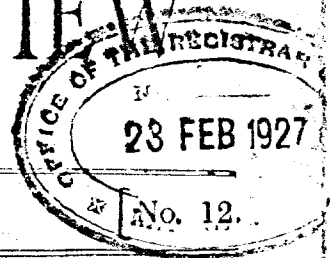


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UNIVERSITY OF MYSORE:
CONVOCATION ADDRESS

By Sir P. C. RAY.

TEN years ago when I had the good fortune of being present on the historic occasion of the inaugural ceremony of your University, I rejoiced to find that a very momentous step had been taken by one of the most distinguished and far-seeing rulers of India. Since then, I have always been closely watching the progress of your University, little thinking that I should, one day, be called upon to deliver its Convocation Address. Allow me, therefore, to offer my sincere thanks for the honour you have done me and to assure you how greatly I value it.

At the very outset I must confess that I felt not a little nervous to address you in the presence of a Vice-Chancellor whose encyclopaedic knowledge and attainments and whose extraordinary power of synthesis are, at once,

the wonder and despair of literary men in India. It is, therefore, on your patience and kindness that I must rely to be able to discharge my task successfully.

Mysore is one of the most progressive and enlightened Feudatory States in India, and the experiment which you have started here, is being watched with intense interest all over the country, by persons connected with Universities not only in sister States but also in British India proper. I shall avail myself of this opportunity to give expression to my thoughts on certain aspects of the educational problem which these long years of the closest association with young men and educational institutions, both at home and abroad, have forced upon me. The clearness with which the vision of an ideal University stands before me to-day is, undoubtedly, the result of the great process of elimination working, consciously or unconsciously, for more than

thirty years of my educational experience; and let me not be misunderstood, if I begin by saying that the problem of education, here or elsewhere, has, in the main, not been handled with that intelligence and sagacity which it deserves. To be frank, we in India have, since the British occupation of our country, always regarded *our* educational problems from a point of view which is *purely* British. Though it may not be true of the present moment, there is, I am sure, no one here who can deny the fact that until very recently, we Indians, conveniently relegated the task of evolving *our* educational institutions to our rulers, who, as it was natural for them, transplanted *their home* institutions to *our* soil.

The outstanding difference between the ancient or mediaeval University and the modern is the merely cultural aspect of the former and the cultural and vocational traits of the latter. In ancient and mediaeval times, the differences between University and school education were instinctively regulated both as regards extent and object. This was possible as many of the learned professions had not then been clearly outlined, nor had so many come into existence. The system offered a more or less satisfactory solution of the ordinary educational requirements of the people of the time, the higher learning being mainly sought by those who had "scholarly instincts." With the coming into existence of many learned professions later on, social and economic necessity led many more to seek training in these higher institutions (or Universities) but when the influx became disproportionate to the demand, and some of the Universities, through want of proper perception, allowed their halls to be used as 'marts' and not 'mines,' the unsuitable

character of the modern system became apparent.

We thus notice the more thoughtful Universities changing their character from an 'examining' body to a 'teaching' one. I confess that a certain amount of 'examining' trait must exist in all Universities as the business of life requires that we must judge. But to lay more stress on this than on the creative side of human intellectual efforts would reduce them to the condition of commercial coaching establishments. There must be separate institutions for such particular *feats* as training for the competitive Civil Services, but here in the University our motto should be 'Advancement of Learning.'

I shall now try to prove that unless such distinctions are introduced into our educational system, the functions of our Universities would be too unwieldy and that a clear demarcation between the school and University efforts is, under a healthy condition, inevitable. As I have said on many occasions, we cannot in life escape an assortment, be it biological or intellectual. Whilst biological selection often ruthlessly puts aside the infirm and the weak in the intellectual world, goaded by social instincts and the idea of social or State responsibility, an effort is made to equip a man on the score of his intellect. To sharpen the intellect or illuminate the mind up to a certain extent, is not difficult with most men, but intellect that can create is a rarity, and the development of such an intellect, if undertaken in an organisation, must needs be different from the less gifted ones. Whilst general education is a necessity—so beautifully represented in the Soviet Educational Poster by a blinded man about to fall down a precipice—and today a birth-right with most, the higher

cultural centres are useless for their immediate purpose. The demarcation is thus clearly based upon intellectual capacity.

I have already indicated that most Universities exist for two purposes; for the training of men and women for certain professions, and secondly for the sake of pure learning. It is obvious how the functions of the two, though different, both physically and morally, are quite inter-dependent. True, the practice of existing knowledge may do for a number of years, sometimes for a generation perhaps, but soon its effects weaken and new knowledge is realised to be a necessity in the life of mankind for its very progress. Thus the merely practical education in the Universities would have to be filleted and given a direction by original research. Between the unalloyed investigator and the practical utilitarian there are necessarily many gradations which fill up University activities, and I would rather that each understood his vocation, so that pure learning could flourish and for ever continue to replenish the bowl of human understanding. If this is our ideal, our methods of achieving the same must be shaped accordingly.

If we begin by critically examining our methods in India (not only in your University), the first outrage that we find we committed was in making a foreign language our vehicle of instruction. It is surprising that this principal reason for our intellectual sterility was not discovered till very recently, and it is still more surprising to find some of the well-known educationists of the time continue to regard this relegation of the English language to an inferior position as fraught with disastrous consequences! To avoid misconception, I must here, once for all, make it clear that the study of English or other

important foreign languages is by no means discouraged; they open up newer vistas of thoughts and ideals; there is no need of entertaining the fear that the language in which Shakespeare and Milton wrote will be left uncultivated. Only it must not be looked upon as the medium of instruction. A man of education must, in the first place, be one well up in all-round information, and he can gather it best and in the minimum of time if he does so in a language he learned to lispen, while sucking his mother's breast—the language of his nursery. Arithmetic, History, Economics, Politics, Logic and Geography, in short the book of knowledge, can readily be mastered in one's own vernacular. That should be the first stone in our educational edifice if we want to build well and high!

Every one will admit that with an improved and broadened form of secondary education, the functions of the Universities will be stripped of many of their unnecessary appendages, making thus for real progress. The mechanical portion of training which ought really to be finished in the school stage, but which unfortunately is carried on to the University forms, will then greatly disappear and make these Universities real centres of learning and culture. I fear a good deal of explanation is necessary at this point, mainly because the present University system is as yet so full of routine details that its function is not very far removed from that of a Secondary School. Even in the post-graduate stage there are some who would insist on definite exercises! I do not for a moment suggest, that in the Universities under the cloak of freedom of choice of study, any indolence should flourish. The habit of industry in addition to intellectual capacity should form the primary condition of contin-

uance in the University. All that is implied is that the numerous compulsory class lectures and exercises that form to-day the basis of education in the Universities should be abolished if the intellectual capacity of University students is to develop. No doubt the lecture system gives an appearance of work, but if the student is himself willing to utilise his time, he would in most cases find that he gets through more work by absenting himself from these compulsory lectures.* The greatest disadvantage of the compulsory lecture system arises from the facts that those that attend can only under exceptional cases ask questions to clear their difficulty, and as is only natural, the teacher only explains his own view-point. To remedy these evils, the tutorial system is being introduced in some Universities; but although this latter partially supplements the incompleteness of the former method, its general effect, so far as I am aware, is more of the nature of coaching without intellectual effort. Just consider the opposite system where the student is only given the names of some books and some questions on the problems dealt therein; he reads them, digests them and develops his own answers to the questions by a process of

* Adopting as his text the dictum of Carlyle that the modern University is a University of books, Mr. H. G. Wells says:

"Now the frank recognition of the book and not the lecture as the substantial basis of instruction opens up a large and interesting range of possibilities. It releases the process of learning from its old servitude to place and to time. It is no longer necessary for the student to go to a particular room, at a particular hour to hear the golden words drop from the lips of a particular teacher. The young man who reads at 11 o'clock in the morning in luxurious rooms in Trinity College, Cambridge, will have no very marked advantage over another young man, employed during the day, who reads at 11 o'clock at night in a bed-sitting-room in Glasgow."

thinking which is his own, and then in the College Seminar discusses them from his own point of view with his colleagues and professors, preferably in limited groups. I am sure under these circumstances his powers of analysis as well as synthesis will be better developed, and his efforts, though irksome in the beginning, will soon enable him to carve out his own intellectual empire. All these, however, pre-suppose a sound secondary education.

The question may be asked, if the lecture system be abolished, what should be the function of professors? The answer is obvious—the function of the professor should be mainly original research. Where he feels he has something new to impart, he lectures, he discourses and that keeps the spirit of enquiry for ever alive and growing in this intellectual democracy. In the words of Bertrand Russell, skill in pedagogy in University teaching is no longer important.

