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VOL. XXXI.]

OCTOBER 1925.

[No. 10.]

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OSMANIA UNIVERSITY—CONVO-CATION ADDRESS

BY

THE CHANCELLOR, NAWAB
WALI-UD-DULA BAHADUR.

AS Chancellor of this University, it is my proud privilege to welcome you here to-day. It is indeed an historic occasion. Just eight years ago this University came into existence through the far-sighted statesmanship, liberality and munificence of our august Master. Its inauguration constitutes an important landmark in the history of education in all India. The introduction of a system, entirely different in its conception from that followed throughout the land for the last half a century, was viewed as a bold experiment inasmuch as English was given up as a medium of instruction in favour of a vernacular language. Not a few educationists

viewed this novel departure with considerable apprehension, and were doubtful of its ultimate success. But a reference to the general history of University education all over the world will disclose the fact that in every civilized country a foreign language had to be accepted for some time as a medium for higher study. In the middle ages Latin was the medium of learning and indeed our own sacred language—the Arabic—held full sway at such centres of learning as Padua, Bologna and Paris. The ancient Universities of England had to follow suit and Latin was as compulsory a subject for University education at those centres of learning as English has been with us. Without Latin no progress was possible in any science or art. As the thirst for knowledge increased in every land so the demand became irresistible for the substitution of the national language for the

learned language Latin. The open secret is that everywhere the national desire for the accessibility of higher knowledge to all was irresistible, and so the keys of the gates of knowledge were wrenched forcibly as it were from the custodians of Latin who had reserved knowledge for the few, and the gates themselves were burst open for the admission of all. This could only be accomplished by the adoption of the national language as the medium of instruction. Such was the case in Italy, France, England and lastly in Japan. I rejoice to see to-day that the grave misgivings to our ultimate success have vanished completely as far as we are concerned.

Gentlemen, our experiment has succeeded, and the small and insignificant seedling fostered by the benevolent care of our enlightened Ruler, has to-day grown into a stately tree. Not only has the success of our own experiment been assured beyond doubt, but I also seem to hear from other parts of India a distinct echo of the voice first raised in Hyderabad in favour of higher education through the vernacular, which at the time seemed but a cry in the wilderness. The other parts of India are gradually coming round to this point of view and I should not be surprised if, a few years hence, we were to see the Colleges and Universities of British India following our lead.

I note with pleasure that the tuitional condition of the University as a whole, and of its various branches, is satisfactory. But a great deal still remains to be done in order to turn this institution into a University in the truest sense of the word. For instance, facilities on an adequate scale will have to be provided for research students to carry out their specialised post-graduate studies, and apparatus of the

most modern type furnished for original experiments. Although a small beginning has been made in some of these directions, and already arrangements are in progress for the teaching of such sciences as medicine and engineering along with the other subjects, and these departments are even being expanded, yet our University should still be regarded as being in its infancy. Not until we have succeeded in making original research and higher study the aim and object of our endeavours, should we be able to command the respect due to us from the educational world of the present day. The branches of study in which I consider it the duty of the Osmania University above all to provide for higher instruction and research, are the modern natural sciences in conjunction with our own ancient learning. These while improving our mind, would help at the same time, by causing an influx of wealth into the country, to improve our standards of living. The economic benefit thus accruing to us would enrich our lands with cultivation while it fills our markets with the products of our industry. With the teaching and propagation of these sciences will be bound up the material prosperity not only of ourselves, but also in a sense of mankind as a whole. It is therefore incumbent on all of us to try and widen the scope and improve the utility of our University. For all that has been achieved in this country in the way of the spread of knowledge and culture, we are indebted to His Exalted Highness the Nizam for his generosity and patronage of learning, and it was for this reason that the first honorary degree and the highest distinction to be conferred by this University, namely, that of "Sultan-ul-Uloom," was respectfully presented to His Exalted Highness as a token of our gratitude.

Gentlemen, it is a well-known verse of Kipling's which says:

"The East is East and the West is West
And never the twain shall meet."

But times have changed since those lines were written, and with the revolution that has taken place in every stratum of society, we have had to revise our estimate of things with the result that the truth of the aphorism quoted above may now be called into question. The East has discovered in what ways it stands in need of help from the West, while the latter on its part has realised what lesson it can learn from the East. The two must meet in order to supplement each other's deficiencies, and in their accord and co-operation lies the hope for the future salvation of the world. What wonder if this desired confluence between the East and the West should take place on the banks of the Musi within the walls of our own University, which has so earnestly endeavoured to bring together in one spot the different sciences, arts and civilizations of the East and West. If this result ever comes about, the learned Professors of the Osmania University and its promising *alumni* will have played an active part in securing its attainment.

Gentlemen, I will not detain you long. The purpose of our meeting here to-day is to confer degrees. The first name that I shall call is the honoured one of Nawab Imadul-Mulk—that ripe scholar who embodies in himself such a happy blending of all that is best in the learning and culture of both East and West. I feel genuine pleasure in conferring on him the honorary degree of LL.D. I need hardly say much to you about this veteran educationist and man of letters whose name is a household word, not only in this

State but all over India. It is only fitting that his 83rd birthday should be celebrated in our midst in this manner. I may rightly say that the foundations of education in this State were first laid by the distinguished Nawab. Indeed but for the activities of the Department of Public Instruction of which he was the founder and head for more than 30 years, the inauguration of this University would not have been possible.

And now, graduates of the year, I congratulate you on the degree you have secured by your long assiduity, industry and diligence. It is a long and hoary custom in the army that the colours of the regiment are placed in the hands of its youngest subaltern, so the honour of this University as its youngest graduates is confided to your safe keeping. As the valour of the subaltern makes his regiment famous so you and your own additions to the sum-total of human knowledge will add lustre to the name of your University. To accomplish this some of you should be prepared to devote your entire lives to the pursuit of knowledge. The more you read the more you will find that the finest fancies are formed, like diamonds, under enormous pressure. Thoughts produced by you after vast acquaintance with the productions of the renowned masters of the world will indeed be veritable jewels to adorn the crown of your intellectual mother—that is the University—which has given you birth. As a disciple and not a son succeeds to a Guru, so endeavour to accumulate as much knowledge as you can and hand it over as a legacy to worthy successors who will follow you in this University and let them be proud of your name. Most of you should, as messengers of the University, carry the torch of knowledge to illumine the darkest corners of this State.

The honour of the University is in your keeping, and through you, its product, will its merits be judged. Let therefore broad-minded tolerance and purity of morals be your aim in life, and love of country your inspiration; for this alone is the true test of your conduct, and the just criterion of your moral and intellectual attainments. Do not forget that many of your countrymen are even now steeped in pitiable ignorance and superstition, and that ignorance is at the root of much of the poverty and vice you see around you. Go forth from the *alma mater* that has nursed you with a tender care, bearing with you the torch of enlightenment, and as long as you live, let it be still your endeavour to dispel with the light of that torch the sombre clouds of ignorance and superstition with which the land of your birth is overcast; for no service you could render to your country could be greater or more noble than the dissemination of knowledge, with the manifold blessings it carries in its train.

Gentlemen, let me now conclude by asking you to join with me in the fervent prayer that our gracious Sovereign and Master may long be spared to continue over us his benign rule.

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THE FILM AS AN AID TO EDUCATION*

By MR. G. HANUMANTHA RAO, M. A.,
Lecturer in Philosophy, Maharajah's College,
Mysore.

INTRODUCTORY.

THE secret of Education lies in attracting the pupil and the best way of attracting the pupil is the capturing of the *pupil of his eye*. Appeal to the eye is specially necessary in the case of children, for seeing to them is in great part knowing. Besides, to teach a boy about a thing which he has never seen is to teach him by force and harshness. Teachers from Plato's time have, knowing this truth, tried to attract the pupil by the help of toys, pictures and maps, pets and plants, songs and stories, but none of these is so powerful an aid to the teacher as the film.

1. WHAT IT MEANS TO EDUCATION.

The introduction of the film into the classroom means a revolution in pedagogy. It means, as one of the early advocates of the film has aptly expressed, "a vividness where before had been vagueness. It means a true visualisation and realisation of life, where hitherto an indefinite printed description of it was acquired."†

Imagine what a difference the introduction of the film would make to the teaching of Geography, History, Natural Science and Literature. How crude our methods of teaching geography by means of even the most modern apparatus would look, and how vague and indefinite the effect produced would be, as compared to the teaching by exhibition through the film, the very things in themselves—mountains and volcanoes, oceans and

* Paper read before the Educational Association, Mysore.

† M. Jackson Whigley: *The Film*, pp. 31, 32.

deserts, snow storms and sand storms, floods of rivers and their falls; fields of corn and groves of trees, beasts of the forest and animals of transport; the traffic of nations and their domestic and social life! How differently would history appeal if the mummied monarchs of Egypt could be made to rise and walk the earth again! How living would Greek and Roman history become through a film showing the scenes enacted during the life and times of the Greeks and Romans! What could present a more magnificent panorama than the procession of events during the days of Asoka, of Chandragupta, of Sivaji and so on! Teachers in English in India have seen how wonderfully their Shakespeare has been transformed in the minds of students. Perhaps, the only way of getting over this difficulty is to show, through the film, Shakespeare staged by the best English dramatic companies. Of the use of the film in the teaching of sciences much need not be said. Many insurmountable difficulties in the teaching of sciences, especially, Geology, Botany and Zoology, would be overcome. Geological strata of various sorts separated by thousands of miles could be brought to the very doors of the school-room. Plants and animals of different countries and climes which cannot thrive under ordinary conditions in botanical and zoological gardens, could be shown in their native environment. Atmospheric conditions and planetary phenomena which occur at large intervals of time and which are visible only at certain parts of the world could be made easily available.

2. EDUCATIONAL APPLICATIONS.

Though the film is calculated to effect a revolution in education, one should not think it to be so revolutionary as to displace the living voice. The teachers can under no

circumstances be dispensed with. The film can only supplement and not supplant the teacher. As His Majesty's Inspector, Mr. Stobart, has well pointed out, a film of Egypt, however carefully titled, would be unintelligible without the preparation and exposition of a skilled teacher. Telling about things, or even showing things, is a very small part of education. The pupil's mind must be set in motion before the learning process can begin. But the teacher will desire to enrich his teaching by every available means of illustration. A good teacher could, no doubt, teach without any apparatus, whatever, but he would desire to employ every *adjunct* that was available and the richer he was in his outfit of teaching material the more fruitful his instruction ought to be.*

Nor is the film intended to displace Nature-study. Direct contact with Nature is of course the best means and should always be made use of by the teacher when and where objects of Nature are easily accessible. Recourse should be had to the film where such direct contact with Nature is impossible.

Nor can it displace the printed book; it can only be its adjunct. Perhaps, the greatest value the film has as an adjunct to the book is in connection with the Public Library. The Chief Librarian of the Liverpool Library suggests that a collection of twenty films: four dealing with classics; four with the surrounding things of every-day life; four dealing with entomology, zoology, &c.; four depicting the commercial life, be formed and circulated throughout the surrounding countries. "In conjunction with these films," he suggests, "reading lists could be prepared of books for home-reading and widely dis-

* Report of the Committee on the use of the Cinematograph in Education, p. 15.

tributed."* By bringing the Cinema within the scope of activities, the Librarian adds materially to the usefulness of the library to the community at large, proving the sterling worth of such an institution to a town.

The educational application of the Cinema does not cease with the normal child and adult. It could be extended even to the deaf-mutes and the medical students. In fact, it has been used to educate the deaf-mutes, and to exhibit operations before medical students.

3. SUGGESTED DIFFICULTIES.

Like every new movement this has also to face opposition. Many difficulties have been urged and these cannot be overlooked. For, the critics are perhaps the best friends of a movement. The difficulties can be treated under the following heads:—(a) Technical, (b) Hygienic, (c) Moral, and (d) Pedagogical:

(a) It has been said that the operation of the Cinematograph is difficult and so every school needs to be provided with a technical expert and this means great cost. Besides, it is of little use unless it is accompanied by explanation and in order to explain we should be able to stop the film wherever desirable, but this cannot be done. Further, the film cannot be shown during the day when schools are held and it is therefore not useful as an aid to school work.

(b) But the more serious difficulties are perhaps from the side of health and moral conduct. It has been said that the film injures the eyesight of the child, and

(c) some psychologists urge that the child-criminal is the outcome of the cinema.

(d) But perhaps, the most serious objection is of a pedagogical character. Educationists fear that the film might stifle the imagination of the child and curb mental effort. Unfortunately, in a few cases, the experiments on the use of the film as an aid to education, did not yield satisfactory results.

4. DIFFICULTIES ANSWERED.

It has been found on examination that these difficulties are in some cases unreal and where real means have been found to overcome them. A Committee was appointed by the Imperial Educational Conference to investigate these problems. The Committee has secured expert opinion on every detail and we cannot do better than drawing upon the Report of the Committee.

On the question of technical difficulties, the mechanical expert, Mr. Hepworth, observes, that owing to the several improvements and safety devices recently introduced, the mechanism of the Cinematograph can be easily manipulated. Among the recent improvements is one of considerable importance, *viz.*, a device by which the movement of the film could be arrested at any point as desired and also the improvement in sciences designed to enable a cinematograph demonstration to be given in day-light, another point of great importance as regards use in schools.†

On the question of children's health, the Northampton County Council Education Committee reports that—

"The school medical officer has been present at the production of the film and has

† *Ibid.* Report, pp. 3, 34.

reported that there is no reason to anticipate any adverse effect on children's eyesight."*

The objection that a child criminal is the outcome of the cinema is unfounded. In this connection, Mr. Walter A. Briscoe bids us remember that child criminals existed long before the "Movies" were thought of. Further, this objection holds only as regards the sensational films which are made to pander to vulgar tastes and not as regards films specially made to educate children.

The fear that the Cinema might stifle the imagination and curb mental effort and reduce children to a state of passive receptivity is proved to be illusory by experiment. In the Birmingham experiment the film used to be shut off at a particular point and the children were required to invent a title to the story, or, to reproduce it as far as seen and to complete it in accordance with their own views. In many more places, similar experiments were made and nearly all the evidence indicates that mental effort is stimulated by the presentation of the subject in a living form†. Where the results of experiments have not been satisfactory, their unsatisfactoriness has been traced to the handicaps under which the experiments on which these opinions were based, were conducted.† The films used were not educational films correlated to text-books. Even where educational films were available, there was difficulty in obtaining them as the catalogues gave misleading descriptions. Besides, most of the experiments were conducted without expert educational advice.

After considering all the difficulties, the Committee concludes: "That a strong *prima facie* case has been established in

*Report, p. 14.

†Report, p. 8.

support of the view that *the cinematograph can be of real value as an adjunct to the present education, that properly used it may be of great assistance by way of illustration and that it should accordingly be recognised as a part of the normal equipment of educational institutions.*

5. THE COMMITTEE'S FURTHER RECOMMENDATIONS.

In connection with the preparation of educational films, the Committee has recommended as follows:—

1. To elicit.....detailed suggestions for the design of such illustrations to the teaching of particular subjects as they consider to be desirable.
2. To arrange for the production of educational films according to the requirements of the teaching profession.
3. To carry out experiments with such films, when produced, in selected schools and to prove by definite educational tests the relative values of purely oral instruction and oral *cum* visual instruction, and the possible advantage of instruction by the film as supplement to, or substitute for, other forms of visual instruction, such as those by means of diagrams, wall pictures, or lantern slides.
4. To consider whether the cinematograph lesson is in danger of being so interesting that it may impair the value of ordinary non-cinematograph lessons and render them insipid and whether any influence likely to impair concentration does not need careful rationing.
5. To give authoritative opinion on the following questions:—"What length

* M. Jackson Wrigley: *The Film*, p. 41.

of the film is most suitable for a single lesson? Should the pace of the film be slowed down to enable the child to take in one visual impression by some process of thought? Should a film be shown more than once, at the same sitting, to ensure clarity and permanence of impression? If so, what form should the intermediate instruction take commentary merely, questioning as to what has been observed and what missed, or what? How are the visual impressions obtained from the cinematograph to be tested—by questioning, a set lesson, written compositions or what? From what age should the child be introduced to the cinematograph?

6. To consider the needs of urban and rural schools respectively.
7. To consider the needs of non-European races and primitive tribes.
8. To define as far as possible the range of subjects in the teaching of which the cinematograph may usefully be employed.
9. To formulate a scheme for the supply of educational institutions in the event of the cinematograph being introduced either generally, or widely, in such institutions.*

6. THE PRESENT POSITION OF THE MOVEMENT.

The movement has now passed beyond the stage of discussion; it has assumed a definite, practical shape.

