

THE EDUCATIONAL REVIEW.

VOL - XXXII

NO - 9

SEP - (1926)

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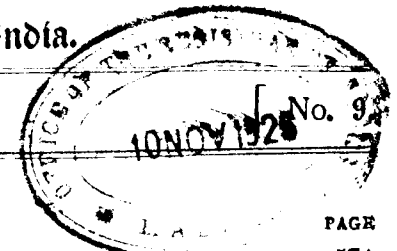
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A Monthly Record for India.

VOL. XXXII.]

SEPTEMBER 1926.



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The Educational Review

A Monthly Record for India.

VOL. XXXII.]

SEPTEMBER 1926.

[No. 9.]

All literary contributions, books for review, newspapers, or magazines, sent in exchange, &c., should be addressed to the Editor, No. 4, Mount Road, Madras. Articles and communications intended for publication in the succeeding issue should, as far as possible, reach the Editor not later than the 20th of the month. The Editor solicits contributions on all subjects of educational interest. Stamps should accompany the MS., if the writer wishes it returned, in case of non-acceptance. The Editor can in no case hold himself responsible for accidental loss.

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ALL-BENGAL COLLEGE AND UNIVERSITY TEACHERS' CONFERENCE

PRESIDENTIAL ADDRESS

By Dr. P. C. RAY.

I CONSIDER it a privilege and honour to preside at this inaugural meeting, and the fact that the office was conferred on me during my absence from home, makes me feel all the more grateful to you. I feel, however, nervous when I think that there are several veteran educationists present on this platform, who could have better performed the duties entrusted to me. With the ring of the voices of the Empire Universities Congress still in my ears, it is but natural that I should incidentally touch the broader principles and problems of education; but it is my intention to restrict myself so far as possible to a critical review of the position of Professors, and indeed of teachers in general, of this province. It is with genuine pleasure that I welcome

this movement in Bengal, both because as a teacher myself, I felt long ago the need for such an organised attempt to establish the dignity of this nation-building profession and also because it will, in the very act of our seeking to make the teachers' voice an important factor in the social, and may I also be permitted to say,—the political fabric of the province, bring that spiritual element in the vocation without which it degenerates into unfair business and the absence of which is painfully noticeable in many instances. There are at present forty-seven colleges affiliated to the University of Calcutta; nearly twelve hundred teachers are engaged in imparting higher education to students. Judged by these numbers the University may well claim to be ranked as perhaps one of the biggest in the world. Yet there is always perhaps a word of apology necessary to-day for a professor or teacher to justify his existence in the social scheme. The reason is not far to seek.

That intelligent co-operation between society and its educational institutions—between the town and gown—which alone can make for the progress of a nation is absent. Education which was so popular till the very early years of this century, has undoubtedly lost its charm with many as the knowledge acquired in schools and colleges does not conduce to even reasonable material prosperity. If we are honest, we shall admit that the large crowd of students loitering about our colleges does not indicate the popularity of education, but is a sign of almost wholesale despair. Not knowing what else to do, the majority of students enter the University only to find after a few years that for most of them it is a blind alley. In this game both the teacher and the society are responsible. Yet, very few have paused to think that apart from all other considerations, for an evolved race of humanity, the exercise of the mind and intellect is as much a necessity as that of the limbs. It requires no cleverness now-a-days to realise that in the ceaseless struggle between Nature and Man, this implement—education—serves in no few instances as a weapon to combat her, and since the day we first made fire by friction and utilised it for cooking, the power of knowledge came to be recognised from day to day, till the human mind, which in the primal stage was no more than a blank with its so-called instincts, opened before us as an endless vista leading to golden victories! I feel, therefore, if the society had really recognised that the acquirement of knowledge is not only a fundamental craving with the evolved man but that its use is as important as a protective colouring, it would not have assigned to its votaries that half-comical position of beggars with pedigree! Not so in countries where the power and superiority of knowledge

form the corner-stone of their prosperity; not so was it in this land of ours where practical wisdom at one time embodied its notions about learning in the following verse:—

विद्या ददाति विनयं विनयात् याति याचताम् ।

याचतात् धनमाप्नोति, धनात् धर्मः ततः सुखम् ॥

Gentlemen, the maxim of “deserve and desire” is no less present in my mind whilst I accuse the society of its negligence. I will begin by analysing from the stage of “Guru-mahasay’s Pathsala” to the University classes, whether we teachers on our side have dealt fairly with the society. To a great measure the system of education should have been shaped by us, and I feel sure if an organisation like the one under whose auspices we have met here to-day, had been in existence half a century ago, neither learning nor its votaries would have occupied the unenviable position of to-day. It is my honest belief that we have generally slipped into intellectual inactivity since the time of educationists like Vidyasagar and have thus not been able to earn the confidence we should have, by not giving our very best. That continued activity, that a nation or a race must retain in order to keep abreast of the times, was wanting for a long time, and the orthodox ideals of education seldom yielded to newer conceptions arising out of economic changes. No doubt, one or two or more powerful educationists rose from time to time, but the democratic habit of obtaining collective opinion of the mass of those engaged in education was rarely in evidence. If there were an organisation enabling the members of this intellectual hierarchy of Bengal to meet together from time to time during recesses, and discuss the thousand and one vital matters connected with education, much good would have result-

ed, and we should not probably then have been faced with the present situation. As a consequence of the absence of public organisations to discuss and ventilate ideas and ideals of educational problems, the monotony of the older system has persisted and curiously enough in this development many of the fundamentals of life have been left out. If our educational system is unable to cope with those needs born with us, its efficiency is naturally questioned. Our omissions in this respect appear almost unexplainable. When I look, however, back to our past economic arrangements, I am reconciled to a great extent, as there we find pedagogy in juxtaposition with that great school, the division of labour. With the collapse of the latter, caused by factors unnecessary here to dwell upon, the monopoly of the privileged classes to engage themselves solely in metaphysical training has now practically ceased and they have come to realise the unsoundness of our present educational scheme. It does not give them the fitness to earn their bread which their forefathers had levied upon the toiler of soil. The part they played in village economics having disappeared, they are now reduced to the condition of service-seekers in which profession their success or otherwise is too well-known. There may be some amongst you who may consider this part of my address as digression, but believe me, gentlemen, if we teachers are not imbued with a clear and correct notion of our vocation, how little chance there is of others to give us credit for it. We cannot expect a people to admire our system of education if we cannot at the same time prove that it keeps the wolf from the door. The noble maxim of learning for learning’s sake has, I fear, been wrongly interpreted. I would ask you not to discover in what

I have just spoken to you merely a plea for vocational education, but to realise that even the most elementary education must needs contain in it a preparation for the work-a-day life. In all our endeavours to stimulate the intellect by exercises in the schools or in the great auditoriums of the Universities, we must avoid the tendency to create cripples that would not out of the halls know how to live. With the increased usefulness of our system of education, there will come the prestige of our workers. This Conference of ours can have no better campaign to start upon than this.

I will now proceed to show how the present educational system of Bengal is a huge economic waste. This remark is more applicable to University teaching, as members of which we are met here to-day. The first thing that strikes me is that of the 15,000 Matriculates supplied by the 900 schools of Bengal, about 9000 join the University, of whom only 500 pass the M.A. Examination, of which number again not more than 50 are absorbed in the profession of higher teaching. The rest 450 have to shift for themselves, either as office clerks, or as school-masters on an average salary of not exceeding often Rs. 50 per month. Now, I put the question: Was it necessary to enrol 9,000 students in the Intermediate classes to recruit these 50 men? The answer is obvious. The rest 8,950 students supply no doubt the contingent of lawyers, doctors and engineers, but the professions are already over-crowded and filling up their gaps does not in any way justify the appalling number of admissions. If our school training were more efficient, more adapted to fit us for career, there would hardly be any need for hustling 9,000 students into I.A. and I.Sc. classes. Probably I would not be far wrong

when I say that if 10%, i.e., 900 joined the University instead, as is the case in England, our recruitment for higher services and the professions would not in the least suffer. Thus an annual saving of $8100 \times 30 \times 12 =$ Rs. 29,16,000 would be effected without any one being loser. This money which works out at Rs. 360 per head of student could be better utilised in developing trade, business or agriculture, and I have no doubt, it would go a greater way in establishing our young men in life and increasing national wealth. John Chinaman plies his furniture trade or shoe factory without having matriculated and our friends from Marwar, without any education to speak of, begin life with a capital of often no more than ten rupees. A capital of Rs. 360 a year is not inconsiderable, provided one knows the trade and has the capacity for hard work. He who enquires, knows to his surprise that the ordinary shopkeeper earns four times more than an average clerk, only he has to do it by the sweat of his brows. The dignity of labour is certainly no less dignified than the creditor's harassment. The whole difficulty with our young men has been their want of appreciation of what constitutes real dignity. That manual labour is an essential of human life and that the brain power has in the past been over-estimated (a clerk's equipment can hardly be called "brain power") and that neither the one nor the other alone can stand the strife of Nature, have just begun to be realised anew in these days. Whilst progressive nations are trying their best to adjust these differences, with us the most elementary problems of national economics remain yet unattacked, and the present educative system of Bengal stands as a living reproach. Our own share in this heedless transaction has not been small. We have failed to raise our voice

against a system because it feeds us. If the State has not been really generous in giving requisite help to the educational policy of Bengal, we on our part either have not ceased to make a business proposition of it.

I confess that in a province where education gives a sort of social distinction, this economic waste about which I have spoken from almost all platforms, could hardly be prevented so quickly. But my contention is that even at that are we chastely performing our part? Are we making men of our youths? Are we after all giving them any more than the answers to few hundred probable questions? Have we really and sincerely striven to develop in them the power of thinking, self-help and self-reliance? Let us be honest. Is there not a surfeit of lectures and tutorials whilst our young men continue to be no better than dunces? Within the last few years an evil of portentous dimensions has been allowed to crop up, and the too early bifurcation of the course of studies is to a great extent responsible for it. Under the old regulation, Elementary Chemistry and Physics were included in the F. A. curriculum but in the new I. A. course, Science has been perpetually banished. We have now the strange spectacle of first class M. A.'s who are as innocent of the knowledge of the composition of water or of the properties of the mysterious electric "fluid" as a new-born babe, and all this in the third decade of the 20th century! Then again, the relegating of Geography and History to the back seat has been productive of disastrous consequences. A young man who claims to have culture and who is at his wit's end if he is asked to locate Angora or Bolivia, or even Madura or who has probably never heard of Kossuth or Kosciusko, or has at least vague ideas of Washington, Garibaldi or Lip-

coln, is a pitiable creature however high sounding a degree he may boast of. An average graduate of our University betrays lamentable ignorance of many essential subjects which an English lad of 12 or 14 learns by the fire-side. If you complain to my graduate friend about his lamentable deficiency in intellectual equipments, he simply retorts by saying: "But Sir, it was not in any of our prescribed text-books." The knowledge that counts after all can seldom be gathered from the few prescribed text-books. It is for the teacher to create a love of study in his pupil. Even text-books have ceased to be regularly gone through—various mischievous substitutes find favour now-a-days in the shape of "aids," "digests," "compendiums," and shall I also add, "tips." Above all, the pernicious custom has been allowed to grow up of dictating notes to be committed to memory. It is a custom which curseth him that gives and him that takes.

There must then be something very wrong and rotten in the state of Denmark. Probably the first thing that strikes me is the most ridiculous attempt to teach through a foreign tongue. If half the teachable period of life is spent in acquiring a language, when shall we learn facts? I do not for a moment suggest that any one's education can now-a-days be complete without the means of reading and understanding one or two foreign languages. But that must be so with specialists. The every-day knowledge of the facts of life and science could be easily imparted through the vernacular, and even for a specialist often no more than the working knowledge of a foreign tongue is necessary. A colleague of mine who did not devote more than 100 serious hours to the study of a foreign language, can usefully read, write and

understand it. Most educated Germans, besides their own language, can read and write at least two other, and yet they find their own tongue most suitable for using as a vehicle of instruction. There is a sort of slavishness in this choice of the English language as our medium, and a regrettable desire to appear smart in it. The success is cheap and its influence, therefore, hardly of any real consequence. We have thus developed a method of 'Varsity teaching least conducive to the development of original ideas. The absorption of fundamentals which is the chief and perhaps the only function of University teaching, is, therefore, seldom satisfactorily achieved as it would be if the ideas were interpreted and imparted in our mother-tongue. There is in consequence found in our young men a sort of ill-digested learning the handling of which is neither useful nor pleasing. Instead of encouraging discussions, precluded partly no doubt by reason of the vastness of the classes, we dole out the thoughts of others to our boys without pausing to find out if we are appealing to deaf ears. Then there is the contact with the inner intellectual working of the professor which is wanting—a factor of the greatest importance in the intellectual development of a race or a nation. The mass production again is largely responsible for it, and may I venture to add, not the least part of this barrier originates from the most niggardly treatment the teaching community receives. A man is not allowed to feel proud of his vocation by reason of the most absurdly low standard of living to which he is committed. It is no wonder, therefore, we find many incompetent men swarming this most delicate and difficult profession! A scale like "Barnham scale" should be started without loss of time, and

whatever the nature of the progressive emolument may be, the main object, namely, comparatively larger leisure for the college teachers to enable them to devote themselves to creative work, must on no account be lost sight of. The worn-out horse and the cattle, thanks to the humanity of our Marwari friends, can at any rate look forward to spending their last days in a Pinjrapole, where they can find shelter and fodder; but a jaded college teacher who has dedicated the best years of his life to the education of our youths, unless he belongs to a Government institution, is often left to starve in his old age with the helpless burden of wife and children. I know the lot of the average teacher in England, France or America is by no means enviable, but the people of these countries have made great reforms to improve the condition of teachers; but in our country his condition is simply miserable. Unity is strength; an association like this under whose auspices we have met to-day is the very thing wanted and is bound to be a success if we can enlist the sympathy and co-operation of every member of the teaching staff of the colleges of Bengal. I appeal to you to shake off your apathy and learn to believe in properly-directed organisations. With a strong association like ours, composed of worthy men who have made teaching their life-long study, I feel confident we could initiate and operate almost any scheme that in our mature judgment appears beneficial to the intellectual and physical well-being of the province. The deliberative bodies of the University, the Senate, the Syndicate, the Councils, the Intermediate Boards, should have larger representation from amongst *bona-fide* teachers; unfortunately it is not so at the present time. Even where a franchise exists, e.g., in election

by registered graduates, its high fee precludes many. Our activities should be directed towards the attainment of these objects without which our voices are likely to be as feeble as before and our finest proposals are likely to be assigned places in the archives. I fear I may be misunderstood at this point. The suggestion is not to exclude men of other vocations in these deliberative bodies, but to secure that happy adjustment which makes for real progress in a democratic institution. Even our minimum in these bodies has not yet been reached.

While we demand rights and representations in supreme bodies, we must not forget that the real working field of this our association starts from the governing bodies of colleges. We should have no other form of appointment now-a-days except by election. Nomination is a process to which only the least self-respecting can submit. The yearly elections would give chance to fresh blood, and thus maintain a healthy pulsation in the organic whole.

Gentlemen, before I conclude, I shall lay special stress on a point which I cannot too much emphasise upon. If we analyse the principle for which higher education as distinct from the secondary or school education, stands, we cannot but realise that the former can claim its continuance only when it has in its scheme the furtherance of the bounds of human knowledge. Here indeed is the Post-graduate ideal of this University. I cannot help referring in this connection to the remarkable sagacity of the late Sir Asutosh Mukherjee to whom mainly we owe the introduction of this element to our educational system. The seed of inspiration which a few of us were instrumental in bringing

from Europe more than 40 years ago, would probably have hardly gone beyond the stage of germination if a good husbandman like him had not sown and fostered it. Members of this Conference should be conscious of the great trust which devolves upon them and bring into their thought and action that creative desire which alone can justify their calling. A race without creative aspiration is dead, and so has it been since the days of the six schools of Hindu Philosophy, when scholars had vigour and independence of thought and were not spoon-fed as to-day. Those great contributions were not indeed the products of University, but they helped to make Universities. We should be foolish to disclaim heritage, but we would be positive imbeciles if we did not discern what constituted their speciality. I cannot but admire the freedom of thought and expression that characterises the Western nations whose greatest contribution to human progress both in culture and material prosperity, has been the liberation of the human spirit. Hence it is that their art, science and industries are great. Hence it is again that even biologically speaking those nations are fitter without being devoid of that spiritual and idealistic element which we claim vainly as our monopoly. We must realise and realise once for all that the higher work of unravelling the vast potentialities of the human intellect from the most diverse standpoints is our principal function. In this, slavishness is unthinkable, though team work is fundamental. The biggest functionaries in the teaching profession and the smallest are here alike, all striving after the same goal. If the University professors as also those who are in the enjoyment of fat salaries in Government institutions are disposed to look down upon their

somewhat unfortunate colleagues in the private colleges, and refuse them the association with higher teaching which is their due, they would be guilty of the crime of defeating the very purpose of higher education. I would go a step further—even the University student is no unimportant member of this intellectual democracy.

Ours is a sacred vocation. To us has been entrusted the most precious assets of the nation. The future of Bengal depends largely not only upon the quality of education imparted to the youths committed to our charge but also to the moulding of their character in their most pliant and formative stage. A Roger Ascham was in no small measure responsible for the making of the greatest of the female sovereigns of England. An Arnold left his impression on an entire generation of scholars, warriors and statesmen, and even in our own province, a Vidyasagar, a Ramtonu Lahiri, a Rajnarain Bose or a Peary Charan Sircar—each in his own way—influenced more than one generation. Let each and all of us feel the dignity and sanctity of our vocation. Then the kindly light will lead us on.

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PRESIDENTIAL ADDRESS

BY

Mr. S. R. RANGANATHAN, M.A., L.T.,
University Librarian, Madras.

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1. INTRODUCTION.

MY first duty is to offer you my heartfelt thanks for the kind manner in which you have given me an opportunity to associate myself with this annual celebration of yours. Nothing can give me greater pleasure than to place myself at the service of my countrymen in all matters connected with the Library movement. I sincerely appreciate the honour you have done me by inviting me to be your President for this Conference.