I may be now allowed to review in short the workings of my own University, I mean that of Calcutta, from the point of view of the ideals laid down above. While regretting that our secondary system is most deplorably deficient, for which the medium of education is not inconsiderably responsible, the post-graduate system developed by that illustrious educationist, the late Sir Ashutosh Mukherjee, approaches my conception of University ideal. Its highest ideals are co-terminous with absolute intellectual freedom, the full realisation of which is unhappily being hampered by financial inadequacy. I shall not be guilty of high treason against my *Alma Mater* if I choose to infer that to meet this inadequacy, we have been forced to a certain extent, at any rate, to keep both the secondary

and degree courses of instruction tied to our apron strings. The effect of such a system is that healthy elimination for which I stand, is secured only partially, and necessarily the beneficent effect of the post-graduate system is reduced. In those sections of the post-graduate department, for instance, the Science sections, where limited accommodation practically ensures rigorous elimination, where the munificence of far-seeing donors have placed teaching and research on a comparatively sounder basis, the record of work and the output of original contribution are by no means unworthy. The workers in the College of Science, students and teachers alike, come into that intimate contact with one another which is truly characteristic of an intellectual democracy. On the other hand, in the Arts section, where by the very nature of circumstances already alluded to, the elimination is far less, though the teachers themselves are a distinguished brotherhood, each contributing to the stock of human knowledge worthy of their position, the mass of students lose that most important of all opportunities—the contact with the inner working of the teacher. That I consider as the greatest loss in a University system! While hoping that improvement of the lower forms of education will soon remove these difficulties in our University system, I cannot help noticing with regret that in the executive organisations of our academic system, the student element is entirely absent. Nothing teaches a man more than responsibility, and the feeling that he is of the system. In Soviet Russia, this method of introducing the student element in the executive bodies of schools and colleges has been productive of such good results that we outsiders who really care to make our educational institu-

tions part and parcel of our organic growth, should lose no time in adopting this novel system.

I have so far then pointed out four of the main defects of our University educational system: *the medium of study, the absence of elimination, the system of compulsory lectures, and the non-participation of students in the organisation.* Of the many other defects probably the one that deserves next consideration is the notion of regarding Universities as preserves for certain hall-marked people. This exclusiveness had any meaning so long as we believed that our system of preparatory education was infallible and that we could include within its fold all our educable people. Such claims are on the very face of them absurd, and when once we admit that the Universities should function as great research centres, their portals should be opened wide to any one, hall-marked or not, who has given evidence of originality or keenness. It will be difficult to assert for any educationist that such a catholicity will not make for much progress. On the contrary, knowing what a minute fraction of our people are receiving education, the hopeful uncertainty of 'full many a flower is born to blush unseen,' would justify this departure from the orthodox notion of exclusiveness. If one took a census of the greatest of world's men and women, I fear he would be surprised to discover that the majority of them owe very little to Universities or indeed to any educational system. Shakespeare knew little Greek and less Latin. Our Keshab Chandra Sen and Rabindra Nath, Sarat Chandra Chatterjee, the prince of novelists and story-writers, Girish Chandra Ghose, the foremost of our dramatists, never crossed the threshold of the University,

Whilst on the one hand, therefore, the charge of handling mediocrity in the University system is not altogether unfounded, the current Emersonian aphorism that 'Universities are hostile to genius' is, on the other hand, not wholly justifiable. Whilst Universities should be anxious to invite real workers for human progress, we on our part should see that they are rendered independent to do so. If I may quote from Mr. Wells, 'they (future Universities) will offer no general education at all, no graduation in arts or science or wisdom. The only students who will come to them will be young people who are specially attracted and who want to work in close relation as assistants, secretaries, special pupils, collateral investigators with the devoted and distinguished men whose results are teaching all the world.'

I will now turn to the consideration of the 'regional' character of your University, a circumstance from which a State cannot perhaps escape when it undertakes to *control and maintain* its whole educational system. It is clear that the success or failure of this regional scheme depends entirely upon the broad-mindedness of the State itself, and on the continuance of the policy of co-operation between its various departments and the University. In short, a regional University is often made to synchronise with the political phases of its originator, the State, and as such its destiny is uncertain. I am, therefore, ever conscious of the limitations of such a system from the point of view of the highest educational ideals. Looking, however, from the practical point of view, such a scheme is the only rational one to be followed by a self-contained State, and in fact paradoxical as it may seem from its name, it does not ordinarily exclude the ideals and aspirations

of a University in the widest possible sense. A very important issue has to my mind been raised by this departure of yours. I will explain it by referring to the case of the Dacca University of our province, which unfortunately is essentially a replica of the Calcutta University. Now my contention is, 'Was it necessary within the same province and within 16 hours of easy communication to duplicate an institution? Would it not have been much better to create in Dacca a University centre having special reference to the study of agriculture, jute, hide, fishery, forest products, boat and bridge building, etc., and thus supplement the courses falling short in Calcutta and introduce research on problems of local interest? To me it appears wanton; raising of stereotyped Universities without regard to 'regional' considerations is wasting economic power. And more. The very functions of Universities, which are so fundamentally different from those of schools, are made to approximate each other. Let us not then call such Universities by that dignified name, or if that is to be, the abode of our highest ideals of education and culture must be christened otherwise. Unfortunately, the misunderstanding of the functions of the two is too common, and we have thus amidst us a system which satisfies the requirements of neither. No wonder, therefore, the share of Indian contribution to the stock of world's modern culture and knowledge is as yet so small! Now, in your University if you are strictly logical in your conception of regional University, you cannot go on adding faculty after faculty without due consideration to your regional needs. Naturally this remark does not apply so well to the humanistic faculties; but so far as the Science faculties are concerned, it would be only proper if

you rather stuck on to your regional notions. Thereby you will not only have introduced economy in your education, but will have made the University a living consulting body on matters of technical importance. Thus the University will ultimately be a productive institution, thriving by its own potency and not obliged to go round with the begging bowl! The vast industrial enterprises owned or initiated by the State will be the training ground of not only those that will subsequently choose industrial career, but will afford untold facilities to the expert investigators of the University, whose discoveries will bring wealth and fame to the State! This is an advantage which we in Calcutta cannot claim. As it is, the State departments or State manufactories are practically sealed books, and then there are not very many of them.

I want here to make a few observations in connection with your intended department of Technology about which I found a reference in your Vice-Chancellor's remarkable introductory speech on the Report of the University Re-organisation Committee, on the 28th November, last year. Our experience of University technological education dates from six years back. The department was started with a pupil and colleague of mine at its head, well-trained both in the Universities and factories at home and abroad. Thoroughly conversant with local industrial conditions, and conscious of the inadequacy of fundamental training in the schools and colleges, he has been forced to make a compromise between the higher University ideal and the technical degree course. I frankly admit, he could do no better under the existing circumstances, when the race has first to be brought up to an industrial consciousness; and till the preparatory diploma and degree

courses are satisfactorily established, our University effort in this direction will continue to be an amalgamation of the two.

The question may be asked why was it then that the technological course in the University was started without previously creating diploma and degree courses? The answer is not unknown to your Vice-Chancellor. The princely gift of the late Sir Rashbehari Ghose brought this course of study within the curriculum of the University, and although the main object of the endowment is to promote research in Technology which is being so successfully fulfilled in the departments of Applied Chemistry and Physics, the creation of Post-graduate courses in them was found necessary to recruit specially trained young men for the very purpose of research on the one hand, and for supplying the demand of manufacturing concerns on the other. The experience of the last six years has thus placed in our possession useful data for initiation of the junior courses which are contemplated at an early date, and as every year is passing, we are noticing a conspicuous improvement in the quality of the trained young men who, we hope, will soon prove their usefulness by being captains of industry! But in this happy expectation I am forced to strike a note of aged despondency. As I have already said, the advantage which your University students enjoy to-day or would continue to enjoy till many years, is not in the luck of the Bengalee students. Already signs of over-production in the technological department are in evidence, and I fear if the productive industries do not increase in number or extend their enterprises, their education would be an economic waste. If, on the other hand, in spite of their University educa-

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tion, they would view manual labour in its true perspective and realise its dignity, they would continue to earn their living no less satisfactorily than the so-called lucky 'Service' men. I know there are hundreds of uneducated soap-makers on the other side of the Canal in Calcutta, whose capital ranges from Rs. 500 to Rs. 50,000, who are their own experts, managers, salesmen, or boiling men, plying a successful trade, whilst our educated young men with spectacles, chair and table, are unable to support themselves. This should be an eye-opener. Lord Leverhulme's example should stimulate them. He commenced his career as an apprentice in a small grocer's shop. Whilst cheerfully preparing to embrace manual labour, they should be happy in the consciousness that their education has given them an advantage over their uneducated competitors in that the key to the secrets of nature is in their possession—it is now for them to wait and opportunely use it. I wish it were otherwise, but I regret that our social and educational systems are equally responsible for this state of utter helplessness of our young men. Degeneration started by the absence of a general sustaining ideal in the nation, a life of luxury and self-indulgence with some or the most depressing poverty with most, soon bring the brightest of our young men to a state of both intellectual and physical torpor. And education which should have elevated them, completes their wreck by supplying notes and digests!

Few probably pause to think now-a-days what the austere system of our past stood for, and what priceless reward in the shape of self-reliance it gave. In the abundance of heritage we are forgetting how to keep it. Of Carlyle and his contemporaries, his biographer Fronde says:

"They had no one to look after them either on their journey or when they came to the end. They walked from their homes, being unable to pay for their coach-hire. They entered their own names at the college. They found their own humble lodgings and were left entirely to their own capacity for self-conduct. The carriers brought them oatmeal, potatoes and salt-butter from the home farm, with a few eggs occasionally as a luxury. With their thrifty habits, they required no other food. In the return cart, their linen went back to their mothers to be washed and mended. Poverty protected them from temptations to vicious amusements. They formed their economical friendships: they shared their breakfasts and thoughts and had their clubs for conversation or discussion. When term was over, they walked home in parties, each district having its little knot belonging to it; and known along the roads as University Scholars, they were assured of entertainment on the way. As a training in self-dependence, no better education could have been found in these Islands."