In France, the State has supplied the necessary equipment to certain educational institutions and has decided to meet the cost of

* Report, pp. 15, 16.

its installation in others. It has at the same time made a collection of 2,500 educative and informative films and these are being lent *free of charge* to public institutions asking for them. In Germany, one of the leading cinematograph firms has a special educational department. A large number of educational films dealing with geography, cultural history, nature-study, industry, and technology, athletics, medicine and surgery are produced by this department. A member of the Committee that we have already referred to, and who visited Berlin recently, reports that the films were well planned on educational lines. Over 6,000 schools in America have cinema rooms and practically every new school that is being erected in America is equipped with cinema operating room and theatre. In India the educational possibilities of the film have hardly been realised. Perhaps, the only State that has taken the lead is Baroda. In Baroda Public Library, films are used for educational purposes. It is only fitting that Mysore State should begin making use of the film for educational purposes. The film would particularly help the State to solve the problem of educating the masses who are illiterate and this subject will be dealt with in a separate paper.

CHEMICAL PROBLEMS AND THEORIES

FIRST PART

BY

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VOCATIONAL TRAINING AND SECONDARY SCHOOLS.

By MR. V. RAMACHANDRA AYYAR, B.A., L.T.,
Headmaster, Sarvajana High School, Peelamedu
(Coimbatore.)

II.

IN continuation of my article on this same subject in the August number of the "Educational Review," I make haste to say a few words further, especially as I find that the Honourable the Minister of Education is seriously thinking of immediate steps in the matter. Though the Minister is changing his mind frequently as to the course he has to adopt, we shall take it that he is anxious about the much-needed re-organization in Secondary Education, especially on its vocational side.

Only the other day I had the pleasure of visiting the Sri Ramakrishna Students' Home and was much impressed with the attention given there to vocational training. But what struck me as noteworthy, was not the fact that they had introduced vocational training, but they had two classes of students—one that pursued the ordinary S. S. L. C. curriculum but with two afternoons' vocational training, and the other entirely vocational but for two afternoons' literary education. Presumably, the former could not be very much of experts at their INDUSTRY and are given the training for use only in case of emergency or as a last resort. The other class of pupils, in my opinion, were *in any case* going to work at it and live by it. Hence I am very sceptic as to the degree of skill that the former attain in their industry, if not of their interest in it.

Again, the introduction of two afternoons' vocational training in the week is not so very

desirable or feasible in all schools if it be compulsory for all the boys. First of all, the advantages of the Home as a purely residential one and next the uniform need of its poor students for a living, vocational or not, are absent in varying degrees in other schools, and experience will clearly testify to the fact that some of our students who expect to undergo the collegiate course do not care to learn such an industry nor do their means necessitate it as an advisable step. (Also, if the present curriculum is to be followed in its entirety and vocational training also given, it will involve the cutting down of the Dasra, December and other holidays to a great extent). Hence, I believe there will be no use of making it a compulsory subject for all the students.

Next is also to be considered why we emphasise upon attaching vocational training to these Secondary Schools instead of having entirely independent vocational schools. We thereby seek to reduce the suffering of unemployment in our school-leaving pupils and also at the same time desire the advantage of having workers who are better educated and so who can serve us better. And it is to be recognised that these should have an adequate mental equipment and a not less adequate degree of skill at their industry. Such is possible to achieve, in my opinion, only by giving enough attention to it in school: and towards this, why should we not devote every afternoon to vocational training? How this is to be done I have indicated in my previous article in this *Review* for August. These students who leave the school are in a position to earn something and at the same time to advance in their skill and ability by further study and work. As matters stand at present,

the boy leaving school is generally hard-pressed to seek his own bread and he cannot afford to spend an extra year or two in such training and continuing to be a burden to his supporters.

In a lecture, I believe, recently delivered by the Honourable the Minister of Education, he has stated that it is his intention to open two kinds of schools—one with facilities for this vocational training and the other imparting instruction only in the ordinary subjects of the curriculum. But in these days of economy and lack of sufficient funds, it will be inadvisable to do so; for it would mean duplicating of schools where one would suffice and perhaps where we have more than one school, competition, rivalry and corruption in admissions, etc. Therefore the best part of a rightly-conceived scheme will be to provide facilities for vocational training to existing schools and make it available for the boys of Forms V and VI who choose to take it up. But of course in places where there are two or more schools, a workshop, a weaving centre or other industrial factory will cater to the needs of the several schools. The reasons for beginning vocational training so late as Form V and for making it optional have been set forth in my contribution to the August number of the *Review*. In any case, a good deal of liberty should be allowed to schools in these matters and the Department should learn to believe less in dull uniformity and more in the initiative, originality and experiments of individuals for the emancipation of our educational institutions. Then only will our schools cease to be the manufactories of clerks they are at present, but become the training-ground of educated and true and useful citizens of the country.

THE MEMORANDUM OF THE TAMIL UNIVERSITY—A FARCE.

By MR. S. SANKARANARAYANA, M.A., B.L.,
High Court Vakil, Madras.

CLOSE at the adumbration of the ideal Andhra University, an idea is entertained that the Tamil Districts also may follow suit. While this is recognised by all as a laudable desideratum, it is to be regretted that not only was the meeting proposing the formation of the Committee not sufficiently representative in the sense that it met at the auspices of a political party, but also the members of the Committee do not represent the varied interests of the various districts. While the need for a University is felt by all, an ominous fear is entertained by many that the particular requirements of the various districts may not be attended to: and the dangers of representation are felt to be greater than its advantages.

THE EXTENT OF THE PROPOSED UNIVERSITY.

The Committee proposes to confer on the University jurisdiction over the following districts—Chingleput, S. Arcot, N. Arcot (in part), Tanjore, Trichinopoly (including the Pudukotah State), Ramnad, Madura, Tinnevely (including Nagercoil), Coimbatore, Nilgiris and Salem. It may be said at the outset that if this is the proposal we need no other University, and we may as well be content with our old University rather than create another and have the same difficulties over again. First, the Madras University, rich as it is, is confined to Madras proper when the Andhra University grasps within its fold all the Andhra Districts. Secondly, the distance which is a defect with the present University will remain the same even after the

creation of this University. Of course since the proposed University is conceived only as one of the federal type, no greater advantages will be conferred on the various districts than those that are had at present. We need have no reformation in name, we need have no new name or new appearance when the identity of the person remains the same. Added to this, the machinery of a costly University need not be built up when we are sure we will have no greater advantages.

THE TYPE OF UNIVERSITY.

The proposed University is conceived as one of the federal type. It will have no separate University College, and if the organism, which a University undoubtedly is, is conceived as nothing different and apart from the members of the various colleges in the different districts, it will lose the name of organism, and the status of the mofussil colleges will remain the same. Then why this proposed reformation? Is it merely for multiplication of Universities? If it is for anything else, the memorandum does not sufficiently disclose the real objects of the proposed University. Nor are the proposed objects of the University, about which we shall think later, quite so in conflict with the present University as cannot be achieved by the University at present in existence.

The Sadler Commission thought of the creation of separate Universities not for the purpose merely of decreasing the denotation of the pupils attending the examination, but for the purpose of affording facilities for a large number of pupils residing in particular centres to participate in the fruits of University teaching in the Central or University colleges. The forecast of Sir M. Sadler was for the creation of separate Universities in as

many centres as possible simply for conferring the advantages of unitary teaching. If this is taken away, the real object of it is destroyed, a wild and frantic attempt is made at catching the shadow while leaving the substance behind it. Practically speaking, the proposal is merely to transfer to the hands of another body the examinations in the mofussil centres that are now held under the auspices of the Madras University. Public money need not be wasted for this purpose, and there are better ways in which it may be utilised.

THE OBJECTS OF THE PROPOSED UNIVERSITY.

It is only the other day that Sir V.M. Coutts-Trotter said in the Convocation Hall that the real object of the University is to create a distinctive attitude of mind which he calls the critical spirit. One of the objects of this University is mentioned as the diffusion of this critical spirit. The foremost object is mentioned to be the development and enrichment of Tamil language and literature. But it is a little humorous to note that while the memorandum complains that in the present University education depth is sacrificed at the altar of breadth and width, the proposed University aims at sacrificing breadth and width at the altar of depth: and the narrow prejudice against the present liberal education has been carried to such an extreme length that English language and literature are sacrificed at the altar of Tamil language and literature, and that recommendation is made to bring out all the books in Tamil. Such a prejudice even to start with will not certainly conduce to the best interests of education.

THE LOCATION OF THE PROPOSED UNIVERSITY.

As in the case of the Andhra University, the case of location is a very difficult one

even in the case of the Tamil University. As we have already said, the area that is ascribed to it is so extensive, that it is not possible to fix upon any place as a proper centre. First, we do not think that the proposal is at all going to concretise, in the sense that all will agree in having one only University for the Tamil districts. Sir M. Sadler's view was that each district may have one if possible. Secondly, even if they all agree in having only one, which we gravely doubt, each will like to have the centre as near to him as possible, especially when the University does not propose to have any other advantage than the contiguity of the centre to the various colleges. We are of opinion that Tinnevely is the best and the most proper centre not only because that it is a near place to centres like Nagercoil where there is no Railway communication, but also it is near to Madura, and not very far off from Trichinopoly, and the other places like Coimbatore and Chingleput may as well stick up to the Madras University. Between Trichinopoly and Trivandrum which is to be the seat of another University, the best place that we can pitch upon is Tinnevely. Tinnevely will rather stick up to the old University or join Trivandrum, than adhere to the proposed University with its centre at Trichinopoly. The citizens of Tinnevely will rather prefer to be meek and loyal citizens of our old University than change hands for no purpose whatsoever. It is better to patiently wait for a time when there will be a University of the Unitary type for Tinnevely and till then to stick up to Madras rather than subscribe to a measure which is costly and at the same time a tinsel deceiving people with the glitter of its name. This proposal cannot certainly evoke the

sympathy or co-operation of the Tamilians as a whole, since it is not certainly Pan-Tamilian conferring equal advantages on all. The recourses that are at present attracted may very well be conserved towards utilisation in a grander and more glorious object, *viz.*, the creation of Universities of the Unitary type for the several districts. We should not be silent in such a vital matter as this, since our silence may be mistaken for acquiescence. We should voice forth our feelings of resentment about this proposal, and care more for future prospects than the comparatively few advantages that we may get at present.

THE COURSES PROPOSED TO BE PRESORIBED.

The suicidal course that is proposed is to abolish the Intermediate examination and make the B.A. a three-years' course. This is the most reactionary step that could be proposed. While the Sadler Commission proposed to fix the Intermediate as the basis for further study, the prop is proposed to be removed. We may say that the best period of receptivity in a boy's mind is between 15 and 20, and to lessen the facilities for deep study during this period will certainly be a very unwise step that could be proposed to be taken.

Again, Law, Commerce and Agriculture are proposed to be added to the list of Optionals for the B.A. Probably the idea of adding law to the optionals has been suggested by Mr. K. V. Krishnaswami's resolution. One difficulty that presents itself to us is this:—If Law is prescribed as an optional, the Honours' Course also must afford an advanced legal study, and this will merely serve as a duplication of courses, even taking it that B.A. contains only studies in legal theories. The question springs up, *viz.*, whether an Honours graduate who has taken the degree

can be allowed to practise straightway as a B.L. If he can be allowed why this sham proposal of having Law as an optional for B.A. or B.A. Hons., and why not call it a professional study of B.L. after the Intermediate which is exactly what my friend Mr. K. S. Venkataramani proposes? The same objection applies to commerce and agriculture. Why should the memorandum speak of an Agricultural College at Coimbatore or a Commercial College at Palamcottah?

THE ADVICE OF THE COMMITTEE CONSIDERED.

The Committee advises that each college may instruct only in three optionals so that it may avoid the unwholesome competition with others. Then it comes about that a particular place like Kumbakonam or Nagercoil for instance which will have only three optionals cannot afford scope for a student who wants to take some other optional. If, as the Committee advises, the colleges arrange among themselves the instruction in optionals so as not to enter into competition with others, then many students will have to change their places for their optionals, and there will be no meaning in saying that these students should go to the particular colleges in the new University and not to Madras. The proposed University will not under this arrangement, confer any benefit on the mofussil student except that he need not travel a few more miles in the train to undergo his course. This is too small a bait to stir up the patriotic hearts of Tamil land.

OBSERVATION ON THE TAMIL PANDITS CRITICISED.

The memorandum indulges in a cheap fling at the existing Tamil scholars. It says that at present every Tamilian passes for a Tamil scholar and gets into the staff as

a Tamil Pandit. To avoid this it proposes to take Pandits only from those who have passed Tamil in B.A. and who thereby get a diploma. The logic of its reasoning can only be understood by itself. If one is very well read in Tamil but does not know English, that is no disqualification for him to be appointed as a Tamil Pandit: and his ignorance of English will not make him a Tom or a Harry walking along the street as an ordinary Tamilian beggar who can be suddenly transformed into a learned Tamil Pandit. Again the qualification newly introduced, *viz.*, that a Tamil Pandit ought to have passed the Intermediate or the advanced School Final according to the proposed scheme, will exclude many really eminent scholars who are giants in Tamil language and literature but who owing to some ill-luck have not taken to the study of English. Curiously enough, the greatest Tamil intellects have been perfect ignoramuses so far as English is concerned. Mahamahopadyaya Swaminatha Iyer for whom we have the greatest reverence, practically knows nothing of English language or literature. But nevertheless that will not disqualify him in his capacity to teach Tamil. Mention may be made of the Tamil Johnson Sundaramurthy Pournikar of Tiruvadamarudur, and the late Mr. Sivarama Pillai of Tinnevely. These gentlemen have been recognised as factors to be reckoned with and their writings will remain sealed books for ever owing to our incapacity to understand them. The prescription of this condition therefore will work as a clog to the recruitment of the best intellects to teach Tamil in a Tamil University. It provokes a smile in our lips when we think that these very advocates have approved the appointment of Rev. Dr. Macphail as President of the Tamil

Board in the Madras University. May we in our ignorance ask these advocates what Tamil degree has been conferred on Dr. Macphail?

CONCLUSION.

It is the duty of every Tamilian to contribute his thought to this all-important question. The interests of our youths are at stake, and we should express ourselves lest our silence should be misconstrued. No good object is achieved by the proposed University, at least as far as it appears from the memorandum. The type of the University proposed affords least bait to or desire in us to lend our helping hand. The reformation proposed in the courses is suicidal to the best interests of our land. We should be on the alert to see that interested people in a particular district do not trade on our ignorance and silence, and establish Universities in their districts at our expense. We should be sufficiently forewarned to read futility in these attempts, and we should lay our shoulders to establishing a grander and a more enduring fabric contemplated by the recommendations of the Sadler Commission.

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LESSONS IN ELEMENTARY ENGLISH PHONETICS— COMPARATIVELY TREATED*

By

L. V. RAMASWAMI AIYAR, M.A., B.L.,
* Ernakulam (Cochin State).

I. INTRODUCTORY.

THE subject of Phonetics, in the wider acceptance of the term, embraces such greatly different departments as Accoustical Phonetics, Physiological Phonetics, Rhetorical Phonetics, Experimental Phonetics and Philological Phonetics. As the literal meaning of the term itself indicates, the subject deals with the laws of sound-change and their numerous applications which every day become more and more important in various departments of thought. An approximate idea of the diversified uses to which this comparatively recent science is being put may be gathered, when I say that its laws have enabled doctors to cure diseases, helped sailors and soldiers to kill their enemies easier, engineers to build bridges and mechanics to devise new machines. We are concerned here not with these engrossingly interesting new developments of the science but only with certain aspects of Philological Phonetics in particular relation to the sound-features of the English language. In discussing the characteristics of English sounds, it is not enough for us natives of India to deal with them absolutely; but we shall have, for a complete understanding of these foreign sounds, to relate, compare and contrast them, as far as possible, with the sounds of our own vernaculars. Without such a comparative study, we Indians shall be unable to adequately comprehend the peculiarities of the English

* A series of lectures delivered to the teachers of the Ernakulam Sirkar High School.

sound-system which at first sight appears so foreign to our own vernacular sound-system. There is no denying the fact that the genius of the English race together with the climatic features of the temperate region of Europe has given rise to various peculiarities in the utterance and enunciation of English speech, which are entirely different from our own speech-habits. The popular misnomer that Englishmen are 'lax' in the enunciation of their speech and that they mutilate and mystify their sounds, while we Malayalis command great 'purity' and 'clearness' in speech, requires to be given up. Purity and clearness of speech-enunciation exist as much amongst Englishmen, amongst Germans and amongst the Chinese, when they speak their respective languages, as amongst Malayalis; the differences are solely due to the widely varying genius of the several languages.