1.2. Although Librarianship is one of the youngest of professions, it is so full of problems and themes, each one of which will stand a treatise, that it is no easy task to decide which aspect it would be most appropriate for me to dwell upon before an audience like this.

2. HISTORY.

2.1. A history of the Library movement would be one such theme. But it varies from country to country and a complete account

of it would run through several volumes. The history of the Libraries in our own motherland has been hardly constructed although it is now fairly well-established that there were considerable collections of books in several centres of learning such as Taxila, Nalanda, Vikramasila, Madara, Tanjore and many other Buddhist Monasteries.

2.2. The detailed and continuous history of such Libraries is now a matter more for historians, archaeologists and epigraphists. At any rate, the profession of Librarianship should become much more strong numerically before we can offer the services of a few Librarians to be devoted to historiography. I do not profess to have done anything along those lines, and I do think that it will be fair neither to you nor to me if I were to bore you with what is at best second-hand information.

3. ETHICS AND AIM.

3.1. Another very interesting and useful theme is the ethics of Librarianship. It is a theme on which too much cannot be said. The ethics of the profession determines its aim and the state of libraries depends largely on the aim. The ethics and the aim of Library profession have been, by no means, static. They are at present in a state of tremendous flux.

3.2. They were as crude as crudeness can be in the earlier days. Till about half a century ago, barring a few honourable exceptions, it was supposed to be quite right to regard libraries merely as collections of books, as places where books are to be collected and preserved without an eye to their use. The Chinese pictograph for library is said to mean a place for hiding books. Such a description does not far miss the mark.

The Library architecture of those days will amply corroborate this view. The way in which the Librarians of those days understood their duties was very much in consonance with this.

3.21. To take but a single instance, the famous Bodleian Library was ruled in the latter half of the 18th century by one Rev. John Price. As an illustration of Price's ideas of librarianship, we have it stated that he discouraged readers by "cold neglect and aggressive incivility." When Captain Cook's *Voyages* were first published, there was quite a demand for the work. Librarian Price promptly loaned it to the Rector of Lincoln College telling him "the longer you keep it out the better. For, so long as it is known to be in the Library, I shall be perpetually plagued by enquiries for it." Price has been rightly compared to the priest, who sorrowfully complained that people were continually invading his church and praying all over the place.

3.22. Another Librarian, Sibley, of the Harvard Library, was one day seen crossing the yard with a particularly happy smile. When a friend of his asked the reason for this pleased expression, he replied: "I checked the books just now. All the books are in except two. Agassiz has them and I am going after them."

3.3. Those days are fortunately gone. Today, it is not the books in constant demand that irritate the Librarian. But it is the stay-at-homes, it is the books that won't leave the shelves, that worry him. A modern Librarian is never happy until he finds a reader for each book, and the book for each reader. He is not the cold silent guardian angel of a heap of books. He is the human agent, whose duty it is to establish connection be-

tween the right books and the right men at the right time. This change in aim has thoroughly revolutionised every aspect of Librarianship—Library architecture, Library fittings, Library routine, the charging method, Library extension work, book-selection method, shelf-arrangement and above all, the qualifications expected in Librarians. If I were to dilate on these details before this mixed audience, I am sure, it would be nothing short of talking shop. The proper place for it would be a business meeting of professional Librarians.

4. RELATION TO ADULT EDUCATION.

4.1. Another interesting theme that is coming more and more into prominence, that is, in fact, at the centre of the field in the Western countries, at present, is the relation of libraries to adult education.

4.2. When men reach a certain stage of development, the life of the mind demands its sustenance as imperatively as the life of the body. There is a capacity more or less developed for progressive education in all men and women of mature years. Nay, the case for adult education is even more pressing. It has been realised in the Western countries that if the education at school is not continued after the individual leaves the school by some form of adult education or other, all the national energy and wealth spent upon compulsory elementary education turn out to be sheer waste. There is still another aspect of adult education. Adult education is found to be a permanent national necessity, an inseparable aspect of citizenship, and therefore, has to be made life-long. For to quote an oft-quoted idea, an uneducated democracy is a failure, indeed a positive danger to the State.

4.3. It can be easily realized that it is only by having a sufficient supply of books, that any

satisfactory system of adult education can be carried out. It is a wonderful thing that in days long since past, the Scottish-American millionaire philanthropist, Andrew Carnegie, realised this fact so vividly. He had himself felt the need for books and determined that others should not suffer as he had done. Hence, after making large private benefactions, he constituted two trusts, whose primary function was to provide books for the people of the United Kingdom in the one case, and of America and the British Empire in general, in the other.

4.4. But this aspect of the subject can, at present, be only of theoretical interest to us. We have neither the adult education movement nor the Library movement, in a working form in our land. Nay, so little has been done even to remove illiteracy. Hence, while I can devote the whole of this address to an account of how the two movements are getting completely interlaced in the Western countries, it would be hardly appropriate for me to do so at the present state of affairs.

5. LIBRARIES IN EUROPE.

5.1. But what theme you expect me to deal with in full detail, is implicitly indicated in the third paragraph of the notice of this Conference. And I propose to take the hint and tell you at some length about the Library system in one of the Western countries, where one can see the latest phase. I propose to deal with the Library system of Great Britain. I choose Great Britain in preference to other European countries deliberately. In the other European countries, the State has a direct and incessant hand in the shaping of the Library movement. In England on the other hand, the State is very much in the background. It is private and municipal

organisation financed by private philanthropy and local taxation, that is fostering the Library movement. After observing the conditions that prevail in the Library world in both classes of countries, I would very much wish that the English tradition should take root in our own country.

6. THE LIBRARY SYSTEM OF THE UNITED KINGDOM.

6.1. The Library system of the United Kingdom, that is, the system of which the citizens are joint owners, is based on four units, the Nation, the University, the Borough, and the County. While these four units together form a whole, they have each their peculiar problems to solve. I quite realise that your interest in these types of Libraries will naturally be in an ascending order of magnitude, and hence I shall allot a proportionate amount of space and time to my account of them.

7. THE NATIONAL LIBRARIES.

7.1. The main National Libraries of the United Kingdom, are, of course, the British Museum Library in London, the Advocates' Library in Edinburgh, the National Library of Wales at Aberystwyth, and the Library at Dublin.

7.2. Of these, the British Museum Library is the most important, as it is also the largest in the world. It was established in 1753, it has a staff of a little over 160, whose annual salary alone comes to about 6 lakhs of rupees. The number of books in this Library is estimated to be a little over 3 millions. You might have read in one of the recent issues of the "Hindu" that these books when arranged in one line, would require 48 miles of shelf-length.

7.3. This Library enjoys under the Copy Right Act the right to all books which are published in the United Kingdom and in the British Empire at large. And it also gets a liberal grant from the national taxes towards the purchase of foreign books and maintenance. The position and function of the National Libraries are special in two respects:

(1) Except for foreign books, they are not faced with any financial difficulty as regards stock.

(2) Except under private arrangements, all these National Libraries are reference libraries, pure and simple. Therefore, while all tax-payers help and support them, the residents of the localities in which they are situated, have a great advantage over all other tax-payers. To them alone are these institutions free libraries, since other people have to pay railway fares and in many cases, hotel bills, if they want to make use of them. This means that a population of less than 9 millions enjoys the sole free use of advantages paid for in part by over 40 million inhabitants. Thus, these libraries combine the maximum of book provision and the minimum of accessibility to the tax-payers as a body.

7.4. Here, in Madras, we don't have any library of the same status as a National Library. We have no place in this Province, where it can be said every book published in this country can be surely consulted. Madras publishes about three to four thousand books a year. We can find copies of most of these publications in the British Museum. I was amazed to find on the shelves of the British Museum all kinds of Tamil books, all Tamil novels, all the ballad songs and *Odappattus* and all kinds of pamphlets published in Madras. It is high time that we, in Madras, take steps

to make a similar collection here. There are one or two methods of doing it. The collection of books in the Office of the Registrar of Books ought to be properly housed and made the nucleus for a National Library. Better than that, it would, perhaps, be more advantageous to amalgamate the collection of the Registrar of Books with either the Connemara Public Library or the Madras University Library, and I would add, preferably the latter, if you will not charge me with any selfish motives.

8. UNIVERSITY LIBRARIES.

8.1. The next group is that of the University Libraries. The University Libraries of the United Kingdom, at least, the chief of them—those at Oxford, Cambridge and Dublin—are semi-national. They are maintained partly by public funds and partly by private endowments. While they primarily cater to the needs of the University, they are by no means closed to the general public.

8.2. A University, it must be remembered, is not merely a high-grade school, where facts are doled out to maturer students, but an institution for the increase of knowledge, research and specialized training are the aims of a University. Hence, the collection in University Libraries is bound to be of an advanced nature and particularly to abound in periodicals. A typical University Library gets about 2,000 periodicals, scientific and technical, and what is more, they contain complete runs of most of them. Even the Madras University Library gets about 500 such periodicals and is fast completing sets. Without such back volumes of periodicals, no research work is possible under modern conditions. Such a collection naturally attracts only a handful of specialists. But that handful is

the cream of the community, and on their selfless pursuit of knowledge depends everything.

8.3. The Library is the pivotal point in all modern Universities. Upon it depends much of the efficiency of the instruction which is less and less the kind that centres round a text-book and more and more that of the research type. Beginning with his freshman year, the student is sent to the Library to look up or investigate certain subjects with a view to writing a theme, a paper or a thesis. The Library staff has to get more and more linked up with the teaching staff. They have to keep posted on the subjects that are handled by the teaching staff not only looking up material upon request but collecting the material in advance of its being asked for. They have to keep posted on the subjects relating to the different Faculties and send to their members from time to time announcements of new books, reviews, and offers of out-of-print items within their special fields. The University student has to be taught how to work for himself and by himself in the Library, and while the major part of this instruction must come from Professors, the Library staff must be prepared to help in instructing students in the use of the Library. In order to be able to assist the research work, the Library Assistants must have done some research work themselves and must be familiar with the methods of research and the use of original sources.

8.4. The University that has professional departments like Law, Medicine, Engineering and so on, has a more complicated Library problem. Such a University needs departmental Libraries, which departmental Libraries add greatly to the expense and raise the ques-

tion of divided authority. Is the Library Committee or the departmental Professor to determine questions of Library policy? With tact and mutual forbearance there need be no serious conflict in most cases. But departmental jealousies cause trouble by the tendency to segregate material. Centralisation of authority with decentralisation of books is the rule in most of the progressive University Libraries.

8.5. Again, the architectural specifications for a University Library are highly specialised. The factors entering into its planning are numerous—the rate of growth of the student body, the rate of growth of the collection of books, the amount of space required for reserved books depending on the methods of teaching in vogue, the prominence given to advanced research, the consequent demand for tables and study places with a certain amount of comfort and seclusion, the large question of seminars and conference rooms in the Library building, and so on. The planning of a University Library is realised to be a problem that should not be undertaken lightly and certainly not without a thorough study of the present needs and the probable future developments of the way in which the Library is to be used. To erect a Library for the storage of books is a simple architectural and engineering problem, but to plan one for a living and growing educational institution, where the methods of teaching and investigation are constantly changing is an exceedingly complex problem, where infinite tact and patience and innumerable conferences between the Librarian and the Architect and a certain amount of imagination and foresight alone can furnish a satisfactory solution.

8.6. But I presume that your State is not likely to have to face the problem of establishing a University Library in the near future and hence, although these may be every day problems for me in my position, I shall certainly be encroaching too much upon your hospitality if I dilate any more on the problems associated with University Libraries.

9. BOROUGH LIBRARIES.

9.1. The next group of Libraries which form a considerable element in the United Kingdom are the Borough Libraries. There are hundreds of them, if I remember right, about 400 of them. There is hardly a Borough in England without a public Library system.

9.2. The Borough type of Library, in contrast to the national type, affords the maximum of accessibility, since all the rate-payers who support it are within easy reach of the Central Library. And when this is not the case, in the larger towns and cities, branches and delivery stations provide an easy solution.

9.3. These Libraries are maintained out of rates which may vary from a penny to about three pence in the pound. The chief source of income is from rates. Naturally the total amount available for the administration of the Libraries and the consequent efficiency of the Libraries would depend upon the size of the town. Thus, there are all grades of Borough Libraries even as there are all grades of population. Large cities like Glasgow and Manchester have, by reason of their high population and high rateable value, Libraries which compare favourably even with the National Libraries. Glasgow, for example, which has a population of about a million, has an income of about 12 lakhs of rupees. It has about 2 lakhs of borrowers and its issue amounts to about 5 millions a year. It has

not less than 30 branches, carefully distributed over the whole area so that hardly any resident will have to walk more than 10 minutes to reach a public Library. Manchester, which has a population of about 6 or 7 lakhs, has an income of about 10 lakhs of rupees. Its borrowers number about a lakh and the annual issue is about 3 millions. It has also about 30 branches. Croydon, which is a comparatively small borough, has a population of about 2 lakhs and an income of about a lakh, it has about half a lakh of borrowers and issues about 10 lakhs of books, and it has some 6 or 7 branches.

9.4. When we look at the figures in towns of less than a lakh of inhabitants, the situation is very different. In most towns of less than 50,000 inhabitants, it is only by courtesy that one can speak of their collections as public Libraries. Below 10,000 even courtesy stands abashed, and hence, what we, in Pudukkottah, should be interested in is how these smaller towns remedy the situation. The only remedy that the British have found is the national loan system known as Central Library for Students. Since this national loan system is also intimately associated with the County Library scheme, I shall give an account of it at a later stage.

9.5. I shall now proceed to give some account of a typical Borough Library system. As already stated, in a big city there are several branches in addition to the Central Library. The entire administrative work beginning with book selection and ending with preparation of the books for issue, is concentrated at the Central Library. It is only after all the processes are over that the books are distributed to the branches which merely look after the issue work. In addition to the permanent stock of books, each branch is

periodically supplied with replenishments from the Central Library in response to the demand from readers. Each branch contains a cumulative card catalogue for the whole system. It is open to any reader to ask for any book in any of the branches. In the course of the day the necessary transfers of books are made from branch to branch.

9.6. A typical Central Library contains five departments and now-a-days even a sixth department—the Lending Department, the Reference Department, the Children's Department, the News-Room, the Local-Collection and the Commercial or the Technical Department.

9.61. LENDING DEPARTMENT.

9.61. I shall first take up the Lending Department. It contains usually some thirty to fifty thousand volumes, of which about 20 per cent. would be fiction. Residents of the locality are given the privilege of borrowing books from this department with the least formality possible, and, of course, free of any payment whatever. Those that have obtained readers' tickets are given direct access to the shelves without any kind of material or human hindrance. They browse round the shelves to take home any books they like. It used to be very delightful for me to find work-women on their way to the market, stepping into the lending department, with a basket in one hand and not infrequently with a baby in the arms to snatch away one or two volumes to console their leisure hours with. I have seen at Croydon on Saturday nights no less than 500 or 600 readers passing through the lending department in an interval of two or three hours.

9.62. REFERENCE DEPARTMENT.

9.62 The Reference Department usually houses all types of books which are not fit for

continuous reading and in addition, many other books which may be required for those who may be engaged in research. Anybody is admitted into this Library and what is more, is attended to with very great courtesy. The Reference Librarian has to be one of the best in the staff. He is to help busy readers in hunting for references and putting into their hands what exactly they require. He has to answer all queries—both at the counter and at the phone. He is to act as the clearance agent for all kinds of information. He has to be thoroughly conversant with all types of Reference books. His bibliographical knowledge should be very full. He must be quite up-to-date in his knowledge of facts. Above all he must be fired with the spirit of social service. His ideal in life should be the ideal so beautifully expressed by Saint Thayanavar in the song:

“அன்பர் பணி செய்ய வென்ற யாளாக்கி விட்டு
விட்டால்
இன்பமது தானே வந்தெய்தும் பராபரமே.”

“O! Lord, if you bestow on me the competence to serve my fellow-beings, happiness will go to me of its own accord.”

9.63. CHILDREN'S DEPARTMENT.

9.63. Another very important department of every public Library is the Children's Department. Here children are admitted with as little formality as the adults, and are given as much freedom as the adults in going direct to the shelves and handling the books. It is marvellous how beautifully the children select what they want from the shelves containing some thousands of volumes. This department works in close harmony with the schools of the Borough. Each class is brought by its master or mistress to this department once in a fortnight at least and allowed to

enjoy themselves with the collection of books. Every day, at least half an hour of the afternoon is spent in story-telling. Very often this story-telling is illustrated either with lantern slides or with moving pictures or cinema-films. The Children's Librarian is usually a woman that has undergone special training and has a genial temper. The week I spent in the Children's Library at Croydon, I regard as the most enjoyable week in my life. The more I saw the keenness and thoroughness with which the children pursue their study in England in such a free atmosphere, the more I was able to foresee what a glorious future England would have when her children brought up under such conditions would become her men and women.

The interests of the children are very varied. They are created and shaped in a very subtle and dexterous manner by the ever-resourceful Children's Librarian. One child, I found, was voraciously going through books on Wireless. Will you believe it, that child has rigged up her own set of wireless at home? In operating her apparatus she comes across fresh problems now and then and immediately she rushes to the Children's Library to brush up her knowledge either from books or from periodicals. The age of that child was only 13. I don't know when the children of our land will be given a similar privilege and a similar opportunity. Will you permit me to say that it is not impossible for the children of an enlightened and compact State like yours to get it much earlier than the children elsewhere.

9.64. NEWS-ROOM.

9.64 Another very popular department is the News-Room. This room contains almost all the important metropolitan newspapers and

the newspapers of the locality and many of the popular magazines. Many poor people, who do not have a sufficiently mature intellect to engage themselves with serious books, spend a lot of their time in reading this kind of ephemeral stuff. But the Librarians use this department largely as a bait. They take care to slowly persuade such men to more serious reading. They are first taken to children's libraries and allowed to read children's books. Then they are taken to the adults' libraries and slowly accustomed to the atmosphere of that Library.