I would earnestly plead, therefore, whether one is a votary of Technology or of the School of Humanity, that the University of Mysore do not spare itself in checking those elements in its educational system which may tend to subvert self-help in the student community. "Live hard," as said the iron philosopher, and yours will be the golden harvest.

Now, returning back to technology: A State or a country that aspires to be economically independent must develop all its natural resources to the fullest. As in a land where agriculture is the common source of living, the people must be agricultural in their bend, so must you who aspire after developing your natural resources create a technical bend

amongst your population. It is a type of economic development with which Indians came to be acquainted only recently, and unlike agriculture, its manipulation and utilisation would have to be acquired by bringing into existence altogether different traditions even in our primary schools. The mechanical bend of mind would have to be fostered, and the powers of accurate observation and experiment would have to be cultivated not at a later stage as is being done to-day, but from the very beginning. This is very important, and in fact the usual habit of feeling satisfaction at having been able to do a thing good enough must be discouraged. I know if I were to ask twenty young men here to measure a piece of wood, probably all of them would come near enough the true measurement, but not one would give its true dimension. These near-enough habits would have to be eradicated if any real success in technical education is to be achieved. Mechanical education which we were inclined to despise, the Kindergarten methods and the like so powerful in developing observational powers in children, would have to be introduced to bring within the fold of education many more children whom we had by our older methods given up as hopeless.

I would just quote the working routine of a German school for very young boys and pass on [Lexis Vol. IV]:

	Lower Grades, hrs. per week	Middle Grades, hrs. per week	Upper Grades, hrs. per week
Religion	4	4	4
German	11	8	8
Arithmetic	4	4	6
Drawing	—	2	2
Nature Study	—	6	6
Singing	1	2	2
Gymnasium and Handwork	2	2	2

It would appear from the above that Drawing and Nature Study are included as

courses of instruction even at the infant stage. Their significance need not be dilated upon. Whilst the latter supplies the themes, the former is as though the language of the Machine age!

So great is the demand of modern civilisation on classified and conscious knowledge, that to overlook science and its practice even at the very early stage of teaching is no longer justifiable. The apparent difficulty in introducing such studies of the infant stage arises mainly from our erroneous method of instruction. If the themes come first, the interest of children is so far excited that in the very effort to probe into them they will ungrudgingly learn the discipline. Thus in the course of studying phenomena, they will be compelled to get enough exercise in reading, writing and arithmetic. There is no danger that they will fail to learn these things, without which they cannot study any of the themes. Herein comes the use of museums, galleries, exhibitions and the like, which are until to-day being used only by the adult, and that too indifferently. A large number of real teachers is thus necessary if we want to put the whole educational machinery into a correct form. And, as every well-trained child is an asset to the State, which ultimately brings wealth and prosperity to it, I leave it to the State to find out what position education should occupy in the Budget. Economy in education is a misnomer.

Gentlemen, I have yet two more points to emphasise upon before I conclude to-day. The first is essentially connected with inter-University relationship, and the second, the establishment of central institutes in different parts of India for promotion of research. The usual practice of inviting specialists for short

courses of lectures though stimulating, is to my mind only a makeshift. If these distinguished men could be persuaded to reside in our Universities for periods of not less than six months, the impetus which we would then receive, and the research they would then be able to initiate, would have lasting effect on the workings of the University. This intellectual exchange will lead not only to progressive realisation of human cultural aspirations, but will bring in its train a deeper sympathy for the world of human relationship. In that state, a Brahmin, a non-Brahmin, a Muhammadan or a Christian, the yellow, brown, black or the white will vanish, but they all will be considered a unit in the brotherhood of men.

The establishment of central research institutes is not a new phenomenon in this State, and Mysore probably has shown its highest appreciation of this system by her generous support to the Indian Institute of Science. I only deplore that in this continent of India where Nature has been so bounteous, many more institutes like the one in Bangalore, should not already have sprung to explore into her resources. There can be no question to-day that human efforts, whether cultural or material, should abandon that straggling and isolated career of the past, and consent to team-work. These central institutes would have to divest themselves from all 'regional' traits, and work in harmony for the common good of the nation. Without being so, they can never be international.

Gentlemen, I will now conclude by showing you once again before I part, what colossal waste of national intelligence we have allowed in the past by our scheme of University education, and how unqualified for the practical matters of life we emerge out of

this machinery. I shall allude to the most heart-rending analysis of the situation by no less a man than Mr. Srinivasa Iyengar, who in the course of his Vice-Chancellor's speech in 1920, stated :

"Of 18,500 graduates of the University of Madras whose careers have been traced, some 3,700 have spent their lives in Government or administrative service, about an equal number are engaged in the teaching profession, and nearly 6,000 have gone into Law. Medicine has had only 765 devotees, Commerce only 100, and Science a tiny fraction of the whole, 56." "You will search in vain," said he, "for any solid contribution to the sum of human knowledge amongst this magnificent number of 18,500"!

On top of this comes the news communicated only the other day by the Associated Press :

"Owing to large flux of candidates about one thousand four hundred and fifty in number taking degrees in person this year, the Syndicate of the Madras University has decided to hold two Convocations next Thursday, the first being held at 2 P.M., presided over by the Vice-Chancellor and lasting for about half an hour. The second Convocation will be held at 4-30 P.M. the same day at which the Chancellor will preside."

In other words, the two Universities of Calcutta and Madras have become two huge factories for mass-production of Graduates! This inordinate, insane craze—almost a mania—for securing a degree has been working infinite mischief—it has become almost a canker eating into the very vitals of intellectual life and progress. A serious drawback incidental to, and I am afraid, almost inseparable from the present ill-understood

and misconceived notions of University training is that the young man thus turned out betrays, as a rule, lamentable lack of initiative, resourcefulness and pluck when he is thrown upon the world and has to fight his way through it. The testimony of some of the greatest of men in science or in practical business will reveal the urgent need for reform in our Universities. "I would not give a penny for the ordinary College graduate," says Edison. "An educated man is not one whose memory is trained to carry a few dates in history—he is one who can accomplish things. A man who cannot think is not an educated man however many College degrees he may have acquired" (Henry Ford). By a curious coincidence almost at the moment I was writing these lines, my eyes accidentally caught the telegram conveying the notable pronouncement by Mr. Morris who has been called the "Ford of England" "For business, a University training is an absolute waste of time. Though there are exceptions, I never found a University training any use to my organisation. The University won't confer the qualities essential to commerce, but obliterates them if originally present. It does not give an understanding of the Workers' psychology which is essential to carrying on large scale business. They absorb the idea that life is an easy thing, and pay too great attention to sport and pleasure."

My intimate connection with several industries in Bengal for the last 30 years and more has given me a rude shock and sad experience in this respect, as far as University products are concerned.

My audience, I am afraid, is getting a bit nervous as being invited to address a Convocation of Graduates, it may be thought that I have been utilising this opportunity to

preach a sermon against University education altogether. Nothing is further from my purpose. My object is to sound a note of warning against the feverish craze in our young men to secure a degree, and the same to those Universities themselves who would lose sight of their highest ideals. I have already pleaded for a considerable elimination in the process of selection. No one should choose a University career unless he feels that he has an instinctive and internal vocation for it. A University should be a centre of scholarship, research and culture. Let those seek the portals of the academy who are prepared to dedicate their lives at the altar of Sarasvati, the Goddess of Learning. It has been my happy lot to enjoy the hospitality of a good number of colleges in the United Kingdom on two occasions as a delegate of my University to the Congress of the Universities of the Empire. What struck me most on each of those occasions was the richness of their products and our own poverty. Colleges of Cambridge or Oxford are reminiscent of the memory of the great men who shed lustre on their land; they have produced poets, orators, statesmen and men of science. A fellowship at one of these great seminaries of learning has enabled many a poor scholar to cultivate literature or science. If Trinity College, Cambridge, can boast of a Newton, she can equally claim one of the greatest of the men of letters—Maçaulay—as her own. A University should be a focus radiating effulgence of learning and wisdom.

I tremble with joy when I think of the mighty service which University and well-guided education could offer to the nation in the course of a single generation, and my optimism soars even so high as to predict that with increased understanding of the power of

knowledge, it would be possible to combat and banish disease, enliven all homes by prosperity and raise the human species to a much nobler height of intelligence. In this goal, think what part a University plays! In the words of Bertrand Russell: "All great art and all great science spring from the passionate desire to embody what was at first an unsubstantial phantom, a beckoning beauty luring men away from safety and ease to a glorious torment. The men in whom this passion exists must not be fettered by the shackles of a utilitarian philosophy, for, to their ardour, we owe all that makes man great." This is the function of a University.