Let us next proceed to give in an outline form the history of the origin and development of the science of phonetics. We know that in our own land the subject had received great attention at a very early time and in the works of the great philologist Panini attained a scientific development and systematisation which have ever since evoked the wonder of scholars. In Europe, however, the study of speech-sounds began to seriously engage the attention of scholars, only after the "discovery" of Sanskrit by the West towards the end of the eighteenth century and the consequent rise of the important subject of Comparative Philology. Even in the fifteenth and the sixteenth centuries, a few English and French grammarians* had attempted to discuss sounds but their observations are so unscientific that, apart from their academic value in shedding light on some of the sounds

* See Wyld's "History of the English Language."

of those times, they bear no importance in the development of the science. It was in the field of Comparative Philology that the importance of the subject of Phonetics became prominent, for the philological investigations of the later eighteenth and early nineteenth centuries invariably involved the analysis and discussion of sounds. The increased popularity of the study of the origins of languages and of the historical development of the European tongues from ancient times gave a great impetus to the study of this science. Ellis, Sweet, Farrar and Max Muller in England, and Grimm, Verner, Grassmann and others on the continent of Europe popularised its study so largely that the subject gradually began to assume the form of an independent science instead of being merely an adjunct of Comparative Philology. Hosts of scholars followed in the wake of the earlier pioneers, especially in Germany, where the study of this subject as of all other departments of linguistics took firm root. Associations and societies for the propagation and popularisation of the subject arose in the latter half of the last century. One of the most powerful of such associations is the International Phonetic Association which can count among its active supporters and members some of the greatest scholars of the world. The importance of the subject has also received recognition in the great English Universities, where its study has been incorporated in the syllabus of Advanced English studies. Besides, Training institutions and Normal schools in England have come to regard this subject as an indispensable portion of their curricula. You will be interested to hear that in India itself, our premier University—the University of Calcutta—has recently given prominence to the study of Phonetics and is trying to increase

its vogue under the able direction of the energetic and erudite scholar Prof. Suniti Kumar Chatterji who is the Khaira Professor of Linguistics in the Calcutta University.

We have already referred to the applications of phonetic laws and principles in other departments of thought than Philology. To the student of languages the advantages resulting from the study of Phonetics are many. He is helped to study his own language better, by resorting to comparative estimates of sound-values, he receives assistance in mastering foreign sounds thoroughly and in entering into the genius of such foreign languages, and finally he feels encouraged to take up the study of Philology and Linguistics in general. Let it not be considered that it is superfluous for one to bother oneself about the sounds of one's own language because the sounds are already 'familiar;' for, to the mere student of language who busies himself with phonetics, innumerable new features reveal themselves, while to the actor, the speaker, the politician and to the teacher its usefulness cannot be over-estimated.

To the Indian teacher, the study of English sounds and their articulation has an especial importance. So long as the common medium of intercourse and cultural exchange of thought and ideas in India remains English—despite all talk of Hindi as the *lingua franca* of India, it can hardly be expected that, as matters stand, English is going to be displaced by any other language—the English language has to be read, taught and spoken with an accuracy which would not only make us intelligible to educated Englishmen, but would also equip us with a sufficiently reasonable mastery over the genius of the spoken and written language. The Chinese hawker with his gibberish of mutilated English sounds

may make himself understood by English-knowing people but we can hardly credit him with an accurate knowledge of English, much less an insight into its genius. Though we in India are not so execrably bad as the Chinese hawker, yet it is well-known that many an English-educated Indian utters English words in a manner which would make an Englishman smile. Now and again this woeful mispronunciation of English is sought to be excused on the plea that as the Indian is handicapped by the setting of his speech-organs, he could never succeed in uttering English sounds exactly like an Englishman, without being guilty of gross affectation. Nothing can be a greater misconception than this. Are there not scores of Indians who command accuracy of articulation in the English language without in the least laying themselves open to the charge of affectation or pomposity? No! it is a mistake to justify the common 'murder' of English sounds on the score of racial peculiarities. What, then, is the real cause of this slovenliness in the pronunciation of English amongst Indians? I would ascribe it to the lack of proper instruction in English sounds in our schools. It is here that the responsibility of the teacher of English becomes apparent. Habits of articulation once acquired in childhood never alter in later life, and if our teachers make it a point to instil into the minds of their pupils proper ideas about English sounds and guide them by means of sound-drill in accurately uttering these sounds, all this lamentable mispronunciation of English will disappear. Sound-drill has other uses too. As a great teacher of phonetics has remarked, "it has in it physico-physiological elements of real education, *viz.*, of adding flexibility to the child's speech-organs, training his ear, imparting the

sense of strict accuracy, teaching aural observation, and neatness and carefulness of enunciation, diminishing his shyness and removing the fear of appearing ridiculous in uttering foreign sounds or sentences, and last, but not least, making a breach in the wall of his insularity*." A teacher who is well-equipped with a theoretical and practical knowledge of sounds will, besides being able to give instruction to his pupils, be also competent to find out the real causes of mispronunciation in his pupils and to remedy the defects physiologically too. Under the wise and efficient guidance of such a teacher, I make bold to think, the pupil will acquire correct habits of articulation which would be affected neither by the articulation of his vernacular nor by any other influence in life, racial, climatic or temperamental.

A word of warning before we enter upon the subject proper. The theoretical study of sounds should always and at every stage be accompanied by practical exercise in the articulation of sounds† Your speech-organs, probably accustomed to the conventional, time-honoured manner of articulating certain sounds, may now find it difficult to reverse the methods and adjust them to exact standards; but this should not deter you from practically drilling yourselves in the true articulation of sounds. Indeed the consciousness of your inherent speech defects should act as an incentive to you to cast them off, and there is no more successful way of doing it than by practising sound-drill. Unless you acquire for yourselves by practical exercise the correct articulation of sounds, however learned you may be in the theory of the subject, the benefits you can impart to your pupils will necessarily be very little indeed.

(To be continued.)

* W. Scholle.

† Man darf nicht glauben, dass man in der Phonetik entweder ausschließlich Theoretiker oder ausschließlich Praktiker sein kann. Ein dahingehender Versuch wird sich immer rächen—O. Jespersen.

XXXI—70

THE TEACHER AND HIS PROFESSION.

By MR. D. V. JAGANNADHAM, B.A., L.T.,
Headmaster, Municipal High School, Vizianagram.

I REALISE the uselessness of these writings and also the absolute helplessness of the situation as revealed by the Hon'ble the Minister for Education in his reply at Nandyal. Yet like the old soldier who dropped his basket in standing to "attention" uttered by the boys at play, I yield myself to the temptation of submitting, though late, a few words, for which I crave space in your valuable journal.

What a fall, my countrymen, for the teacher,—from the days of Mr. T. V. Sesbagiri Aiyer and Mr. V. S. Srinivasa Sastri and others agitating for increased grants and Lord Minto's Despatch of 1913 (a dead letter though), through schemes of amalgamation of cadres, provident funds, resolutions of the Local Self-Government Council of 1920, sweet like the dying swan's song, and heaps of resolutions and deputations from various organizations, down to retrenchment and an avowal of the impossibility of any help from the State in directions long clamoured for! A double fall, my countrymen,—(1) through stagnation and (2) through comparison with the ever rising prospects in any other profession. People also there are who are not wanting in courage to say that this is a desirable state of things, the teacher being required to be a true ascetic,—and he alone of all! Perhaps of his nobility.

The teacher and his profession:—The one lacks recognition and the other, consolidation; and specially so in regard to Secondary education which is neither the eldest boy (the University) to be the father's pet, nor the youngest (elementary education) to be the mother's pet, but comes between, to be left an orphan—a portion alone finding an

asylum in the Minister for Education. Nor does parenting it satisfy the vanity of any reforming zeal like the University which proclaims, or the Elementary Education which popularises, the name of the god-father. The worst sufferers are Municipal schools that have figured recently in the press. They are solitary creatures entrusted to Local Self-Government Councils and Ministers, who are too politically-minded to mind education; which is a drag tolerated as a field for the exercise of patronage; and they are left adrift without even the orphan asylum. They have no access not only to Local Self-Government bodies, but even to the Secondary Education Boards; and they enjoy but little patronage at the hands of the S.S.L.C. Board, nor any privileges of nomination by Government. And yet their number is being increased—so many spectres. In fact Municipal schools furnish the key to a study of Municipal life and progress. But, alas! they are as yet only Every man's or No man's wards according to circumstances. One is forcibly reminded of Sita Mayi's condition in Lanka as described in the Sundarakanda: bereft of beauty, talent and name.

Declaring "Standardisation" of scales as impracticable is not what is expected of a great statesman like the Hon'ble Minister. Now that the question has long been before the teachers and the State and the people, he could have discussed it in greater detail. It is certainly a difficult question and all the more therefore should engage the serious thoughts of great men like ministers. The people's minister who is so popular could have accepted this gauntlet from the bulk of the profession who are also of the people. Nowhere does the question seem to have been discussed in full. At any rate no trace of it appears in the Revised Educational Rules. Nothing that is good and desirable should be impracticable. It has been contended that if

the Government cannot consolidate the profession, it had better throw the practice of it open to licensed teachers as in Law and Medicine. He will take care of himself and the pupil and also of the utilitarian needs of the country. The present conditions only stifle what is in the teacher and the country's progress unquestionably depends on the teacher and his work. If the Government is not convinced of its desirability, best they say so.

The reason assigned is that conditions varied from Taluk to Taluk. It is strange that this variance has not barred the consolidation of other departments like Registration, Medicine and Police, nay, Government Educational Service itself; nor has it necessitated any differentiation in their scales. Even with regard to Elementary schools far more numerous than Secondary, the Educational Rules that apply to the whole province find this varying from Taluk to Taluk no bar against recommending uniform scales, though the principles underlying the same are open to question. Anything surely is reason good enough for teachers; harmless and helpless drudges.

There is the question of reorganization of Education to consist in (1) separation of Elementary Education and perhaps restriction to Standard V, more or less for financial reasons, and (2) bifurcation of High School courses, as foreshadowed. There is the question of the revision of the Grant-in-Aid Code and perhaps all these will be settled together when the resources already very slender, will have to bear a greater strain with naturally narrowing results and what is unprecedented is the circumspection said to be necessary in revising the prospects of Government Subordinate services lest any hopes should be raised in Non-Government services.

There is however the usual prospect of improvement with financial improvement and this in spite of disappointments following expected and unexpected wind-falls. There is also the usual assurance not only of sympathy but also of its sincerity, with proofs of the same wanting as usual also, and therefore degenerating into mockery. There are examples of promises of Government subsidies realised and not realised; consequent raising of salaries effected and not effected; and the Government cutting them down irrespective of any considerations of service, etc., for purposes of fixing subsidy, etc., in respect of L. S. G. schools. But perhaps the Minister for Education is not responsible for such sympathy.

It is idle to expect all managers to respond; nor are all the schemes and rules framed in compliance with the wishes of managers. The fundamental question remains the same: Is Education a State responsibility? If not, throw it open as a commercial concern like factories.

There is again the lakh of rupees for special grants to schools that raise scales according to certain rules. Pray what are those rules and the principles underlying the same? Is it to be a sealed book to teachers? Can the rules be applied to public schools under public managements also? Or are they to be only blinded by the flash of lightning? Can they ever unite? They are subject to a triarchy. Even after this speech there was a District Teachers' Guild that passed the old pious resolution for standardisation as though their voice can ever be heard.

TO PROF. P. SESHADRI, M.A.*

You sing of love when you have drunk
Of the spirit of the universe;
Oh! why may not your measured verse
With throbbing vigour, then, be drunk?

In song you praise past chivalry,
Laud gentleness, nobility,
With fervent fresh felicity,
Betraying zest for chivalry!

Which human heart will fail to feel
The pulse of living cultured love,
A rare rich gift from heaven above,
As for your woe, ah! he doth feel?

Yet is not sorrow the crucible
That proves man's great unconquered soul?
Each burning ember, flaming coal
Doth merely heat the crucible.

And poetry that's born of grief,
Has all the heritage of time;
More thrilling its one heart-felt rhyme,
Than maudlin lovers' show of grief.

When lilting lyrics stirring sound,
Who would not long to hear yet more?
Who would not pray 'O minstrel, pour
Your wealth of rhymes in tinkling sound?

Oh! will your soul freeze with grief's chill
blast?

Say, will you yield your years to gloom?
Let sadly-sweet thoughts from the tomb
Inspire you oft to sing the past.

Like flowers that bow to the chanting wind,
I bow in gratitude to you;
And wish to wish my wishes true—
'May your songs be borne on every wind!'

745 Marhatal,
Jubbulpore.
24-9-'25.

CYRIL J. MODAK.

* On reading his *Vanished Hours*.

**SIR SETALVAD AND
THE RT. HON. V. S. S. SASTRI, P. C.**

By Pandit V. S. R. SASTRI,
Hon. Rector, Vedic Academy, Myslapore.

I WONDER if Sir Setalvad was fully alive to his duties when he delivered the Convocation Address to the graduates of the Bombay University this year. One looks in vain for the benefit of his experience. What knowledge of men and things does he impart to the assembled products of the University? To the eager throng of young men who, by their regulated lives and careful discipline of mind and body, have fitted themselves for the trials and duties of the world, what message has he to give in confidence and love? What words of counsel or warning has he for the fresh youths leaving the portals of their *alma mater* to enjoy in a greater measure the freedom that awaits them? The world is an oyster, and how these young men ought to proceed to cut it open to find pearls therein is a lesson which, I think, one should expect in a Convocation speech. Sir Setalvad reminds us of the three landmarks in the history of education—the Education Commission of 1882, the Curzon Commission of 1902, and the Sadler Commission, and then proceeds to address himself to the recent report of the University Reform Committee, and other complex educational problems such as the University staff, the concentration of colleges and hostels in a University quarter, the duties of a modern University; adult education, University extension, schools of journalism and technology, and the desirability of the fusion of the cultures of the East and the West. Dr. Tagore's message with which the address closes is the only silver lining that is of any value to the out-going students. The Vice-Chancellor was so strong in Sir Setalvad

that the Convocation orator had to be profoundly silent. The children ask for the bread of life, and the knight speaks to them of the chivalrous attitude towards motherhood.

Let us now turn from this sad picture, and see how the Rt. Hon. Sastri acquits himself. As a successful headmaster he knows the students' wants. He too asks them to honour and cherish the University even as the mother that nursed and brought them up. But how? Says he, the professors of the University are frantically jealous of the academic freedom, and when inroads are likely to be made by those who finance the University on the principle of "he who pays the piper will call the tune," it is the duty of the graduates to come round their *alma mater*, and guard her like valiant and faithful sons.

Mr. Sastri then proceeds to advise the students to go out to the country and "try what patient toil and scientific organisation can do to make field and rock, forest and hill, yield their utmost for man's benefit." This is exactly what the Brahmacharins of old were doing after their Gurukulavasam was over. In the marriage ceremonial of the present day you have this principle maintained in the crude form of Paradesa Kolam which is nothing but a Brahmachari's going out from village to village to spread the light of knowledge he had acquired.

Mr. Sastri then warns the graduates against the danger of provincialism in politics, if they happen to dabble in it in accordance with the fashion of the day, and asks them to rise above the insolence of office in case they enter the service of Government.

He concludes his learned discourse with the much valuable, highly needed, and immensely useful appeal to keep the torch of learning burning bright by self-improvement, to be in close contact with varied activities of life so as to be up-to-date and all-round, and to maintain at all costs a balanced or self-poised mind "unagitated like the sea, immovable like the mountain" which is the crowning glory of any kind of education.

**THE STATE IN ITS RELATION
TO EDUCATION—A PLEA FOR
COMPULSORY EDUCATION.**

By MR. D. R. MURDESHWAR,
Madras.

A DETAILED discussion of the functions of the State in regard to the education of its children will, I think, bear a close relation to a consideration of nursery, rural, continuation and vocational schools for their establishment here. It will make our standpoint clear beforehand. For my own purposes, I follow Mr. Welton, and consider that his analysis of the relation of the State to a system of National Education as the clearest I have ever met with in educational works. My own view is that of Mr. Findlay that the State can only 'co-ordinate, inspect and support' a network of institutions which the people themselves found. Mr. Welton, too, thinks similarly, but does not state so very definitely as Mr. Findlay does.