9.65. LOCAL COLLECTION.

9.651. Another very important and very valuable department is that of Local Collection. Each Borough Library specialises in making a thorough and systematic collection of all literature—books, maps and prints—relating to its locality. All books written by, or about persons born or bred or employed in the Borough are religiously collected. It collects maps of all ages relating to the locality. I have seen in one of the Libraries a survey map of the locality, showing it as it was in Queen Elizabeth's days. It again collects very full geographical, geological, architectural and other details connected with the locality. To this end it invites all the local societies such as Teachers' Societies, Naturalists' Societies, Photographers' Societies, Geologists' Societies and so on, to use the Library as their headquarters. It invites them to hold their meetings in the Library and in turn it makes use of them in enriching its local collection.

9.652. This instinct has hardly developed among us. The historical value of such collections, it need hardly be said, is overwhelming. At any rate, I have seen how profoundly it has affected the teaching in those schools, parti-

cularly the teaching of history, geography and elementary science. This section now-a-days co-operates with the schools on a more systematic basis. It lends to all the local schools its collections relating to particular topics and in some cases, prepares suitable lantern slides—hundreds of them—and lends them to the schools. You can imagine how realistic teaching would become under such circumstances.

9.66. COMMERCIAL DEPARTMENT.

9.66. Another new department that is being slowly formed in many of the Borough Libraries is the Commercial and Industrial Department. In recent years the businessmen of the locality, traders and manufacturers, have been slowly realising how helpful it would be to their daily avocation if the Public Library caters not only to their leisure hours, but also to the needs of their business. Since the Public Library is maintained by the rates, the needs of these men are considered to be as imperative as those of the ordinary people. Hence, forward places, like Glasgow and Manchester, have already established their commercial and industrial departments, under the supervision of men specially trained in the management of such business libraries.

9.67. LIBRARY EXTENSION WORK.

9.67. Apart from attending to the ordinary routine of these various departments, each Borough Library engages itself also in all types of extension work. It makes it a point to celebrate all the important days of the year—the birthdays of the famous statesmen and scientists of the country and other local festival days—by arranging for special exhibition of the books and other materials relating to such days and arranging

for special library talks by competent men on topics relevant to such days. The Christmas week is one of the merriest weeks in the Libraries. It is made particularly enjoyable to children. The various departments are beautifully decorated and all kinds of attractions are offered. Special lectures, dramatic performances, music concerts, book exhibitions and all possible devices are employed to link the people and the Library as effectively as possible. In addition to these special steps, each Library arranges at least once a week for after-dinner Library talks and lectures or musical concerts to which the residents of the locality are invited. This arrangement naturally reminded me of a very effective and holy institution that is fortunately still prevalent in our land, although particularly the educated among us are not adequately evaluating its potentialities in the direction of educating the masses. I mean the after-dinner Kalakshepams and the exposition of the Puranas.

9.67.1. One peculiar incident might interest you. I found Librarians devoting certain evenings to music concerts or dances. With the Kalakshepam idea in the back of my mind, I one day suggested to a Librarian what a nice thing it would be if he amalgamates the Lecture-evening and the Music-evening. He could not first understand how it could be possible. After my giving a descriptive account of the Kalakshepam, he jumped at the idea and in the next week he combined music and library talk. You know their language does not admit of musical exposition. Still, it was a success. Once a report of this novel feature got abroad, from the next week onwards, I saw that he had invariably a bumper house. I dare say you will agree with me when I state that we

ought to take steps to see that this time-honoured form of mass education does not die out, and it would be particularly fitting if you associate these with the several Reading Rooms and Libraries that are scattered through your State.

9.8. Before leaving the subject of Borough Libraries, I should like to point out that, if left purely to the income from rates, many of the Borough Libraries in the United Kingdom would not have been brought into existence. For, except in about a dozen of the most populous cities, the income from the rates is barely sufficient even for current expenses. Heavy initial expenditure on buildings was a charge which many localities could not afford, whereas, when once such buildings were provided, the authorities were willing to maintain them and have, to a growing extent, appreciated their value to the community. It is in this connection that Andrew Carnegie's benefactions have come to the rescue and have given a start to the Library movement in most of the Boroughs. He has spent three crores of rupees on the erection of Library buildings throughout the length and breadth of the country. He has erected no less than 1,500 Library buildings. Such grants were wisely given by him only with specified conditions regarding the adoption of the Public Library Act, free site, maintenance in future, etc.

9.9. Gentlemen, our country is not without millionaires, whose charitable disposition can compare favourably with that of Carnegie. It is for them to realise what a high form of social service it would be if they would direct their benefactions in a direction similar to that of Andrew Carnegie.

10. COUNTY LIBRARIES.

10.1. More than Borough Libraries, I am sure, gentlemen, it is the Rural Libraries that will interest you most. The problem of rural

library is very different from that of the town library. The dispersion of population makes common thought and common action difficult. Carnegie's conditional grant for building could not be availed of by rural areas, since they could not raise a sufficient sum for the annual cost of maintenance. Further, till 1919, the Library Act did not authorise rural areas to tax themselves to maintain a library.

10.2. ORIGIN OF RURAL LIBRARIES.

10.21. Such being the case, I am sure you will be interested to know how the idea of rural libraries originated in Great Britain. In 1913, Andrew Carnegie started a comprehensive inquiry into the library provision of the United Kingdom. Professor Adams of Oxford was asked to conduct the enquiry. His report disclosed the fact that while about 60 per cent. of the population who live in urban areas had library facilities, the remaining 40 per cent. who lived in rural districts, were without any provision for books.

10.22. The Carnegie Trust decided—for by this time Carnegie had set apart a sum of about 3 crores of rupees "for the improvement of the well-being of the masses of Great Britain and Ireland," and had appointed a Trust to administer this fund—that it was in the outlying districts, where the social advantages were less numerous than in the towns, that an accessible supply of books would be the greatest boon. They further held that no national progress will be permanent, unless the whole community was given an opportunity to move forward as a single team. Hence, they decided to concentrate their efforts in "improving the well-being of the masses" in the rural areas.

10.23. Since these unfortunate people had no legal right to help themselves, the Carnegie Trust took upon itself in 1916 the task of instituting experiments in the rural supply of books. They selected half a dozen pro-

missing counties and offered them the entire initial outlay and the recurring cost for a period of five years for working a Rural Library scheme under the direction and control of the County Education Committee. By 1919, about 19 counties were included in the experiment. The success of these schemes led the State to pass suitable Acts giving a legal basis to these County Libraries and enabling them to support themselves by a special library rate which is ordinarily not even as high as a half-penny in the pound. The result of this daring pioneering work of the Carnegie Trust is that to-day about 85 per cent. of the counties are in the happy position of enjoying a flourishing Rural Library scheme. The results of well-directed private benefaction cannot be more far-reaching or happier. So much about the history of the development of the Rural Library scheme in the United Kingdom.

10.3. HOW THEY WORK.

10.3. I shall next tell you in brief outline how the County Library system works at present.

10.31. The Library in each county is administered from the head-quarter book-store. This is usually located in the same town as the County Education authorities, who control the scheme. The book-store is superintended by the County Librarian and from it, boxes of books are sent out to the villages, the books being returned every three or four months for exchange. In most villages, the head-master acts as the local librarian. The success of the scheme very largely depends on the zeal and enthusiasm of these teacher-librarians. Very often, he is assisted and advised by a Village Library Committee, which is representative of all

phases of thought and activity in the village—the clergy, the teachers, women's institutes, Men's Clubs, Boy Scouts, and Girl-Guides.

10.32. Various methods are adopted by the teacher-librarians for the issue of books. Some make the issues through the children, who take the books home to their parents and other adults; others open the school for an hour or two one evening every week, when adults come and get their own books; while some teachers give out books at practically any time that a borrower cares to come to the school. In scattered areas the Library box is opened and books exchanged after the service on Sundays.

10.34. In the same way, teachers adopt various methods of making the Library known. In some villages lists of books available are made out and exhibited in the window of the Post Office or village shop. In some cases, children take home lists of the books to their parents. In some villages, it is the practice of the Minister to make an announcement in the church whenever a new box has been received.

10.35. The boxes in which the books are sent out to the village centres usually hold 40 to 50 volumes. The transport is carried out by means of train or carrier, or both. Some county authorities have arranged for distribution and collection by motor-lorry hired specially for this purpose. The county is divided into circles, each containing the maximum number of local centres which can be conveniently visited in one day. A tour of each circle is made three or four times a year and on each occasion new boxes are taken out to the village centres, the old boxes being collected at the same time.

10.351. The usual method is the "radiating" one, *i.e.*, all boxes are sent out from, and

returned to, the county-store at each exchange. This enables local demands to be met and books to be examined and repaired or withdrawn at each exchange. It costs more than the "chain" system, but it probably saves the extra cost in the diminution of the wear and tear of the books. It needs a large central pool of books and a margin of boxes to be workable in such a way as to secure a continuous supply of books at each centre.

10.352. On the chain system, a given box is sent first to one village and from there to the next and so on. In the extreme form of the system, the box may not get back to the central store for even two years and the books are generally in a very bad condition. Hence, while it may conduce to economy, it cannot, in the long run, conduce to efficiency.

10.36. It is found that the total number of adult books actually in circulation at the various centres of the county should be equivalent to 10 per cent. of the total population of the areas served, while the total number of juvenile books in circulation has to be about 30 per cent. of the school population. To take an example, the average county has a population of 2½ lakhs, with a school population of 30 thousand, and when developed, the county scheme would have 250 to 300 centres. Such a county would have, on this basis, 25 thousand adult books and 10 thousand children's books, that is, a total of 35 thousand in circulation at centres. 250 centres would mean an average of 140 books per centre and with half-yearly exchanges, would necessitate roughly 10 centres of 1,400 books being exchanged weekly.

10.37. CREATING READERS.

10.37. Apart from the provision of books, the County Librarian has, at the initial stages,

also to face the problem of creating readers. This is no easy affair. Much depends upon the zeal and enthusiasm and the resource of the County Librarian. One successful method which has been adopted has been this: The County Librarian follows up all popular lectures by providing suitable collections of books and generally keeps closely in touch with adult education in his area. He plans the provision of books for continuation classes in consultation with the tutors and the students. He arranges for exhibition of books at such adult classes. He evokes the sympathy of such students by providing lantern slides, gramophone records, and prints of great pictures for use in such adult classes.

10.38. THE SERIOUS READER.

10.38. The primary object in setting up County Libraries was, no doubt, to provide books for the general reader. It was soon realised, however, that there existed another, though a smaller class, whose needs were much less likely to be met in rural parts than in urban areas, namely, the men and women who desire to make a serious study of a particular subject. Many of the books required by such students are expensive and moreover, may not be asked for by any other readers in the county. And it would clearly be a burden on the county store, if it had to bear the cost of purchasing these books. The only way out of this difficulty has been found to be the national loan system of which mention has already been made.

10.4. CENTRAL LIBRARY FOR STUDENTS.

10.41. This was started in London under the pioneer inspiration of Dr. Mansbridge, primarily to supply books for students in the classes of the Workers' Educational Association. Having no Government grant, that Library has

had to rely largely on outside help. The Cassel Trusts gave it £500 a year, the United Service Fund gave £1,000 a year and the Carnegie Trust gave £1,000 a year and £6,000 as the initial grant. With such outside help, the Central Library serves residents in towns as well as rural readers. The only condition for its giving a book to a reader is that the Borough or the County Library must satisfy in the case of each application, that the book required is not in and cannot be added to the local collection. No charge is made further than that of postage. On receipt of this certificate from the Borough or County Librarian, the required books are sent either direct or through the Public Libraries to the reader concerned within a day of the receipt of the application. In 1922-23, 160 Public Libraries in the United Kingdom made use of this service. To-day practically all the Public Libraries do so.

10.42. Three such Central Libraries have been established—one for England at London, one for Scotland at Dunfermline and one for Ireland. Their importance is becoming year by year more obvious. It is found to be the only economical way of supplying specialist readers, both in rural areas and in small towns. For each Library of the realm to go on purchasing books for individual readers is bad economy. To refuse all such readers is a confession of failure. Now that the usefulness of such a Library has been established by private benefaction, the State is being induced to view it as a national institution and to assist it from public funds.

11. SPECIAL LIBRARIES.

11.1. Gentlemen, I have so far given you a running account of the four units of Libraries as they are functioning to-day in the United Kingdom. In addition to these, there

are various Special Libraries, that do not come under any of these four classes. There are, for example, the specialised Libraries attached to the various learned societies—The Royal Society, the London Mathematical Society, the Physical Society, the Chemical Society, the Institute of Engineers, the Royal Geographical Society and hundreds of such other Societies. The Library resources thus available for research workers of the United Kingdom are marvellous. There is again the National Library for the Blind, which not merely stores, but also makes books for the blind.

11.2. Last year when I was there, I had the opportunity to attend two or three Conferences of Librarians in England. The problem that was mostly engaging their attention was not "Shall we have Libraries or not" as it is with us, but "How best to co-ordinate all the Library resources of the country on a national basis, so that the expenditure on books may be kept at a minimum with the maximum of efficiency." I am sure, it would be too premature for us to go into such questions and they cannot interest you even if I begin to narrate to you what happened at those Conferences.

12. CONCLUSION.

12. I have already taken so much of your precious time and even the patience of a host will be tried if I continue to stand before you any longer. But, I trust, you will permit me to state what first steps we, in Madras, may take in starting the Library movement here:

1. The Connemara Public Library or the University Library should be developed into a full-fledged National Library. And that will be the business of the Provincial Government,

2. Steps should be taken to draft a Public Library Bill and to get it passed into law.
3. Such a Bill should empower Municipalities and District Boards to raise a Library cess.
4. The Municipal Council and the District Educational Council should be made the Library authorities empowered to administer the funds so raised.
5. While these steps will take time, there is one thing that can be immediately taken on hand. The schools should be made to pay more attention to their Libraries.
6. The Teachers' College can do much in this direction. A good beginning can be made by giving the teachers under training an opportunity to acquaint themselves with the modern methods of Library organization. They should, above all, be fired with the Library idea.
7. The State should adopt a comprehensive and definite programme for the production of books in the mother-tongue for the use of the masses. The present languishing state of our mother-tongue cannot be cured but by drastic steps being taken by the State itself.
8. Last, but not least, the charitable endowments, past as well as future, should be adequately diverted towards this form of social service.

Especially in this matter, your State is particularly fortunate. For, I believe it embraces within its boundaries not an inconsiderable portion of the famous Chettinad, where the unit of "currency is not the Rupee,

but the "Lakaram." Every town and *sthalam* in South India is shining with the monuments of the public benefactions of the inhabitants of the Chettinad. Will it be too much for them to provide each town and *sthalam* with as imposing a Library building as the temple and the *Patasala* that they have provided? If they would give this initial start, even as Andrew Carnegie has done in the English-speaking countries, it would be as easy for our Municipalities and District Boards to maintain and develop the Libraries so started as it has been for the Boroughs and the County Councils of England. May God give those "Lakshadbikaries" the necessary will and impetus!

May the Library movement take a proper shape and a firm root in this State and serve as a model to the other districts of our province!

TALISMANS AND CHARMS

For those People to Avoid all Sorts of Misfortunes and Enter the Gates of Successful Life

	RS. A.
For Success in Spiritual and Religious life ...	10-0
For Honour, Riches, Learning and Greatness ...	7-8
For Health, Physical Strength, &c. ...	7-8
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TAMIL WORDS AND ANCIENT GREEK VOCABULARY.

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

BISHOP CALDWELL has, in his monumental work on the Dravidian Languages, given a few Tamil words which, in his opinion, bear such close resemblance to corresponding ancient Greek words in form, sound and meaning as to suggest a Dravidian origin for these latter. Linguistic research had not sufficiently advanced in Caldwell's time to enable him to support his opinion with weighty reasons of an undisputable character; nevertheless this great Dravidian scholar, with a linguistic intuition and judgment rare amongst his contemporaries, managed to discover and present the question in as suggestive and argumentative a manner as the materials at his disposal enabled him to do. Relationship between words of two languages so widely different as ancient Greek and Tamil can be definitively and conclusively established only if it can be shown :

(1) That the resemblances in form, sound and meaning of the words are not merely superficial but are essential and close enough to be unmistakeable ;

(2) That the Dravidian (or old Tamil) words from which directly or indirectly the Greeks are supposed to have borrowed their words, have themselves not been borrowed from foreign sources, in which event, at best only a case of common origin can be made out ;

(3) That other Eastern languages, so far as one can find out, do not contain words similar in form and allied in meaning to the Greek words, *i.e.*, supposing that the Eastern origin of these latter is proved ;

(4) That the Dravidian words signify ideas which are peculiar to South India ;

(5) And, *generally*, that the ancient Greeks had opportunities of borrowing the Dravidian words either through direct contact with the Dravidians or through association with some other race or races who should have acted as intermediaries between themselves and the ancient Dravidians.

The related pairs given by Caldwell are the following :—

Tamil	Greek.
(1) தேநீர் [to:ḡdi] —	[tao.s] Ταωσ — through intermediate Arabic <i>tawas</i> and Hebrew <i>tukkiyam</i> .
(2) கரப்பூ [karappū] —	[karpion] — καρπιον.
(3) அரிசி [ariṣi] —	[oryza] — ορυζα.

Let us see if tested by the criteria laid down above, the relationship can be established.

(1) [to:ḡdi] = old Tamil word for *peacock*.

(i) (a) The resemblance in form and sound is not so unsatisfactory as to be rejected. The Hebrew word is almost identical. The Hebrew "u" is explicable on the basis that "o" and "u" are interchangeable in Tamil and that there are many cognate words in Tamil derived from the same root with "u."

(b) The meaning "peacock" of course is only a poetic extension of the root meaning, but that the word had this meaning is indisputable.

(ii) The Tamil word is certainly not a borrowed word, for it comes from the root 'tu' to hang.

(iii) The bird is an Eastern one ; yet so far, no other Eastern name bearing such close

resemblance to the Hebrew and Greek words, has been discovered by linguistic scholars. The Sanskrit word for peacock is different, being [majura] which is related to the common Tamil form [majil].

(2) [karappū] and [karpion] = cinnamon

(a) The Tamil word is not a borrowed one. It is derived from a native root.

(b) The resemblance in form and sound is remarkably close. [karappū] > by absorption of the second [a] and lengthening of first A (which must have struck the Grecian's ear as [a]) becomes [karpion], *i.e.*, with the characteristic Greek ending added on.