ALLAHABAD UNIVERSITY: CONVOCATION ADDRESS

By Prof. S. G. DUNN,

Head of the English Department,
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THE true University', said Carlyle in a passage which the uses of advertisement have made widely familiar, 'the true University of these days is a collection of books.' That was in 1840, and such was then the belief in the potency of print, in the beneficent effects of the diffusion of knowledge through books, and in the possibility of complete self-culture by reading, that it seemed to his hearers almost a self-evident proposition. It was uttered, let us remember, in an era of individualism. Carlyle looked for the great man, the Hero, not for any organisation of men, to save society. Mill in his 'Liberty' advocated the principle of *Laissez-faire*, of individual rather than collective bargaining, for industrial progress; the most popular work on education was Samuel Smiles' 'Self-Help.' All the signs seemed to indicate that the University would rapidly lose its importance; that its Professors and their lectures would become superfluous; that the student would educate himself by books.

But the time-spirit delights in reversing the decisions of those who presume to pass judgment on its movements. What it did have in store was the development of an unprecedented number of new Universities as the result of a gradual loss of confidence in the ability of the individual to help himself or society except by definite association with his fellows. As a prophet, Carlyle was superseded by Karl Marx; socialism or communism, varying degrees of colour, replaced *laissez-faire* as the pre-condition, in

the popular mind, of general prosperity. The tendency of the last fifty years has been more and more to combine. In the industrial world, the capitalists have combined to form trusts, the workers to form trade unions. The common law has been compelled by the force of this tendency to recognise, very reluctantly, and legalise it. The joint stock company, for example, was not relieved of the legal incidents of a mere partnership till the consolidating Acts of 1862—67. After that date, the principle of association so quickly lost its terror that the Trade Disputes' Act of 1906 went to the length of exempting the trade unions from the legal consequences of their own actions. To come to our own day and the general strike of this year. Whether as a strike it was successful or not, is a question we may leave to history. It has been acclaimed by the Labour leaders as a proof of the solidarity of the workers; the middle classes, on the other hand, have cited the rapidity of its collapse to show that one section of the community cannot coerce the whole. Whichever way we look at it, in sympathy with the strikers or the strike-breakers, it remains the most significant example yet seen of the power of combination. It is possible, if hopes prove not liars, that the League of Nations may afford us an example on an international scale still more remarkable. Meanwhile, we can see how potent is the idea of association for purposes of mutual help in the rapid growth of such societies as Toc-H in the British Empire and the Dopolavoro in Fascist Italy.

But our concern is with the rise of the new Universities as one form which this modern spirit of association is taking. Less than a century ago, Oxford and Cambridge were the only Universities in England and Wales, and

they had existed without any rivals for six hundred years. To-day in addition to the Federal University of Wales with its three constituent colleges, there are flourishing Universities at Birmingham, Bristol, Leeds, Liverpool, Manchester, Sheffield, Reading, Durham and London. All over the Empire, and notably in India, there has been the same development. How this came about, and what these new Universities are, I propose here briefly to discuss.

If that pronouncement of Carlyle, that the true University is a collection of books, was a correct inference, it should have been unnecessary to create even one new University. Why are there now so many? The answer is that they came quite naturally as a result of the attempt, a conscientious and carefully-conceived attempt, to carry into practice this very theory of Carlyle. The characteristic of a fallacy is that it looks like a truth until you begin to act upon it; it is like the deceptive crust of snow over a crevasse on a glacier, which cracks across, when you trust to it, and collapses. Let me remind you of the fallacy in Carlyle's statement. 'If we think of it,' he says, 'all that a University or final highest school can do for us is still but what the first school began—teach us to read. The place where we are to get knowledge, even theoretical knowledge, is the books themselves. It depends on what we read after all manner of Professors have done their best for us.' Mark that definition of a University as a final highest school. That is the first false assumption. A University differs essentially from a school; it is an association of students learning from each other, helping each other, the only distinction in status between teacher and taught being that the one knows a little more possibly than

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the other; it is a republic, whereas the school is very definitely a monarchy, sometimes a despotism. Then he assumes, again falsely, that the Professors are the only teachers in a University; if that were true, then the University would be more like a school; in fact, the student at a University learns or should learn, if it is a true University, just as much from his fellow-students, in all manner of ways, as from his official teachers. Last, the crowning assumption, closely connected with the other two, that the place where we are to get knowledge is the books themselves, that our knowledge depends on what we read. Grant that, and of course the true University is a collection of books. Francis Bacon knew better. 'Reading maketh a full man.' We all know such men; their reading has made them so full that they are perpetually suffering from a kind of mental flatulence or wind in the head! The only corrective is what Bacon calls conference, and what we mean, I suppose, by a University atmosphere—discussion among our equals, and interpretation or suggestion by our tutors. No two men ever carry away quite the same ideas from a really fruitful book, and unless we have the opportunity of association with others in study—and that is a University—we are liable to drift aimlessly or sink in the sea of knowledge. For books 'teach not their own use, but that is a wisdom without them and above them, won by observation.' Yes, from those arguments about it, and about which are so frequent in a University, we may, indeed, come out by that same door as in we went, but do we not come out humbler, if not wiser? And there is a traditional learning which can never be acquired from books. Take such an apparently simple matter as the pronunciation of words or the

fall of an accent; the man who has learned them from books and not from living speech never gets them quite right. Who can understand the temperament of a language, who has never lived among the people that speak it? As well try to educate yourself by books alone.

ORIGIN OF LONDON UNIVERSITY.

Forgive me if I have been too lengthy in exposing this fallacy of Carlyle. But it sounded very plausible in 1840, and may again. So plausible did it seem that some of the intellectual leaders of the time proceeded to act upon it, and in reaction to their attempt the new Universities have arisen. The history of this attempt has a special interest for us in India at this time, for the London University, which was the outcome of it, owed its peculiar form to a condition with which we are all too familiar; we call it now 'communal tension.' Remember that until 1858 all dissenters, that is, all who could not assent on oath to the doctrines of the Established Church, were practically excluded from Oxford and Cambridge. For this reason, in 1828, a college was opened in London as a University designed to admit these dissenters. In less than a year, a certain section of the supporters of the new University felt that it was unwise to identify it with dissent alone, and another college, King's College, was incorporated, definitely teaching the doctrines of the Church of England. There were now two colleges in London, one for dissenters and one for the churchmen; which was to direct the policy of the University? The solution in the new Charter of 1836 was simple. It was to dissociate the University from any teaching body whatsoever; the duty of the University was to draw up a syllabus of studies, hold an examination and confer degrees, and there its

duty ended. A candidate for its examination might have studied in a college, any college anywhere; he might have been coached by a private tutor; he might have studied alone. The University of London put into practice the theory of Carlyle; it simplified higher education by making it merely a matter of reading by the student and examination by the examiner. It was a University in name alone, for it did not 'bring face to face in living intercourse teacher and teacher, teacher and student, student and student' as a University does. The visitor to the University College, London, is shown, in its library, the figure of a man, sitting in a chair, dressed in a yellow coat, and leather breeches, with a stick in his hand. This represents Jeremy Bentham, one of the founders of the college, who bequeathed his skeleton to be set up in this manner. The work has been well done: the figure looks, at first, alive. Is it not symbolic? The skeleton and the clothes, but no living flesh and blood, no soul within it, the simulacrum of a University. Let me not be misunderstood. This University of London has supplied a need, has done its work in the development of higher education. In the first place, in the words of its Charter, it has held forth to 'all classes and denominations, without any distinction, an encouragement for pursuing a regular and liberal education.' It gave to institutions which desired to teach up to a University standard at least some idea of what that standard should be. To the lonely worker who had read a little, it gave the stimulus to read more; the guidance of a syllabus is not much, but it is something, and the mere thought that he was reading for an examination, for which others, far scattered in the cities of England were also reading, did, for the student with imagination, let in a

little, however attenuated, of the University air. But its greatest achievement was this: that the colleges which all over England prepared their students for its examination, because nowhere else could these students be admitted to a degree, came to realise, as year after year they worked to a syllabus over which they had no control, that such a mechanical system was fatal to true University spirit, and set themselves to develop their own resources that they might be independent of the system. That is how the new Universities came into being.

GROWTH OF NEW UNIVERSITIES.

