail
My faults, where art or eloquence on my behalf doth fail.
For sure the mark whereat I shoot is neither wreaths of bay,
Nor name of author, no, nor meed; but chiefly that it may
Be liked well of you, and all the wise and learned sort."*—*Golding*.

* * *

"Weigh all, keep what is good, and if something better
ripen in you, add it in truth and love to what I have tried
to give in truth and love in these sheets."—*Pestalozzi*.

“ It takes a soul
To move a body ; ‘it takes a high-souled man
To move the masses even to a cleaner sty ;
It takes the ideal to blow an inch aside
The dust of the actual ; and your Fouriers failed,
Because not poets enough to understand
That life develops from within.”

“ ’Tis the advance of individual minds
That the slow crowd should ground their expectation
Eventually to follow ; as the sea
Waits ages in its bed till some one wave,
Out of the multitudinous mass, extends
The empire of the whole, some feet, perhaps,
Over the strip of sand which could confine
Its fellows so long time : thenceforth the rest,
Even to the meanest, hurry in at once.”

“ Progress is
The law of life : man is not man yet.
Nor shall I deem his general object served
While here and there a towering mind
O’erlooks his prostrate fellows : when the host
Is out atonce to the despair of night ;
When all mankind is perfected,
Equal in full-blown powers—then, not till then,
I say begins man’s general infancy.”—*Browning.*

FIRST SERIES.

SCHOOL EDUCATION.

“That people, whose lowest classes possess the broadest and most general education, will be the mightiest and happiest of its times—invincible to its neighbours, envied by its contemporaries, and a model of imitation for them.”—*Fitch*.

“The very foundation of the whole commonwealth is the proper bringing up of the young.”—*Cicero*.

“The first business of a State is the education of its citizens.”—*Macaulay*.

“O, for the coming of that glorious time,
 When, prizing knowledge as her noblest wealth
 And best protection, this impartial realm,
 While she exacts allegiance, shall admit
 An obligation, on her part, to *teach*
 Them who are born to serve her and obey ;
 Binding herself, by statute, to secure
 For all the children whom her soil maintains,
 The rudiments of letters, and inform
 The mind with moral and religious truth,
 Both understood and practised—so that none,
 However destitute, be left to droop,
 By timely culture unsustained ; or run
 Into a wild disorder ; or be forced
 To drudge through a weary life without the help
 Of intellectual implements and tools ;
 A savage horde among the civilized,
 A servile band among the lordly free.”—*W. Wordsworth*.

SCHOOL EDUCATION.

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WHY ART AND LITERATURE OUGHT TO BE STUDIED IN
ELEMENTARY SCHOOLS.—I.

ART.

"Art in nature is the joy of the Creator in perfecting His handiwork. Art in man's work is but the faint echo of the divine on earth repeating the joy of the Creator. Art, then, is in a special sense a form of worship, and you will observe that the finest art in all countries has nearly always been produced in the service of religion."—*E. B. Havell.*

LITERATURE.

"Literature is the immortality of speech."—*Wilmott.*

"Literature is the thought of the thinking souls."—*Carlyle.*

"The study of literature nourishes youth, entertains old age, adorns prosperity, solaces adversity, is delightful at home, unobtrusive abroad, deserts us not by day nor by night, in journeying nor in retirement."—*Cicero.*

"In the cultivation of literature is found that common link which, among the higher and middling departments of life, unites the jarring sects and subdivisions in one interest; which supplies common topics and kindles common feelings, unmixed with those narrow prejudices with which all professions are more or less infected."—*Bishop Coppleston.*

"How I pity those who have no love of reading, of study or of the fine arts! I have passed my youth amidst amusement and in the most brilliant society: but I can assert with perfect truth that I have never tasted pleasures so true as I have found in the study of books, in writing, or in music."—*Madame de Genlis.*

BEAUTY IN ART *vs.* BEAUTY IN NATURE.—II.

“Tell them, dear, if eyes were made for seeing,
Then beauty is its own excuse for being.”—*Emerson*.

“A thing of beauty is a joy for ever :
Its loveliness increases ; it will never
Pass into nothingness.”—*Keats*.

“To look on noble forms
Makes noble through the sensuous organism
That which is higher.”—*Tennyson*.

“To use the beauties of earth as steps along which he mounts upwards, going from one to two, and from two to all fair forms, and from fair forms to fair actions, and from fair actions to fair notions, until from fair notions he arrives at the notion of absolute beauty, and at last knows what the essence of beauty is.”—*Plato*.

THE EDUCATIONAL VALUE OF THE TRAGIC AS COMPARED WITH THE
COMIC IN LITERATURE AND ART.—III.

“There are two currents or courses of feeling and action ; that of the particular individual, and that of the social whole of the community in which he lives. There may be harmony or there may be discord between these ; it depends upon the individual.

“When at harmony with the social environment the individual does not reveal the limits of his individuality nor the all-conquering might of the institutions of society. It is only in the collisions between the individual and the social order in which he exists that the whole of human nature is revealed in both of its phases, as individual and as social whole.