(c) The meaning given by *Ctesias*, the Greek writer, for [karpion] is "cinnamon" though the Greek word *kinnamomum* itself exists.

(d) The article denoted by the word is Eastern and no other Eastern word bears so close a resemblance to the Greek word.

(3) [ariṣi] — [oryza] — அரிசி (rice).

(a) Resemblance in form and sound is evident.

(i) Tamil [a] becomes [o] in the Westerner's mouth — *cf.* [pasoskdm] for பசுபாசம்.

(ii) Foreign [i] is assimilated in Greek as [y] = Greek 'u.'

(iii) The sibilant which is wholly or partly voiced in Tamil has been adopted in Greek as voiced.

(b) The resemblance in meaning is undisputed.

(c) The article denoted by the word, it is true, exists in many lands in the East, but it is used more largely and extensively in South India as a staple food than anywhere else in the East.

(d) The Tamil word is not borrowed from other sources, as it is probably derived from 'ari,' to filter.

(e) No other Eastern language possesses a word signifying this article, so closely allied in form, sound and meaning to the Greek word.

Now, do not the above-given reasons sufficiently support the theory of relationship set up by Caldwell ?

Prof. Jules Bloch of the Paris School of Oriental Languages, after ably discussing the question in "Les Etudes Asiatiques" published on the occasion of the twenty-fifth anniversary of the French School of Oriental Languages, is strongly inclined to the view that the relationship as stated by Caldwell cannot be established. His arguments are summarised below :

(1) [to:ḡdi].

(a) The resemblance in meaning is not clearly proved, for

(i) The Tamil word has the meaning only by a poetic metaphor ;

(ii) The intermediate Hebrew word has not been proved to definitely bear the meaning attributed to it by the Vulgate ;

(iii) The 'peacock' is not a purely South Indian bird.

(2) [karappū].

(a) The meaning given by *Ctesias*, the Greek writer, is so vague that we cannot definitely declare it to be "cinnamon."

(b) The initial [k] in [karpion] occurs in many other Eastern words like Tamil கர்ப்பு and Sanskrit *karpasa*, etc., which are names of different plants ;

Now so far as these two words are concerned, Prof. Bloch's arguments do not appear to us to be sufficiently strong to demolish the theory of relationship altogether.

Now let us take Prof. Bloch's views on the words [arifi] and [oryza].

(a) The resemblance in form and sound, according to Prof. Bloch, is only superficial, for if we suppose that at the time when the Greeks could be considered to have borrowed the word, the Dravidian prototype was current, then no resemblance is evident at all.

The prototype, according to Prof. Bloch should be * *harki* or * *arki* > Canarese *akki*
> Toda *ask*
> Tamil *arici*.

Prof. Bloch here proceeds on the assumption that at the time when the Grecians could have borrowed the word, the prototype should have been prevalent; this assumption, in our opinion, has hardly any warrant.

(b) The article denoted by the word was not peculiar to South India, but was common all over the East, as is evidenced by references in the *Atharvaveda*, the *Taittiriya Samhita*, and by the existence of words denoting the article in Persian, Sanskrit, Babylonian, etc.

(c) The resemblance in form and sound can be sought and established elsewhere. Prof. Bloch says that if Sanskrit *vr̥hi* (= rice), Persian *birinj* and Greek *oruza* are closely examined, the relationship in point of form easily becomes evident. Prof. Bloch's view is that the Greeks got the word from the East through Persia.

Indo-Aryan * *Vrinji* > Persian *birinj*
> Sanskrit * *vr̥hi*
> Greek *oruza*.

The resemblance between the Persian and Sanskrit words is sufficiently clear, but how is the derivation of the Greek form from these to be explained?

Prof. Bloch explains the differences with great ingenuity and erudition thus:—

The differences between the Greek form and the Eastern form are in respect of

(1) the Greek initial 'o';

(2) the Greek 'u';

(3) the absence of the nasal sound in Greek — the absence of the nasal in classical Sanskrit is not significant, for a nasal can be presumed in the prototype * *vr̥mhi*.

Prof. Bloch's explanations for these differences are briefly summarised thus:—

(1) Greek 'o' < *urw* North Persian) < *wr*

(2) Greek "υ" which was equivalent to [y] is the symbol used to denote, alternatively with the symbol 'i,' the sound [i] of Asiatic races:—

Cf. Vistaspa → Greek *Hustaspes*

Irawady → Greek *Udraotes*.

(3) The existence of a Greek form of the word containing the nasal sound can be presumed on circumstantial grounds; if so, we can deduce that owing to the tendency in Greek to give up the nasal in the combination 'nz' in words like *sunzeugnumi* > *suzeugnumi*, the nasal disappeared and 'oruza' resulted.

Incidentally, Prof. Bloch suggests that in the word *orindes* used by Sophocles for "rice" (which meaning, however, is not definitively proved) the *n* survived, the sibilant element being sacrificed in the process, as in other Greek words under similar circumstances.

Prof. Bloch urges the following *general objections* also against the theory of Dravidian origin:—

(1) The preponderance of Dravidian activity in ancient maritime commerce with the

West has not been sufficiently well established.

(2) Many Mediterranean words (adopted through maritime activities) have clearly a non-Dravidian Eastern origin, e.g.,

Greek-*Sakkkari* < Sanskrit *Carkara*.

Greek-*Peperi* (= pepper) < Sanskrit *Pippali*.

Greek *Zinsiber* (ginger) < Sanskrit *Syngavera*.

Prof. Bloch's arguments are quite plausible so far as the words [arifi] and [oryza] are concerned, but are not the many hypotheses underlying his arguments to be considered tentative pending further and stronger proof?

In regard to the two other sets of words, Prof. Bloch's contentions are hardly sufficient to rebut the presumption raised in favour of the theory of relationship.

On the whole, I am inclined to think that we have not yet sufficient evidence to give up altogether the theory of Dravidian origin for the three Greek words. On the other hand, the cumulative evidence that does exist points rather to confirm the theory.

CHEMICAL PROBLEMS AND THEORIES

FIRST PART

BY

HRIDAYA KRISHNA DE, M.A.,
Professor of Chemistry, Vidyasagar College;
late Professor, Victoria College, Cooch-Behar;
Bengal National College, Calcutta;
Victoria College, Comilla, etc.

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XXXII—72

LANGUAGE STUDY IN THE SCHEME OF EDUCATION IN INDIA.

By Prof. K. B. RAMANATHAN, M.A., B.L., L.T.

'THE red plague rid you for learning me your language,' would be the greeting which Macaulay would have from the fashionable political if ninety years after his decisive action he should revisit the scene of his labour. The animus we have cultivated against the Englishman because of his standing between us and our deservings we have unconsciously transferred to his language. Hence partly the enthusiasm for the vernaculars so much in evidence everywhere and the *back* or *no seat* the reformers would assign to English in the revised curriculum of studies. In Bombay as in Bengal, in Mysore as in Madras, we have warm discussions as to the position the vernacular should occupy in a rational course of studies in the school or at the University stage. It would be, therefore, worth while to consider the question of language studies for India and the minimum equipment we should reasonably expect from each type of the Indian student.

That there should be different stages of instruction, and that education can be pursued with profit only up to a certain level by each student is fairly obvious and needs no elaboration. That language study would form an integral part of each stage of instruction is equally obvious. The question to decide is what language or languages should a pupil study at each stage?

Take the elementary stage of education. In all advanced countries this has come to be recognised as the indispensable minimum. No boy or girl would be allowed to grow up without passing through this stage of instruction. Here in India also we expect every young boy or girl to get the modest instruction that the

elementary course means. In England there are, according to Sir Michael Sadler, seven millions of young people (*i.e.*, one-sixth of the population) having £72 millions spent on their education of the elementary grade. They can do it there. In good time, with democracy as a settled fact with us, it will have to be done on the same scale here.

Two of the Three R's refer to language study. The reading and the writing of a language as also arithmetic: the rudiments of language acquisition (foundation of humanistic studies) and arithmetic, the beginning of scientific studies: these foundations well and truly laid, the superstructure may soar as high as possible according to each person's aptitude and opportunity. What is the language each boy or girl is expected to study at this stage? It is the vernacular, the language of the mother, the *verna* of the Roman times. There are as many as 149 languages in India. A good many of them are without literatures worth mentioning and some have not been reduced to writing yet. For purposes of instruction the language chosen will be the predominant vernacular. In the Canara districts, Canarese rather than Tulu must be the choice of the pupil. If the gypsy or Kambalathan should settle anywhere, his boy's language for the elementary course will be the language accepted for the neighbourhood. The medium of instruction must be the language of the pupil.

Here at this stage there is no room for bitterness. The warmest Swadeshi in the matter of language study will be at one with the denationalised or advanced Indian, Parsi or Hindu, for the up-to-date mother may be talking French or English at home and these languages will be learnt by the children as *their* mother-tongue or vernacular. Leaving

the cases of exceptional people and of the naturalised European or Anglo-Indian, there would be in India the children's voices going up in (literally) hundred vernacular languages or thereabout in the study of the elements of necessary knowledge. There is just a possible complication even at this stage. The burden of language study may be made heavier for the young people by two kinds of parental ambitions. One type of parent would be for adding the study of the language of traditional culture, either Sanskrit or Arabic, another type keenly alive to surroundings would add the study of English. The writer can state with confidence what the choice will be of the South Indian parent: as a fairly wide awake person he will insist on the pupil learning English as early as possible, with a view to future developments. If he is, as he is too often, Janus-faced, longingly looking back on the past and also hankering after the new, there would be three languages to study: the vernacular, the language of traditional culture and the language of modern utility, of modern ambition. There would be three kinds of pupils, *single language* students, thorough-going vernacularists, with parents of limited economic resources and consequently limited outlook, parents who might fancy all education a Government fad, and an irrelevancy from which their young hopes will be rescued at twelve or fourteen; *two language* students confining their attention to the study of the mother-tongue and of Sanskrit or Arabic—the twin languages of heaven and home, the language of religious culture and the language of ordinary life—or students who choose English as having the more pressing claim on their attention and add that to the vernacular; and *three language* students who

would pay equal attention to the language of the home, that of traditional culture and that of the new culture.

According to the Gandhi school of thought, there would be no single language students except in cases where Hindi is already their mother-tongue. All others, four-fifths according to one estimate or three-fourths according to another, will have to reckon with Hindi, as a mother-language having claims on the pupil's attention. There will be monolinguals with limited ambitions, sons of Hindi-speaking peasants confining their attention to their parent language, and the bilinguals, the counterpart elsewhere of those just mentioned. But the parents must be supposed to have an all-India consciousness and to be striving for an all-India unity through the acquisition of Hindi. There will be another class of bilinguals content with their vernacular and English; a third class with a traditional culture language added to the vernacular. The trilinguals will be those who add to the study of the vernacular and Hindi another language, either the traditional culture language or English. The quadrilinguals will be comparatively few and will Brahmalike speak with four tongues.

This game of multiplication of language studies is easily played by those reformers who are no longer at school. The burden on the pupils' memory which we hear of on other occasions is lost sight of when people ride their favourite hobbies, patriotic or cultural. The less the number of languages the pupil learns the greater the mastery of the languages learnt and more the time available for acquisition of real knowledge. Neither Plato nor Vyas learnt more than one language and from all one learns of them, they employed their single language talent

well. It must be this large class of single language learners with some tincture of the old cultural language or some tincture of modern knowledge that will contribute to the poetry of the future here. It is from the intellectual elite of this class that enrichment of vernacular literature may be expected, and they must form the enlightened demos of the future.

In the last analysis what schools or colleges can do is to furnish the keys and apparatus of thought, a language thoroughly learnt, some mathematical discipline and drawing and the elements of humanistic studies. The more keys you are able to use the more rooms you have access to, the more literatures you can study. If you have the necessary leisure, the necessary tastes and aptitudes, you can acquire as many languages as Mezzofanti. But all acquisition will be limited by life needs. A courier or a diplomat, a musician or a mechanic will differ in the language acquisitions required and the kind of mastery needed over each language. If we bear these considerations in mind we can make a near guess as to what the next class—the bilinguals—will know of languages. There will be the vernacular and an all-India language.

Which is to be the second language? Is it to be the all-India language accepted of the nationalist, Hindi, or the language of the Government, English? Taking the Hindi-speaking population to be to the whole in the proportion of 63 to 294, roughly 1/5th of the whole, these have an advantage over the rest of the Indians. They have for their *matri-mony* (the pun is Sir Henry Maine's) Hindi and they can easily add a second language. Will it be English or a cultural language, Sanskrit or Arabic? All who nurse worldly ambitions for the future of their children will

decide in favour of English. With regard to the second language of the majority, the four fifths not having Hindi as their mother-tongue, the choice will be between Hindi and English. Is utility or sentiment to decide the question? Is the union to be effected among the different peoples of India to be brought about by means of Hindi as the spoken language of India or by English as the speech medium of all India? Sentiment apart, i.e., the animus against the language of the Government apart, the claim of English for occupying a position next to the parent language will be unquestioned. The unification effected through English will make it possible for us to be in intellectual communion with the advanced countries of the world. With this second language as a common medium for all Indians, common action for political purposes will be possible and intellectual isolation, breaking off the current of thought from the Western countries, will be avoided. With Hindi deliberately taking the place of English, we turn our backs to the West, may be, give up our chosen path, the purposed goal, the path of advance. The Northern Peace Union asked, at the instance of the Northern Peace Congress, which met in Stockholm seven years back, the representatives of various countries as to which of the great languages of Europe was the most suitable for universal use. Out of the 54 replies received one was in favour of German, eight of French, one of Latin or Spanish, five of Ido or Esperanto. No less than 29, a majority of the whole, were in favour of English, and the report of the inquiry concludes: 'If English is to become the international language, everybody who wishes to learn it must be given an opportunity. It must be taught in all the schools of the world—optional in elementary

schools, and compulsory in the higher schools.' If this is the position accorded to English elsewhere, it is idle vapouring not to recognise the role of English as the second language in the scheme of Indian education in the present circumstances of the country. Exaggerate as much as you please the initial advantage of one-fifth of the Indian population using Hindi as their mother-tongue, this is as nothing when acceptance of Hindi means isolation of India from the best thought of the world. The vernaculars of the country, those with developed literatures, furnish to all the indispensable first language. To the writer and to those who think like him, English is equally indispensably necessary to all above the level of the labouring classes—for purposes of livelihood if not of life.

To us in South India there is nothing of the shock that Dr. Paranjpye feels in having a curriculum of University education enabling students to become B. A.'s and M. A.'s even in languages without any tincture of the study of classical languages. We have been cultivating a kind of morbid suspicion of the Brahmin and of things Brahminical and Sanskrit shares somewhat of the ill-feeling that is directed against its supposed custodian. It may be, Bombay is coming into line with us of the South and even in that department of politics where there should be peace and goodwill, communalism is going to manifest itself and leave its slime in educational discussions and deliberations. The unquestioned origin of the prominent vernaculars of Northern India must offer a premium to the study of Sanskrit or Arabic or Persian in the North Indian Universities. Up North there is not to be reckoned with the jealousy, perhaps pardonable, that the 'self-begotten' Tamil and its congeners feel here against Sanskrit claim.

ing through its ill-advised advocates a kind of *patria potestas*. The question of the third language affects only the students proceeding to the University. Those that choose the humanistic side of University studies will choose naturally a classical language. The students of science will find it an advantage to learn a modern European language like French or German in place of the classical languages of the country.

The question of making the languages of the country the medium of instruction does not materially affect the number of languages to be learnt. Thorough-going vernacularisation of instruction can be effected in the elementary stage and to a large extent in the secondary stage. In the secondary stage by the adoption of rational methods of language study the common language of all India will be rapidly acquired. And this English will be the medium for the University courses of instruction throughout India. The acceptance of English for the University will mean the acceptance of a common standard of University instruction in India and of a possible approximation to University standards outside India.

If, however, the Osmania University type should be favoured, English might, perhaps, have to be retained as a compulsory second language. Or is it to be Hindi, the second all-India language, to replace English throughout? This is not practical politics and we need not consider this further.

To sum up, according to one school of thought, among people of limited resources and ambitions, pupils will study in elementary schools up to 12 or 14, and they will learn their mother-tongues and perhaps a second language, which might be a language of

traditional culture or English. In the secondary stage of studies boys will study their vernaculars, the vernaculars being predominantly the media of instruction, and also English as a second compulsory language. And a third language will be a matter of option. And in the University, English will be the medium and the languages will be studied as special studies. The vernaculars, if properly studied earlier, need not be studied further in the Universities unless by specialists and emphasis will be on sciences and humanistic departments of studies. The University student will be conversant with his own vernacular, with English, and with a modern European language or with one of the classical languages of India.

According to a second school which is for making the vernaculars the media of instruction in all stages, there will be no difference with regard to the languages studied. English will give up its pride of place and will be a second language throughout. In the elementary course, there need be no second language at all. In the latter part of the stage, there will be in the case of some, English or a classical language. In the secondary stage of instruction, the vernacular, English as a second language and a classical language as an additional language by option will be the limit. In the University the position of the language will be the same as in the high school stage. If you are a Hindi enthusiast to the extent of accepting Pierra Loté's phrase *L'Inde Sans Les Anglais*, you have only to put in Hindi in place of English in the above scheme; and you define the languages to be studied at each stage by the Indian student.

VERNACULARS AS MEDIA OF INSTRUCTION

BY

Mr. G. DHARMA ROW, M.A.,
Lecturer in English, Kallikota College,
Berhampore (Ganjam).

THE passing of the Andhra University Act lifts the status of vernaculars as media of instruction from the sphere of mere academic discussion to the region of practical politics. One need no longer be at pains to argue the case of vernaculars in promoting the literature, art and culture of a people, now that the Andhra University has set before itself the task of the vernacularisation of education. But though the principle is conceded, the question remains: 'What are the ways and means by which this reform can, in the course of a few years, be effectively put into force without impairing whatever is efficient in the present system?' My attempt in these few lines is to consider some of the issues that arise in answering the above question.