The first move was made by the Owens College at Manchester, which in 1877 applied to the Privy Council for the grant of a charter as a University. But other cities objected to the elevation of Manchester's college above their own, and their objections were met by the creation of the Victoria University in 1880, a federation of the colleges at Manchester, Liverpool and Leeds with which later were joined Birmingham and Sheffield. This University differed from London in insisting upon attendance at the prescribed course in one of the federated colleges, and it was prepared to incorporate any college of 'adequate efficiency and stability.' This is the type of University with which we are familiar in India and we can appreciate the difficulties of organisation which very soon appeared. In such a University there is sure to arise a certain amount of jealousy between the colleges; the apportionment of grants, the representation on the governing body, and many other questions are causes of disagreement. Smooth working can be attained only by tactful adjustment of rival interests. Now, compromise is excellent for keeping people

together, to prevent them going off separately in different directions; but something more than compromise is needed to set them steadily driving on towards a common goal. That is the University spirit, and you do not find it in a federation of separate colleges, working at a distance from each other both geographically and intellectually. Hence in 1900 the Victoria University began to break up and the new Universities, such as Birmingham and Liverpool, which have emerged out of it, are of the unitary type, i.e., they concentrate all the teaching in one place and organise that teaching directly. The essential difference between the new type of University and the old may be found in the position of the college. Let me put it in this way. The under-graduates of twenty years ago at Oxford not only resided in colleges but were taught in colleges by college tutors and lecturers appointed by the colleges; occasionally and voluntarily they might attend a University Professor's lecture, but this was an exceptional event. For the average under-graduate, the University, on its scholastic side, was an abstraction; on the athletic side it was a reality; every keen man looked beyond the college to the coveted 'blue' of the University. Now for the contrast. The under-graduates of the new University live in halls of residence or hostels; they are taught in the departments of the University organised under Faculties, and their teachers are appointed by the University. The change was inevitable, and the older Universities are themselves adopting this system. After all, the college is but reverting to its original function; for, originally the University, the guild of teachers and taught, was one and indivisible; the earliest college was but a boarding house provided by the benevolence of some rich patron for the

residence of poor scholars. The next stage was to give them help in their studies by tutors, at the same time admitting other residents who were willing to pay for their board and tuition. At first the colleges were subordinate in every way to the University; gradually as they grew richer with the appreciation in the value of land they were able, through their heads, to control the policy of the University. From the time of Land to the reforms which started in 1850, the colleges of Oxford and Cambridge were comfortably independent corporations, privileged to continue as inefficient and corrupt as they pleased, while the University Professors enjoyed a leisure which in some cases might be described as learned and in others not. Since the reform of 1850 and the following years, the tendency both at Oxford and Cambridge has been to increase the power of the University over the colleges by strengthening its finances, and by allotting more teaching work to the Professors and departments of the University as distinguished from the tutors of the colleges.

CAMBRIDGE FOLLOWS ALLAHABAD'S EXAMPLE.

The great increase and variety of new subjects of study have necessitated this. A college staff could deal with the two or three subjects which till quite recently formed the degree course, but now no college can possibly hope to teach every subject or provide the necessary equipment for the complex research which is now demanded, for example, in science. Teaching and research must be organised in departments under Faculties. This very term at Cambridge new statutes framed, to give effect to this policy, have come into force; Cambridge has ceased to be a University teaching through self-governing colleges, and has become a University teach-

ing through departments governed by Faculties. It may be a consolation to those of us who have suffered hostile criticism for our advocacy of this system which we have established at Allahabad to find that Cambridge has followed our example.

This change in the organisation of the older Universities and the popularity of the new University seem to me connected with that general tendency in the nation away from individualism and *laissez-faire* towards association. As evidence of that tendency, I cited the rapid development of the trade union. Now the University is a trade union in origin; the word itself, *Universitas*, was applied originally not only to the guild of scholars, but also to the guild of craftsmen. Naturally, then, as that form of association which we call the trade union becomes popular and powerful, so also will the usefulness of this form of association, the University, be the more appreciated. And, naturally again, the demand will be for a University of the unitary residential type. For, like any other guild, the University has two functions to perform, and it can perform neither efficiently unless it is a University of this type. On the one side, it is formed to promote the studies in which its members are engaged; these students, be they masters or under-graduates, combine to increase knowledge; they are banded together in a crusade or *Jehad* against ignorance and the forces of stupidity in the world. For this their association to be real must be close; they must live together, exchange ideas, take fire, as it were, from one another. That is one reason for the residential University. On the other side, the University, like any other guild, is formed also to protect the public against imposters; it guarantees that a man who is

admitted to its degree is a certain type of man, a University man. When educational ideals are low, an examination may be tolerated as a sufficient test, but once the true University spirit revives, that mechanical test will no longer satisfy the guild of teachers. We cannot, they will say, admit this man to our degree, acknowledge him before the public as one of ourselves, a University man, unless we know him. It is not enough for him to have read certain books or attended a course of lectures; we too have our trade secrets; to learn these, to acquire the qualities of a University man, residence at the University is essential. Whichever way we look at the University, as the guardian of its own interests, or as a guarantor to the public for its products, we shall see the advantages of the unitary residential type.

'A COMPOSITE PICTURE OF NEW UNIVERSITY.'

Let me attempt a composite picture of this new University. It has grown in response to a real local need for higher education, a need which has become a demand backed up by local contributions voluntarily subscribed to endow a University. In addition to supplying this local demand for higher study for its own sake, the University engages in research that may benefit the local industries or activities; it is not a monastic institution living its own life apart from the surrounding city or district; it is closely connected with its environment, it is the heart receiving and sending out the life-blood of the community. It has some special branch of knowledge which it has made its own, and for this reason, students from outside come to it; it is not merely a local college, it is a University, attracting and welcoming students from all parts. It is not so crowded that its members cannot come into close association with one another, the

practical number will not rise much above 1,500. The teaching is done in the departments of the University organised under faculties; the students live in halls of residence where no teaching is done, but where they may meet together, talk together, play together, in a word, educate one another; in each hall a few teachers of the University, a warden and two or three others are resident, not as formal teachers, but as more experienced guides in this art of association, to initiate, to be consulted. The University has a double duty to perform, to increase knowledge and make it available; to improve the human type and perfect it. In the one, it recognises that the modern world requires men specially trained for special work, and it sets itself to give, not technical or vocational instruction; but the method and principles that will enable the practitioner, when he comes to practice, to understand his work and master it. In the other, it recognises that the care of the body is as much its duty as the cultivation of the mind. Finally, in its constitution, it insists upon freedom for its teachers, for its students, so far as that is compatible with the discipline that is part of their training, and for itself in relation to the public and the State authorities. It will welcome on its governing body outstanding professional or business-men, who are interested in, and well informed on, educational matters, but they must leave their politics outside when they come to its council. It will accept money from State, local authority or private benefactor only on the condition that the University retains complete autonomy.

A MESSAGE.

Such is the new type of University that has come into being in England and in the Dominions. If it is, as I have tried to show,

a natural adaptation of type to changing social conditions, then we in Allahabad may go forward with confidence that we are on the right road. That is the message I would give you to-day, faith. Our new University is an experiment. Granted. But it is a scientific experiment, that is, it is based upon past experiments, and it seems the most fruitful of results of any that we could make. It is not a leap in the dark, it is a steady climb towards the light.

Forgive me if I have tried your patience. The University seems to me the most vitally important instrument for good or ill in India to-day. Now at election time, we are almost deafened by political propaganda, and we cannot but be affected by the mass suggestion that it is political action that will determine the future. May I appeal to your minds to maintain that the future of this great country depends rather upon the quality of our higher education, upon the intellectual equipment, the sanity of judgment, the rounded character of the men who are to guide, inspire, regenerate its people? Surely it is on them, and not on this or that machinery of Government that we should rely for national progress. Whatever machinery we devise now, it is they who will work or break it. The first duty, the plain duty, of our generation is to educate the masters of the next. And it is in the Universities that it must be done. Let there be no mistake, I am not forgetting the schools. We are all of us whole-heartedly for the extension of the schools and the strengthening of the schools. Speaking for myself alone, I should like to see the average secondary school so strengthened that a boy might pass from it direct to the University, spending the last year of his school career in preparation

for his University entrance, and then spending three years at the University itself. Two years are not enough; we have found that out already. I should welcome the disappearance of Intermediate education. So long as it exists, there will exist also the false idea that secondary education cannot but be incomplete. University education is so far a luxury that all cannot afford it and all are not fit for it. Improve your secondary education so that it will make a good citizen and intelligent worker of the average boy in whatever career he chooses, and enable also the boy who is above the average to go on to the University. At present, secondary education is suffering because it is thought that the University will do what the school has left undone, fill up the gaps and put the polish on. The University is kept back because many of its students do not come to it for higher education at all, but for what they should have been able to receive at school. This, however, is by the way. The point I wish to make here is that the mainspring of all your education is the University. You may extend school education till it is universal and yet have no real progress in the country. That is conditioned by the quality of the education given, by the spirit that vivifies it; and this depends upon the men who are coming out year by year from the University. Unless the teachers in your schools and the inspectors are inspired by the right spirit, all the training you can give them in method and all the systems you may construct for directing them, will but stereotype them into pedagogues and idolaters of routine. More than this. Even if you are able to get the right men for this work, they will be powerless without the support of an enlightened public opinion, unless they have behind them in the District and Municipal Boards the intelligent support of men who

themselves understand the ideals for which they are struggling, who are, in a word, University men. It is significant that in England where the schools are now probably the best in the world, secondary teaching did not improve and spread till the Universities had reformed themselves in the middle of the 19th century. Before that, they were, according to Matthew Arnold, probably the worst in Europe. That is an historical fact worth consideration by those who think that the schools have the first claim on public money and that the Universities are an extravagance. The reasonable solution of our financial difficulties is clear. Concentrate higher education in the University centres, and convert those smaller colleges which are at present struggling to teach a multiplicity of University subjects with inadequate resources into really efficient schools. The objection to this solution appears at once. You are depriving the boys of this locality of a University training. That can be met by diverting the funds which have been spent on the higher classes in the local institutions to build hostels and endow scholarships for them at the University. You will be getting far more value for your money, for your boys will have a far better education. University education now requires so much in the way of teaching staff, equipment, laboratories and libraries, that it must be centralised. No isolated local institution ought to expect the support of provincial grants; if the local demand for it and the local pride in it are as great as we are told, then it should be able to maintain itself by local contributions. Unfortunately, men are not governed by reason, but by sentiment, and sentiment is at present all for local colleges. The time may come when parents will see that it is a wiser educational policy to send their sons

away from the necessarily restricted local college to the larger University where students from many different environments meet and gain a broader view. When that day dawns, India may become indeed a nation, but until then 'local patriotism' will stand in the way of any great advance in higher education and any real progress towards the political unity of India. Universities need not be multiplied indefinitely; we have nearly reached the *wise limit* in these provinces. But if the Universities are true Universities, however few they may be, they will suffice to diffuse throughout all classes the leaven that works secretly to make a strong and healthy nation. Therefore, I say again, the University is vitally important, because in it we are educating the leaders of the next generation.