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“The collision of the individual with the social idea takes one of two forms.”

“Comedy shows us the individual arrayed against some settled way of acting or thinking, some ideal society, and the discomfiture of his plans through self-contradiction, but without destruction to the individual himself. The social organism in which man lives is of such a character that it converts his negative deeds into self-refuting or self-annihilating deeds. This occasions amusement to his fellows when they see that he is not seriously injured by his irrational deed. The comic character has mistaken the limits of himself.”

“Tragedy arises from a serious attack on the social whole and the recoil of the deed on the doer, so that he perishes through the return of his deed. This is not all. There must be the justification of the individual’s deed by the adoption of a principle from a social order different from that of the social whole which crushes him. He must act in the name of a greater self, or else his action will not be dignified enough to be called a tragedy.”—*W. T. Harris.*

THE AESTHETIC ELEMENT IN EDUCATION.—IV.

“Art and Literature, which is the aesthetic activity of men, has also for its function the manifestation of energy—or mind or self-activity. And, indeed, it is specially a manifestation, for it essays to create the appearance of it where there is no realization of it. History shows us not only an appearance of divine reason, but also a realization of it. Art shows an appearance of it in fields of mere inorganic being—the mathematical province. It takes matter and shapes it into living forms, and makes it take on poses and movements that express freedom and moral action.”

“Art appeals to the feelings. It arouses emotions and aspiration, but not appetites. Its effects are, therefore, to purify the feelings. It directs them toward ideals. It is not so much an education of conscious thought as of instinctive judgments in matters of taste. But as it has to do with ideals, it inspires religious and ethical emotions, and through these indirectly develops thought.”
—*W. T. Harris.*

ARCHITECTURE.

“Architecture is the printing press of all ages, and gives a history of the state of the society in which it was erected, from the cromlech of the Druids to those toyshops of royal bad taste—Carlton House and the Brighton Pavilion. The Tower and Westminster Abbey are glorious pages in the history of time, and tell the story of an iron despotism, and cowardice of unlimited power.”—*Lady Morgan*.

“Every great national architecture has been the result and exponent of a great national religion. You cannot have bits of it here, bits there : you must have it everywhere, or nowhere. It is not the exponent of a theological dogma,—it is not the monopoly of a clerical company,—it is not the hieroglyphic writing of initiated priesthood; it is the manly language of a people inspired by resolute and common purpose, and rendering resolute and common fidelity to the legible laws of an undoubted God.”—*Ruskin*.

SCULPTURE.

“The chiselled marble is itself the echo of poetic thought. Of some of these utterances—these bodiless emanations, that hang rainbow-like, about the marble, or breathe, like Memnon’s voice, at solemn minglings of light and darkness, to ears that listen—these heartspeakings, that make us feel, through the waste of years, how God has, indeed, “made of one blood all nations of the earth,” I could have adventured a few words. But it is needless. It is the grossest possible mistake to call these things mere exhibitions of material beauty. It is too true that the Greek knew nothing of our Christian heaven, nor of the narrow way of self-renouncing faith that leads to it. Does it follow that we are to renounce for the above incongruities, his marvellous grasp of all that art can give us of grandeur, grace, power, and energy ?—of serene enjoyment, silent grief, lightning vigour, or majestic thought ?—*E. Young*.

PAINTING.

“Blest be the art that can immortalize,—
The art that baffles time’s tyrannic claim
To quench it.”—*Corper.*

“The painter is, as to the execution of his work, a mechanic; but as to his conception, his spirit, and design, he is hardly below even the poet, in liberal art.”—*Steele.*

“The poets are confined to narrow space,
To speak the language of their native place;
The painter widely stretches his command,
His pencil speaks the tongue of every land.”—*Dryden.*

MUSIC.

The diffusion of a taste for music, and the increasing elevation of its character, may be regarded as a national blessing. The tendency of music is to soften and purify the mind. The cultivation of a musical taste furnishes to the rich a refined and intellectual pursuit, which excludes the indulgence of frivolous and vicious amusements, and to the poor a “*Laborum dulce lenimen*,” a relaxation from toil more attractive than the haunts of intemperance. All music of an elevated character is calculated to produce such effects; but it is to sacred music, above all, that they are to be ascribed.”—*Hogarth.*

I am persuaded that music is designed to prepare for heaven, to educate for the choral enjoyment of Paradise, to form the mind to virtue and devotion, and to charm away evil and sanctify the heart to God. A Christian musician is one who has a harp in his affections, which he daily tunes to the notes of the angelic host, and with which he makes melody in his heart to the Lord. Does he strike the chord with his hands? It is to bid lute and harp awake to the glory of God. The hand, the tongue, and the ear form a kind of triple chord not to be broken. Bring music to this test, and your vocal hours will not be spent in vain.”—*Legh Richmond.*

POETRY.

"Poetry is the eloquence of truth."—*Campbell*.

"Poetry serveth and conferreth to magnanimity, morality, and to delectation."—*Bacon*.