The first thing that should be borne in mind in this connection is the close tie that exists between Secondary and University education and the fact that the latter is only a continuation of, and an improvement on, the former. Such being the case, it is the duty of the authorities concerned to see that proper harmony is established between the educational methods and schemes of the school and the college. Instruction in such subjects as Mathematics, History and Sciences in the High School must first be imparted in the vernacular before any such change is contemplated in the University classes. This means that a system must be devised by which both the teacher and the pupil are made to think and express themselves in the vernacular.

To bring about this result, it is not enough if pupils are given the option of answering their question papers in the vernacular, as has been done in the case of the S.S.L.C. students. The reform must, in all schools compulsorily start on the side of the teacher and facilities have to be created whereby the teacher can think out his lessons in the vernacular and enable his pupils also to think likewise. This takes us to the question of the necessity of suitable text-books.

It is relevant to discuss here the question whether teachers are to precede text-books or text-books teachers. A text-book, if it is to meet the need for which it is meant, should be the product of a teacher's work in the class and be based on the notes prepared by him in the course of his teaching work. Experience tells us that only such text-books are successful as are the outcome of a sympathetic consideration by the author of the understanding capacity of the pupil. Such being the case, it is but reasonable to suppose that the teacher should come before the book. But at the same time, efficiency demands a certain uniformity in the imparting of instruction in the various subjects. For this purpose, it is necessary to arrange in the initial stages for meetings of expert teachers in the various departments of learning where, by mutual discussion, they can compare and verify the results obtained by them in the experiments conducted in the laboratory of the class-room. In the Translation Bureaus which the Andhra University Act provides for, due representation should be given to teachers, along with authors who may not be connected with schools or colleges.

Again, the question is raised: "In which non-language subjects is it desirable to start

imparting instruction in the vernacular?" I am inclined to answer: "Begin first with History, Elementary Mathematics, Elementary Science, rather than with Advanced Mathematics or Higher Physics and Chemistry." The difficulty of thinking in the vernacular is less in the case of History where the power of narration and the art of linking up facts into a connected sequence are called into play than in the case of Physics or Chemistry, where lucidity, accuracy and precision of language are highly essential. It is far easier to give a Telugu lesson on the reign of Henry VII or Aurangzeb, for example, than on Mixtures and Compounds in Chemistry, where expressions like 'chemical combination' have to be rendered into clear and unambiguous terms. The formation and standardisation of a uniform system of technique is a great necessity which can only be met with by the conjoint and co-ordinated efforts of all those that are responsible for the writing of text-books and the teaching of the subjects concerned. A graded system of text-books useful for the High School and the College has to be conceived so that there might be uniformity of technique and of treatment. The objection usually raised against the vernacularisation of Science that the vernacular cannot easily express Western scientific thought does not hold water. The difficulty in understanding depends not on a lack of knowledge in the vernacular but on lack of knowledge of the subject. Modern Telugu journalism shows with what ease and rapidity the vernacular equivalents of abstract English terms in politics, art, science and criticism are gaining currency. The article on "Anka Ganithamu" in the Vijnana Sarveswam may be a hard nut for the layman but should be an easy affair to the student of

Mathematics. Again, it may take some time before the Sanskrit expressions that have to be necessarily coined in the translation of European books on Science become popular. But there should, in the long run, be no difficulty for the vernacular to establish itself as the vehicle of higher scientific thought. What is required is a new mental effort, the cutting out of new grooves in the brain and the formation of new association centres.

It is generally remarked by the opponents of vernacularisation that it tends to minimise the pupil's knowledge of English which, besides being the most important subject in the University curricula, is the language that opens out to us the treasures of Western thought. Whether this fear is well-grounded in facts or not, it is true that the University student would, under the new scheme, have less touch with English books than before. This is inevitable. But the pupil's handicap in this matter should be removed by other methods, such as, providing for an intensive study of English language and idiom by insisting more on the quality of English than by prescribing a large number of text-books and by making translation compulsory in the University classes. It is admitted on all hands the translation of a passage from English to Telugu or *vice versa* keeps the student in good touch with the idiom, grammatical structure and general cast of thought, of both languages. I should think that the discussion of scientific and historical questions must be taken up by the Debating Societies and Students' Unions in each college in a more earnest and systematic manner than hitherto. For, not only the teacher but also the student must adjust himself to this change in all possible ways.

The foregoing are some of the practical issues to be seriously considered by the various bodies of the Andhra University, especially by the Academic Council, whose task is to frame regulations relating to the use of vernaculars in teaching and examinations. One of the defects of the present educational system is that the benefits of Western literature and Western scientific thought are confined only to the limited few that go to colleges and schools, while the many that live in villages are entirely out of the range of the thought-currents of the West. The graduate that returns to his village after completing his education cannot explain to his country-folk what he has learnt at college. But the existence of books in the vernacular on

science, history and other subjects, would give a great impetus to the spread of knowledge among the vast numbers of English uneducated men. So early as now, one cannot estimate with any clearness the possible effect of the Western culture on Andhra literature, art, science, industry and philosophy. But it is undoubted that this fusion of cultures is bound to have a salutary effect on the future of the Andhra race. Meanwhile, let us hope that our new Vice-Chancellor, a distinguished Andhra scholar, critic and educationist himself, would so guide and shape the educational policy of the University that the vernacularisation of higher education may become an accomplished fact within a reasonable period.

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Commercial Correspondence, Book-keeping for Beginners, Graduated Exercises in Typewriting, etc.

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CHAP. I. Some short cuts and artifices; II. Signs, tables and vocabulary; III. Averages and Percentages; IV. Insurance, Commission, Brokerage, Tradesmen's Discount, Rates and Taxes, Bankruptcy; V. Bills and Invoices; VI. Profit and Loss; VII. Alligation. VIII. Partnership; IX. Interest—Simple and Compound; X. Present Worth and Discount; XI. Equation of Payments; XII. Shares and Stocks; XIII. The Metric System; XIV. Foreign Moneys and Exchange; XV. Miscellaneous Examples; XVI. Madras S. S. L. C. Question Papers; APPENDIX—Answers.

OPINION.

Mercantile Miscellany, April 1926:—The enterprising firm of Messrs. Srinivasa Varadachari and Co., Mount Road, Madras, have sent us a copy of Commercial Arithmetic for S. S. L. C. students which they have published. The book is a very useful addition to the existing literature on the subject and bids fair to be regarded as a Standard Text-book on the subject on this side. Needless to add that the book being written with a Commercial bias it should prove invaluable to all youths aspiring after commercial or business career. We congratulate the author, Mr. T. V. Subramania Iyer, and the Publishers, for the neatly got-up little volume before us.

D. Cr. 8vo. about 200 pp. Price Re 1 4 0.

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

IN THE CHILDREN'S WORLD. II— THE TEACHING OF THE THREE R'S AND OTHER SUBJECTS OF SCHOOL INSTRUCTION

By MR. S. JAGANNADHAN,

Kindergarten Assistant, Teachers' College, Saidapet.

(Continued from page 492.)

FIRST LESSONS IN NUMBER.

IN playing with materials, blocks, beads, sticks, in giving and taking, in the use of things, preferably his ownables, the parts of the body, in the observation of a number of things that attract his attention, the child learns the ideas, big or small, long or short, more or less (something more or less than he possesses) and so on. This again leads to definite ideas taking root in the child which we call number concepts. At first, definite ideas of number are very vague indeed; but a systematic training in the above occupations, I believe, will hasten the formation of such ideas and the repetition of these exercises will only systematise and impress the knowledge gained out of mere play. A big chart of the following type would be helpful in the learning of numbers 1 to 10 and their symbols:—

Numbers

1. ○ ஒன்று.
 2. ○○ இரண்டு.
 3. ○○ | — | மூன்று.
 4. ○○ | — | நான்கு.
 5. ○○ | — | ஐந்து.
- (a stool) 4
- XXXII—73

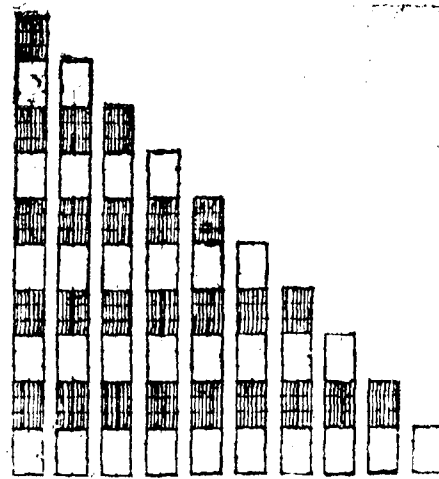
6. ○○○ மூன்று.
7. ○○○ ஏழு.
8. ○○○ | — | எட்டு.
9. ○○○ ஒன்பது.
10. ○○○ | — | பத்து.

NOTE:—The chart may contain more pictures also,

e.g. Two: 11 horns. Five: a hand. Four: a horse. Eight: Two horses. Ten: Two hands.

Suggest a problem for the child. "Tell me how many legs have the cow, the cat, the table?" and let him pursue the problem. Let him learn to count his own fingers and toes. Give the child some beads and a string. Let him thread the beads numbering the beads 1, 2, 3, 4, etc.

The following apparatus is very much useful in teaching number. This is an adaptation of Montessori's 'long stair.' This could easily be made out of rafters. A rafter $\frac{1}{2}$ " thick, $1\frac{1}{2}$ " wide and 9 ft. and 2" long would be quite sufficient. The longest is 20" long and the shortest is 2" long. They should be cut into 10 pieces which are respectively, 20", 18", 16", 14", 12", 10", 8", 6", 4", 2" long. They can also be made of thick pieces of card-board.



The odd and even numbers are coloured differently.

EXERCISES.

i. Show the correct arrangement both with regard to length and colour and let the child learn to arrange them properly, first with regard to length and next with regard to length and colour.

ii. Teach Nos. 1 to 10 in the ascending and descending order by saying to the child: 'Let us go up the steps or let us come down the steps.' The longest we call 'Ten' and the shorter we call 'One.' We can say that their names are 1, 2, 3, 4, 5, 6, 7, 8, 9 and 10.

iii. Take off the pieces that denote 2, 4, 6, 8, 10 respectively (let the child do it himself) and say the values of the others left.

iv. Show that 1 added to any number gives the next number: $4 + 1 = 5$.
 $8 + 1 = 9$.

Some children say $1 + 1 = 2$

$$2 + 2 = 3$$

$$3 + 3 = 4$$

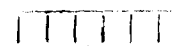
$$4 + 4 = 5 \text{ etc.}$$

which should be found, checked and corrected, or at least they should avoid re-

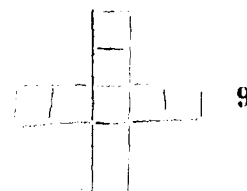
peating in this erroneous way. Let them learn little by little. Some children learn Nos. 1 to 100. They can write the symbols which they learn quite easily and mechanically. What we should be particular about is to see that they learn these with the aid of concrete things, and only by degrees in the abstract.



Having done this with bricks of Gift III, if we ask him to say what is the total of 3, 2 and 1, the child will not be able to say at once, but will again count from 1. Sometimes he says three, two and one. Because he counts the 3 at the bottom and says 3, the two above it and says 2, and says one after seeing the one over it. But if we still persist and say: "How many bricks do you see on the whole, the child takes these off and puts them in a line

 and then counts from 1 and at last says 6.

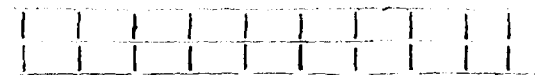
Some such exercises should be given first.



o o	o o	o o	o o
o o	4 o o	o o	o o
	o o	6 o o	o o
		o o	8 o o
			o o 10

A lotus flower can be formed of six diamond bricks. If we cut it into two, we have 3 on one side, and 3 on the other. $3 + 3 = 6$. In the same way, multiplication tables 2 and 3 can be formed by using these beads and diamond bricks. The symbols should be taught by using the chart as shown above and using numbers which could be easily cut out from a calendar sheet with big types. These could be pasted on one of the sides of the 'long stair.'

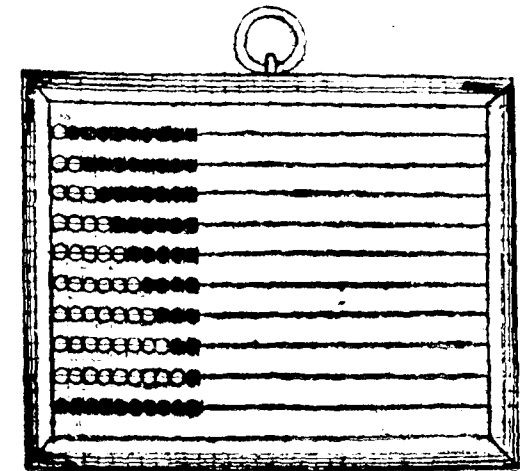
v. By having the stick which denotes 10, and putting 9 over it or by its side,



we could get the child say that if he puts one near 9, it will be as long as the stick 10; so also 8 and 2 sticks become into a 'ten-stick' and so on. $7 + 3 = 10$; $6 + 4 = 10$; $5 + 5 = 10$; when we teach him $9 + 1 = 10$, we can also teach him $1 + 9 = 10$, as also $2 + 8 = 10$; $3 + 7 = 10$; $4 + 6 = 10$.

In the higher stages these are useful for addition.

vi. The following bead-frame can be made for the child. A frame 10" by 8" would be quite sufficient and 10 wires each 10" long are all necessary. It can also be made out of the frame of a broken slate. In each wire are 10 beads of two different colours to denote $1 + 9$; $2 + 8$; $3 + 7$; $4 + 6$; $5 + 5$; $6 + 4$; $7 + 3$; $8 + 2$; $9 + 1$ and 10. In the last wire all the ten beads are of the same colour. Throughout the frame, different colours may be used.



USES.

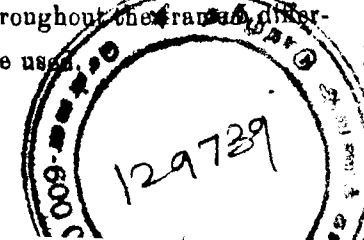
i. The child can learn numbers up to 100.
ii. Learn numbers up to 100 in tens, five, two, etc.

iii. Tens and units may also be well demonstrated in the advanced stage.

iv. Very useful for addition with concrete objects. I have come across many children resorting to lines or dots when adding a number of given figures:

5	////	2	o o
2	/'	or	5 o o o o o
4	////		4 o o o o
4	////		6 o o o o o o

eventually counting the total number of lines or the dots as the case may be. The bead-frame provides us a very good concrete material for such additions. Though we never encourage such additions in schools, could we not lay the foundation for such an addition with the concrete objects in the home or in the very first stage of numbering. Loose beads may be threaded by the child to interpret $6 + 6 = 12$, $7 + 7 = 14$; $8 + 8 = 16$; $9 + 9 = 18$; $10 + 10 = 20$. He does the work, he counts and learns and draws the conclu-



sion. To make the symbols of Nos. 1 to 100 familiar, another chart showing these should be hung on the wall near the bead-frame. The child should be asked to count fifty tamarind seeds, 45 beads, etc. He should be given plenty of exercises in the use of these objects, and by means of his play learn his number work. Nos. 1 to 30 may be cut from a calendar sheet and arranged in columns of 10 each: 1 to 10; 11 to 20; 21 to 30: the other numbers being written by ourselves. Other ways of establishing a connection between written symbols and concrete objects are these:—

1. Show symbol 9. Let the child recognise it by letting us have nine bricks or beads or anything available.

2. Show 5 beads: By silently learning how many we have, let him pick out the symbol 5.

3. Ask the child to draw 4 flowers, 3 bells, 6 sticks on the black-board or slate.

4. Draw on the black-board these illustrations and let the child write the symbol against each.

5. Show the symbol 8 and let the child pick out the stick which represents eight and so on.

6. Cut Nos. 1 to 30 from a calendar sheet and mix them up. Let the child first arrange from 1 to 30 and then from 30 to 1.

Another important but very cheap apparatus is 10 bundles of broomsticks each containing ten. The sticks may be of uniform length, say 3" long. Ten loose sticks are also necessary.

Show him twenty-four: The child should take 2 bundles of ten and 4 loose sticks.

Place 4 bundles and 6 loose sticks. Let the child write 46 and so on.

These play-exercises may be carried on without any undue strain on the child. So long as we do not aim at something beyond his comprehension, any amount of these exercises will only systematise his experiences in number work. After he has had a good practice, he might be given a notebook where he could have his addition table, etc., and a daily glance over it will perhaps complete the impression.

In framing short problems for addition, we must clothe the problems in the form of short number stories introducing objects or things which he could visualise easily and which appeal to him. Eatables appeal to him very much. For example, we say, I give you two pancakes and I take two, tell me how many pan-cakes had we on the whole? or that mother cuts four brinjals for her curry and left 4 in the basket for next day's use, find how many were at first in the basket. If still he is not able to visualise these problems, the next best way is to represent them on the floor by substituting any concrete object for the articles mentioned. One hundred marbles cost only annas two to three. They could be easily bought for the child. When once the taste for counting is created, the child likes to count the houses in the street, read the door numbers, count the cars that run on the road, the trees on the roadside, the members of the family, the members that sit for a meal, etc., just in the same way as he likes to write the names of things when he has developed the habit of writing and reading. In the same manner, again he writes on his slate a sum on addition, takes the bead-frame and finds the total. Thus if a suitable surrounding is created for the child to develop number work, we would be doing a good turn to the child and to ourselves and to the

teachers in particular so that there will be no difficulty for acquiring these simple truths when they are just touched upon in the school.

Some such exercises also develop the practical side of Number Work—

1. Measuring sand, water or seeds by means of a small measure and counting as a bazaarman.

2. Measuring the length or width of the room, the pial, the verandah, the cot, the bench, etc., with a foot-rule or any stick for that matter and counting 1, 2, 3 simultaneously with measuring.

3. The use of coins. Two marbles for a pie. Give me marbles for a pie, again for a pie, and again for a pie and so on: you have 3 pies. I have six marbles.

o	o	2	3 pies.	2 for each pie.
o	o	4		
o	o	6		

4. Naming coins as a pie, quarter-anna, one anna, one rupee, etc., learning of what these are made and recognising the sound of these when struck against the floor.