"An examination of the functions of the State in the education of its children must start from the fact that the recognition of the essential importance to the state of the family, and through the family, the child, implies the acceptance of obligations on the side of each. Moreover, the State has a direct interest in the character, intelligence and efficiency of its citizens as a body. It is, therefore, incumbent on it to secure that satisfactory training is received by all its younger members. In other words, a national system of education is demanded by the very concept of the nation as an organised body with purposes to be achieved and a life to be lived as a community. A national system of education, however, is not the same thing as a State-system of schools, and only through confusion of thought can they be identified. As educa-

tion is a spiritual process, a national system of education is in its essence a spiritual system. In other words, it is a system of means by which all the spiritual needs of the young in all classes of the community are adequately met.....

"It seems, then, desirable to enquire what are the true functions of the State in the matter of schools, whether provided privately or from public funds. It is often assumed that if the State pays it has the right to impose what conditions it will. This is to bring into the spiritual work of education those economic conceptions of the relation of the employer to the employed which are being more and more generally rejected as fundamentally unsound. It is recognised that there the relation is not that of an employing intelligence to an inert mass of matter, to be shaped, like clay in the hands of a potter, according to his will, but that of free agents contributing to a common work. So with the State and education. The State has no true right to dictate how a child shall be educated, or what he shall be taught, regardless of his needs or of the aspirations of his family. It has no right to disregard the rights of the family, and among those rights one of the most primitive is to be allowed to fulfil its obligations towards its children. Normally, the State ought not to interfere with the home training of the children. But when parental duties are obviously neglected then both the right of the community to be preserved from the contamination of evil and incompetent members, and the right of the individual child to opportunity for physical and mental training, justifies coercive action by the corporate authority. In a word, the rights of the State are not absolute, but correlative with those of the parents and of the child.

Further, those rights carry the obligation to fulfil its functions as effectively as possible, and in a way as beneficial as possible to the citizens whose lives it is, in this matter, directing.....

"The educational value of a system of scholastic institutions is not to be gauged by the completeness of the machinery that may spell death, and not life. Nor is it to be estimated by excellence of buildings or the cost to the nation. Its sole test is its adoption to the work it ought to do and the function of corporate action is to aid in securing that adoption. As the greatest need of all is independence of thought and power of initiative, it follows that less external regulation of the inner life of schools of all kinds is found needful the more perfect is the system as an agent of education.

"Our analysis has led us to reject both the extreme positions that the State ought to provide all scholastic institutions and to control their mode of working, and that it has no concern with them. The true view seems to be a synthesis in which the principles underlying both these views are held together as complementary to each other. The State should secure that the provision for instruction is suitable and available, but it should not dictate what the school should do, regardless of the aspirations and wishes of the parents of the pupils and of the social classes which send their children to the various types of schools. So the functions of the State may be thus summarised to secure an adequate supply of suitable schools and other places of instruction: to secure that various types of schools are adapted to the various needs of the community: to secure an adequate supply of suitable teachers to guarantee the efficiency

of schools and teachers. The extent to which the State should take direct or indirect action in any one of these particulars is a matter not of principle but of expediency."—J. WELTON: *What do we mean by Education?* pp. 205 to 209.

Mr. Welton further says: "A real national system of education demands a much more varied supply of schools, and a much freer determination of their work, than the present tendency to the uniformity which is so dear to the bureaucratic mind, and is misnamed 'system,' gives in the present or promises in the future. A true system is a harmonious synthesis of differences and in complex modern life an organisation of schools must be condemned as lacking in system in almost exact proportion as it approaches uniformity. National concern with the education of its citizens will only have its proper effect when it is recognised, both in theory and in practice, that community needs are met by a combination of individual efforts and that those needs themselves are a synthesis of class needs and even of individual needs; so that both to classes and to individuals, is allowed as much freedom in managing the education of their children as they enjoy in other matters of less vital importance to the national welfare. In a word national care for education is most efficient when it is least directly regulative."—*Ibid*, pp. 234 and 235.

I am not content to remain a citizen of a particular national State. In my view, every child has to be so educated that it may have a lofty sense of his mother-country in relation to the other parts of the world. The child, if properly educated, should not dissociate itself from its notion of being a 'world-citizen.' So, an education for world-citizenship seems to be a desirability. The real stumbling

block, however, comes in when we set an education for world-citizenship *against* that of a national State. Which is the better of the two? Are we all consciously to strive ourselves to become world-citizens or the citizens of a national State? Upon the solution of this question depends to a large extent the system of education that we have got to adopt for the schooling of our children. Any student of political philosophy might concede that there would be no harm, in fact, done to the State as an autonomous unit among many such autonomous units which constitute the World-State as a whole, if all the concerted population of the world were to fashion their education on one set model that will allow "freedom, variety and elasticity." A common-wealth of nations can certainly agree upon a system of education that will contribute towards the making of world-citizens. The ideas that are formed in the rising generation being everywhere the same, we can see a world emancipated from the clutches of dogma, superstition and national hatred. The world will be an ideal world, and a return to the Golden Age that we, Indians, supposed to have enjoyed in the past, the *Ramarajya*, will not be far to seek. The establishment of the kingdom of God on earth will be quite near at hand, but education has to lead—education of the right sort that inculcates in the children right habits and right ideals.

I have a firm faith in the rising generation, if we look to giving them a proper educational environment. We should consider the world-forces and how they are at work. They are not for conserving the national insular prejudices in us. Though we say that prejudices die hard, children taught in an atmosphere of complete freedom successively in nursery, rural and continuation schools established

everywhere, will, doubtless make, in the long run, honest and fearless farmers and tradesmen, loving not only their country but also humanity at large; and State provision being made munificently for their higher education, will never fail to produce a new type of statesmen with world-wide interests, who, I believe, will raise this world from national pettiness and jealousies as we see in the increase of armaments, or rather, in the question of a guarded decrease of them—and take it on to the level of a heaven quite imaginable in man.

Children, rightly, belong to the State; they are no property of the family. The individual, apart from the State, has no right to over-burden it. Over-population means so much as plagues, famines and devastations on a large scale, if State provision cannot be made at present to prevent such disasters brought on humanity by the indiscriminate use of lust. If the so-called rights of the family, in protecting children and looking after their education, bringing them up in the way they like best, have to be maintained, the State has every right to check over-population by instituting such regulations which may legalise the proper distribution and production of people governed by it. The interference of the State, therefore, in invading upon the rights of the family is only justifiable on the ground that people in the main are benefited by the care the State takes of their children. It is the duty of the State to provide a proper environment for the growth of right-minded and well-behaved citizens. It is also a part of my faith that the future citizen will not be so very indiscriminate in procreating as he is now. The laws of hygiene and eugenics as taught to him from his child-

hood onwards will certainly make him a responsible citizen. I am very strong and definite in my conviction that proper education can do all this and more. *Slum-life*, we shall not know in future. Society can progress in proportion to its being educated. Education and social progress go hand in hand. So it devolves upon the State, in its own interests of self-preservation, to look after the best interests of its citizens.

The elevation of the depressed classes in India comes under our purview first. I should say that we are starting the wrong way about. Provided we have universal compulsory education, how well could it have been the other way about, starting from the consideration of child-welfare, a sound moral

education and an education for world-citizenship which would ultimately end in securing an education for self-realisation! Our social reformers need to be reminded that "Prevention is better than cure." To effect social amelioration between the several classes and castes in India, no better remedy can be suggested than the speedy introduction of compulsory education.

I am for an enlightened democracy; a democracy educated enough to understand the significance of an ideal world. This world can only be an ideal world, when it is an educated world; when people are made to live their ideals. Education, therefore, is the only solution to the question of world-emanicipation.

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YOUTH AND CHARACTER.

By MISS KAMALA,

Madras.

YOUTH is the period of a person's life between the ages of 12 and 18 for males, and 10 and 15 for females. It is marked distinctly from the other periods of life by special features and changes. It is a very important part of one's life considering the vital changes it undergoes.

Physiologically the body undergoes a very rapid change. The rate at which all the parts of the body grow cannot be compared with that of other periods of life. The body as a whole attains maturity; all the nerves and bones getting enormously strengthened. Mentally or psychologically also the person undergoes a great change. The boyish pranks, whims and fancy give way to serious thought and definite ideas. Tastes become different, and to be reasonable. Habits begin to be settled. What is generally known as 'common sense,'—the knack of going deep into matters and judging reasonably takes its origin in this period. Romantic imagination begins to take hold of the youth's mind but afterwards changes into reality and idealism. Such in brief are the important changes in the transition period of youth after which a boy turns into a man and a girl grows to a woman.

Character is the qualities or distinct features which separate one person from another. Generally 'character' means only good character. It is a well-known fact that boys and girls are sent to school not only for learning and acquiring knowledge but to develop their character. A strict discipline is maintained in the schools in order to teach the boys and girls good behaviour and conduct. It is only in the schools that the

youths learn self-restraint and obedience to order.

"Virtue stands like the sun and all which rolls round,
Drinks life and light, and glory from her aspect."—

BYRON.

There can be no doubt in the fact that every man or woman is judged by his or her character. It is the general standard of morality and righteousness by which a nation is judged by the other nations of the world. Character is as important as the soul to a person. It is the first and foremost recommendation or qualification for a person. Character does not mean purity and sincerity alone. Some persons are no doubt quite pure and rigid from the moral point of view. But they are the most rude and even brutal in their behaviour towards others. I have known an educated gentleman who possesses a high character, quite true, sincere and pure in all sense but in the treatment of his wife awfully cruel and brutal. He must be at once considered to be a bad character. Good character consists of not only purity of mind and body but of a good and kind behaviour towards one and all alike. Partiality, jealousy, peevishness, ill-temper, insincerity and hypocrisy are the most condemnable things, any one of which can never be excused.

Again certain people seem to think that a person with bad intentions and criminal actions alone is a bad character. In my opinion bad characters are not only the worst criminals but those who do not possess certain good qualities, namely, kindness, generosity, good and refined behaviour, chivalry, respect to elders, obedience and truthfulness, are also bad characters. A person may be accused for omission or commission of an act. Similarly a person without certain essential good qualities which make him human is no man,

In our ordinary experience we may note that some persons are welcomed with pleasure in any good society to which they may go and they are even eagerly sought after. Both in private and public societies polite behaviour and respectful conduct command attraction and reception. At first the personality or the neat and gay appearance of a person attracts the notice of one and all. At the second instance it is the good manners that go to make up a great deal in the person. It is human psychology that certain persons are liked or disliked according to the attraction or repulsion of their outward appearance. But this first impression of the mind is not lasting. A good-looking person may be a bad character, brutal and insincere, and an ill-looking person may prove to be an excellent character. Hence it is the inner qualities of a person that produce a lasting impression.

But a doubt may arise as to whether all the so-called good characters are perfect beings in this world. Certainly it is not so. All human beings must have weaknesses of some form or other. The greatest men and women of the world have weaknesses. But the truth lies in this, namely, that weakness must be of such an insignificant nature as can be excused and overlooked. It is always better for every person to know his or her personal weaknesses and try to keep them hidden and under control. A human weakness is the act or habit of prohibition which the person is impelled to do by an 'unconscious conscience.' This is generally called as 'acts done in weak moments.' Sometimes the ever-vigilant conscious mind becomes a little inactive and drowsy—probably to take rest—when the person does certain things forgetting the canons of good character. But there is a big limitation for such things done in "weak

moments." If a man steals or commits any other crime and pleads that he has done that in his weakness, he cannot be excused. Weaknesses must not result in harm and injury to others. They must not in the least be conducive of evil to individuals or society.

Nobody is perfect in this world, because of personal weaknesses. But wise persons always make it a point to bring forth their good qualities to prominence. A high and noble man with excellent qualities and behaviour is excused for his personal impulses. Even in such a case he must cover his weaknesses. Many of us are under the impression that since personal weaknesses are excused or overlooked, they can be exposed even in a society. I have known certain persons when their attention is drawn to their weakness taking pride in replying "it is my weakness." One must always understand one's weaknesses and try to control or overcome them.

Certain persons shine in their circles because of their striking and ennobling qualities. Rare virtues such as a very liberal and charitable attitude, extreme piety and unselfishness, a ready spirit of helping others in time of need will be greatly developed in really shining characters.

Character can be developed only in the youthful period. Before that a boy or girl cannot understand what is meant by character. The boys and girls attending school from the fifth year are put under regular discipline. This gradual training prepares them for the further development of good qualities and the formation of a definite character in their next stage, youth. With the expansion of new ideas and with the growing desire for social activities, the youth begins to learn the necessity of shaping his character in an ideal way. The best time suited for the formation

and development of a fine character is youth. Hence it is absolutely necessary that moral and religious classes must be held every day in the schools. High ideals must be constantly held up before the youths' mind by asking them to read the ancient Hindu stories of ideal virtues. Of typical and virtuous womanhood and manhood we have a number of illustrations in our Puranas and Epics. Youth is the time when bad habits will be easily and readily contracted and great care must be taken both by the parents and the school authorities to watch the daily movements of the youth. Too many luxuries must be avoided and the youth must be severely controlled or restricted whenever he or she goes wrong. The youth must be allowed to move only in good company and freedom to enjoy must be limited. These precautions, with a proper training, will greatly help the youth to form a good character.

"The wisdom of life is in preventing all the evil we can; and using what is inevitable to the best purpose."—RUSKIN.

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SOME INDIAN ASSOCIATIONS OF ENGLISH LITERATURE.*

UNDER the auspices of the Jaina Brothers' Association, Prof. P. Seshadri delivered an address on the evening of Wednesday, Oct. 13, at the Jaina Hostel on 'Some Indian Associations of English Literature.' Sir Tej Bahadur Sapru presided. The audience included among others Dr. Ganganatha Jha, the Vice-Chancellor, and Pandit Hridaynath Kunzru. Prof. Seshadri did not wish to dwell that evening either on Anglo-Indian writers or on the Indian themes which have figured in English literature but on some of those biographical affinities which a few Englishmen of letters had with India and which came as interesting surprises in the course of the exploration of literary records. It was, for instance, by the merest accident that Goldsmith did not come to Madras as a doctor under the East India Company. He had secured the appointment, but he was not destined to occupy it, because at the last moment he could not find money for the necessary outfit and passage expenses. An incident which happened at Fort St. George, the death of the Governor, Gulstone Addison, marked a turning point in the career of his brother, the well-known English writer. The latter was wooing the Dowager Countess of Warwick at the time, but did not have much prospect of being able to marry her owing to his financial circumstances, but Thomas Gulstone's death brought him a fortune which enabled him to do so and paved the way for his further rise in society leading up to the position of a Secretary of State. Laurence Sterne's attachment to Eliza Draper, the Anglo-Indian grass widow, was another interesting

* A Lecture by Prof. P. Seshadri, M.A., Hindu University Benares.

romance of the same period. Rose Aymere, who had inspired one of the most pathetic poetical pieces by Walter Savage Landor, was a niece of Sir Henry Russell, at one time Chief Justice of Bengal, whose name is associated with the Russell Street in Calcutta. She died in Calcutta and is buried in that city. Among those who unsuccessfully sought the hand of Charlotte Bronte, the well-known novelist, was Mr. James Taylor, who was for many years in Bombay, doing literary and publishing work and later holding such offices as the Registrarship of the Bombay University.

Macaulay and Thackeray were two other eminent Victorian writers associated with India, the former by a stay of about four years as member of the Supreme Council of the Governor-General of India and the latter by his birth in Calcutta. Macaulay will be remembered in the annals of British India for a long time by his famous Minute on Indian Education which enabled Lord William Bentinck to decide that 'the great object of the British Government ought to be the promotion of European literature and science among the natives of India.' He also drafted the Indian Penal Code which has received unstinted praise at the hands of jurists. Owing to his over-studiousness, however, he did not mix with the people of India, beyond presiding over a few school anniversaries and distributing prizes to Indian boys. He seems to have employed most of his time in reading and re-reading his classics. Thackeray came of a family of Indian civilians and was actually born in Calcutta. On his father's death when he was only a little boy, he was taken to England by his widowed mother. Lovers of literature would consider it a pity that Thackeray did not re-visit the country of his birth. If he had done so, there should have

been vivid pictures of European life in India more penetrating in satirical insight than the works of Rudyard Kipling. Anglo-Indian Society may, however, heave a sigh of relief that the author of the *Book of Snobs* did not pillory members of the official hierarchy in his immortal pages.

Before concluding, Prof. Seshadri gave an account of Matthew Arnold's brother who was Director of Public Instruction in the Punjab and who formed the subject of the pathetic elegy the *Southern Night* and of Rudyard Kipling who was born in Bombay and who had dedicated his *Seven Seas* to that city proclaiming with pride:

'Surely in toil or fray
Under an alien sky,
Comfort it is to say,
Of no mean city am I.'