"Poetry is itself a thing of God;
He made his prophets poets, and the more
We feel of poesy do we become
Like God in love and power."—*Bailey*.

"There are so many tender and holy emotions flying about in our inward world, which, like angels, can never assume the body of an outward act; so many rich and lovely flowers spring up which bear no seed, that it is a happiness poetry was invented, which receives into its limbus all these incorporeal spirits, and the perfume of all these flowers."—*Richter*.

"Poetry has been to me "its own exceeding great reward;" it has soothed my afflictions: it has multiplied and refined enjoyments; it has endeared solitude; and it has given me the habit of wishing to discover the good and the beautiful in all that meets and surrounds me."—*Coleridge*.

4. ART MUSEUMS AND SCHOOLS—H. W. KENT.

"It is not enough for the educational use of museums that they should be mere *repositories* of curiosities, they must be *ordered* repositories, on which have been brought to bear the principle of relativity and classification. The most ordinary visitors, the 'simple persons' of Mr. Ruskin, upon whom the influence of museums is the real and crucial test of their educational value, are not to be precipitated into a wilderness of specimens and left there, like babes in a wood, as the helpless victims at once of objective confusion and subjective bewilderment. Their wonder is to be approximately satisfied, so that its quality may be purified and its range extended: their taste is to be elevated: their discrimination of likeness, identities, and differences is to be directed and developed."—*Cyclopedia of Education*.

"The museum cultivates the powers of observation, and the casual visitor even makes discoveries for himself, and under the guidance of the labels forms his own impressions. In the library one studies the impressions of others. The library is most useful to the educated; the museum to the educated and uneducated alike, to the masses as well as to the few, and is a powerful stimulant to intellectual activity in either class. The influence of the museum is not so deep as that of the library, but extends to a much larger number of people."—*Huxley*.

12. THE ENGLISH PUBLIC SCHOOL AS A TRAINING GROUND
FOR CITIZENSHIP—LORD HUGH CECIL.

“ My son, the oath is yours ; the end
Is His, who built the world of strife,
Who gave his children pain for friend
And death for surest hope of life.
Today and here’s the fight begun,
Of the great fellowship you’re free :
Henceforth the school and you are one,
And what you are the race shall be.”—*Newbolt*.

34. THE RELATION OF THE SCHOOL TO LIBRARIES.

"Books are faithful repositories, which may be awhile neglected or forgotten, but when they are opened again, will again impart their instruction. Memory, once interrupted, cannot be recalled; written learning is a fixed luminary, which after the cloud that had hidden it has passed away, is again bright in its proper station. Tradition is but a meteor, which, if it once falls, cannot be rekindled."—*Johnson*.

"Libraries are the wardrobes of literature, whence men, properly informed, might bring forth something for ornament, much for curiosity, and more for use."—*Dyer*.

"My thoughts are with the dead; with them
I live in long past years;
Their virtues love, their faults condemn.
Partake their hopes and fears,
And from their lessons seek and find
Instruction with a humble mind."—*Southey*.

"The school gives the preliminary preparation for education, and the library gives the means by which the individual completes and accomplishes his education."—*W. T. Harris*.

HOPE.

“ Primeval Hope, the Aonian Muses say,
When Man and Nature mourned their first decay,
When every form of death and woe
Shot from the malignant stars to Earth below,
When Murder bared her arm, and rampant war
Yoked the red dragons of her iron car,
When Peace and Mercy, banished from the plain,
Sprung on the viewless winds to Heaven again :
All, all forsook the friendless guilty mind.
But, Hope, the charmer, lingered still behind.”

T. Campbell.

"EVERYTHING REASONABLE HAS BEEN THOUGHT ALREADY"—*Gothic*.

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When all mankind is perfected,
Equal in full-blown powers—then, not till then,
I say begins man’s general infancy.”—*Browning.*

SECOND SERIES.

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- I. Physical Education.
 - II. Moral and Religious Education.
 - III. Art and Industrial Education.
 - IV. Commercial Education.
 - V. Agricultural Education.

"Auspicious Health appeared on Zephyr's wing ;
 She seem'd a cherub most divinely bright,
 More soft than air, than blushing morning light.
 Hail ! blooming goddess ! thou propitious power,
 Whose blessings mortals next to life implore ;
 With so much lustre your bright looks endear,
 That cottages are courts when these appear.
 Mankind, as you vouchsafe to smile or frown,
 Find ease in chains or anguish in a crown."—*Garth*.

" Woe to the class or nation which has no manly physical training! Look at the manners, the morals, the faces of the young shopkeeping classes, if you wish to see the effects of utterly neglecting the physical development of man; or fancying that all the muscular activity he requires under the sun is to be able to stand behind the counter or sit on a desk-stool without tumbling off. Be sure, be sure that ever since the days of the Persians of old, effeminacy, if not twin-sister of cowardice and dishonesty has always gone in hand with them. To that utter neglect of any exercises which call out fortitude, patience, self-dependence, and daring, I attribute a great deal of the low sensuality, the conceited vulgarity, the utter want of a high sense of honour, which is increasing just now among the middle classes; and from which the navigator, the engineer, the mariner, and the sailor are comparatively free."—*Kingsley*.