5. In emptying the contents of boxes, Gift III and IV, V and VI and filling them again, the child is learning number. Gift III contains 8 bricks.

Divide bricks in two groups of 4 each, then 4 groups of two each and lastly 8 groups of one each.

So also Gift V contains 21 full cubes.

3 rows of 3 each give 9.

Again 6 rows of 3 each give 18.

Counting in threes could be easily taught by the use of these bricks.

6. The game of 'odd or even' (ஒற்றையோ இரட்டையோ) as is generally practised at home

is certainly a good game for teaching the child odd and even.

In fact, we have to devise according to circumstances, the ways and means of acquiring knowledge easily and purely in a playful spirit. The materials have to be used according to the nature of the problem that we have to tackle. The above apparatus which I have suggested could be improvised with great ease and little cost, provided we took pains to see the educative value of those things and possess a keen desire to have them for the child at home or in the school.

To sum up, the following are the special materials required for number teaching:—

1. A model of a 'long stair.'
2. A bead-frame.
3. Number chart for teaching Nos. 1 to 10.
4. Number cards 1 to 30 cut from a calendar sheet.
5. Nos. 1 to 100 written in groups of ten.
6. Ten bundles of brooms together with 10 loose ones.
7. Bricks, beads, marbles, seeds, leaves, as occasion demands.

A PUNCH-BOARD OR THE IMPROVED

PALLANGUZZI (பல்லாங்குழி).

A punch board of the description given below is a very valuable piece of apparatus and it is quite easy to make. Take a cardboard and punch holes in it as shown in the diagram. Each hole in it should be of such a size as to hold a bead or any small seed used in counting. To allow the beads or seeds to rest in the hole a thick paper should be pasted underneath the punch board.

How to use the punch board.

It is very helpful for the learning of addition, subtraction, multiplication and division in the later stage and the forming of addition and multiplication in the early stages. Take for example, the formation of Addition table 3.

Beads.	Figures.
○ ○○○	1 + 3 = 4
○○ ○○○	2 + 3 = 5
○○○ ○○○	3 + 3 = 6

In this way any child of over 4 and below 5 could be introduced to this exercise. He can himself form the table.

Take the case of a Multiplication table, for example, table two.

○○	1	2	2
○○ ○○	2	2	4
○○ ○○ ○○	3	2	6

Such preliminary exercises of a demonstrative and experimental kind could well be shown in the house by devising suitable apparatus as occasion suggests.

The advantage of the punch board is that the seeds are not allowed to move about so as to mix with one another, secondly the child can pick it up whenever he wants and fill the holes with seeds and himself construct problems and solve them. Moreover the presence of a separate apparatus itself is a curiosity for the child. He takes it, fills it with seeds or beads and finds a great pleasure in the occupation. It is an attraction to him and an incentive for serious work in Arithmetic, which he learns only through play.

Is this not an adaptation of our பல்வாங்குழி (a tablet with 14 holes used in indoor games)?

8. Ordinary reeds (கொருக்கைத் தட்டை) grass on the banks of rivers is another useful material. These pieces of reeds will be a good substitute for match-sticks.

9. Match boxes. (Putting one bead into a match box and writing the No. 1 over it; putting 2 beads in another box and marking the No. 2 over it).

10. Pictures from Journals, Calendars, etc., to denote the value of numbers.

For example,

3. Three Stars.
4. A motor car.
5. Five colours.
6. Shanmugam.
7. Seven days of the week.
9. Nine Planets.
- 10 Ten Avatars.

There are such other subjects of school instruction as sense training, general knowledge, Nature-study, occupations and games. I do not propose to deal with each of these subjects elaborately but I give below a scheme of work which each parent or teacher could have before him in the home or school. This could be hung on a wall so as to guide the parent or the teacher in his talks with the child. In the next place, I suggest that every parent could also maintain a record of work of each child for the day. This will enable him to see what he has omitted, which engaged him for the major part of the time and wherein the child required some more attention, so that the parent could hope to produce an all-round development in the child and create an interest in varied occupations. More than all, the scheme and record of work hung on the wall would daily remind the parent of his duty with the child for the day and will serve as a right incentive for getting into closer touch with the child and taking an interest in his education.

A. SCHEME OF WORK IN PRATHAMA BALA BODHA.

- I. Occupations.
 - i. Block-building.
 - ii. Geometrical insets.

- iii. Bead-threading.
- iv. Stick-laying.
- v. Seed-laying.
- vi. Paper-folding, cutting.
- vii. Cutting out pictures and making picture-books.
- viii. Old glass bangles.
- ix. Keeping the things tidy.
- x. Washing.

II. Sense training.

1. Colours.
2. Size. } also blind-folded.
3. Touch. } Under 3 learn size, length,
4. Hearing. } temperature, weight, etc.
5. Smell. } Practice in the use of exact
6. Taste. } expressions that denote these sense-impressions.

III. Drawing.

1. Free-drawing as the child likes.
2. Drawing by looking at an object.
3. Drawing by having a copy.
4. Using coloured sticks or pencils.
5. Brush and water-colour work.
6. Drawing of leaves, fruits, vegetables, etc.

Any crude form of drawing from the child, which according to him expresses these objects, should first be encouraged.

IV. General knowledge.

- i. Days of the week.
- ii. Months of the year.
- iii. Names of workmen.
- iv. Identification of important buildings and offices in the locality.
- v. Uses of things:—Blotting Paper. } At first things are recognised and named in respect of their use, Gum, Rubber, Pencil, Fan.

vi. How certain things are to be handled and used

- A hammer.
- A bat.
- A pen.

V. Nature-study.

1. The cat and the kitten.
2. The rat.
3. The dog and the puppy.
4. The cow and its calf.
5. The crow.
6. The sheep and the lamb.
7. Watering plants.
8. Names of vegetables.
9. Birds and insects: Naming and recognition.
10. Sun, moon, sky, stars, rain, heat, cold, night, shadow.

11. Nature walks—(morning or evening)—to fields, rivers, tanks, sea-beach, hill, gardens, etc.

12. Parent or teacher to make a leaf album for the child and write the name of the leaf in the child's mother-tongue (useful in teaching reading to the child).

VI. Games.

1. Railway train.
2. Ball games—using also a bat which can be made out of a card-board or any piece of wood.
3. Imitate parents teaching children.
4. Push-push, or Hand-cart.
5. Shop-keeping.
6. Hide and seek.
7. Twig game.
8. Blind man's buff.
9. Shadow game.
10. Tops, kites, marbles.
11. Systematic exercises for hands, legs, head, etc.

12. Free running, hopping, etc.

13. Bowling hoops.

14. Soap-bubbles. A piece of hollow straw and some juice of the Jatsopha plant (சாட்டாமணக்கு) are necessary.

15. The game of moon-light.

VII. Language.

1. Picture-books.

2. Making out small words.

3. Recognise familiar letters, etc., in other words.

4. Writing known words in a note-book.

5. Writing to dictation.

6. Story-telling. (The parent or the teacher to make out a list).

7. Singing rhymes—prayer songs, etc.

8. Reading and writing from manuscript books.

9. Pick out letters from covers to form a given word or any word suggested by the child himself.

10. Use the other set of 16 covers where he has learnt the names of a number of trees, fruits, etc.

11. Make for him short advertisements in coloured paper with suitable pictures. Let him read.

12. Copy short Nursery Rhymes on paper for reading.

13. Sand-tray to be used for practising difficult letters and the use of printed books at the end of the course.

14. Words from other languages as Telugu, Canarese, English,

VIII. Number.

1. Nos. 1 to 10 } Using long stair, go up
10 to 1 } the steps and then come
down.

2. The use of symbols to denote numbers: use calendar sheet.

3. Exercises to co-ordinate symbols with objects and *vice versa*.

4. Counting with beads.

5. Count number of houses, or carts, on the road.

6. Addition tables in connection with occupations.

7. Use of an ollock in measuring things.

8. Use of a stick in measuring the length of verandah, pial, etc.

9. The use of coins.

10. Numbers 1 to 100. Count with beads.

11. Use of broomstick bundles and loose sticks.

12. Write Nos. 1 to 100.

13. Count in tens, fives, twos, etc.

14. Frame short Number stories. Represent in figures. Find the total by substituting things at hand for articles or objects stated in the problem—the use of the bead frame.

The above scheme is only suggested for more systematic work but the fact that each parent could have a copy of this should be never ignored. A cardboard divided into 8 columns to denote the eight subjects as above stated is all that is necessary and under each head, the above or a modified scheme could be written down for reference:

Occupations	Sense training	General knowledge	Drawing	Nature Study	Games	Language	Number
1. Blocks 2. Inset 3. Beads 4. Sticks							

B. Record of work in Prathama Bala Bodha

MODEL I. FOR BEGINNERS

Month	Date	Free Work	Suggested work
October	22	Train, using all materials. Free use of scissors.	Scissoring on a line.
	23	Parts of body (English)	Open, Shut.
	24	Geometrical Insets. Building with bricks.	Two symmetrical buildings in the centre—a bigger one on each side. Three towers, a railway line, a well.
	25	Diamond bricks, scissors. Days of the week, pictures.	Rhymes: Story, Names of months

MODEL II. FOR THE NEXT STAGE

Month	Date	Hand-work	Drawing	Sense training	General knowledge	Games	Nature Study	Language	Number
December	19		Painting outlines.						Long stair.
	20								
	21	Diamond bricks						Sign 'I' Writing in Sand-tray.	Nos. 1 to 30 cut from a calendar sheet.
	22				Nursery Rhymes Prayer.	Drill			
	23 24		Black-board-drawing					Manuscript book Read words.	

Prathama Dala Bala. I have termed the first lesson in the education of the young as above.

The exact lessons should be placed in the column under the various headings. The above specimens show actual work done on the respective dates.

Model II will show after some time whether the child had practice in all the lessons in the scheme of work, which he has engaged himself in for a major portion of time, etc., so that the parent or the teacher by looking at it may do the needful to bring about an all-round development in the child. If the child does not of himself take to these, the educator will create the necessary attraction for making the child taking the interest in the lesson intended to be given by himself, first by opening the topic or by showing a picture or a new piece of apparatus or at least telling the child that they are going to do a new thing, whichever suits the parent in respect to the situation of the child.

How far is it possible for any one to get all the materials? What is the use of these when a nine pies book will do for the teaching of reading and writing? These are some objections and pertinent ones too, which I must try to answer to the best of my abilities. I know full well that these are some of the obstacles that beset an average elementary school teacher who is also earnest in the new ways of child education. In many cases, it will be evident from my articles I and II, I have endeavoured to show how some can be got by ourselves, how some others can be easily procured at a cheap cost, and how some others could be made by ourselves with some effort. The little cost need not stand in

the way of any well-intentioned parent or teacher.

Knowledge comes to the child from various sources. He has freely to exercise his hands, eyes, ears, etc., and to give exercise to these senses and to derive the knowledge through the medium of these senses. We have to employ a number of materials which would draw out his own faculties and enable us to build on his own resources. If the well-known definition of Education, namely, 'drawing out' is to be well disclosed to the teaching world, there is no better example suggested than the close study and education of the child. The gates of learning are numerous, and we have to open these gates of learning for the child. Let the road be not dreary, thorny, dull and wearisome. Let us create interest in the child's task of acquiring knowledge. The same knowledge gained through various sources is only well-impressed. The materials are not unnecessarily multiplied to store him with a number of them but only the minimum that could produce the best results.

How does such a training benefit the child and ourselves? It helps us to understand that the child is an individual full of potentialities in him which we bring into display and accelerate the growth of the child through interest.

The children are no more to be thought of only as a receptacle and store for knowledge but capable of self-education and self-expression, if only we provide a suitable surrounding for such a development. By these means we will only be producing self-reliant, self-thinking, self-expressing and self-reasoning children. Their initiative for doing things is respected which in turn grows in their respect for

others. In a world of well-directed freedom, trust begets trust and love begets love, and in such a freedom of atmosphere should we bring up our children. Too much restraint is unnecessary and quite unsuited to the natural and right development of the child. Careful guidance should take the place of restraint. If we think that in the end the knowledge gained is the same in both cases, we fail to see that the method of approach to knowledge in the past and present vary completely. Is there not a difference between a sugar-coated pill and a very bitter pill, which after all produce the same effect? Whereas in the former the pill is swallowed in an attitude of cheerfulness and happiness, and in the latter in a repulsive mood, we always prefer the former attitude to the latter in dealing with the child. Apart from these general conclusions we also realise the usefulness of other subjects of school instruction other than the Three R's, such as hand-work, Nature-study, games, etc. Along with reading, writing and number, instruction in these subjects will only complete the development of the child. Regard for manual work, clear observation, right physical growth, appreciation of the beauties of nature, love and veneration to God, these are some of the qualities instilled into the child through the medium of the above subjects.

By sitting with the child and watching him, we shall be able to find out the next step which we have to take in a particular lesson. For example, in paper-folding, the first lesson is free folding, then folding into two, then into four parts, etc. In paper cutting the first lesson is handling the scissors and beginning to cut the paper any way, then cutting along a thick line, then cutting round a picture and lastly cutting along the groove formed out of folding the paper first once, and then twice. In brush-drawing, the first lesson is

scribbling on paper with water-colours rightly holding the brush, then filling in an outline, then making neat imitations with brush, then painting on lines with two or more different colours. (A tray with flowers or fruits—outline to be drawn by the teacher or the parent), etc. Thus we have to study the child and proceed. Lastly I also hold that this training intended for the child will serve as a suitable training for the women at home who have had no such training in their early childhood and a model which they could well take to in training children during the absence of the fathers.

CONCLUSION.

These methods have been practised by me at school and are still being practised by me at home. I am fully convinced as to the efficacy of the methods suggested here and elsewhere by me from the fact that the child takes a lively interest in his reading, writing, number-work, drawing and other subjects. I shall feel highly rewarded if some of those who have been carefully going through some of my humble contributions to this valuable Review, earnestly take to this subject and make an experiment at home or in the schools. The test of a method lies not in failure or success but consists in taking the true spirit of the method with great faith and sympathy and putting it into actual practice adapting the details wherever necessary to suit various situations, requirements of children, their surroundings and circumstances. The spirit of the method I hold to be this: that the interest of the child must be always kept in view by the educator. This will surely lead us to the goal of success. Therefore I first appeal to the teacher readers of this journal for taking in right earnest the problem of educating their children, and through them their friends and relations interested in the subject. If our service as teachers is really to be viewed as a service to Humanity, country and God, there is no better course open to us than to popularise this subject of child-education among parents individually and in parental conferences (which I propose to sketch in the next issue). We shall thus serve God through serving His children.

Reviews and Notices

THE GOLDEN COMPANION, BY R.E. ROBINSON; A BOOK OF GOLDEN TALES, BY G.A. KINCAID. (PUBLISHED BY THE OXFORD UNIVERSITY PRESS.)

These are excellently written booklets describing in a simple and attractive manner some of the stories expressive of the ideals of India. The former describes great historic heroes and heroines of India. The latter gives us some of the finest stories in the Ramayana, the Mahabharata and the Srimad Bhagawatha and contains also the lives of Kabir and Sena and Ramadas.

SELECTIONS FROM THE ENGLISH POETS—BOOKS I TO IV—SELECTED BY C. T. HALL. (GEORGE G. HARRAP & CO., LTD., LONDON).

Mr. Hall frankly confesses in his preface that the selections are for pupils and not for adults. His supreme question in the choice of selections has been: 'What interests boys and girls?' Poems range from Milton to Kipling and the four books are sure to produce in the readers a catholicity in literary tastes and a keen perception to appreciate real merit. Mr. Hall is not unconscious of the fact that the tastes of the growing young pupils of his vary from boy to boy and poems of different types have been selected to appeal to all types of intellects. In Book IV the choice is exquisite. The dialogue between Jessico and Lorenzo, William Collins' *Death of Heroes*, two stanzas from Keats' *Ode to a Nightingale*, all stand so close together that a reader who reads them one by one will certainly have an intellectual training in taste which no lecture or annotation would give. Palgrave's *Golden Treasury* is a book for all—adults and non-adults. But Mr. Hall's attempt has a place in the literary atmosphere of our boys in the college. But one hopes that these selections are not prescribed as texts for our High School students, however good they may be. They shall really form the basis of University culture in the Intermediate or

Entrance course. We hope that the Text-Book Committees will bear this in mind when prescribing books of the type.

PALGRAVE'S GOLDEN TREASURY, BOOK II. BY D. J. DONOVAN. (UNIVERSITY TUTORIAL PRESS, LONDON). Price 2s. 6d.

This collection of poems common to all editions of Palgrave's *Golden Treasury*, as published by several authors, is a welcome addition to anthological literature. It embodies the essence of literary taste and deserves a careful study by anybody having literary pretensions. Brief notes are appended towards the end and they add to the value of the book.

SIXTY-THREE POEMS OF W. GIBSON—SELECTED BY E. M. PARKER. (MACMILLAN & CO.)

We are indebted to Mr. Parker for his careful selection of poems from Mr. Gibson's work. To be frank, Mr. Gibson is yet an unknown poet to the Anglo-Indian or Indo-English literary circle and Mr. Parker's book is, we daresay, a good introduction to his works. Mr. Gibson no doubt shares the qualities of Swinburne, Keats and Wordsworth in different spheres but as a poet of outstanding eminence he is yet to be known in India. We reserve a full notice of the collected poems and Mr. Gibson as a poet, to a subsequent issue. Meanwhile we congratulate Mr. Parker on his useful service to the literary public.

PROBLEMS OF PRIMARY EDUCATION IN INDIA—A STUDY—BY S.C. BASU, M.A., DISTRICT INSPECTOR OF SCHOOLS, CALCUTTA. (PUBLISHED BY SEN BROTHERS & CO., 15, COLLEGE SQUARE, CALCUTTA).

This is a useful book. As the author himself states in his preface, 'this study is based on official reports and the publications of Christian Missions and is intended for those who are interested in the subject but have not the time to go through the

literature referred to.' A survey of the existing systems of elementary education in the various provinces of India and of the difficulties that have attended the spread of education and an examination of the causes that have led to those difficulties have been made in a clear and succinct manner. But the more interesting portion of the book is undoubtedly the account given by the author of the attempts made by the various Missionary agencies in India to make elementary education more practical and more suited to the needs of the communities partaking of the benefits of education. All who are interested in education will do well to read carefully the chapters of the book in which is given a description of the educational experiment that is being made in Moga in the Punjab and of how the principles of teacher-training finding favour in the United States may be applied in the training of rural teachers in India.