Sir Tej Bahadur Sapru complimented the lecturer on the learned and delightful address he had given and took occasion to comment on some English writers on India. Very often they showed fearful ignorance of Indian masses, as they did not mix with the people and made no effort to understand them. He warned his young hearers against believing everything that Englishmen had written about India, merely because they happened to be the rulers.

The meeting dispersed with a vote of thanks to the Lecturer and to the Chairman.

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EDUCATION. *

SO far as Education is concerned, we are living in a time of great ferment. Not only here but in Europe and America changes have come in the theories and practice of education, in educational ideals and policies. Tendencies towards making every human being literate, towards carrying the benefits of the class-room to grown-up adults working in the fields and factories, towards making a certain minimum of general education freely available to children wherever they may be, towards making the artisan a scholar and the scholar an artisan, these and others have filled the educational plans of every civilised European country. During and since the Great War it was realised that schooling was the birthright of a human being. Substantial changes were in consequence to be found in the schemes and curricula. It was for the first time largely felt that no school boy need learn a foreign language to become a great writer in it. It was enough for the school to supply him with just a work-a-day mastery of it; less emphasis too, than before, was considered sufficient in the details of History and Geography and in the theoretical aspect of school-taught science. Stress was laid on the getting of the power of applying knowledge gained at school to some vocation or calling, and the school time-table was to be adjusted to provide this. Subjects of a vocational character were brought into the school curriculum. It was thought, also, that the education of a pupil should include training in citizenship, in the civic responsibility and also politically, in the membership of the State.

* An Address delivered by Mr. K. Thiruvengadathan, Commercial Instructor, Hindu High School, Madurantakam, at the Anniversary Celebration of the Thirumalai Nityananda Association, Madurantakam (Chingleput.)

These changes were finding their echo in our own land. The Calcutta University Commission set the pace of reform. Among other things it recommended that Secondary Education in this country should be altered in outlook, in duration and in method. It pointed out that the length of the High School course should be increased by one year, that vocational subjects should be taught to the High School pupils, that the vernacular should be largely used to teach science and other non-language subjects, that English should not monopolise the chief place in the time-table or in the examinations and that English teaching should aim only at a correct working command of the language. It also recommended the establishment of technical and industrial schools both by the Government and by the great industries of the country. It pointed out the practice in the West of great industrial concerns starting their own specific schools for the training of operatives, for the continual supply of skilled labour. It regretted the total absence of such provision in this country. It pleaded for a saner and freer policy to encourage technical education, for a greater number of technical scholarships for study in the industrial countries of the West.

The recommendations of this Commission were published in 1919 and the Provinces and States of India started to work out the suggestions. The five years that have passed have witnessed the springing up of Universities in Mysore, in Baroda, in Dacca and other places and of the Women's University in Poona. Our own Madras University has been recast on the lines of the Calcutta Report. Travancore and the Andhra country are trying for Universities of their own. The extra year in the High School course has been introduced in

Mysore. Our province is also trying to bring it into force.

The spirit of the times is also seen in the formation of the Indian Defence Force, from Colleges and Schools, in the formation of University Corps—units of military training—in the establishment of a military school at Dehra Dun and in the admission of Indian pupils to the Royal Military College in England.

In the way of mass education, in our province, Local Boards and private agencies have increased elementary schools, municipal areas have put in force free and compulsory education of boys and girls. Panchama schools and Night schools for adults have been started in many places, and elementary education has been localised by being placed in the hands of the District Elementary Educational Council in every district.

To create the thirst for literacy and knowledge, and to foster it, travelling libraries, touring lectures and exhibitions have been organised in some parts of our country after the manner of the West. Baroda is a notable example of an Indian State which carries education to all its subjects in this manner.

In the matter of technical education not much has been accomplished, though great improvements may be hoped for in the near future. If the Calcutta University scheme be adopted, we shall have gone far in the provision of this side of education. The Madras Department of Education has already set about providing vocational training facilities to the schools in its charge and has called for reports on the feasibility of introducing vocational training in private schools. Most schools working the S. S. L. C. scheme have all the Commercial subjects. There is a

Government College of Commerce in Madras issuing Diplomas. And this is almost all. Even at the present day we are not a largely industrial country; and provision for industrial education is almost non-existent. It is contended that such provision will not be profitable as the chances of utilising the training given in any industrial school are absent.

But if vocational education is necessary and desirable as it is thought to be, if any education so called should enable a person to earn his bread by fitting him to some walk of life, then it must be admitted that more and wider facilities should be given for vocational education. Vocational education included the study of the so-called technical subjects and the arts and crafts of the artisan. These subjects must be made to show higher in the scale of subjects for study by being included in post high school curriculum. There should be a degree in Carpentry as there is in Engineering. It should be arranged that every pupil who leaves school is fit for some vocation or other. Great industrial concerns, railways, foundries, and mills should attach to themselves industrial schools for training pupils into craftsmen and employing them after training. These are some of the ways in which technical or vocational education can be made popular.

We are living in a period of great financial stress and discontent. The great departments of the Government service have gone for retrenchment. Firms and Railway companies have followed suit. Year after year thousands of students from school and from college, S. S. L. C.'s, Intermediates, and B.A.'s and others pass or take their degrees and go for employment at any low salaries. There is unemployment all round. All these want to become clerks somewhere or other and if

SUCCESS IN LIFE.*

I HAVE proposed to talk to you about 'Success in Life' and I consider the topic appropriate to an occasion like this of prize-giving and anniversary celebration of young people. There are a few among you who will carry the prizes and a great many who will simply look on; it should be welcome to these latter to be told that there are bigger and costlier prizes which they can win in life, if they will only take the chance.

You have all observed that among your neighbours there are some who are respected for the wealth and influence they have obtained through their own efforts; and others who are pitied often for their not noteworthy existence, perhaps poverty and misery. The former are types of what the world wants men to be; the latter what it avoids to be. We all admire wealth, value influence and relish in the possession of power. None of you care to be poor, to be unnoticed in the world, to live undistinguished. Success in

* An Address delivered by Mr. K. Thiruvengadathan, Commercial Instructor, Hindu High School, Madurantakam, at the Prize-giving and Anniversary Celebration of the Sri Vani Vilas Literary Association, Karunguli (Chingleput).

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life is measured by the amount of wealth, influence and power secured by a person and the extent to which one lacks of these is the degree to which he is thought to have failed.

Distinction, then, is what every one of you should long for: but, none of you can achieve it in equal degree or in the same kind or quality. But as it is necessary and desirable and as it forms the standard by which your work in life is assessed, it behoves you to examine yourselves to see how best you can achieve success and avoid failure.

Nothing is better for this purpose than a study of the lives of those who have become great and who have attached themselves to our esteem. It can be stated at once that it is seldom given to any person to prove a success in many walks of life; that the same personage cannot well furnish in himself the examples, for instance, of a great ruler, a prosperous merchant and a valiant soldier. At the same time you dream of earning distinction only in such walks of life as you belong to and not in all.

Let me then take up the lives of great men who are admired for their successful achievement. Your neighbour, who is now living in a three-storeyed house, and runs an establishment of several clerks and a good number of servants, keeps a car and sits on the Council seats of the land, was just fifteen years ago a poor helpless orphan depending on the charity of the street. It was not merely luck that brought him to eminence. You have heard and will still hear your mothers talk of his patience and good manners, singleness of aim and devotion to it, great perseverance and endurance, and intelligent adjustment of means to ends, the capacity to watch and seize opportunities, and the ability to study

and make use of men and things; and this is not the whole list of his qualities.

History abounds with telling examples of men who with a poor start achieved greatness in life. Every one of you has perhaps his own favourite hero in history but I shall talk to you of Napoleon Bonaparte, who, I am sure, is a common favourite with us all. In another view Napoleon is an excellent instance as one who showed distinction in several walks of life. He had brains to start with; he showed military talent even from his infancy and was allowed to develop as a soldier. He first drew the attention of his officers by a very wise advice which saved the fleet of his country from the enemy. Napoleon was then about twenty-one. He was encouraged and by his hard and strenuous work showed he deserved the encouragement. He was very ambitious, was never idle, did not know fatigue or fear and always calculated his plans with the certainty of fate. And what was the result? You all know it. The life story of Napoleon is the history of Europe for fifty years. He won battles, ruled an empire, gave Codes and Laws and established institutions. William Pitt, the well-known enemy of Napoleon, could not have become the greatest master of the whole art of Parliamentary Government that has ever existed, "greater than Montague or Walpole, greater than Chatham or his rival Fox, greater than his successors Canning and Peel, had he not exerted all the powers of his vigorous mind in the work of Parliamentary Government."

I shall mention another example of a successful man. Cromwell, who dethroned a monarch, sent the Royal family into exile, signed the death warrant of his King and

shut down the Parliament of his country, who talked terms to the Dutch and extended the empire of the seas—how did he begin? He was the son of a country gentleman. He became a soldier, showed leadership and rose by his energy and capacity to be the ruler of his country.

Look at Samuel Johnson. In the early part of his life he was like a ship amidst a storm intelligently watching to reach the shore unaffected by any of the furies of it, and at the end he did come out successfully and his instance strengthens our conviction that industry and courage and intelligence bring one success.

Let me take another case. There was a poor Scotsman, Andrew Carnegie by name. He was the eldest son of a large family. His widowed mother took her children to America unable to find a living in her own country. Young Andrew entered as sweeper in a certain firm in New York. He was ambitious. Even as a sweeper he aimed at some day becoming the head of the firm. He was hard-working and was promoted to an errand boy's place. Then he rose slowly to a clerkship; from clerk he became successively manager, director and partner in the firm. His luck did not stop with this but took him higher. He became the head of several firms. He was the king of the steel industry of America. He owned miles of railway. He was a multi-millionaire. He gave America libraries and he was the important donor to the Peace Palace of the Hague.

Our own country has striking examples of poor people rising to fortune and to fame. South India reveres no name more than it does that of Sir T. Muthuswamy Iyer. Sir T. Muthuswamy Iyer—you can see him to-

XXXI—72

day sitting in the High Court, a white marble stone—was the first Indian to hold office as a High Court Judge. He had held before becoming a Judge several high appointments. In his day, people were just beginning to take to English education. It had not spread then, and there was no encouragement as we have now. Born of very poor parents, destitute and insufficiently provided with the barest necessities, devoid of encouragement, young Muthuswamy worked hard at school. It is well-known that being unable to afford a lamp of his own, he often sat and struggled under Municipal lights. But he had all the qualities of a great man and for his early struggles he reaped such a reward as none had obtained before him. He was among the earliest Indians on whom a Knighthood was conferred.

Sir Seshayya Sastri was another Indian, who from poor beginnings achieved success in life. At school and college he was loved by his masters for his talents. Years later while he was Deputy Collector, he was still receiving advice from his old teacher, Sir Eyre Powell. He rose from office to office and he was successively Regent and Diwan of the Native State of Padukotah.

In passing let me also mention the well-known figures of our country's history—Sivaji, who from a mere robber-chief rose to be a king; Babar, himself a fugitive from his native land, founding an empire in a strange country; the English merchants from a remote island in the Atlantic Ocean, building up a big empire still flourishing to-day in our land, six thousand miles from their home.

Instances can be multiplied; but what I have mentioned to-day is quite sufficient to illustrate my text—that success in life is a matter of courage, high aims, perseverance

at O with a drawing pin, and insert a drawing pin and pass a drawing pin with point upward at D in the second long strip and insert it in the slot D'S. Similarly pass pins with inverted points at M and B on the short strips and insert them in the slot on the second long strip. The thick lines in Fig. 3 are the slots.

5. *Multisection of angles.* Fig. 4 shows how the linkage can be extended and how we can get multiples of an angle. It also suggests how to divide an angle into any number of equal parts with a set of jointed slats by so adjusting the equal slats that

their pivots lie alternately on two intersecting straight lines, the inclination of the two lines being the part required. The angle to be divided must not exceed one right angle.

6. A linkage can be made, the pin-pivots of the slats sliding in slots in the arms which are pivoted at O. The slots should commence at a point A, OA being equal to the length, the slats between their pivots on one arm, and on the other arm at a point B, OB being equal to $1/\sqrt{2}$ of the length of the slats. When the slats have been properly adjusted, we have only to press their pin-pivots to mark the direction of the lines OA, OB. The free ends of the slats should also be provided in pin-pivots and one of them will always be at A on the arm.

7. *Cyclotomy.* This is the division of the circumference of a circle or the angle 2π into a number of equal parts or the construction of regular polygons.

Regular polygons of 2^n , $3 \cdot 2^n$, $5 \cdot 2^n$ and $3 \cdot 5 \cdot 2^n$ sides are described in Euclid's Elements and it has been shown since that the only regular polygons which can be constructed by elementary geometry

are those the number of whose sides is represented by the product of 2^n and one or more different prime numbers of the form $2^{2m} + 1$. We get for successive values of this expression 3, 5, 17, 257, 65537. $m = 5, 6, 7$ give no prime numbers; for $m = 8$ it is not known whether the number is prime or not.

But the use of the elliptic compass would make the division of the circle into any number of equal parts (the number being a prime) practically easy.

And there need be no limit if the multisection of angles be extended in the manner described in para 5 *supra*.

8. From the properties described in paras 1 and 2 we get the following formulæ:—

$$\pi = 4 \angle COM + \angle BOM \quad (1)$$

$$\pi = 3 \angle BOM \pm 4 \angle BOH \quad (2)$$

$$\pi = 4 \angle COM + 3 \angle MOM' \quad (3)$$

$$\pi = 3 \angle COM' + \angle COM \quad (4)$$

$$\pi = 4 \angle COM' - \angle MOM' \quad (5)$$

$$\pi = 3 \angle MOH \pm \angle BOH \quad (6)$$

$$\pi = 4 \angle M'OH + \angle MOM' \quad (7)$$

One or other of these formulæ may be used as may be convenient.

By choosing the relative magnitudes of the two angles we can regulate what fraction of π each is. For example by taking in formula 1 the angles equal we get each of them $= \pi/5$.

The limb of the elliptic compass can be applied, to the figure without the frame. It will be convenient if the compass is made of transparent material like celluloid sheet.

When both M and M' are involved two limbs will be handy.

9. (a) *Triangle.* When B coincides with H, $\angle BOM = \pi/3$ and BM is a side of the inscribed hexagon. (Formula 2.) The diagonal of the hexagon is a side of the equilateral triangle.

(b) *Square.* When B and M coincide $\angle COM = \pi/4$ and M is an angle of the inscribed square whose sides are parallel to OA and OH. (Formula 1).

(c) *Pentagon.* Take the arc CM = BM. Then each of the angles COM, BOM $= \pi/5$ and BC is a side of the inscribed pentagon. (Formula 1) or take BD = OD.

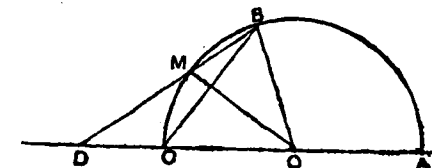


Fig. 5.

(d) *Heptagon.* Take $\angle BOM = \angle BOH$. Then $\angle BOH = \pi/7$ and MH is a side of the inscribed heptagon. (Formula 2).

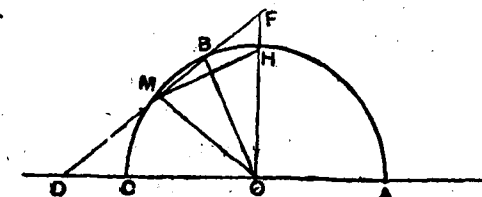


Fig. 6.

(e) *Polygon of eleven sides.* Take $\angle BOH = 2\angle BOM$. Then $\angle BOM = \pi/11$. (Formula 2).

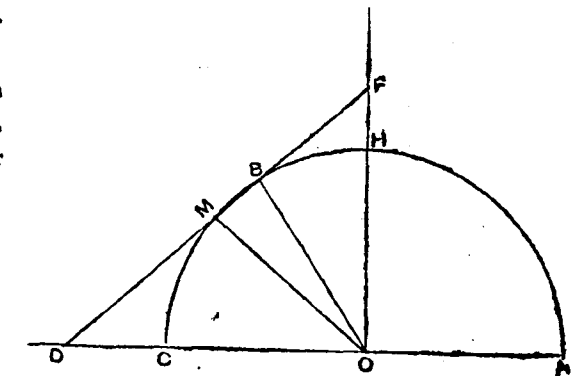


Fig. 7.

(f) *Thirteen sides.* Take $\angle COM = 3\angle BOM$. (Formula 1) or $\angle MOM' = 3\angle COM$ (Formula 3).