I. PHYSICAL EDUCATION.

1. Physical Training.
 2. Physical Training and Athletics.
 3. Play, Sports and Games—G. S. Hall.
 4. The Systematic Training of the Body—Schaible.
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"Now, the whole struggle of the human race from barbarism to civilization is one continuous effort to maintain and extend its moral dignity. It is by the conservation and alimentation of moral qualities that we advance. The organization of all our faculties into a perfect whole is moral harmony."—*Hudson*.

"Admidst the multiplicity of systems, the variety of civilizations, the incessant transformations in society, morality forms an uninterrupted chain which binds the world of the ancients to the modern world, old Europe to new Continents, pagan cults to the Christian religion, centuries of barbarism to the most advanced culture; it proves and constitutes the nobility of the race."—*Jules Steeg*.

"They that cry down moral honesty, cry down that which is a great part of my religion,—my duty towards God, and my duty towards man. What care I to see a man run after a sermon, if he cozens and cheats as soon as he comes home? On the other side, morality must not be without religion; for if so, it may change as I see convenience. Religion must govern it."—*Seldon*.

DEMANDS OF THE AGE.

"These then are the inevitable demands of the new *external* conditions:

- (1) Exceptional self-control and commanding ideals,
- (2) Simplicity of life,
- (3) A social conscience *both* sensitive and enlightened including particularly,
- (4) The conquest of race prejudice."—

"And the new *inner* world demands not only this general spirit of thoughtfulness in all relations, the recognition of a plain scientific trend and of a plain social trend, but points out quite as unmistakably to the recognition of the *permanence of religious ideals as a fact* of human nature and human history.—*H. C. King*.

II. MORAL AND RELIGIOUS EDUCATION.

1. Addresses on Religious Education—M. E. Sadler.
2. An Experiment in the Teaching of Ethics—E. L. Cabot.
3. The Future of Moral and Religious Education—H. C. King.
4. The Imperial Rescript on Moral Education in Japan.
5. The Moral Crisis—R. D. Patel.
6. Moral Education in Public Schools—W. H. P. Faunce.
7. Moral and Religious Education in France—J. C. Bracq.
8. Nature-study and Religious Training—W. S. Jackman.
9. Religion in General Education—E. D. Starbuck.
10. Religion in the Public Schools.
11. The Religious Crisis—H. D. Rendall.
12. The Religious Element in the Public Schools—H. H. Schroeder.
13. Religious Instruction in its Relation to Education—N. M. Butler.
14. The School's Responsibility for Developing the Controls of Conduct.
15. Sex Education—W. D. Parkinson.

1. ADDRESSES ON RELIGIOUS EDUCATION.—*M. E. Sadler.*

“We live in deeds, not years ; in thoughts, not breaths ;
In feelings, not in figures on a dial.
We should count time by heart throbs. He most lives
Who thinks most—feels the noblest—acts the best.
Life’s but a means unto an end—that end
Beginning, mean and end to all things—God.”—*Bailey*

2. AN EXPERIMENT IN THE TEACHING OF ETHICS—*E. L. Cabot.*

SOME SUGGESTIONS
FOR
MORAL TEACHING TENDING TO THE SPIRITUAL.

- I. Childhood and Home.
 - II. Home and Motherland.
 - III. In God's Beautiful Garden—the World.
 - IV. Holidays and Festivals.
 - V. Duty to Men.
 - VI. Duty to Animals.
 - VII. Diligence and Joy in Labour.
 - VIII. Seed Time and Harvest Time.
 - IX. Life and Death.
 - X. Upward to God.
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5. THE MORAL CRISIS—*R. D. Patch.*

“All education must be moral first ; intellectual secondarily.”

—*Ruskin.*

“The one and the whole work of education may be summed up in the concept—morality.”—*Herbart.*

“Formation of character and a right spirit are only in a very slight degree capable of being made a matter of imparted knowledge. Boys or men become brave and hardy and true, not by being told to be so, but by being nurtured in a brave and hardy and true way, surrounded with objects likely to excite these feelings, exercised in a manner calculated to draw them out unconsciously. For all true feeling is unconscious in proportion to its perfection.”—*Thring.*

8. NATURE-STUDY AND RELIGIOUS TRAINING—*W. S. Jackman.*

"No ordinance of man shall override
The settled laws of Nature and God.
Not written these in pages of a book,
Nor were they found today nor yesterday.
We know not whence they are, but this we know :
That they from all eternity have been
And shall to all eternity endure."—*A Nature Reader.*

"True science and true religion are twin-sisters, and the separation of either from the other is sure to prove the death of both. Science prospers exactly in proportion as it is religious ; and religion flourishes in exact proportion to the scientific depth and firmness of its basis."—*Huxley.*