EXHORTATION TO STUDENTS.

To them I now turn, to you who have to-day taken your degrees and received the familiar exhortation to continue worthy of the same. This ceremony may appear to some of you as a valediction, the end of your University career; it is commonly, indeed, regarded as such. You depart, it is assumed, with the blessing of your Guru; you go out into the world to your work, to increase the good that is in it, and the University becomes to you just a part of your past. But the scheme of life is not so simple as that. To-day is not the last of your University day but the first; hitherto you have been entered apprentices, now by this ceremony, you have been made free of the craft, received into the guild, accepted as one of that whole body, or University, of workers who, whether here in Allahabad or far away from it, some no longer, perhaps, on this physical plane, are united together in allegiance to the same

ideals of truth and service. You may look back, and I hope you will, as time goes on, with affectionate memory to your under-graduate days here surrounded by the physical symbols of the University, its buildings and its playing-fields; but remember that these outward and visible signs are not the University. It is a *spiritual* association into which you have entered this day; throughout your lives the real University is with you; still, unseen, those fellow members of it are with you to help you or receive your help. Believe me when I say that you and all those who have ever taken this degree are the living University of Allahabad, and that by your co-operation in thought as well as in deed, the University will flourish or decay. Give to this University each day some portion of your thoughts, your prayers, if you use that word for the messages which you send out into the spiritual ether, and then will this University be a real power for good in the land. Allahabad, the city of God!—it lies with you, this University, to make it that in reality as well as name. Here in the time of your apprenticeship, we have at least attempted to show you certain standards of practice. Accuracy and integrity of thought, and vigilance over your words, that you may not deceive yourselves or others by obscurity in idea or ambiguity of expression; resistance at all times and at any cost to pretence, cant, plausibility, the expedient, half-truth; refusal to tolerate the make-shift, the easy substitute; resolve to lead or be led by reason, and not to sway or be swayed by rhetoric. You will find it easier to keep to these standards yourself and make them prevail in public life, if you remember that you are one with the whole body of men here sworn to the service of truth and the service of their fellows,

'He travels the fastest who travels alone,' no doubt, but there is little joy in arriving anywhere alone. In all your plans, reckon that the real success lies in taking others along with you. That is the true University spirit. It is easy to outdistance 'the host of mankind, a feeble, wavering line,' but it is to you we look to

'Fill up the gaps in our files,
Strengthen the wavering line,
Stablish, continue our March,
On, to the bound of the waste,
On, to the city of God.'

May the spirit of wisdom keep alive in your hearts an effectual faith in the invisible foundations upon which this University is set, and loyalty to the ideals by which it stands.

CONVOCATION—A BOND OF BROTHERHOOD.

No, for you who have taken your degrees to-day, this ceremony is not a farewell, but the confirmation of a bond of brotherhood between us. Yet in another aspect, this particular Convocation is valedictory, does mark an end. Four years ago, the three colleges of Allahabad merged their separate identities in the unitary University. They made the sacrifice of a separate existence, and I for one believe that the sacrifice, painful as it was to all and unnecessary as it seemed to some, has not been in vain. There are substantial results to show already. Give the organism time to recover from the shock of the operation and it will be healthier, more active than ever before. But it was inevitable that the coalition government of a unitary University and a University of federated colleges, the so-called 'external side,' like all coalition governments, should be unpopular and difficult to work. This

Convocation is, in all probability, the last Convocation of the affiliating University of Allahabad. You, the colleges associated with us for so many years, part from us to form the federal University of Agra, and we wish you from our hearts God-speed. The University of Allahabad has won an honourable name among the Universities of India throughout the world; its degrees have been respected as honest and trustworthy. It is for you and for us, who are rising as from the ashes of our parent, to maintain these standards and lift them higher. This is the only rivalry that there can be between the reconstructed University of Allahabad and the new University of Agra. We are fighting the same fight and must help each other all we can as loyal allies; in these wars, indeed 'whoever wins a battle wins for all.' But we of Allahabad mean to be in the front line and to keep that front line steadily advancing. That is our only challenge to you. And so we bid you farewell.

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ADMISSION INTO THE MADRAS UNIVERSITY.

ANSWERS TO QUESTIONNAIRE.

By PROF. P. SESHADRI, M.A.,
Head of the Department of English,
Benares Hindu University.

I

QUESTIONNAIRE BY THE MADRAS UNIVERSITY.

1. Are you in favour of the present system under which the University accepts completed S.S.L.C.'s subject to certain rules and directions for matriculating its students?

2. Are you in favour of reverting to the old system under which the University conducted its own Matriculation Examination? If so, state your reasons.

3. Are you in favour of the present system being modified? If so, state the directions in which you would like the system modified.

4. Are you in favour of reverting to the old system with certain modifications? If so, state them.

5. What in your opinion are the main considerations on which the question of the agency for conducting the Matriculation Examination of the University should be decided?

6. What is your experience of the working of the old system and of the working of the new system from the point of view of the University, *vis.*, finance, educational standard, and autonomy of the University.

II

ANSWERS.

The present standard of Entrance to the Madras University is a good one and there is no need for its alteration. It implies a much higher standard of efficiency than the Entrance Examination of any other University in India

to-day, and as far as I can see, there is no need of tinkering with it. I have had occasion to deal, in the various parts of India, with students from Madras who have satisfied this test, and I have noticed everywhere they give a splendid account of themselves not only in the higher studies of the University classes, but also in clerical and other professions. While thus there is no need for raising the standard, it would not be advisable to lower the standard either and make admission to the University easier.

1. I am in favour of retaining the present system under which the University accepts completed S. S. L. C.'s subject to certain rules and conditions for matriculating its students. I am not unaware of the complaints in certain quarters with regard to the S.S.L.C. scheme at present, but none of them are of such a nature as cannot be remedied on the existing basis. Adverse criticisms against the nature of the courses, as well as against the principles determining the qualifications for admission, can be met with without much difficulty.

2. I am certainly not in favour of reverting to the old system of the University conducting its own Matriculation Examination. If the older Universities in India have not progressed sufficiently and have made no adequate contributions to the increase of human knowledge, it is largely due to the circumstance that they have been burdened by lower educational work which does not legitimately come within the sphere of the University. The conducting of a huge examination all over a vast Presidency merely for determining fitness for admission is hardly consistent with the regular routine of a really high class University. As the S. S. L. C. Board has got an adequate number of representatives of the University, it has now a

certain amount of control in the actual conduct of the examination, not to speak of the fact that it lays down standards of qualification for admission to the University.

3. I do not think that the present system stands much in need of modification. I do not feel competent to discuss the details of the examination and the courses; but some modification is probably possible with regard to the laying down of standards for admission. It is desirable there should not be much of variation from year to year and the candidates must have the privilege of knowing that if they got a definite percentage of marks in the public examination at school and satisfied certain conditions of training and examination, they should be eligible for admission into the University.

4. As I have said already, I am not in favour of reverting to the old system at all. In fact, I shall not be sorry if, in accordance with the recommendations of the Calcutta University Commission's report, even Intermediate work is eliminated from the sphere of the University and it concentrates attention on graduate and post-graduate studies.

5. The only consideration to be kept in mind with regard to the agency for conducting the Matriculation Examination is the maintenance of an adequate control by the University with regard to standards. There need be no anxiety as to the holding of the examination by the University itself, so long as the University is able to enforce the proper standard of efficiency. As far as I know, there is no complaint that the University is not able to enforce the proper standard on the S. S. L. C. Board.

6. The financial effect of the delegation of the Matriculation Examination to the S.S.L.C. Board under the Government is not a matter

of opinion but of statistical compilation and no answer seems to be called for on that matter. The educational standard does not seem to have deteriorated to the extent of calling for interference. In some ways, the old Matriculation Examination was undoubtedly stiff, sometimes even to a very undesirable extent. If the rigour has been somewhat softened by a conscious or unconscious lowering of the standard and by the superior facilities afforded by the S.S.L.C. scheme for a closer and continued supervision of the pupil during his education, it is not a matter of regret. It would be mere sentimentality to think of conducting a Matriculation Examination by the University itself, so long as the University can control the standard of the S.S.L.C. Examination. The principle of autonomy should be invoked only when there is any danger of the University not being able to enforce the required intellectual standards.

CHEMICAL

PROBLEMS AND THEORIES

FIRST PART

BY

HRIDAYA KRISHNA DE, M.A.,

Professor of Chemistry, Vidyasagar College;
late Professor, Victoria College, Cooch-Bihar;

Bengal National College, Calcutta;

Victoria College, Comilla, etc.

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VOCATIONAL EDUCATION IN MYSORE.

By Mr. K. N. KINI, M.A.

Inspector of Science Education in Mysore.