(g) *Seventeen sides.* Take $\angle COM = 4\angle BOM$. Then $\angle BOM = \pi/17$. (Formula 1).

(h) *Nineteen sides.* Take $\angle BOH = 4\angle BOM$. Then $\angle BOM = \pi/19$. (Formula 2.)

(k) *Twenty-three sides.* Take $\angle BOH = 5\angle BOM$ or $1/6 \angle MOH$. (Formula 2 or 6) and so on.

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WITH A FOREWORD FROM
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Minister of Education, Madras.

BY

K. R. R. SASTRY, M.A., L.T.,

Fellow of the Royal Economic Society (London); Sometime Deputy Inspector of Schools, Dharmapuri and Pattukkottai Ranges;
Author of "South Indian Gilds."

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THE STATE OF EDUCATION IN INDIA AT THE BEGINNING OF THE 19TH CENTURY

By Prof. K. H. KELKAR, M.A.,
Deccan College, Poona.
(Continued from p. 489).

III.

THE INDIGENOUS POPULAR EDUCATION.

IF we refer to the valuable record of enquiries in respect of popular education in India, as it existed before Western influences seriously affected it, we find that there was a widespread system of elementary education side by side with institutions of higher learning. During the pre-British period the village was the unit of social organisation in this land of agriculture. Every village community thought that it was its duty to foster education. Accordingly an elementary school was a prominent institution almost in every village. Then again the records show that this system of education was not confined to one or two provinces, but was found in all parts of India, though some districts were more advanced than others.

Some of the missionaries, who came to India at the beginning of the 19th century, were struck by the economy with which children were taught to read and write in elementary schools. They were particularly impressed by the system of mutual instruction, according to which the more advanced scholars taught the less advanced, and at the same time the former confirmed their own knowledge. This method of instruction secured the highest tribute of praise from Rev. Dr. Bell who introduced it in England. For some time it was the mode by which education was conducted in many English national schools. We are told that the Estab-

lished Church of England supported Dr. Bell against Lancaster. In 1811 the Church party founded the National Society for Promoting Education of the Poor. Its schools during Bell's time numbered about 12,000. Later on, however, the system of pupil-teachers was found to be not quite satisfactory. We also find that the Court of Directors, in their Despatch dated 3rd June 1814, refer with satisfaction to the distinguished feature of the internal polity by which instruction of the people is provided for by certain charge upon the produce of the soil.

But the tone of the various surveys, instituted by the provincial governments, is generally gloomy. They all draw attention to the decadent condition of learning, both as regards the number of its votaries and its quality. In view of the lack of information regarding the earlier conditions of education, it is difficult to assign definitely the causes of this decay. It is, however, held that the decay was largely due to the absence of effective supervision over religious endowments and also to the resumption of certain Government grants in the form of rent-free lands. The Collector of Bellary, in the Madras Presidency, attributed the backward state of education to the growing poverty of the people under the new Government. The Indian manufacturers were unable to compete with foreign manufacturers. Our attention is also drawn to the impoverishing effect of the transfer of capital of India from native government and their officers to Europeans, who, by law, were not allowed to employ it even temporarily in India. This drain together with other causes rendered the general part of the middle and lower classes unable to defray the expenses incident upon the education of children.

The following facts, figures and observations are of great interest to the student of Indian

OCT. 1925.] STATE OF EDUCATION IN INDIA IN THE 19TH CENTURY. 553

Education. They are culled from the published records that were available for our study.

The Madras Presidency :—

(a) The reports show an aggregate of 12,498 schools containing 188,650 scholars of whom 184,110 are males and 4,540 females. 740 institutions are returned as colleges. There is approximately one school to every 1,000 of the population.

(b) Out of 188,650 pupils, 13,561 are returned as Mahomedans, 42,502 as Brahmans, 19,669 as Vaishyas, 85,400 as Sudras and 27,518 as belonging to other castes.

(c) Very few schools appear to have been endowed by the public. The majority of them were supported by the parents of the pupils. The rate of fees charged varied from one anna to rupees four per month.

(d) Sir Thomas Munro takes the interval between five and ten years of age as the term of education and estimates the portion of the male population who receive school education to nearer to one-third than one-fourth of the whole, as there were no returns of the number taught at home, which in some places was considerable. In his opinion the state of education in the Madras Presidency was low when compared with that of England. He has no doubt that it was better in earlier times.

(e) Teachers in general do not earn more than six or seven rupees a month. This allowance is not sufficient to induce men properly qualified to follow the profession. It may also be said that the teachers are not able to draw a large number of students together in consequence of their general ignorance.

(f) The following suggestions are offered by Sir Thomas Munro :—

i. To remove the hindrance of poverty, Government should endow schools throughout the country.

ii. Good education should be rendered more easy and general.

iii. Preference should be given to well-educated men in all public services.

iv. No progress is possible, unless there is a body of better instructed teachers. But such a body cannot be had unless the teachers have an income sufficient for a comfortable living. Government should, therefore, give a moderate allowance to these teachers.

v. In all our efforts we should pay the most scrupulous regard to the opinions and prejudices of the people.

vi. Government should extend to Mahomedans the same advantages of education as to Hindu subjects, and perhaps even in greater degree, because a greater population of them belong to the middle and higher classes.

vii. Whatever expense Government may incur, in the education of the people, will be amply repaid by the improvement of the country. The general diffusion of knowledge is inseparably followed by more orderly habits, by increasing industry and by the tastes for the comforts of life.

The Bombay Presidency :—

(a) In 1823 Mount Stuart Elphinstone submitted his scheme to the Directors. Its principal object was the encouragement of vernacular education. English was to be taught only as an additional language. Higher education was to be imparted through verna-

culars by means of translation of standard English works.

(b) "The great body of the people of the Deccan are illiterate. There is a certain class in which men capable of reading, writing and instruction exist in much greater number than are required.... This abundance of people of education is owing to the demand there was for such persons under the Maratha Government. The cause has now ceased; and the effect will soon follow. Unless some exertion is made by Government, the country will certainly be in a worse state under our rule than it was under the Peshwas." Elphinstone's *Minute* written in March 1824.

(c) "The education is in a low state throughout the country. Instruction imparted in schools extends, with very limited exceptions, only to such an elementary acquaintance with writing and arithmetic as is absolutely necessary for the business of a shopkeeper and tultatee. A small portion of the people acquire even this knowledge. The aid of Government, in providing or assisting in the remuneration of school masters, is essential to any advancement of learning."—(An extract from a Government communication about 1825).

(d) In January 1825, the Governor of Bombay and his Council recorded reports from some districts from which we learn that the proportion of pupils under instruction to the population was 1 in 133.

(e) About 1830, the Bombay Presidency contained 1705 schools with 35,143 pupils of which 25 schools with 1,315 scholars were maintained by Government. About 13 p.c. of the boys of school-going age were receiving elementary instruction.

The Bengal Presidency:—

(a) Adam tried to obtain an intensive rather than extensive view of the situation. He, therefore, did not attempt to survey the whole province, but chose typical districts in the various parts of the Presidency and made a thorough examination into the existing state of affairs.

(b) 13 p. c. of the children of school-going age (5 to 14 years), were receiving instruction. 7·8 p. c. at schools, 5·4 p. c. at home.

(c) Both in Bengal and Bihar, the business of teaching in common schools was chiefly in the hands of Kayastha or writer-caste. In the Bengal district, about 1835, this hereditary privilege had begun to be invaded by other castes both superior and inferior to the Kayastha.

(d) The vernacular instruction was chiefly sought by the classes neither strictly commercial nor strictly agricultural, that is, by writers or accountants, money-lenders and retail-traders.

(e) The Musalman teachers had Hindu as well as Musalman scholars and *vice versa*. They all assembled in the same school house, received the same instruction from the same teacher and joined in the same plays and pastimes. But the Tirhoot district was an exception.

(f) The very lowest and degraded and hitherto wholly un-instructed classes have begun to aspire to the advantages of vernacular instruction.

(g) Beyond mere reading and writing, the instruction of the middle-classes of native society extended first and principally to Bengali or Hindi accounts, next to a much

less extent to the Persian, and in a very limited degree to the English language.

(h) There was no mutual connection between Vernacular and Sanskrit schools. The former were not considered preparatory to the latter; nor did the latter profess to complete the course of study which had begun elsewhere. These were two separate classes of institutions, each existing for distinct classes of society—the one for the trading and the agricultural and the other for the religious and learned classes. They were so unconnected that the instruction in Bengali and Hindi reading and writing, which is necessary for the commencement of a course of Sanskrit study is seldom acquired in the vernacular schools, but generally under the domestic roof.

(i) Sanskrit learning was to a certain extent open to all classes of native society whom inclination, leisure and the possession of adequate means may attract to its study and beyond that limit it was confined to Brahmans. The inferior castes were permitted to study grammar and lexicology, poetic and dramatic literature, rhetoric, astrology and medicine. But law and the six schools of philosophy and the sacred mythological poems were the peculiar inheritance of the Brahman class. The teachers and students of Sanskrit schools constituted the cultivated intellect of the Hindu people. They were respected for the general purity of their personal character. They functioned as spiritual guides and priests in their community.

(j) The Urdu or Hindustani was the current spoken language. But this vernacular was never used as a medium of instruction. Urdu school books, therefore, were wholly unknown. This absence of Urdu schools explained in some measure the greater degrada-

tion and ignorance of the lower classes of Musalmans when compared with the corresponding Hindu classes.

(k) The Persian language had a great hold upon the society. Adam remarks that the Hindus did not study the Persian language from any laudable ambition to study a foreign language. It was an artificial influence. It was unnaturally forced upon them by the practice of Government. Both the Arabic and Persian schools existed for the upper class of native society, whether Hindu or Musalman. The great body of the people were shut up from them.

(l) The Arabic teachers were few. But Persian teachers as a class were superior to the Bengali and Hindi teachers. Very frequently the Persian teachers were the retainers of single families held by a kind of domestic tie.

(m) Adam was firmly convinced of the impracticability of communicating European knowledge through the medium of English. His conviction was based on facts observed. He found that the poverty and ignorance of the masses was uniform. Adam concludes his report thus:—

"We have no right to expect that men in the grip of poverty will appreciate the advantages to society and to Government which dictate to us the duty of promoting general education. They must perceive and feel that their own individual interests are promoted and then their aid will not be withheld."

There was then a widespread popular indigenous system of education during the pre-British period. Owing to various causes, the system was not in a healthy condition but it was

Conclusion.

capable of being rejuvenated by means of proper supervision and encouragement.

The Hindu vernacular schools were absolutely unconnected with the Sanskrit schools. They existed for the trading and commercial classes. Their main object was to enable the pupils to acquire sufficient mastery of reading and writing, of arithmetic and of simple book-keeping. They were also taught to compose business letters. Memorising of rules and tables was given a prominent place. Sometimes the school-room would be nothing more than the shade of some wide-branching tree. A few plantain or palm-leaves or a little paper and a few styles for writing constituted the whole apparatus. Hardly any printed books or manuscripts were used. All the teaching was oral. There was no attempt to give any formal religious or moral instruction. But in some schools it was a practice to chant for the first half-hour a *bhupali* or invocations to the Sun, Saraswati or Ganapati. It must also be remembered that there was a wide diffusion of moral and religious truths by means of fables and allegories and epic poems through the instrument of Purān and Kirtan. On the whole teachers in these schools had a narrow outlook and did not attempt to develop the higher mental life of their pupils or to help them to cultivate their æsthetic sense. They were not paid by regular fees, but by gifts in money, grain, clothes, &c. Their income generally did not exceed Rs. 7 per month. They were nevertheless hard working and conscientious. In these schools individual rather than class teaching was the rule. Each pupil was free to develop at his own speed according to his own intellectual power. Then again the employment of monitors to help the master must have been a most valuable means of giving the more

promising pupils a training in responsibility. In the advocacy of the principle that writing should be taught before reading, there was a remarkable anticipation of the Montessori system.

Some of these primary schools were connected with temples. Other primary schools owed their origin to the enterprise of some village Zamindar or local magnate. He often allowed other children of the village to study along with his own. In other cases the school was started as a commercial venture by some enterprising person. This would be specially the case in places where trade and commerce would compel many persons of all castes to desire a knowledge of the Three R's. Sometimes as in the case of *Mahajan* schools a number of local traders would employ a teacher to teach their sons writing and accounts, so as to prepare them to follow their own calling.

In the case of Mahomedan education there was a close connection between the Arabic schools of higher learning and the Persian schools. Though Urdu was the spoken language, it was not used as a medium of instruction. As Persian was the court language, the Persian schools were attended by Hindus as well as Mahomedans. In the opinion of Adam, Mahomedan teachers, as a class, were superior to the Bengali and Hindi teachers. The Persian schools were chiefly elementary. The general system has been described as a loose kind of private tuition. The teacher was often closely connected with one particular family, but was permitted to augment his small income by teaching other children in addition. Gratuitous instruction too was not uncommon. Unlike the Hindu vernacular schools, these were more literary and philological than commercial. They employed a learned language instead of the spoken vernacular. Printed works were not used, but manuscripts were in constant use. In contra-distinction to the

Hindu schools, reading was taught before writing. Elegant penmanship was cultivated. The thirtieth section of the Koran was committed to memory by rote. The subjects studied included elementary grammatical works and forms of correspondence and popular poems and tales. The *Gulistan* of Sadi was a favourite text-book.

Such was the state of popular education in India in the beginning of the 19th century. It is clear that it contained within itself some valuable elements which deserved preservation. It was in sore need of good teachers, good text-books and wider outlook. It is true that about 1840, Government became alive to its responsibility in respect of education. But it was presented with two clearly opposed views of policy for adoption. The Macaulay-school advocated the 'filtration theory' according to which "wider information" and better sentiments were to be first diffused among the upper and the middle classes. From the upper and the middle classes knowledge was to permeate down to the masses. On the other hand Adam thought that it was impracticable to communicate European knowledge through the medium of English. His plan was to improve the village schools first and to co-ordinate them with Anglo-vernacular schools. Lord Auckland, in his minute dated 24th November 1839,

definitely decided in favour of English education. His government was unable to join the benevolent persons (missionaries) in their attempts to improve vernacular schools with reasonable hope of practical good. This decision appears to be based on the following considerations:—

1. The advent of the English as rulers meant the advent of English ideas and English literature. Before the year of this momentous decision, there were already in existence institutions which imparted English education. Even if they had meant, the Government could not have prevented the spread of English education.
2. The efficiency of administration was suffering considerably for want of English knowing native officers.
3. The British rule at this time was in its infancy. The Company was ruling over a mass of people who had their own peculiar social and religious opinions and prejudices. It was not, therefore, statesmanship to try to produce intellectual shaking all round.
4. The vastness of the task, in combination with the smallness of the available funds, compelled the Government to abandon the scheme of mass education.—*The Progress of Education*, September 1925.

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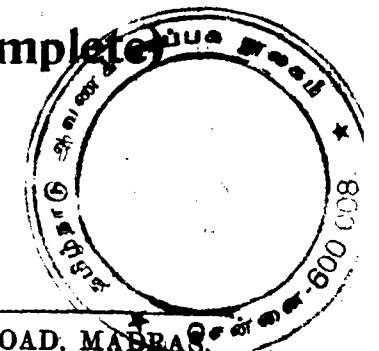
WITH INTRODUCTION AND NOTES

By Mr. J. C. ROLLO, M.A.,

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THE ANDHRA UNIVERSITY BILL

By Mr. S. SUBBARAMA AIYAR, M.A.,

Senior Lecturer in Economics,
Madras Christian College.

Sir A. P. Patro, the Minister for Education, has added another feather to his cap by introducing the Andhra University Bill in the Madras Legislative Council. This is the result of the persistent agitation kept up by certain Andhra leaders of public opinion for a local University for the Andhra Province. Now the State is called on to create a new University on behalf of the Andhras making use of the several colleges which lie scattered from Vizagapatam to Nellore and Rajahmundry to Bezwada.

The constitution proposed for the new University is similar in several respects to the newly-created Madras University. The Syndicate, the Academic Council and the Senate are all there exercising very similar powers and constituted in the same manner but with less numbers in each body than in the parent University. The ideal, again, as in Madras, is to combine the features of the teaching and affiliating types of Universities. There are, however, a few novel features in this Bill. In the first place, the University and First-grade colleges, (i.e., those that teach up to the B.A. Honours and Pass standards respectively) are to be situated, as far as possible, in one of the following towns:—Vizagapatam, Rajahmundry and Anantapur, or within a radius of 10 miles from the limits thereof. Secondly, greater prominence is to be given to the vernacular studies. We are also told in the Statement of Objects and Reasons that "an aim of the new University is to organize a scheme of technical studies which will have a direct relationship to the industries of the Telugu country and to the possible careers

open to the graduates and diploma-holders of the University."