13. RELIGIOUS INSTRUCTION IN ITS RELATION TO EDUCATION.—*N. M. Butler.*

“ Yet it remains true that religion is the most important element in the life of man, and consequently the most important factor in that spiritual environment to which the education of the child must adjust him. Fortunately for the interests of religion, the democracy, and the public school, religion is a life, not a system ; is a natural expression of human nature, and not an artificial graft upon it ; is a growth of the pupil's nature, not an acquisition of his intellect. This being true, religion can be developed, if not taught, as the religion of the life of the teacher touches the germs of religion in the life of the pupil, they spring into activity and growth, like seed in the soil under the quickening touch of sun and rain. Religion as theology is excluded from public schools only to make way for religion as life. If teachers are religious, pupils do not need to be taught religion. This is not to minimize the importance of the teaching of religion as a system of truths in the home and the church,—there must be truth as well as life,—but only to indicate the relation of religion to the public schools.”

“ With the substitution of the spirit of the religious life for the letter of the religious instruction in the American Public School system in contrast with foreign systems, our teachers have both their greater opportunity and their weightier responsibility. Not theirs to keep religion from being odious through compulsory instruction, but to make it attractive through contagious example ; not theirs to keep alive the spirit when the letter killeth, but to show forth the spirit when the letter is absent ; not theirs to instruct the intellect with religious truth, but to quicken the heart with religious life ; not theirs to be priests of a particular religious institution, but prophets of the universal religious nature.”—*Horne.*

"The whole world without art and dress would be one great wilderness."—*Bulwer*.

"We speak of profane arts: but there are none properly such: every art is holy in itself; it is the son of Eternal Light."—*Tegner*.

"I have no sympathy whatever with those who would grudge our workmen and common people the very highest acquisitions which their taste or their time, or their inclinations, would lead them to realize; for next to salvation of their souls, I certainly say that the object of my fondest aspirations is the moral and intellectual, and as a sure consequence of this, the economical advancement of the working classes—the one object, which, of all others in the wide range of political speculation, is the one which should be the dearest to the heart of every philanthropist and every true patriot."—*Chalmers*.

"In no circumstance whatever can man be comfortable without art. The butterfly is independent of art, though it is only in sunshine that it can be happy. The beasts of the field can roam about by day, and couch by night on the cold earth, without danger to health or sense of misfortune. But man is miserable and speedily lost as soon as he removes from the precincts of human art, without his shoes, without his clothes, without his dog and his gun, without an inn or a cottage to shelter him by night. Nature is worse to him than a step-mother—he cannot love her; she is a desolate and howling wilderness. He is not a child of nature like a hare. She does not provide him a blanket and a bed upon every knoll, every green spot of earth. She persecutes him to death, if he do not return to that sphere of art to which he belongs, and out of which she will show him no mercy, but be unto him a demon of despair and a hopeless perdition."—*Ruskin*.

III. ART AND INDUSTRIAL EDUCATION.

1. Address—President's—at the Industrial Conference—R. N. Mukerji.
2. Art for People.
3. The Correlation of Drawing and Manual Training.
4. Industrial and Commercial Education in Hungary.
5. Industrial Training as a Social Force—H. W. Stebbins.
6. The Manual Arts in the City of New York—C. A. Scott.
7. Is Manual Training a Subject or Method of Instruction?—R. C. Richards.
8. Manual Training—H. J. Bhabha.
9. Manual Training—C. M. Woodward.
10. The Moral Aspect of Industrial Education—E. C. Hirsch.
11. The Need for Vocational School—E. G. Cooley.
12. A Negro Educator's Unique Ideals and successful Methods—Saint Nihal Singh.
13. The Place of Manual Arts in Education.—C. A. Bennett.
14. The Practical Arts in Liberal Education—David Snedden.
15. The School and Industrial Life—J. E. Russell.
16. The Significance of the Continuation School for the Educational System and Educational Ideal of Germany—E. Spranger.
17. The Social Significance of Various Movements for Industrial Education—C. H. Johnston.

9. MANUAL TRAINING—C. M. Woodward.

"The most colossal improvement which recent years have seen in secondary education lies in the introduction of Manual Training Schools, not because they will give us a pupil more handy and practical for domestic life and better skilled in trades, but because they will give us citizens with an entirely different intellectual fibre. Laboratory work and shop work ingender a habit of observation, a knowledge of the difference between accuracy and vagueness, and an insight into nature's complexity and into the inadequacy of all verbal accounts of all real phenomena which once wrought into the mind remain there as life-long possessions. They confer precision, they give honesty, they beget a habit of self-reliance, they occupy the pupil in a way most congruous with the spontaneous interests of his age. They absorb him and leave impressions durable and profound. Compared with a youth taught by these methods, one taught exclusively by books carries through life a certain remoteness from reality ; he stands as it were, out of the pale, and feels that he stands so, and often suffers a kind of melancholy from which he might have been rescued by a more real education."—PROF. WILLIAM JAMES.