OF late, educationists and statesmen in India have begun to realise that the kind of education that is imparted in their schools is too literary in character and does not enable the youth of the country to be self-dependent for earning their livelihood in later life. Most of the students who pass out of Indian schools aspire only to places in Government Service. But since youths of communities who were till recently engaged solely in agricultural and industrial pursuits, are now-a-days taking to English education in increasing numbers, it is found impossible for all of them to obtain posts in Government, and hence India is now faced with the problem of unemployment of the educated. Hence Indian educationists are thinking of giving a practical turn to their system of education so that the energies of the youth of the country may be utilised in an increasing measure for securing the economic and industrial development of their motherland.

Mysore, which has been of late attempting to fashion its educational system to serve its special local needs, is one of the foremost of Indian provinces, in introducing vocational education in some of its selected public schools, High as well as Middle. In the latter type of schools, the training afforded in vocational subjects is of a very elementary type,—almost of the artizan kind—aiming not so much at producing persons well versed in any particular industry or vocation as at counteracting the effects of a purely literary education and hence indirectly bringing about a mechanical turn of mind in our boys and girls.

Instruction in one or other of the subjects, namely, shoe-making, weaving, agriculture, carpentry, tailoring, brass-work, mat-weaving, lacquer-work, etc., is at present imparted in 37 Middle Schools and arrangements are in progress to institute similar courses in 23 more schools of this grade. The majority of these schools are in rural areas and the subjects selected are in accordance with the local conditions and needs. The time devoted is about 3 hours a week. This duration is no doubt too brief; but it may not be long before the hours set apart for this subject may be doubled by a suitable readjustment of the curriculum, at least in rural schools.

Elementary Science has not yet been introduced in Middle Schools in Mysore. Arrangements will be soon effected to impart instruction in science to our Middle School students. It would then be possible and necessary to correlate instruction in science and vocational subjects.

Vocational education has been introduced in some of our High Schools also and instruction in commercial subjects, smithy and fitter's work, weaving, electric-wiring, printing and book-binding, draftsmanship, foundry-work, etc., is being imparted in accordance with the facilities obtaining in each centre. Full advantage is being taken of Engineering schools, Printing works, Weaving factories, and Industrial schools, which are under the management of the Government, with the object of keeping down expenditure on initial outlay, and it is very encouraging that the heads of those institutions have been very enthusiastic in affording every available facility for the training of our youths and in placing their technical advice ungrudgingly at the disposal of the Education Department. High Schools in the cities of Bangalore and

Mysore are having the greatest advantage of this scheme of vocational education. It may not be long before greater facilities would be made available to students in the mofussil places, especially where the Government is maintaining Industrial schools, Sericulture farms and Agricultural schools as at Kolar, Channapatna, Hassan, Chikmagalur, Shimoga and Chitaldroog.

It has been accepted as a principle that instruction in vocational subjects in High Schools should be as far as possible co-ordinated with that in Physical and Natural Sciences which form a compulsory subject at this stage. Co-ordination is expected between the High School and Middle School courses on the one hand and between the High School and University courses on the other, so that there may be continuity of instruction for each pupil in the several grades of instruction. The courses instituted at each centre are to bear an intimate relation to industrial, commercial, and agricultural activities in that place.

The whole scheme is a new departure in our system of education and its progress is studied with diligence and care. Every step is cautiously taken. The public at each place are taken into full confidence by the Educa-

tional authorities, since the success or failure of the programme depends upon the measure of their co-operation and interest. The question of finding adequate funds for developing the scheme is not an easy one, especially since the whole financial responsibility for its introduction falls on the Government, whose resources are after all limited. If people get convinced of the utility of this kind of instruction, it may not be impossible to secure voluntary help from wealthy and patriotic persons in future.

Students in our primary schools are considered to be too young to benefit by vocational education as a general rule but an exception is made in the case of Panchama students (now styled as Adi-karnatakas) who are generally older than pupils belonging to other communities in the same grade of education and who are therefore afforded facilities for practical instruction. But it is a general rule of the Department that gardening should form a necessary item of work in all Primary Schools, and wherever facilities do occur, it is being conducted to a greater or less extent. It may be considered to be a preliminary to manual training in higher grades.

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THE CONCRETE IN THE TEACHING OF MATHEMATICS.

By MR. N. G. SRINIVASA IYER, M.A., L.T.,

First Assistant, Government High School,
Nemmara (Cochin.)

INTRODUCTION.

ONE of the most important principles of the modern pedagogy of Mathematics is the insistent demand that all teaching must proceed from the Concrete to the Abstract. You must lay your foundation secure so that the superstructure you erect may be solid and substantial. You should have your foot-hold firm on the ground of the Concrete, if you do not wish to be overthrown. Antæus of old was able to sustain his position so long as he stuck to his ground. There are very many giant factors like Hercules that attempt to throw you off your guard. We shall now examine what is meant by the term 'Concrete' in Mathematics.

WHAT IS MEANT BY CONCRETE?

The connotation of the word Concrete is very significant for the teacher of Mathematics, as also for others. All material things of the Universe, our reasoning about them, all that the alchemy of our brain transforms into definite well-meaning concepts, owned and propertied by us, and in addition to these, all the abstractions previously made and assimilated by us, are brought within the broad compass of this term. Within definite comprehensive limits we take it to mean actual things or objects, events and relations, presented to the sense in opposition to words, numbers and symbols which stand for these objects or for more abstract qualities and relations—coins, headless matches, beads, marbles, the foot-rule, Kindergarten and Montessori appliances, a bell rung six times; a pound weight balanc-

ing sixteen ounce weights, one palam weight beside two-palams weight, an orange separated into a dozen parts which compose it—these display such concrete objects and relations to those who would have their eyes and ears about them.

IN THE LIGHT OF THE THEORY OF EVOLUTION.

The concrete basis of education is supported by the Theory of Evolution. From the protozoa to the human being, we have a regularly advanced progress in cerebral capacity, until the last is considered to be possessed of maximum intellectual calibre. The child-mind from its initial state—"a big, booming, buzzing" confusion" as James would put it—to its maturity, likewise recapitulates all these stages of cerebral strengthening. The teacher, who must do his work sincerely and successfully, must have an intelligent appreciation of the growing condition of the child's mind. He must start with its limited experience as a working basis and then build upon it. Just like the Race—and here the Culture Epochs Theory supports our view—the child learns numbers by counting, and not by measuring; for numbers were in the world long before man learned to measure. So then, the knowledge of child-psychology must lead us to relate everything that is learnt, to the child's previous experience. That is, the teacher must proceed on the apperceptive basis. The new should be apprehended not as entirely new, but as a modification and extension of the old. Thus we have to emphasise upon Empirical knowledge and tread on the realm of the Concrete.

THE PSYCHOLOGICAL BASIS OF NUMBER

It was Pestalozzi who first succeeded in supplying a psychological basis for 'number.' To him number was more than a symbol. It had its counterpart in the dome of conscious-

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ness derived mainly from sense-experience. Five books are seen, five coins are touched, five successive strokes of the bell are heard. These sense-impressions are recorded in the mind in the form of brain-paths and the mind, by a one-to-one correspondence, becomes conscious of "five." The child handles the Kindergarten gifts and the abstract idea of distinctive colours inheres into his mind. Just as the facts red, rough, warm, circles are acquired through the senses, so, too, number sense arises from a repetition of sense-experience.

PEDAGOGICAL APPLICATION.

So then, the mental picture should come before the written symbol. All number must be taught orally and objectively. If number is a sense-fact, children must learn it by seeing, hearing and touching with every variety of illustrative aid—papers, beads, strings, chairs, etc. To insure this perceptual basis for number and guard against too early an introduction of figures, Pestalozzi emphasises for the first time the oral teaching of number. He asserts that all number must be taught through counting, through all possible objects and sounds in the environment. To him must be given the credit for having introduced the perceptual basis of number work.

THE MEANS OF EFFECTIVE CONCRETISING.

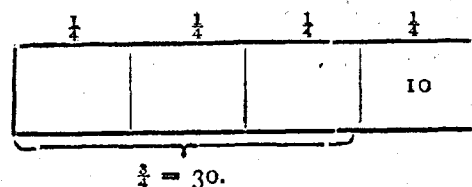
We shall now examine how the 'Concrete' is to be employed in actual teaching and, as a necessary preliminary, we shall examine the criteria that determine objective teaching effective. For "unplanned objective teaching or a conglomerate of objects" do not contribute to the attainment of this end. Unless objective demonstrations are deftly manipulated and handled, teachers will find their efforts along this line doomed to irretrievable failure.

First, we must try to secure variety in objective presentation. A serious fault is the limited range of objects. The child is confronted by the monotonous round of sticks, beads, cowries, strings, etc., as he goes from class to class. We can introduce variety "by changing objects, materials and activities, using the variety of class-room objects in games, community activities, playing at various occupations, etc." The experiences and imaginations of children run in grooves more or less alike. They are interested in puzzles, hidden treasures, travels and the like and problems related to these entities afford immense scope for this variety. It is secured further by changing the sense appealed to in the lesson; thus children add sounds and steps as well as the objects they see and handle. It is also got by changing the combinations that can be made with the ordinary objects. Thus the child is taught the combinations in 'four' by using only four sticks, a box □, tents ∧ ∧, four men | | | |, a chair H. In the course of these new forms and combinations made with the same four sticks, the child is taught '4' is four ones, two twos, two and two, etc. To some children numerical processes and symbols serve to stir vivid and quaint imagery, '7' represents a tall lady and '9' a lazy boy.