The location of the University has been a subject of some controversy in the Press. While the three centres are recognized as suitable for the purpose, no mention is made in the Bill about the exact place where the buildings, laboratories, museums, workshops and equipment which the University is going to possess are to be located.

When the Madras University Act was passed, it was contemplated that new centres of University life should spring up in suitable areas with a view to eliminate the present anomaly between the constituent and affiliated colleges. It is abundantly clear that the progress of University life in the city of Madras is retarded by the suspicions and even antagonism of the affiliated colleges which believe, rightly or wrongly, that their position is likely to be jeopardized by such progress concentrated in Madras.

For this and other reasons, new University centres are to be welcomed. The Tamil Nadu is already clamouring for one. Then there is the demand for the Kerala University. But if all these schemes materialize, the question arises as to what would be the future of the Madras University and its constituent colleges. It is a well-known fact that almost all the students in the Madras colleges hail from Andhradesa, Tamil Nadu and Kerala and only a handful from the City of Madras. It may be said that the Metropolis will be able to attract a large number, but unless the Madras University has an 'individuality' of its own to distinguish it from the Tamil, Andhra and Kerala Universities, it is perhaps not worth while to attract the students from the several areas. In any case, the fee fund of the Madras University in virtue of its being an examining body for all the colleges in the Presidency and its setting the standard of teaching and efficiency for all of them will

Reviews and Notices.THE ANNALS OF THE BHANDARKAR INSTITUTE,
MARCH 1925. VOL. VI, PART II.

This number is, though relatively thin, still attractive and contains good articles from Dr. Sten Konow, Mr. P. D. Kulkarni, Prof. V. K. Rajwade, and Dr. J. J. Modi. The theme of Dr. Sten Konow's article is that both the Vedic and Persian Aryans had inherited their religious thoughts and customs from their Indo-European ancestors. We had quite an Indo-European mythology common to all Indo-Europeans from Norway to India, though it is not possible to fill up the details of the gods. The use of Sky-Father (Dyaus-Pita) both in ancient India and Greece and Rome and the corresponding notion of Earth-Mother do not take us very far. The so-called gods were not personifications of light or the celestial bodies, but primeval forces and potencies. In course of time divine forces were viewed in the likeness of the powerful ones on earth, thus contributing to the formation of the idea of the *devas* in India. This development had certainly begun in Indo-European times; and in Europe it became the leading feature.

Mr. Kulkarni does not admit the view of Dr. Sir R. G. Bhandarkar that Namadeva was later than Jnanesvara basing his conclusion on language. From other weighty considerations Mr. Kulkarni concludes that the two great Maratha poets were contemporaries and the whole life of Jnanesvara was passed in the presence of Namadeva.

Mr. Rajwade writes about some definitions of things as given in the *Amarakosa*—which show that the lexicographer's mind is saturated with Hinduism; his cosmogony and geography are those of the Puranas and he was full of the social prejudices and pre-possessions of his day and was a great student of Panini.

Dr. Modi writes about the Emperor Akbar and the Persian translations of Sanskrit books that were prepared under his patronage and about the knowledge of Sanskrit that Muhammadans possessed in those ages.

disappear or dwindle in importance. It remains to be seen whether this will be an advantage to the progress of higher education in this Presidency.

The creation of new University centres and the multiplication of colleges intensify the problem of unemployment among their *alumni*. The present Bill, it is true, "provides for the establishment of a college for technical and scientific studies and also for a University Employment Bureau which will be able among other things to investigate the problem of unemployment and make recommendations to the University." Unless the courses of studies are radically altered, there is very little chance of the University products being absorbed in the several occupations in our country. The Bill, on the whole, is conceived on broad lines. The success of the measure depends on the enthusiastic co-operation of the present colleges situated in the Andhradesa and the amount of money that the Government is likely to offer to finance the scheme.—*The Mysore Economic Journal*, Sept., 1925.

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THE RESEARCH ASSISTANT,
Ennur.

READING BY PICTURES—PICTURES IN BLACK AND WHITE, ALSO THREE-COLOURED ILLUSTRATIONS. (PUBLISHED BY THE OXFORD UNIVERSITY PRESS). Price Rs. 0-10-6.

The book presents a new departure in the teaching of English to children by the Direct Method and is one of the latest recruits to the literature on the direct method of teaching. Certainly it is an improvement in the right direction. We feel that the lessons as graded in the book will help the teachers of young children immensely in their effort to chalk out a course of lessons for the school year. The lessons in the book can also be finished in the course of a school year. Moreover each lesson is divided into several parts so that each part can be taken for a day.

The coloured pictures are fairly good; but it would be desirable if they were printed on the pages themselves and not stuck to the pages as they are. The pictures in black and white are most inartistic. We surely ought to present more artistic pictures especially to children,—this being a children's book—when they are just beginning to develop the taste for the beautiful.

Another point that we have to mention is the size of the book. It is very large and we would welcome a handy book of this sort, but with nicer pictures.

Again the cost of the book is indeed high. Education is costly now-a-days and though a book of this type is quite new and up-to-date in the educational market and is a very desirable one to teachers of young children, we rather doubt whether teachers will go in for a costly book for children of classes four and five for whom we think the book will be found suitable. In the former class the book can help in conversation and in the latter it might be used both for oral composition and reading. Hence a page may be devoted to showing the Alphabet, both written and printed in bold characters. The last thing we would lay stress upon is the necessity for an appendix where some notes to

teachers on each of the lessons may be given. We feel such notes to teachers are very necessary for explaining the lesson. For instance, the grammatical points that are to be dealt with in each lesson, the type of questions in later lessons in the book, etc., may find a place in the notes to teachers.

We find this in picture XI.

'These are English children. The woman is their mother' and in the next line we find the following:—'English children, Indian children, Chinese boys, Japanese girls, American woman.' The latter sentence is probably intended to help children in naming the nationalities of the several countries. Such a thing should naturally find a place in a recapitulation lesson or under notes to teachers, whereas the subject-matter of the lesson should entirely be based on the picture.

We also find in this children's book some difficult constructions:—

Lesson 18. The light is placed high, so that it may be seen far away at sea.

Again,

The light is so high, that it can be seen far away.

Lesson 17. They come to the forest to hunt tigers (so that they may hunt tigers).

A horse is not so strong as an elephant.

Lesson 15. The last paragraph in lesson 15:

A crowd of boys, a herd of cattle, etc.

Lesson 14. The last sentence is 'Describe a wedding procession.'

Some of these sentences are long and involved. Some should find a place in the teacher's notes and some under Recapitulation Lessons. These should be systematically followed in the children's book.

In fact on reading through the book, it would seem as though it had more than one author each of whom differ in their views. There are certain passages besides those quoted above which seem to contradict each other. These should certainly be explained in notes for teachers or they will lead to confusion.

We are sure that when some of the defects pointed out above have been removed, the book will prove a valuable asset to the several text-books in English teaching to children by the method of conversation and pictures.

Dravidian Gods in Modern Hinduism—A Study of the Local and Village Deities of Southern India, by W. T. Elmore. (The C. L. S., 1925). Pp. xiv & 163.

The author wrote the book as a thesis presented to the University of Nebraska on the basis of his studies during a fairly long residence in India. The worship of the minor gods is largely popular among the bulk of the population and is based on the original worship of the Dravidian races. The material contained in the book has been more or less exclusively based on the gods and goddesses of the Telugu people, and the sources of information mainly oral, besides the many gazetteers, Government manuals and other publications consulted on these topics. The cultural conquest of the Dravidians went hand in hand with the counter-conquest of Brahminic Hinduism by the Dravidian religion. Dravidian gods are usually local in their origin; they are generally propitiated with bloody or animal sacrifices and their history begins on the earth itself often as the ghost of some dead person. The Seven Sisters whose worship is so popular, the *Saktis* which have no original connection with the Hindu *Sakti* and which are "pure demons" requiring exorcism are all described in detail; while the point is made out clearly that demon possession is simply one of the activities of the Dravidian deities. Exorcism is practised on a fairly large scale even among the fairly higher classes of the population. Offerings of propitiation are usually in grateful acknowledgment of favours received; but they also look to the future.

Local stories are always of great importance in connection with these gods; many of these stories are forgotten now. There are also legends connecting them with the orthodox Hindu pantheon and tacking them on to the Pauranic stories. The gods are more commonly connected with Siva; and one legend curiously enough makes the *Saktis* his daughters. The idea the goddesses are the wives of Siva is almost universal (e.g. the Goddess Minakshi of Madura). Some legends are also connected with Vishnu. The influence of these Dravidian deities has been but little in modifying the ritual and ceremonies of Hinduism; while the ritual of many of the Dravidian deities has gone on practically with no change, especially in remote villages and among the lower classes.

The author rightly discusses also the origin of sacrifices of blood, so characteristic of Dravidian worship. Here he would not agree with Dr. Whitehead who postulated a totemistic origin for them; and he would say that "As in their life-

time the triumph over an enemy was the greatest of honours, so now as gods (the theory being that most of the gods were once human beings, later deified), so now as gods a sacrifice presenting such honours would be thought to be of all things most pleasing." The gods are also not fetishistic; nor are they animistic in all the correct meaning of the term. The author would apply the term 'Demonolatry' to the underlying Dravidian ideas. The ordinary worship of these deities is easily understood on the basis of demonolatry. It is a worship of spirits and not of the objects in which they may be embodied for the time being. The book is full of information and, though not very learned, is still instructive both to the educated Hindu and the foreigner.

VANISHED HOURS, by P. SESHADRI, M.A. (THE INDIAN PRESS, LTD., ALLAHABAD). Pp. 33.

We have great pleasure in welcoming this collection of sonnets by Prof. P. Seshadri of the Benares Hindu University. In this little book, as in the two previous collections issued by him, Mr. Seshadri has shown himself as a very graceful sonneteer. Occasional topics kindle his poetic effusions, and the sonnet seems to be peculiarly fitted for the expression of his fleeting poetic moods.

A quotation from Catullus printed at the beginning of the book may mislead us to think that the poet is wringing his heart in the verses. But as we have already said it, 'grace' is his great quality, and it excludes depth of emotions. Yet we should extol that subtle and sure poetic perception which has induced Mr. Seshadri to write these sonnets. Mr. Seshadri has an unconquerable zest in life. Indeed, in the last of the sonnets in the present book, on "Time and Grief," he refers with satisfaction to the healing power of time. It is

A magic wand
Waving oblivion's charm on man, to land
His soul in sweet repose, that he may find
A novel world awakening, and bind
Himself once more with zest, to life's command.

We think it a confused expression to write, 'to land his soul in sweet repose.' In another sonnet, Mr. Seshadri writes of 'queening it in the drawing room,' which makes us think that the author is trying to be a 'society poet.' However, we can speak with warm appreciation of several of the sonnets here. The story of the lover of Zebunissa, daughter of Aurangzeb, forms the subject of a pointed sonnet. 'Life's gifts' indicates the poet's usual robustness of outlook on life. If we are inclined to ask the poet to regard "An Hour" as vulgar, we congratulate him on his really graceful pieces and wish plenty of such laudable grist to his elbow.

'THE VILLAGE TEACHERS' COMPANION'—A QUARTERLY, PUBLISHED BY THE SOUTH INDIAN MISSIONARY COUNCIL, TRANQUEBAR. Vol. I (4 NUMBERS) AND Vol. II (1ST NUMBER). *Annual Subscription: As. 12.*

Out of the many causes advanced against the poor quality of instruction imparted in Village Elementary Schools, one is surely the ignorance of the Village School-master as to the new methods of teaching children. Teachers from Training institutions working in villages keep their enthusiasm only for a short time, after which they too get into the rut. The remedy for such a state of affairs would be to keep these teachers in touch with the latest educational principles in teaching children, which cannot otherwise be done except through the medium of a journal.

In this connection we cannot but congratulate the Tranquebar Mission in having come out with their quarterly journal, 'The Village Teachers' Companion.' It is a well-known fact that Christian Missionaries have contributed much towards the spread of elementary education and we have very much to copy from them, their earnestness and enthusiasm for work and the organized way in which they carry on their work. Though the journal is primarily intended to help the teachers in Mission schools in solving some of their own difficulties, we are sure, at the same time, that the non-Mission teachers too can learn much from the pages of the journal. These are days of religious toleration and hence non-Mission teachers need not be under the impression that whatever they see in the journal will purely be Christian teaching. 'Take the good from everything' will be our advice to the elementary school-master.

Already the journal has passed through its first year and the first number in the second year has also come out. We feel sure that many articles are of interest particularly to the Mission teachers and there are also others which are of equal interest to the non-Mission teachers. An article

on the 'Project Method' in Vol. I, No. 1, describes clearly the aims of the method and the methods to be adopted in putting the same to actual practice. An article on the 'Shantiniketan,' the name given to the school at Bholpur, founded by Sir Rabindranath Tagore, describes the very many ideals of education prevalent in the school and managed by the learned poet. These ideals are surely some which the elementary school-master should be conversant with. Again some more notes on the 'Project Method' compiled from several articles from the Village Teachers' Journal and appearing in the third number of the 1st volume add some more information on the same. Another important feature of child education, namely, 'the characteristics of children, appliances easily available in village schools and how they are to be put to use, children's books,' etc., appear in the 4th number of the 1st volume. The second volume (1st number) treats with some of the methods in teaching reading.

The reader is in no way bound by the methods suggested. But a perusal of these stimulates thinking on our own part and success or failure depends on the patience and enthusiasm displayed by those that carry out the schemes, with due consideration to the nature of the children, the locality, the facilities offered by the parents, etc.

By reading through the journal we feel bound to offer our sincere suggestions in the nature of topics that might well be discussed in such a useful journal as this. For example, the Kindergarten system, the training of the child, the opening of Infant schools, the Montessori Method, the lives of some pioneers in child education, re-organization of the teachers' training course, short notes on valuable educational books in English, the ways in which the elementary school-master may raise his status, the much needed handi-work course in elementary schools, the teaching of the several subjects of the elementary school curriculum, the strengthening of the bond between the child and the teacher, and again the parent and the teacher—articles like these are quite as important to the Mission teacher as they are to the non-Mission teacher.

We again congratulate the South Indian Missionary Council on having started on this noble and valuable venture, and we hope that the journal will find good circulation among all elementary teachers both Mission and non-Mission.

MADRAS UNIVERSITY LIBRARY.

RECENT ADDITIONS.

Aldine Edition of British Poets:—

Ghaucer's poetical works, 6. V.

Vaughan's sacred poems.

Armitage-Smith, O.: Principles and methods of taxation, 9th ed.

Boule, M.: Fossil men: elements of human palaeontology.

Briggs, M.: A text-book of economics, 2nd ed.

Cook, A. S.: The old English Elene, Paoenix, and Physiologus.

Schmoller, G.: The mercantile system and its historical significance.

Essays and studies, Vols. 9 & 10.

Gomont, M. M.: Monographie des oscillaries (Nostocaceae Homocystee).

Horrwitz, E.: A short history of Indian literature.

Houstoun, B. A.: Intermediate light.

Jones, D.: An outline of English phonetics, 2nd ed.

Mukerjee, R.: Principles of comparative economics.

Pigou, A. C.: Essays in applied economics.

Quiller-Couch, A.: Charles Dickens and other Victorians.

Richards, I. A.: Principles of lit. criticism.

Shirra, G. F.: The science of public finance.

Tilden, W. A.: Famous chemists: the men and their work.

Williams, S. T.: Studies in Victorian literature.

Withers, H.: Bankers and credit.

Our money and the state.

Stocks and shares.

The business of finance, 1st ed.

The meaning of money, n. ed.

War-time financial problems.

World list of scientific periodicals, 1900-21.

Panchamritam: an illust. Tamil monthly. V. 1.

Shustery (Abbas.) Iran Namah: hist. of Persian literature, V. 1.

UNITED STATES.

Department of Commerce:—Bureau of Standards.

Circulars:—

Specification hand-operated grain hopper scales.

Inks, typewriter ribbons and carbon paper.

U. S. Govt. master specification for:—

Pneumatic tires, solid tires, and inner tubes.

Vitrified chinaware.

Hydrated lime for structural purposes.

Calcined gypsum.

Lime-stone, quicklime, lime powder and hydrated lime for use in the manufacture of sugar.

XXXI—74

Scientific papers:

An improved type of wave meter, resonance indicator by Morris S. Strock.