"The philosophy, if such it may be called, that underlies the movement, is simple, forcible, and sound, and not unlike Pestalozzi's "*keine Kentnisse ohne Fertigkeiten*," in that it lessens the interval between thinking and doing ; helps to give control, dexterity, and skill an industrial trend to taste ; interests many not successful in ordinary school ; tends to the better appreciation of good, honest work ; imparts new zest for some studies ; adds somewhat to the average length of the school period ; gives a sense of capacity and effectiveness, and is a useful preparation for a number of vocations. These claims are all well founded, and this work is a valuable addition to the pedagogic agencies of any country or state."—G. S. HALL.

10. THE MORAL ASPECT OF INDUSTRIAL EDUCATION.—*E. C. Hirsch.*

“In a many-sided interest the pupil should find a moral support and protection against the servitude that springs from the rule of desire and passion. It should protect him from the errors that are the consequences of idleness ; it should arm him against the fitful chances of fortune ; it should make life again valuable and desirable even when a cruel fate has robbed it of its most cherished object ; it should enable one to find a new calling when driven from the old ; it should elevate him to a stand-point from which the goods and successes of earthly striving appear as accidental, by which his real self is not affected, and above which the moral character stands free and sublime.”—*Kern.*

“ I am wonderfully delighted to see a body of men thriving in their own fortunes, and at the same time promoting the public stock ; or, in other words, raising estates for their own families, by bringing into their country whatever is wanting, and carrying out of it whatever is superfluous. Now nature seems to have taken a particular care to disseminate her blessings among the different regions of the world, with an eye to their mutual intercourse and traffic among mankind, that the nations of the several parts of the globe might have a kind of dependence one upon another, and be united together by their common interest.—*Addison.*”

“ Commerce tends to wear off those prejudices which maintain distinction and animosity between nations. It softens and polishes the manners of men. It unites them by one of the strongest of all ties—the desire of supplying their mutual wants. It disposes them to peace, by establishing in every state an order of citizens bound by their interest to be the guardians of public tranquility. As soon as the commercial spirit acquires vigour, and begins to gain an ascendent in any society, we discern a new genius in its policy, its alliances, its wars, and its negotiations.”—*Robertson.*

IV. COMMERCIAL EDUCATION.

1. Commercial Branches in the High School Curriculum—G. A. Clark.
 2. A Commercial Course for High Schools—Paul H. Nevstrom.
 3. Commercial Education—Sydney Webb.
 4. The German Commercial Clerk.
 5. The Value of Professional Training for Business Men.
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“In a moral point of view, the life of the agriculturist is the most pure and holy of any class of men ; pure, because it is the most healthful, and vice can hardly contaminate it ; and holy, because it brings the Deity perpetually before his view, giving him thereby the most exalted notions of supreme power and the most fascinating and endearing view of moral benignity. The agriculturist views the Deity in his works ; he contemplates the divine economy in the arrangement of the season ; and he hails *nature* immediately presiding over every object that strikes his eye ; he witnesses many of her great and beauteous operations and her reproductive faculties ; his heart insensibly expands, from his minute acquaintance with multifarious objects, all in themselves original ; whilst that degree of retirement in which he is placed from the bustling haunts of mankind, keeps alive in his breast his natural affections unblunted by an extensive and perpetual intercourse with man in a more enlarged and therefore in a more corrupt society. His habits become his principles, and he is ready to risk his life to maintain them.”—*Lord John Russell*.

V. AGRICULTURAL EDUCATION.

1. Agriculture in the Public Schools—G. A. Bricker.
 2. Agriculture in the Public Schools.
 3. How the United States Government helps the Farmer—Mgs. Saint Nihal Singh.
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HOPE.

“ Eternal Hope ! when yonder spheres sublime
Pealed their first notes to sound the march of time,
Their joyous youth began—but not to fade.
When all the sister planets have decayed ;
When rapt in fire the realms of ether glow,
And Heaven’s last thunder shakes the world below ;
Thou, undismayed, shalt o’er the ruins smile,
And light thy torch at Nature’s funeral pile.”

T. Campbell.

"EVERYTHING REASONABLE HAS BEEN THOUGHT ALREADY"—*Goethe*.

A
TREASURY
OF
MODERN EDUCATION.

*"Let your noble courtesy and favour countervail
My faults, where art or eloquence on my behalf doth fail.
For sure the mark whereat I shoot is neither wreaths of bay,
Nor name of author, no, nor meed; but chiefly that it may
Be liked well of you, and all the wise and learned sort."*—*Golding*.

* * *

*"Weigh all, keep what is good, and if something better
ripen in you, add it in truth and love to what I have tried
to give in truth and love in these sheets."*—*Pestalozzi*.

“ It takes a soul
To move a body ; it takes a high-souled man
To move the masses even to a cleaner sty ;
It takes the ideal to blow an inch aside
The dust of the actual ; and your Fouriers failed,
Because not poets enough to understand
That life develops from within.”

“ 'Tis the advance of individual minds
That the slow crowd should ground their expectation
Eventually to follow ; as the sea
Waits ages in its bed till some one wave,
Out of the multitudinous mass, extends
The empire of the whole, some feet, perhaps,
Over the strip of sand which could confine
Its fellows so long time : thenceforth the rest,
Even to the meanest, hurry in at once.”