INDIAN HISTORICAL PICTURES—CR. QUARTO, 7½" x 10", pp. 270. (K. & J. COOPER, BOMBAY). Price Rs. 3 8-0.

We have great pleasure in acknowledging this delightful volume of Indian Historical Pictures from the enterprising publishers, Messrs. Cooper, Bombay. The value of historical pictures in the teaching of Indian History can never be over-estimated. For various reasons, publishers of textbooks on Indian History are finding it increasingly difficult to prepare blocks of pictures illustrating the various phases of Indian History. Messrs. Cooper, Bombay, have supplied a real need in coming out with this volume of pictures. There are 261 superb half-tone pictures printed on art-paper. The thirty-five pictures connected with the Buddha and relics of Buddhism are highly inspiring and no student of Indian History should fail to look into them. The lofty temples of South India and the famous buildings of the Great Mogals are all very well represented here. The familiar pictures of the 'Makers of the British Empire,' from Clive to Curzon, are faithfully

reproduced. We do not know if pictures of sieges and battles such as the one printed on page 220 are easily obtainable. If so, an attempt should be made to include a few of them in the next edition. History is certainly better taught with the help of such pictures and the effect produced is more permanent. We will also urge the necessity of adding a short explanatory note to each picture.

This book, we have no hesitation to say, should be in the hands of every student and teacher of Indian History.

"THE SECRET OF ANA'L HAQQ," WITH NOTES AND INTRODUCTION, BY KHAN SAHIB KHANSA KHAN SAHIB, B.A., WITH A FOREWORD BY MAULVIE MD. BADI-UL-ALAM SAHIB, M.A., OF CHITTAGONG. (HOGARTH PRESS, MOUNT ROAD, MADRAS). Price Rs. 2. [Copies to be had of the author at No. 69, Jani Jahan Khan Road, Royapettah, Madras].

The Sufistic publications of the author of the book under review, Khan Sahib Khaja Khan Sahib, B.A., a retired Indian Educational officer, have now been sufficiently long before the English-knowing public who claim to possess abnormal control over natural forces, not to need any fresh commendation of their excellence. The aim of the book is to provide those interested in Sufism with a short and comprehensive account of the not generally-known phrase *Ana'l Haqq* (I am the Truth), incessantly repeated by the Great Saint Mansur-i-Hallaj, who had to sacrifice his life for the same. The author has done an invaluable service in translating the secret doctrines of the Sufis from authoritative books by giving them a shape, simple, easy and unvarnished. It is a very clear work which is well worth reading and keeping. The author by his untiring zeal has furnished the book with a fairly good glossary of foreign words which clears up the meaning of most of the terms that have hitherto baffled the endeavours of many an erudite scholar to elucidate. The book on the whole is interesting and deserves to be ranked as a creditable performance in the field of Sufistic criticism.

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 Journal of the Department of letters (Calcutta), Vol. 14.
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 Anandaswami Sanskrit Series: Kasyapasilpa exam., by V. Krishna Sarma alias Vajhe. Nirukta with the vritti of Durgacharya exam., by V. K. Rajwade.
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By the Hon. Rao Bahadur

SIR A. PARASURĀMADAS PATRO, Kt.,
B.A., B.L., M.L.C.,

Minister of Education to Government and
Pro-Chancellor of the University of Madras.

I THANK His Excellency the Chancellor for doing me the honour of inviting me to deliver the Convocation Address to the graduates of the year and to exhort them to conduct themselves suitably unto the position to which they have attained by the degrees conferred upon them.

Before proceeding to the task, I desire to ask you to join with me in an expression of deep regret at the loss of one of the active members of the University, the late Mr. T. V. Seshagiri Ayyar. He took an important part in the work of the University and for a long time associated himself with the development of the University and contributed to its prestige and dignity.

Graduates of the year, I congratulate you on your success. You have received the insignia of your degree as a confirmation of having received a liberal education. The future welfare of the citizens of a nation lies in the schools. They are the power-house of inspiration. Schools and colleges which build character and which produce intelligent and public-spirited citizens are among the greatest assets of the country. For, after all, the purpose of education is to make not merely a living but a life. Our country wants the best youths with the best training and culture, and the colleges of the University, under whose influence you have received a liberal education, are to be accepted by you as real temples of wisdom and culture. "Education is

the basis of the Greek State," said an historian. Liberal education is a *sine qua non* of social and political position and is a necessary part of the claim of any man to prominence in the social life of the country. It is true that there are men who obtain distinguished positions in life by force of natural ability and by other natural and acquired advantages; but they are the exceptions. The one point common to all prominent men in society of all classes is their liberal education. As a general rule, no man or woman can aspire after social or political eminence without the advantage of a liberal education. In every country you find learned men and women treated as equals by the highest aristocracy of the land and accepting positions of highest influence in the administration of public affairs. Affluence or wealth unaccompanied by refined manners and thought makes a sorry spectacle. Liberal education aims at training, purifying and strengthening the intellect, which does not merely seek to impress on men's memories knowledge which may be useful to them but which also aims at training them to correct thinking and reasoning and filling the intellect with the loftiest and most beautiful results of human thought. A liberal education aims at producing the character which is intent upon seeing things truly, whether in intellectual matters or in the affairs of life. The aim of self-culture is to reach perfection; perfection consists of trifles, but perfection is not a trifle. The ten great 'perfections' of Dharma are Dāna (charity), Sīla (purity of conduct), Kṣānti (patience), Vīrya (energy), Dhyāna (meditation), Prāgya (intelligence), Upāya (employment of right means), Pranidhana (resoluteness), Bala (strength), and Jnana (knowledge). These 'perfections' suggest an all-round culture and a harmonious devel-

opment of all the faculties, moral, physical and intellectual. From these it will be seen that Dharma places charity, purity of conduct and forbearance in the forefront, not merely as a moral and spiritual precept, but as the ruling principle which should govern the life of a man or a nation that can claim to be cultured. The intellectual attainment or knowledge is placed at the end, because mere intellect or the art of memorising is not the true test of culture. Mr. Channing says: "Self-culture is practical, or it proposes, as one of its chief ends, to fit us for action, to make us efficient in whatever we undertake: to train us to firmness of purpose and to fruitfulness of resource in emergencies, in times of difficulty, danger and trial." The difference between education and culture should be clearly understood. According to Herbert Spencer, "to prepare for complete living is the function which education has to discharge." Culture concerns itself with the harmonious development of all the faculties of man. Education should aim at culture, that is, the process of assimilation and not of accumulation; and so it may be said that criticism of life constitutes culture.

I am confident that the University degree will not be understood to be a passport in itself; but when it is sought for its own sake as the test and reward of the best education the University can give, then you will fulfil the object of study in your after-life. As a citizen, one of your great objects should be to carry the light of knowledge into the dark regions in your districts. With the learning you have acquired at the University it is possible for you to improve and develop the mother-tongue (vernaculars). The University imparts learning to a few thousands; but it is your primary responsibility to make that

available through the vernaculars, whereby you will best impress the minds of the masses. Without an awakening in the masses who are not deficient in native intelligence, liberal education of a few thousands of people will not contribute to the national power and progress, nor will the principle of citizenship be a reality. No country can flourish with an academic class which is out of sympathy with the people from which it comes. The *intelligentia* must remember that it is a real honour and indeed it is their true function to lead an educated people. If you accept that people properly taught and rightly educated are much more easy to be led and are more amenable to healthy influences, the ryot, the artisan or the labourer must be made worthier of his class. The place of elementary education in the reconstruction of rural areas is very high. To the extent it is understood as a fundamental necessity, to that extent the problems of national welfare are solved. At no other time voluntary work of the kind by disinterested Missionaries is more needed than at present. Remember that in spite of vicissitudes of ages, the Indian village still remains an emblem of our rural life. Education of the rural people is the *moolamantram* of national progress. It is said that the object of the University will not be properly achieved if the education imparted did not distinguish its members from the general populace around them, with a character peculiarly its own. This is true in part; but the mission of every place of education is so to liberalise the man as to be able to serve his neighbours and utilise the resources of his mind and heart for the benefit of the illiterate around him. In this and in everything else you have to set the best example before you and you should in the time to come be the founders of new

places and types of learning for the masses. This result must come to you by impulse. Any amount of exhortation will not rouse the spirit, unless the 'Time spirit' moves you to action. It cannot be impressed from outside. You must create a standard for your guidance in all your activities: it may be distinct from others amidst whom you may choose to live and work. The individuality must remain as your own in every such service. There must be a combination of individual liberty with subordination to law and order. Regeneration of the masses must be your first thought, as products of a liberal education. The true spirit of social service knows no restriction of place, nor is circumscribed by caste, creed or race. It always seeks common grounds of agreement and the highest means of rendering useful service; the improvement of the life around, and the increase of happiness among the people, are the aims of the spirit of service. This is one of the great fields where social bitterness is impossible to breed and consequently man and woman may serve society in harmony, so that social barriers may disappear. The elevation of rural life is the cardinal principle of Indian prosperity. The fabric of Hindu society is woven with religious sanctions unlike the social policy of other communities. The passing away or elimination of the Sastric caste must be made the main function of your activities towards the building up of a true national life. Social reformation will then emancipate the people from the trammels of blind customs and unreasonable beliefs. There are special dangers from which you could be protected only by habits of mental discipline and patient self-denial. The mind should be kept free from exaggerated notions and pretensions. Keep yourself far

from cheaply-earned and unfruitful reputation for ability or smartness. Let honest work be done in the fields of action with a patriot's singleness of purpose for public good. Any craving for 'personal notoriety' which is so often mistaken for fame may be banished from your mind.

Even a rapid survey of the solid achievements of the University and the remarkable developments that have taken place within recent years will be an interesting study; but I shall not attempt the task on this occasion, however attractive it is to me. Nor do I propose to tread the traditional path of describing the delights of learning for its own sake and the place of culture in the plan of University organisation. This task was more wisely and eloquently performed in the previous addresses than I can hope to. We look to the University for the development of a scientific spirit which is acquired only through a perfect liberal education and a well-trained mind. All knowledge that is acquired should tend to the development of sound judgment and balanced temperament. There is a rich heritage of ancient wisdom and ancient ideals of life worked out in the great educational centres of Takshasila, Nalanda and Nadiya; but the glorious discipline and simplicity of life whereby Sishyas and Bhikshus lived on the munificence of the citizens are no longer practicable. Monks and monasteries were only visible symbols of noble selfless service to man and God. These had a great part to play in the history of human civilization. The stream of life has flown far away from them; and in the sands of time we can only notice faint impressions or a dim vision of distant glory.

The whole social organization is radically altered. Those high ideals of learning can

serve as beacon lights of a golden era in our history. The old learning cannot be adapted to the new demands of modern life. Society as an organism must have growth and development. The current of thought must be in full accord with the progressive demands of culture. The ruling idea of a University is both intellectual and spiritual. It may not produce immediate material results; but it will certainly enrich and expand human mind. No University can afford to isolate itself from the active life around it. It will sink into insignificance if it is not able to give a strong impulse to that life. I need not refer to historical evidence. There is a good deal of learning in China, yet there is little progress and mental expansion. The Universities of Bologna, Padua, Salerno failed because they refused to accept the new learning. The English Universities showed for a time a tendency to adopt the more liberal course of learning which the inductive system of thought of Lord Bacon advocated; but in the end they fell back into the rut of old classical literature and theological labyrinths and so strayed away from the great movement of inductive philosophy. It is said that Scotland saved the intellectual bankruptcy of Britain during that period. The bright light set up by Bacon was kept alive; and the English Universities received the new life and once more produced men who made the British Empire. The character of the men who now go out from the English Universities is such that every business and profession which they enter is enriched by their spirit. The residential system is in itself a great moral lesson; for, nothing I have heard of influences more the minds of young men than the seat at which their education is carried on and the associations by which they

are surrounded at that impressionable period of their life. The most important factor in University life is that students and scholars work in mutual co-operation and students group round the scholar whom they accept as their teacher. Such an organic relation is being revived and adapted in India in the new schemes of University education.

In the movement of Viswabhārati or the Institute of Sāntinikētan we have now a revival of the University spirit of Nalanda with a combination of the cultures of the East and the West. That institution forms a centre for all the different Eastern cultures, concentrating in one spot the varied ideals of art and civilization which have been contributed to the world by the several countries of Asia. The ideals of India herself are kept most prominent. In the European countries, the diverse intellectual and spiritual ideals of the West are concentrated in every University. Students from other parts of the world have no difficulty in discovering the mind of the West, as the ideals are grouped in one centre. Unity of culture is the basis of Western systems of learning. The sage of Sāntinikētan, therefore, realized that there is a great weakness in the presentation of the learning of the East and set to work for the ideal in the plan of the Viswabhārati. "Our education," says Dr. Tagore, "is essentially European, our schools and colleges teach in the medium of English and from an English point of view. There is no place in India where the mind of the East can be studied as a whole. The scholars of the West have gained a more critical and comprehensive view of our culture than we have been able to do. The creative mind is lost in our country and we are content with second-hand knowledge and inferior initiative work." In

dedicating the institution to the public, the founder hopes that it may become one of the intellectual gate-ways to India, which may connect our country intellectually and spiritually with the world outside, that thus may form a centre where people from other parts of the world can come and find out at first-hand what the Indian mind is and what part India played in the history of civilization of mankind. For a long time past there has been a sort of intellectual segregation in India. Students have had not sufficient training in their own culture; and therefore the great powers of initiative and originality of mind have not found proper or full expression. Our scholars have been carefully hoarding up all that was given to them in the past or in the present. They have allowed others to do the thinking for them. On the face of it, this may seem to be too sweeping a statement; but I have no doubt that there will be a general agreement in the view that the Universities have not produced a bold thinker like Ram Mohan Roy or Vidyasagar to emancipate the country from old traditions and customs, nor do we perceive the evolution of a better social conscience and a higher standard of social duty. It is the sacred duty of men educated in modern Universities to undertake the essential task of intellectual and social reformation; but this is yet to be well-performed. We look in vain at the present day for any true social reformer—a great thinker and worker in the cause of society, issuing from the Universities as an earnest and eloquent exponent of the true spirit of social reform. In social reconstruction lies the secret of true nationalism. Nationalism is an empty dream without social justice. The equality of all *varnas* and the restoration of Indian woman to her proper

place in domestic and social life are the true index to a regenerated social life. "What we need most of all for the unimpeded growth of our own intellectual life in this country is that our students should be fully familiar with their own language and culture; then along with this, they should assimilate the best culture of the West. They should have the opportunity to form their own judgment, through the medium of their vernaculars and their own cultures. Then and then alone, can they fully profit by learning all that the West has to teach." The learned Vice-Chancellor of the Madras University observed in his instructive Convocation Address that if modern learning is to be carried to the heart of the nation, it can be done only through the mother-tongue. Vernaculars must be developed to be fit vehicles for cultured thought and sentiment. This is a long process and we can never be too patient in the matter. Earnest efforts are being made in this direction. "To go to Takshasila was to complete their education;" and to go to the Viswabhārati is to complete the modern education. It is this spirit which I would see revived, this attitude to life, society and learning as a vocation and loyalty to duty.

Is this development practicable in the Madras University scheme? In his impressive Convocation Address in 1920, the late Sir K. Srinivasa Ayyangar, while discussing the University ideal, observed: "Without a provision for the best, the most talented of its students to dedicate their life to scholarship, to grow into great teachers, into leaders of thought, the University is no University at all, it is no sacred temple of learning. Fortunately it looks as if we are near having something like a real University. Recently the Senate of the University expressed its

opinion that the province needs many more Universities; our Chancellor, as head of the administration, has expressed himself to be in agreement with that resolution. With several Universities established in important centres in our province, the Madras University, with its jurisdiction confined to Madras, may become a real University." This higher evolution which he so sincerely desired has been provided for in the University Reorganization Act of 1923 and in the Andhra University Act of 1926. The Madras University had been moulded by circumstances over which it had little control and had produced distinguished men among its *alumni*. Two things were apparent. It had not succeeded in creating an academic atmosphere and a feeling of corporate unity among the institutions. In the struggle to make examinations lighter, the period of training shorter, the question whether students emerge from the secondary stage of education properly fitted for a University course has generally been neglected. At the same time, courses of study have increased and multiplied with the result that collegiate education has become more expensive; and special studies have been adopted largely without any reference to the choice of a career but merely as easier methods of securing the necessary degree or diploma. The principle of developing a teaching University to foster higher study and research is now firmly established in the new scheme of 1923. The problem of University reform was a complex one. The colleges in the city of Madras, in the matter of teaching and equipment, were more fully developed than the institutions in the mofussil; and most of them formed long tradition, and close association existed between the students and teachers of individual

colleges. But the colleges were isolated and were considered to be self-contained without any organic connection with the University or with the other colleges in the city. Their learning and experience was not capable of expansion; nor was it possible of utilization for a wider area than the college. Beyond the college life, there had been no University life nor an academic atmosphere. The cultural side of academic life was not capable of development. It was, therefore, found desirable that a new synthesis should be established between the University and its colleges, wherein the University would not be something outside of and apart from the colleges as it had been, but the colleges would be in the fullest sense members and partners of the University—a system wherein the University would be really responsible for the character of the teaching given in its name and would realize that it is the training given to the students which is of primary importance and that the examinations which test that training are of secondary importance: a system wherein the colleges while stronger and freer than they have been and able to command more fully than ever, the loyalty of the students will neither be tempted to rival the University or claim independence of it, nor have reason to feel any jealousy or fear of it or regard it as a competitor. The scheme of University reform, therefore, enables colleges to fulfil objects different in some respects from the previous system and to provide facilities for working in harmony with one another and with the University to an extent unknown before. The ideal now before the colleges is to strive after the higher principle of being co-operating partners in a great enterprise, each making its own distinctive contribution to the common strength of its fellows. The

scheme is one for a University of colleges or a co-operative teaching University. It will take time to bring the principles formulated in the Act of 1923 into effective operation. But a beginning has been made in the direction of higher studies and research work in the University. Provision is made for more direct teaching of the University and to bring the colleges of the University into more intimate contact with the University without interfering with their independence.