Technologic papers:—

Fire resistance of concrete columns by W. A. Hull and S. H. Ingberg.

Reclamation of gasoline used in dry cleaning by C. C. Hubbard.

Technology of cotton machinery; pt. i. Calculations on pickers by A. A. Marcier.

Effect of tire resistance on fuel consumption by W. L. Holt and P. L. Wormeley.

Simplified practice recommendation:—

Steel reinforcing bars.

Loaded paper shot shells.

Steel lockers.

Miscellaneous publications:—

Report of the national screw thread commission.

Department of Commerce:—Bureau of Census.

Mortality statistics, 1922.

Forest products:—

Pulp-wood consumption and wood-pulp production.

Crossties and poles purchased and preserved.

Geological Survey:—**Bulletins:—**

Geology of the Bristow Quadrangle, Creek County, Oklahoma with ref. to petroleum and natural gas by A. E. Fath.

Pedestal rocks in stream channels by Kirk Bryan.

Geology and ore deposits of the Aravaipa and Stanley mining districts, Graham county, Arizona, by Clyde P. Ross.

Professional papers:—

Origin of the Boghead coals by Reinhardt Thiesen.

Aniakchak Crater, Alaska peninsula by Walter S. Smith.

Water supply papers:—

Surface water supply of the U. S. 1919-20 by Nathan C. Grover, pt. 9, Colorado river-basin.

A study of coastal ground water with sp. ref. to Connecticut by John S. Brown.

Chemical character of ground water of the northern great plains by H. B. Riffenburg.

Index of anal. of natural waters in the U. S. by W. D. Collins and C. S. Howard.

Department of Labour—Bureau of labour statistics.**Wages and hours of labour series:—**

Wages and hours of labour and the paper and pulp industry.

Wages and hours of labour in the hosiery and underwear industry, 1907-24.

Wholesale price series:—

Wholesale prices, 1890-1923.

Miscellaneous series:—

Works council movement in Germany by Boris Stern.

Smithsonian Institution:—Miscellaneous Collections:—

Cambrian's geology and palaeontology; v. no. 3; Cambrian and Ozarkian trilobites by Charles D. Walcott.

Boswell, J.: Letters: coll. and ed. by Chauncey Brewster Tinker.

Bourget, P.: Nouvelles pages de critique et de doctrine.

Ozarkian, L.: L'evolution psychologique et la litterature en Angleterre, (1660-1914)

Chapman, R. W.: Johnson's journey to the western islands of Scotland, and Boswell's journal of a tour to the Hebrides with Samuel Johnson.

Davies, R. Trevor: A sketch of the hist. of civilisation in Medieval England, 1066-1500.

Dewey, M.: Decimal classification and relative index.

Dobree, B.: Restoration comedy, 1660-1720.

Drinkwater, J.: Select poems of Lord de Tabley.

Dutt, Lalita Prasad: The ruins of Muhammadpur.

Explorers Club: Seven log-books concerning the Arctic voyages of Captain William Scoresby (Senior.)

Garnett, E.: Friday nights: lit. criticisms and appreciations.

Geikie, A.: A long life's work: an autobiography.

Hanson, H. H.: Byron: a lecture.

James, M. R.: The apocryphal new testament: being the apocryphal gospels, acts, epistles and apocalypses with other narratives and fragments.

Jeanroy, A.: Jongleurs et troubadours Gascons, 12e et 13e siecles.

Leathes, S.: The people on its trial.

Mackail, J. W.: The pilgrim's progress: a lecture.

Madariaga, S. de: The genius of Spain and other essays on Spanish contemporary literature.

Masefield, J.: Shakespeare and spiritual life.

McEwen, B. C.: The properties of matter.

Poisat, A.: Le symbolisme de Baudelaire a Claudel.

Records of Fort St. George, Despatches from England, 1701-06.

Sayers, W. C. B.: First steps in annot. in catalogues.

Thurstone, L. L.: The nature of intelligence.

Vaihinger, H.: The philosophy of "As if."

Walter, F. K.: Abbreviations and technical terms used in book catalogues and in bibliographies.

Wilson, David Alec: Modern Lilliput: a hist. of the recent re-discovery of the Lilliput Archipelago, and what has been happening there.

Wright, Joseph and Elizabeth Mary: An elementary middle Eng. grammar.

MADRAS UNIVERSITY LIBRARY: The number of readers and the number of books issued during the month of October, 1925, were 1774 and 2392 respectively. The corresponding figures for the last year were 1438 and 2036.

EOMORE,

14th Oct. '25.

S. R. RANGHANATHAN,

Librarian.

The Educational Review.

We congratulate late Principal Ratnaswami of Pachaiyappa's College, Madras, on his election to the Presidency of the Madras Legislative Council. Apart from his intrinsic qualifications for the place, the teaching profession in Southern India has special reason to feel gratified at the election of one of its members to the high office. We have always urged that the members of the teaching profession should play their own part in public life without the shyness and reserve which characterises many of them and here is an example worthy of imitation by others. It should also serve to dispel the common mistaken notion that the teacher cannot get any recognition in public life. A teacher has in him many elements which will be particularly useful in an office like the Presidentship of a Legislative Council. Impartiality, sobriety and a capacity to examine things with a dispassionate judgment are qualities specially fostered by the teaching profession and we hope these qualities will stand Principal Ratnaswami in good stead in discharging the duties of his new office. If Principal Ratnaswami will not succumb to the narrow communal jealousies of the *Justice Party* to which he has belonged, he should not prove a failure as President of the Madras Legislative Council.

In spite of a number of fussy lawyers and politicians who profess to take an active interest in the affairs of the Madras University, we regret it should be making no advance. The University continues to be a mere examining machine believing only in the stiffness of these tests and has not accomplished anything more, while other Universities in India are forging ahead with arrangements for research in many branches of arts and science and with facilities for post-graduate teaching in a variety of departments under the direct auspices of the University. It is of course futile to expect any effective financial assistance from the ministerial party in power just now, as it is absorbed almost entirely in the squabble for petty office and does not believe very much in the advancement of higher education. We should like to invite attention to one aspect of the matter for the special consideration of our publicists—and that is the poor financial assistance which the Government of Madras is able to give for University education in the Presidency. The Presidency of Madras has got a population of highly intellectual students who have distinguished themselves in many walks of life and have shown special proficiency in all-India competitive tests. In spite of this circumstance, the Government of Madras spends very little on University education in comparison with some other provinces in India as the following tabular statement will show.

University Expenditure in the Madras Presidency.

	Rs.
The United Provinces	16,37,000
Bengal	12,31,000
The Punjab	3,24,300
Madras	1,52,800

The figures are particularly striking when a comparison is made between the amount of expenditure incurred in Madras and the United Provinces which are equal in point of population. The United Provinces spend annually on Universities about ten times the amount spent by the Presidency of Madras! The figures for the United Provinces exclude the grants from the Imperial Government received by the Benares Hindu University and the Aligarh Muslim University. It is also interesting to note that the Presidency of Madras is almost at the top on the list of Indian Provinces in point of the literacy of its people, while the United Provinces are at the bottom and the former can therefore be reasonably expected to take better advantage of facilities for higher education. Will publicists take up the matter and see that the Government of Madras comes forward with generous financial assistance to the University of Madras and to the proposed Andhra University which may materialise in the course of the present academic year?

We regret to record the sad death of Mr. A. Madhaviah, the well-known South Indian writer, on the occasion of the last meeting of the Senate of the Madras University. He

collapsed in his chair and did not recover. Mr. Madhaviah was an accomplished writer and scholar in Tamil and in English and was the author of a large number of books which have received considerable appreciation at the hands of the public. He was a practical social reformer and did not a little for the cause of female education, not only in his own family, but also among all the people who came under the sphere of his influence. One of the most popular books of the late Mr. Madhaviah was his *Short Stories* by 'Kusika,' in which he tried to draw attention to some of the most serious evils of our present social system by writing attractive narratives of various unfortunate social incidents. Since his retirement from public service he had thrown himself energetically into literary and educational work and had also started a publishing concern of promise. We regret such a useful career should have been cut short and a large circle of his friends should be left to bemoan his loss.

We are glad to find that an attempt is being made to hold an All-India Teachers' Conference on the occasion of the

ensuing national gatherings at Christmas. There has not been time and opportunity enough for propagating the idea and making the Conference the success that it deserves to be. But we hope a beginning will be made so that at least in the coming years the Con-

ference may be a success and serve to bring together the members of the teaching profession all over India into a common organisation. It is of course not obligatory that the All-India Teachers' Conference should be held at the time of the Congress. In fact, it is desirable it should not be so as there is the danger of its activities being overshadowed by the great political organisation, and it is quite possible that from the coming year, it may be an independent organisation meeting in various provinces from time to time. The scheme of a great national organisation of teachers is one which we have ourselves advocated for a long time and we are glad to see there is some prospect of its early materialisation, though we should not be too sanguine about it till it is actually accomplished.

Some useful information was elicited at the last meeting of the Senate of the Madras University by means of interpellations. The Tamil Lexicon is dragging on its miserable slowness of preparation and we do not seem to be anywhere near it. We are glad however that the scheme relating to the University Library building is taking practical shape and Engineers have been appointed for the purpose of getting the work started and some subordinate staff is also being engaged. The foundation-stone of the University Library was laid years ago, on the occasion of the visit of H. E. Lord Hardinge and we are glad the

matter is being pursued at least now and the University will have a Library building worthy of its importance. An important decision was the acceptance of the scheme for the starting of an Oriental Institute under the auspices of the University with provision for research facilities in Sanskrit, Dravidian Languages and Islamic Studies. We do not know why provision should be made in Madras for higher research-work in Islamic Studies; the Mussalman population of Southern India is so small and the atmosphere is so non-Islamic that there is not much chance of fruitful research-work in the subject in this part of the country. The Southern Presidency might well leave research-work in Islamic Studies to such North Indian Universities as Dacca, Lucknow and Aligarh. The Senate gave its blessings to the idea of a separate University for the Tamil districts by accepting the resolution of Mr. T. V. Seshagiri Iyer on the subject. Of course this does not mean much and we hope the Tamil districts will make an effort to collect funds and rouse public attention in the matter on a sufficiently large scale to make the Tamil University a real success. We approve of the decision to abolish the L. M. S. degree. There is hardly any justification for keeping the L. M. S. degree on, when the British Medical Council has declined to recognise it as a qualification for registration and the Government of Madras has ruled that only those with the degree of M.B., C.M. should get appointments in the Medical Department. The Vice-Chancellor's state-

ment with regard to students who non-co-operated was welcome and no special resolution was therefore necessary on the subject. We are glad the University is moving at least now in the matter of establishing some professorships in science subjects and a beginning is to be made with research-professorships in Botany, Zoology and Bio-Chemistry. The Senate deserves to be congratulated on the whole on the work transacted at the last meeting and this enables one to revise in some measure the pessimistic note struck earlier in one of these paragraphs this month.

We are glad to find that many Indian Universities have now begun to consider the question of introducing the Fine Arts into their courses. The reform has been due for a long time and it is something to hope that in the near future the training of the aesthetic faculties will come within the scope of some of our centres of higher learning. The Benares Hindu University introduced sometime ago syllabuses in Painting and Music, for the present confined to women-students, though they have not begun to be taught yet in its institutions. The University Reform Committee in Bombay appointed by the Government has made the recommendation that courses in painting, music and sculpture should be introduced into the University. With the Bombay School of Arts and the wealthy patrons of art at the Western capital, there are special facilities for the purpose and we trust it will soon be an

accomplished fact. We are glad the subject is being taken up in Madras also and some members of the Senate have already given notice of their intention towards the end. In this connection, we should like to invite attention once more to the need for reforming the School of Arts in Madras so that it may become a centre of study for the Fine Arts worthy of such a metropolis as Madras. There is not much use in laying down syllabuses in the various Fine Arts, unless there is at least one centre where they may be studied with a reasonable degree of efficiency and success.

The recent report issued by the Syndicate of the Bombay University on its work in 1924-25 makes interesting reading. Attention may be invited here to a few important points outside the range of the annual routine work. The School of Economics and Sociology continued to do useful work, drawing round it some research students specially interested in some of the local problems of the city and province of Bombay. An interesting feature of the school is that it attracts research students from outside the province of Bombay. The University has resolved upon the creation of a Faculty of Oriental Learning and on the introduction of facilities for research-work in the departments of Sanskrit, History (particularly Indian History) and Mathematics. The University has had the privilege of receiving during the year many endowments, the most prominent of which is one of Rs. ten lakhs in

3½% Government securities from Sir Fazulbhoy Currimbhoy on behalf of the Sir Currimbhoy Ebrahim and Bai Khanabai Noor Mahomed Jairazbhoy Educational Trust for the establishment of scholarships for the encouragement of higher study in foreign countries among Muslim students of the Bombay Presidency. The Syndicate at least has no hesitation in thinking that it has done much for the University within the limitation of its resources and opportunities and pleads for support in its work in the following concluding words of the report:—

In conclusion, the Syndicate invite the Senate to take a comprehensive view of the manifold operations and activities which have engaged the attention and interest of this University during the year under report. There is no department of education from the lowest to the highest which has remained unaffected by its initiative or reforming zeal. Beginning at the lowest point of its interest it has remodelled the scheme for secondary education and at the highest point, it has organized a new department of Post-graduate teaching and research work. At intermediate points, it has endeavoured to bring the B.A., B.Sc., B.E., B.Ag., M.A. and M.Sc. courses into line with modern conceptions of what these degrees ought to signify. It has taken under its wings new institutions which the educational needs of the Presidency urgently required, while it has allowed older institutions to expand in suitable directions. It has given due weight to the question of the physical welfare of students and it has tried to stimulate and encourage originality by making grants to men of promise from its scanty Research Fund and by patronising important journals, congresses and literary undertakings.

The virility of an education is to be judged by its capacity to give birth not only to savants who, having made the whole world their own, illumine it with the splendour of their speculations, thoughts and achievements, but also to labourers in the workaday world who, by the exercise of their brains and arms, supply in the limited range of citizenship able administrators in the coveted

region of Government and also in the field, in the factory and the mart.

The Syndicate are aware that from this point of view there yet remains a vast deal to be done in all directions; but a vast deal will always wait for accomplishment as long as human mind and human character undergo ceaseless development. The fulfilment by the University of Bombay of its destiny as a centre of light and leading will depend upon the recognition of it by the public and Government as an organic part of national life and the spontaneous material and moral support, following on such recognition, which is accorded to it by them.

Handicapped by want of funds, the University of Patna has not been able to accomplish much since its

creation, but we are glad things have begun to look up recently, because of the Government's being in a position to finance the University better. The Committees appointed for the purpose of considering the facilities to be created for post-graduate teaching have made some recommendations, the acceptance of which may in some measure create a real teaching centre at Patna. There is to be an administrative board to arrange inter-collegiate teaching among all colleges at Patna. It will consist of the Principal as well as a representative teacher from each local college together with as many non-officials nominated by the University as there are colleges in Patna. The University is to refrain from undertaking financial responsibility with regard to the maintenance of and payment to the tutorial staff in different colleges. The Professors will therefore continue in Government service, but their appointments will be made by a Selection Committee consisting of the Director of Public Instruction, the Vice-Chancellor of the University and a small number of nominees of the Syndicate. The appointments so made will be subject to the veto of the Chancellor.

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

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

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

Education (Allahabad), March 1925.

The distinguished author of the book under review is one of the few enthusiasts in India who have taken to a systematic study of child-nature. The book embodies the results of close study by the author, not merely of the existing literature on the subject, but of the actual mental and physical growths of children, as witnessed by her in several schools in Britain and India where she has had the opportunity to work. Within a brief space of 200 pages, the author has contrived, in her plain, matter of fact, and at the same time, engaging style, to elucidate the various topics connected with child life such as the sense perception, play, the service of Hand in Mental Development, fatigue, exceptional children, measurement of Intelligence and the Kindergarten system; touching the various theories on these topics and supplementing them by her own views based on personal study and investigation. We would especially commend to our readers the beautiful and inspiring chapter on the Kindergarten system in which without going into technical detail, the author has surveyed the basic principles of the system and pleaded in accordance with these principles for the Indianisation of Indian education. We are sure that this little book will prove an excellent handbook for teachers as well as parents and others interested in the subject and kindle in them a deeper interest therein. It has been already recommended by the Academic Council of the Madras University as a suitable text-book for the students appearing for the L. T. Examination and we hope that other Universities will soon follow suit. We congratulate both the author and the publishers on this valuable publication and recommend every teacher to secure a copy thereof.

The Madras Christian College Magazine, January 1925.

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

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

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