“ Progress is
The law of life : man is not man yet,
Nor shall I deem his general object served
While here and there a towering mind
O'erlooks his prostrate fellows : when the host
Is out atonce to the despair of night ;
When all mankind is perfected,
Equal in full-blown powers—then, not till then,
I say begins man's general infancy.”—*Browning*.

THIRD SERIES.

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- I. Higher Education.
 - II. General.

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“ Let us attempt to define civilization by saying that in proportion to its degree the higher civilization shows its advantage over the lower civilization by producing a higher order of individualism and the greater distribution of local self-government, and at the same time a greater participation of the masses of the people in the products of the industry of its own community, and of all communities of the world, by means of commerce ; and, more than this, a participation in the intellectual and spiritual products of all mankind.”—*W. T. Harris.*

I. HIGHER EDUCATION.

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1. Address, Convocation (Bombay)—Sir George Clarke.
 2. Address—Curry.
 3. Address—Pritchett.
 4. Education as a University Subject—W. H. Barnam.
 5. Higher Education of Women in Prussia—A. Hanmann.
 6. The Japanese University for Women—Saint Nihal Singh.
 7. The Lecture System in University Teaching—G. DeGarmo.
 8. The Norman Schools of Japan—M. C. Leonard.
 9. Professional Training of College-bred Teachers—F. C. Lewis.
 10. Scholarship and Service—N. M. Butler.
 11. The Service of the University—N. M. Butler.
 12. Shall the Higher Education of Women be the same as that of Men?—C. S. Parrish.
 13. Solution of the Indian Problem—S. DeBrath.
 14. The Training of Secondary School Teachers at Oxford.
 15. The University and Modern Life—W. M. Butler.
 16. The University : a Nursery of Higher Life—J. L. Spalding.
 17. University and the Teacher—J. L. Spalding.
 18. What is a University?—Frank Thilly.
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1. ADDRESS—CONVOCATION (BOMBAY)—SIR G. CLARKE.

“No human pursuits make any material progress until science is brought to bear upon them. We have seen, accordingly, many of them slumber for centuries upon centuries ; but, from the moment that science has touched them with her magic wand, they have sprung forward, and taken strides which amaze and almost awe the beholder. Look at the transformation which has gone around us since the laws of gravitation, electricity, magnetism, and the expansive power of heat have become known to us. It has altered our whole state of existence—one might say, the whole face of the globe. We owe this to science and science alone ; and she has other treasures in store for us, if we will but call her to our assistance.”—*Prince Albert*.

“There are two methods of teaching other races than our own. One method is to take advantage of them, to use selfishly for our own advantage and against their own interest ; in short, to exterminate them or convert them into bond slaves. The other method is to take them and put them in such training that they can participate in our civilization and to do what we are doing, namely, to conquer nature by science and art.”—*W. T. Harris*.

4. EDUCATION AS A UNIVERSITY SUBJECT—IV. II. *Barnam.*

“The philosophy of Education is, in fact, now a distinct subject, and the importance and intimate relation of it to the future welfare of the nation require that it shall be held in academic honour, and provided with academic standing-room. Its relation to the Universities, moreover, as a means of bringing them, through some recognized functionary controlled by the responsibilities of his position, into close connection with the whole scholastic machinery of the country, thereby extending their just influence, is sufficiently obvious.”—*S. S. Laurie.*

6. THE JAPANESE UNIVERSITY FOR WOMEN—*Saint Nihal Singh.*

“If, in conducting the education of a female, care be taken to impress upon her mind that the most proper sphere for woman to shine in is the domestic circle ; if example and precept combine to prove that the literary acquirements with which she is endowed are not intended to form a means of display, or to supersede the acquisitions of domestic knowledge ; if Christian humility be instilled as a counterpoise to feminine vanity, then will literature become a source of genuine pleasure to herself and enable her the better to fulfil the duties of daughter, sister, wife or mother.”—*Mrs. Riley.*

“ ’Tis thine to curb the passion’s madd’ning sway,
And wipe the mourner’s bitter tear away :
’Tis thine to soothe, when hope itself has fled,
And cheer with angel smile the sufferer’s bed :
To give to earth its charm, to life its zest,
One only task—to bless and to be blest.”—*Graham.*

“ Oh woman, lovely woman ! Nature made thee
To temper man ; we had been brutes without you ?
Angels are painted fair to look like you ;
There’s you all that we believe of heaven,—
Amazing brightness, purity and truth,
Eternal joy, and everlasting love.”—*Olway.*

9. PROFESSIONAL TRAINING OF COLLEGE-BRED TEACHERS—*F. C. Lewis.*

“I venture to think, therefore, that practical men, in education, as in most other things, may derive benefit from the knowledge of what has been already said and done by the leading men engaged in it both past and present.”—*Quick.*

“A man who takes up any pursuit, without knowing what advances others have made in it, works at a great disadvantage.”—*DeQuincy.*