A fresh direction is again given to University aims by the Andhra University scheme. The special feature of the Andhra University is that it is founded in relation to the economic and industrial life of the Telugu districts so as to establish a correlation between the work of the University and the industries of the country; while it retains the other courses of study which promote high scholarship in literary and scientific subjects. The scheme of the University is to set an example of what can be done by means of high technical training to keep University education directly in touch with the industrial organization of the country. Taking a long view and looking far ahead in the development of Indian industries and commerce, I believe that in the near future a rapid progress of industrial concerns in India must take place and thus urge the necessity for skilled labour. The distinctive development of the Andhra University will be largely along the lines of technical and scientific work. There is a vast field for the development of agriculture and the use of labour-saving appliances. The Telugu districts afford splendid opportunities for educated youths with necessary training and knowledge to be employed in bringing into cultivation vast tracts of land yet uncultivated, or for in-

roducing improved methods of agriculture. It is refreshing to find that a band of educated young men of the University has formed into a co-operative union and commenced co-operative cultivation of land. They have raised suitable crops by using improved methods of cultivation. It is an example of productive enterprise for educated youths to put their small capital together and work in agricultural economics. The results of research for improved methods of raising crops and of breeding cattle are available; and such enterprises will succeed if carried on business lines. Co-operation in agriculture is one of the great needs of the day. The new University scheme has wisely provided for the growth of such a spirit. Co-operative agriculture will help to solve the problem of small holdings and meet difficulties of capital outlay and credit. Those of you that own lands or belong to the agricultural community will seriously reflect upon the great problem of production of wealth from land and utilization of raw material. The more educated persons share in this industry, the greater will be our economic value and the increase of national wealth. Rural economics must now form a large part of your activities in life. The advocates of a Tamil University have made out a good case; and when an appropriate scheme is formulated to meet the genius and culture of the Tamil districts, and when the Tamil University is brought into operation in the final form that may be approved, the Madras University will become the ideal University so eloquently pleaded for by Sir K. Srinivasa Ayyangar. It is hoped that the Committee appointed to formulate a scheme of a Tamil University for the Tamil districts will bear in mind the problem of well-developed colleges existing

in different Tamil districts with a view to co-ordinating them with the University, so that they may form an integral part of the scheme. The Madras University will then be the first among the older Universities in India to realize the ideal of a residential and teaching University. The proper realization of this great ideal depends upon the attitude of the public. Public philanthropy must be more freely available. It is not cheerful to reflect that the University which has produced a large number of distinguished persons who have evinced a keen interest in the development of their *alma mater* and have occupied positions of importance in the State and in the Senate of the University, has not been able to appeal to their liberality and attract public endowments. In this picture we have an illuminating ray: the princely endowment of the revered Master of the Madras Christian College, Dr. Miller, who after many years of splendid service in the cause of education in Southern India, retired to his native land, Scotland, and even in retirement sent his annual messages so full of love and inspiration. His last thought was the University of Madras. May his example inspire us to realize our duty even in the future!

Education is said to be the first charge on the revenues of the State; education of the masses—free and compulsory education—is of the foremost importance. The claims of secondary and higher education are also large. The re-organization of secondary education which is being worked out will involve increased expenditure; and if the University education is to be a success, the foundation should be well-laid in the high schools. We have to fix the position of middle schools in the scheme of high school education and also make it possible to classify these institutions

as they prepare students for practical or for higher courses with a definite programme of studies during the period and afford an all-round equipment and training on the basis of a public school training. The principles of recognition and aid to be granted and financial implications of the proposals will be fully dealt with in this fresh development whose object is that the high school education may be a unit in itself and it may draw forth the best energies and highest talents of the youths of the country and prepare them to be more self-reliant and more useful members of society. I am sure the enthusiasm displayed for the Andhra and Tamil Universities will not discount against the great financial assistance needed for developing the reorganised Madras University. The city of Madras must have a real University which will produce true scholars and leaders of thought. Browning very truly said—

"For these things tend still upward, progress is
The law of life, man is not Man as yet.
Nor shall I deem his object served, his end
Attained, his genuine strength put fairly forth,
While only here and there a star dispels
The darkness, here and there a towering mind
O'erlooks its prostrate fellows.
When the host is out at once
To the despair of night;
When all mankind alike is perfected,
Equal in full-blown powers—
Then, not till then, I say, begins
Man's general infancy." (Paracelsus).

Graduates of the year, I would earnestly ask you to lay to your heart the precept that "the path of duty is the way to glory." The truth of citizenship is sincerity and service. It is a great satisfaction to be able to say that we have done our duty with sincerity and honest devotion to the welfare of our fellow-men. There can be no greater reward in life than the freedom and peace which results from such sincerity and service. There may be heart-breaking failures and unsuccessful attempts; but the motive is pure and plain. I wish you Godspeed in your respective spheres of work.

The Educational Review.

We regret that the agenda of the ensuing Senate Meeting of the Madras University does not form very

pleasant reading and shows a state of affairs which does not reflect special credit on the University's administration. The financial condition is bad enough to suggest the raising of the income by increasing the examination fees payable by candidates and by similar means. What is more serious is that the financial administration has not been satisfactory at all and many irregularities have been complained about from time to time. One of the recommendations of the Syndicate is "that the annual budget be prepared with greater precision and in greater detail than at present and that expenditure be incurred strictly within sanctioned limits." We regret that in such a poor Presidency as Madras, it should be necessary to raise the examination fees which are already fairly high and press upon middle class parents, from whose families the bulk of the students are drawn. But with the niggardly policy of the Madras Government with regard to University education and the absence of generous endowments on the part of the public, the University will probably be driven to an acceptance of such desperate terms. By an unconscious irony of facts, the agenda of the Senate includes a recommendation, at the same time, that Dr. Macphail, the last Vice-Chancellor, should be given a bonus of Rs. 5,000 as he did not take the leave on

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full pay which he could have taken during his period of office! This attempt at extorting from the University's depleted finances a large additional sum for an individual is most strange indeed, and its logic is as reprehensible as the spirit underlying it. It seems to be on a par with a claim made the other day by a member of the Indian Educational Service in another province for special compensation, because he could have become Principal of a College and drawn the Principal's allowance, if it had not been transformed in the meantime into a teaching and residential University and the Principal's appointment abolished! We are afraid that this preposterous claim for a bonus of Rs. 5,000 to this ex-Vice-Chancellor is not strengthened by the assertion that the payment of the allowance is recommended "in appreciation of the services rendered by him as Vice-Chancellor.....when the arduous duties of the reconstitution of the University under the new Act permitted of little relaxation on his part during his two years' tenure of office." It is news indeed that there could be any appreciation of his so-called 'arduous' duties during his term of office, as nobody concerned with the institution is aware of any such, and it is all a painful story of lost opportunities and sheer inanition. We trust the Senate will give the only correct decision in the matter, negating the proposal which has neither justice nor statesmanship behind it, in spite of the sycophancy in some quarters which supports it. We appreciate the proposal that the registration of graduates should

be by the payment of a consolidated fee of five rupees. The change in the present rule will attract a large number of graduates and improve the finances under this head in spite of the reduction of the fee. The University will also have incidentally the benefit of having a large number of registered graduates on its rolls. We confess we do not approve of many of the details regarding the scheme for an Oriental Research Institute, as the financial allotments are rather stingy and cannot be expected to attract the type of men capable of enlarging the bounds of knowledge in the subject. Similar observations apply to the modified schemes for the Sanskrit and Arabic sections which are sought to be run even on more economic lines. The salaries and allowances proposed compare very unfavourably with similar grants in the other Universities in India and are hardly consistent with any high class academic work. We reproduce the scheme below and our readers can judge for themselves whether the provision is adequate:

REVISED SCHEME FOR ORIENTAL RESEARCH INSTITUTE.

Dravidian Section.

	Monthly cost Rs.
One Director or Reader of Dravidian Studies	400
Four Readers or Lecturers, one for each of the Dravidian Languages: Tamil, Telugu, Kanarese and Malayalam, at Rs. 150 each	600
Six Fellows (whole-time), each on Rs. 100, 2 for Tamil, 2 for Telugu, one each for Malayalam and Kanarese	600

	Monthly cost Rs.
Eight Studentships—three for Tamil, three for Telugu, one each for Malayalam and Kanarese—at Rs. 50 for each	400
	2,000
Annually	24,000

Other Charges.

Special courses of University Lectures in Dravidian Languages	3,000
Accommodation (rent at Rs. 150 per mensem)	1,800
Establishment (at Rs. 100 per mensem)	1,200
Books and Periodicals	1,000
	7,000
Annually	7,000
Total Annual Estimate	31,000

Sanskrit Section.

One Professor (whole-time)	400
Two Fellows each on Rs. 100	200
Two Studentships each on Rs. 50	100
	700
Annually	8,400

Islamic Section.

One Senior Reader strong in Arabic (whole-time)	150
One Junior Reader strong in Persian or Urdu	400
Two Studentships—one for Arabic and one for the other language at Rs. 50 each	100
	350
Annually	4,200
Annually: Grand Total	43,600

It is significant of the present awakening of women in India that arrangements should be in progress for the holding of an All-India Women's Educational Conference in Poona at the beginning of the New Year. We understand that the aim is to co-ordinate effort in the matter and evoke the sympathies of all concerned and to deliberate on the most suitable education for Indian women. It is appropriate that Poona should have been chosen as the centre for this purpose, in view of the fact that the Indian Women's University is functioning there and it is a very interesting experiment in that direction. We are however of opinion that the main consideration, at present, is not so much the appropriate form of education suitable for girls, but the question of its extension over the country. We trust the Conference will concentrate attention on the subject and do something towards the spread of education among women. The annual Public Instruction Reports of the Provinces have a melancholy tale to tell of social difficulties which prevent the spread of literacy and the Women's Conference can do no better than do some propaganda to make the work of Government and the local bodies lighter. Those interested in the movement should put themselves in communication with Mrs. Margaret Cousins, Adyar, Madras, who is also arranging to hold preliminary meetings in the various provinces.

We congratulate the authorities concerned on the inauguration of the Andhra University by His Excellency Viscount Goschen at Bezwada, towards the end of September. The Chancellor offered some valuable advice which, we trust, will always be kept in sight in the organisation and working of the new University. He warned the University against the lowering of academic standards and while appreciating the desire to employ the vernaculars as media of instruction, he drew attention to the importance of English and hoped it will not suffer in the new institution. A welcome sign of the prosperity of the new University is the inspiration it has already given to private donors in the Andhra country for endowments, including the gift of a lakh of rupees from the Maharajah of Bobbili. Mr. Reddi has thrown himself into the task with energy and enthusiasm and the various academic bodies are being constituted. We hope that some tangible work will be done in the near future besides the mere organisation of committees and the conduct of examinations. The expenditure of a small sum of money on University extension lectures during the current year should serve to create some enthusiasm for the work of the University and awaken high academic aspiration.

The reluctance of local bodies to impose special taxation for the extension of elementary education has been the main obstacle to the spread of liter-

Primary Education in Bengal.

acy in the country. It is possible that more money may be made available for the purpose by the Government by effecting economies elsewhere, but it is idle to expect the adoption of universal free elementary education entirely by financial assistance from Government. The Government of Bengal however has just issued a resolution on the subject of elementary education which is of special importance. It is anxious to enter on a programme of the expansion of elementary education which will cost the enormous sum of two crores of rupees. It has therefore suggested the levy of a special cess for the purpose. In view of the present political complications in Bengal, it is difficult to say what the fate of the proposal will be when it comes before the Legislative Council, but we trust that in the larger national interests, the proposal will be supported, whatever differences the people may have with the Government. It is a proposal again, which should be followed by other Provincial Governments in India. Such great national advances can never be secured without the necessary sacrifices on the part of the people and they must be made, if the country is to advance in such an essential element of civilisation as elementary education.

We are glad to find that one of the first subjects in the State of Mysore to be tackled by the new Dewan, Mr. Mirza Ismail, is the reorganisation of the elementary education. It is proposed to raise the general educational qualifications of teachers to a

higher level than at present, by deciding that no one who was untrained should be confirmed in the department. It is also proposed to get special text-books prepared for schools in rural areas. In view of the constant complaints heard in various quarters against the poor pedagogic experience of some of the inspecting agency, it is intended to insist that nobody should be appointed Assistant Inspector who has not had at least two years' experience as a teacher and the necessary professional experience. Attempts are also made to unify educational control and exercise sufficient supervision over the work of elementary education in institutions of different kinds. We welcome these new activities and hope that they will result in consolidating the progress already accomplished. The States are such compact units that considerable progress should be possible in education with energetic work, and we hope that Mysore will soon occupy the first place in education among the States in India, as it already does in good and efficient administration.

As one responsible for two such important academic measures as the Andhra University Act and the new Madras University Act and as the Education Minister to the Government for more than one term, it was fitting that Sir A. P. Patro should have been asked to deliver the last Convocation Address of the Madras University. Sir Patro in the course of his address—printed elsewhere—put in a

Sir A. P. Patro's
Convocation
Address.

strong plea for the advancement of the masses. One's mind is filled with regret when one realises that the advance of University education has not resulted in any appreciable improvement of the masses, of whose happiness the educated people are in a sense the guardians. He laid stress on the traditional Dharmas of India, the development of which was necessary for the perfection of self-culture. Dāna (charity), Sīla (purity of conduct), Sānti (patience), Vīrya (energy), Dhyana (meditation), Prāgya (intelligence), Upāya (employment of right means), Pranidhāna (resoluteness), Bala (strength) and Gnana (knowledge). We find it rather difficult to follow Sir A. P. Patro when he refers to "the solid achievements of the University and the remarkable developments that have taken place within recent years," and find it impossible to approve of such exaggeration, even remembering that the Minister is indirectly paying a tribute to himself, but we hope that something will be done to justify such praise at least in the near future. It is something that he is at least conscious in the last part of his address "of the great financial assistance needed for developing the reorganised Madras University" and speaks of the possibility of working up the Madras University into a teaching and residential University even as a dream.

In a poem which ought to be more well-known in our schools, Sir Henry Newbolt sings:

Will honour yet the school we knew,
The best school of all:
Will honour yet the rule we knew,
Till the last bell call.

For, working days or holidays,
And glad or melancholy days,
They were great days and jolly days
At the best school of all.

It is however unfortunate that school traditions do not seem to develop very much in India, though there are many institutions in the land which are at least half a century old. His Excellency the Viceroy, speaking recently at the prize-distribution of the Bishop Cotton School, Simla, laid stress on the need for forming fine traditions of school life. A Frenchman once told the Viceroy, that the French could not understand what public school tradition was, or rather that they saw what it was, but could not understand how Englishmen got it. Lord Irwin rightly claimed that it was an English achievement and according to him the secret lay in the fact that Englishmen were not afraid of giving responsibility to boys themselves and that meant that they were not afraid of responsibility. Another thing which school education should do was to make a student realise that he was a member of a society, and that any discredit incurred by a student was a stigma not only on himself, but on all the boys of his school.

In the course of his admirable address* to the recent All-Bengal 'Teachers' Conference, Sir P. C. Ray had some

Educational
Waste.

* Printed elsewhere in this issue.

valuable observations to make on the great waste of educational effort going on in the province. The description applies *mutatis mutandis* equally to the province of Madras and we reproduce it below. The time has come for an examination of the serious situation :

I will now proceed to show how the present educational system of Bengal is a huge economic waste. This remark is more applicable to University teaching, as members of which we are met here to-day. The first thing that strikes me is that of the 15000 Matriculates supplied by the 900 schools of Bengal, about 9000 join the University, of whom only 500 pass the M. A. Examination, of which number again not more than 50 are absorbed in the profession of higher teaching. The rest 450 have to shift for themselves, either as office clerks, or as school-masters on an average salary of not exceeding often Rs. 50 per month. Now, I put the question : Was it necessary to enrol 9000 students in the Intermediate classes to recruit these 50 men? The answer is obvious. The rest 8950 students supply no doubt the contingent of lawyers, doctors and engineers, but the professions are already over-crowded and filling up their gaps does not in any way justify the appalling number of admissions. If our school training were more efficient, more adapted to fit us for career, there would hardly be any need for hustling 9000 students into I. A. and

I. Sc. classes. Probably I would not be far wrong when I say that if 10 per cent, i.e., 900 joined the University instead, as is the case in England, our recruitment for higher services and the professions would not in the least suffer. Thus an annual saving of $8100 \times 30 \times 12 = \text{Rs. } 29,16,000$ would be effected without any one being loser. This money which works out at Rs. 360 per head of student could be better utilised in developing trade, business or agriculture, and I have no doubt, it would go a greater way in establishing our young men in life and increasing national wealth. John Chinaman plies his furniture trade or shoe factory without having matriculated and our friends from Marwar, without any education to speak of, begin life with a capital of often no more than ten rupees. A capital of Rs. 360 a year is not inconsiderable, provided one knows the trade and has the capacity for hard work. Whilst progressive nations are trying their best to adjust these differences, with us the most elementary problems of national economics remain yet unattacked, and the present educative system of Bengal stands as a living reproach. Our own share in this heedless transaction has not been small. We have failed to raise our voice against a system because it feeds us. If the State has not been really generous in giving requisite help to the educational policy of Bengal, we on our part either have not ceased to make a business proposition of it.

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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 hope that it may have a wide circulation as its influence is sure to be for good.

Education (Allahabad), March 1925.

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

The Madras Christian College Magazine, January 1925.

The study of child-nature is exceedingly important for both of the sciences of Psychology and Education. Its importance for Psychology is from the genetic point of view. In the child one is able to observe in simpler forms many of the processes at work which in adult experience become so complex as to make them difficult of analysis. Its importance for Education is too obvious to need extended notice, and yet there are some who are so short-sighted as to neglect it. Here in South India there are a great number of schools in charge of teachers who do not know the elementary facts about child-nature. But with the progress of education the time will surely come when it will be considered as dangerous to employ a teacher who is ignorant of child-nature as it is to employ a 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.

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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