14. THE TRAINING OF SECONDARY SCHOOL TEACHERS AT OXFORD.

"It is sober truth to say that the work of teaching might combine the intellectual greatness of scientific calling, like medicine, with the moral fervour that normally attaches to the church ministry. Not only are biological and psychological problems invading educational thought and beginning to affect educational procedure, but the teacher himself is tacitly expected to know something of every topic that concerns Mankind (religion, science, literature, economics, &c.) because he has to teach bits of all these. All modern knowledge, in fact, has to converge to a focus in the educational region. On the moral side, the teacher's work is not only as important as the priest's or minister's, but, if we are to judge from the controversies of the day, more important : it is implied that religion would fall to cureless ruin except for the assistance of teachers."—*F. H. Hayward.*

II. GENERAL.

1. Chantanooga.
 2. A Comparative Study of the Educational Systems of India and Japan—Saint Nihal Singh.
 3. Comparative Study of Education—N. M. Butler.
 4. The Development of the Educational Ideas in XIX Century—J. L. Spalding.
 5. The Educational Exhibits at St. Louis—A. T. Smith.
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 15. Impressions of American Education—M. E. Sadler.
 16. Letter to Sir George Clarke—R. D. Patel.
 17. My Ideals as Superintendent—W. H. Maxwell.
 18. News Papers as Popular Educators.
 19. Opportunity in India and America—Saint Nihal Singh.
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 21. Pestalozzi Scenes and Memorials.
 22. The Relation of Education to Industrial and Commercial Development—H. J. Rogers.
 23. The Report of the Mosely Educational Commission—W. T. Harris.
 24. The Seven Factors of Education—H. F. Osburn.
 25. The Social Basis of Education—J. W. Jenks.
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M. E. Sadler.
 27. Some Reflections on Methods in Teaching—G. M. Greenwood.
 28. Some Social Aspects of Education—G. S. Hall.
 29. Status of Education at the Close of XIX Century—N. M. Butler.
 30. The World Movements—F. B. Dresslar.
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2. A COMPARATIVE STUDY OF THE EDUCATIONAL SYSTEMS OF
INDIA AND JAPAN—*Saint Nihal Singh.*

“None hath seen its secret fountain ;
But on the top of Meru mountain,
Which rises o’er the hills of earth,
In light and clouds ; it hath its mortal birth,
Earth seems that pinnacle to rear
Sublime above this worldly sphere,
Its cradle, and its altar, and its throne ;
And there the newborn river lies
Outspread beneath its native skies.
As if it there would love to dwell
Alone and unapproachable.
Soon flowing forward, and resigned
To the will of the Creating Mind,
It springs at once, with sudden leap,
Down from the immeasurable steep ;
From rock to rock, with shivering force rebounding,
The mighty cataract rushes ; heaven around,
Like thunder, with the incessant roar resounding,
And Meru’s summit shaking with the sound.”—*R. Southey.*

7. EDUCATION IN INDIA AND AMERICA—A CONTRAST AND COMPARISON—

Saint Nihal Singh.

“America ! At this thy golden Gate
New travelled from those portals of the West,
Parting—I make my reverence ! It was best
With backward looks to quit a queen in State !
Land of all lands most fair, and free, and great,
Of countless kindred lips, wherefrom I heard
Sweet speech of Shakespeare—keep it consecrate
For noble uses ! Land of Freedom’s Bird,
Fearless and proud ! so let him soar that, stirred
By generous joy, all lands may learn from thee
A larger life, and Europe, undeterred
By ancient dreads, dare also to be free
Body and Soul, seeing thy eagle gaze
Undazzled, upon Freedom’s sun full blaze.”—*Edwin Arnold.*

19. OPPORTUNITY IN INDIA AND AMERICA—*Saint Nihal Singh.*

"India, farewell ! I shall not see again
 Thy shining shores, thy peoples of the sun
 Gentle, soft-mannered, by a kind word won
 To such quick kindness. O'er the Aral main
 Our flying flag streams back : and backward streams
 My thoughts to those fair open fields I love,
 City and village, maiden, jungle, grove,
 The temples and the rivers ! Must it seem
 Too great for one man's heart to say it holds
 So many, many Indian sisters dear,
 So many unknown brothers ? that it holds
 Lakhs of true friends in parting ? Nay ! but there
 Lingers my heart, leave-taking ; and it roves
 From hut to hut whispering " he knows and loves !"
 Good-bye, good-night ! Sweet may our slumbers be,
 Ganga ! and Kashi ! and Saraswati !"—*Edwin Arnold.*

HOPE.

“ Hope on, hope ever ! after darkest night,
Comes, full of loving life, the laughing Morning ;
Hope on, hope ever ! Springtide, flusht with light,
Aye crowns old Winter with her risk adorning.
Hope on, hope ever ! yet the time shall come,
When man to man shall be a friend and brother ;
And this old world shall be a happy home,
And all Earth's family love one another ! ”

Hope on, hope ever ! — *Gerald Massey.*