Secondly, the objects used in arithmetical relations must be part of the child's environment. Some of the objects mentioned already introduce an artificiality in arithmetic that robs it of its motive and purpose. As far as possible, we must make the objective manipulations natural. For this reason, playing at various occupations like sweet-meat selling, practising community activities, playing games like Hide-and-seek, Climbing the

Ladder, 'Bean bag,' 'Odd or even,' problems based on seating arrangements in the class, constitute more effective objective work.

Thirdly, the object must not be a symbolic representation. The mere fact that a thing can be perceived by the senses does not make it concrete or objective in teaching. "I spend $\frac{1}{4}$ of my income and have Rs. 30 left; what is my total income?" This is usually represented by the following diagram:—



This long rectangle is only a symbol.

And fourthly, wherever possible the objects used must be of proved worth. For example for cultivating the idea of a fraction in pupils, it is better to use disc-like and spherical objects than attempt to convey it by any linear representation. It is quite a recent problem in the Psychology of Arithmetic. We shall await the solution with interest.

A FUNDAMENTAL PRINCIPLE.

Having considered the means of effective concretising, we shall enunciate one fundamental principle that should be always borne in mind. The final aim of mathematical studies is *abstraction* and *generalisation*; the concrete merely forms the stepping stone for achieving this ultimate goal. It just starts the automobile of the abstract, that is all. There is no self-starter in the abstract. It should also be further borne in mind that the concrete has its place not only when Mathematics teaching is first begun, but also in all classes and at all times when a new topic is introduced before the pupils. For instance,

Metric Measure is introduced very late at school, in the Fourth Form. Though the students of this class would have long passed the stage of empiricism, still a concrete introduction to this topic would be not only useful but necessary. It is in this vital principle that the New Teaching differs from the old. The formalists of old, the adherents of a worn-out pedagogy, seek unity of treatment for a class in the generality of presentation, the moderns, the moving machines of latest thought, seek it among the experiences and concepts of the various pupils.

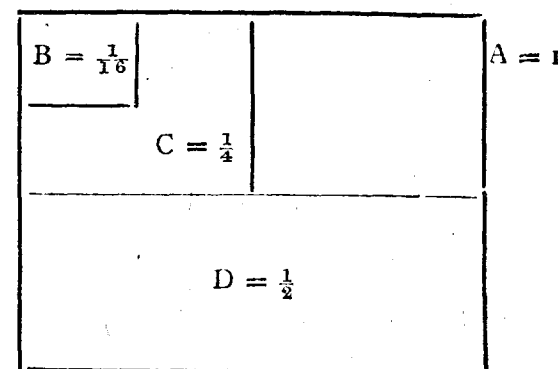
THE CURRICULUM.

We shall now proceed to examine in detail how the concrete is sought to be introduced in the school curriculum in Mathematics. Arithmetic and Algebra move in the realm of the abstract, but with this difference that the former can be more easily linked with the concrete than the latter. The natural setting of Geometry is the concrete.

In the Psychology of Education, Welton has:—"The general and abstract relations of number which we call Arithmetic are significant to a child exactly in the degree to which they can be referred to real experiences of movement. From such experiences they must, therefore, be developed if the teaching of Arithmetic is to be more than a drill in the more or less skilful manipulation of the elements of an artificial world of empty names and symbols." So we rationalise the number concepts in general and the fundamental and secondary processes or the operations with numbers, and build concrete problems.

Very large numbers like 1000, 10000, etc., need more concrete aids than are usually given. Guessing contests about the value in

Rupees of the school building and houses owned by the pupils, the number of minutes in a prescribed period are very useful to reinforce the concrete presentation. Numbers very much smaller than one, such as $\frac{1}{10}$, $\frac{1}{100}$, $\frac{1}{1000}$, '04, '002 also need concrete aids. A diagram like this would be very useful.



Then in the number combinations also we employ the things. In all these, it is not so much the process of actual working that matters; it is the relation, like the *and*-relation in addition, that the pupil should grasp. Once the idea is caught and firmly implanted in the child's mind, it becomes dynamic and spreads to similar operations without the necessity of a further introduction to the concrete. Actual working comes as a matter of course. The same applies to all operations in Fractions and Decimals. In such secondary processes like square-root, the concrete is again used. Then again ideas of 'majority,' 'plurality' can be made vivid in the same way. Further, the more real the problems in Arithmetic, the more concrete they are. In some, we use concrete illustrations to render comprehension easier. Such aids of the concrete we seek in Insurance, Discounts (Trade and Bank), etc.

In Mensuration we employ the concrete to a large extent. We refer to the class-rooms,

the walls and windows for calculating areas and for creating the area-concept, we present models of prisms, cylinders, etc., to develop ideas of capacity or cubical contents. In Algebra too, we develop the functional concepts by employing graphical illustrations which are concrete in their nature.

THE FUNCTION OF THE CONCRETE—OBVIOUS.

From what has been said so far, we should have formed a general conception of the usefulness of the concrete. We have to assess its value more definitely and so pass on into its specific advantages.

Concrete presentations are obviously useful in Arithmetic "to teach meanings under the general law that a word or number or sign or symbol acquires meaning by being connected with actual things, events, qualities and relations. Then again such presentations are very useful in checking the results of thinking and computing as when a pupil having solved "How many 5" pieces can be got out of $3\frac{1}{2}$ yds. of ribbon?" by using $10 \times \frac{1}{2}$, draws a line $3\frac{1}{2}$ yds. long and divides it into 5-inch lengths.

Further, concrete references are useful whenever the meaning of a number like 8, or $\frac{1}{2}$ or '002, or of an operation like multiplying or dividing or cubing, or of some term like rectangle or hypotenuse or discount, or of some procedure like voting or insuring property against fire or borrowing money from a bank, is absent or incomplete or faulty. It is also thus seen that concrete work is by no means confined to primary grades but is appropriate in all stages when new facts, relations and procedures are to be taught.

How much of concrete material shall be presented will depend upon the fact of

relation or procedure which must be easily understood, and also on the ability and attainments of the pupil. Thus "one-half" will require in general less concrete illustration than "five-sixths" and "five-sixths" will require less in the case of a bright child who already knows $\frac{2}{3}$, $\frac{3}{4}$, $\frac{5}{6}$, etc., than in the case of a dull child or of one who only knows $\frac{2}{3}$ and $\frac{3}{4}$. Generally the same topic will require less concrete material, the later it appears in the school course.

Thus, in the end, we may say that, by employing the concrete, we endeavour to create in the class-room a world of reality and we develop thought power from manipulations and measurements performed by the pupil himself. In itself and so far as it goes this is an entire and most valuable gain as compared with the practice of thirty years ago. The pupils feel that they are dealing with matters within their own personal cognisance instead of abstract ones which are evidently familiar only to men with whom, intellectually, they have and will have little in common. Consequently, we motivate their work by creating interest and dynamic attention, and no pupil, in these circumstances will consider mathematics dry-as-dust.

LIMITATIONS.

But there are certain limitations of the subject which the teachers should take care to note, especially those who wax enthusiastic over the introduction of "things" in teaching Mathematics.

Although the concrete is of great value in introducing and showing the value of new processes, it is only a temporary aid which should be dispensed with as soon as possible. It is, in a sense, a catalytic agent which facilitates the attainment of a certain reaction,

Even the youngest pupils have some power of abstract thought, and once the teacher has made the principles clear by means of concrete illustrations he should push on to operations with number. "The very emphasis that has been placed by educational reformers upon the necessity of *starting* with the concrete may cause a teacher to commit the fatal mistake of remaining in the concrete." Such a *fatal* mistake the teacher has to avoid.

Then again a word of warning is necessary against the very extensive, ill-balanced use of objects. "The unorganised, ill-planned and excessive use of objective teaching in the early grades, and its thorough elimination from the upper grades form a feature of the class-room." There is too much of objective teaching in the lower grades and too little of it in the higher. As a matter of fact, it ought to be uniformly managed according as necessity arises. The wrong condition is due to the naive assumption that modern Psychology teaches that the young child is in a state of sense-perception and the older pupils in a state of conceptualisation. So, there is a superfluity of objects, pictures, and diagrams at every step in the work of the early grades, and an insistence on the memorisation and mouthing of imperfectly understood generalisations in the higher grades. We must realise that Modern Psychology insists that all primary ideas, all new concepts, must be built up through direct experience with a variety of concrete presentations, irrespective of the age of the pupil. This is another limitation which should be guarded against.

Lastly, a teacher may be easily handicapped in the employment of the concrete, if he is not gifted with some imagination that would help him to gain a sympathetic

insight into the minds of his pupils. He must have the sense of proportion and therefore, his objective presentations must be quite in keeping with the requirements of the pupil's intellectual capacities. We should not think poorly of our pupils. We should recognise their importance. "It is wearisome and debauching to pupils' intellects for them to be put through elaborate concrete experiences to get a meaning which they could have got themselves by pure thought." These are the shoals ahead and a teacher, like the wise mariner, will take care to avoid them.

CONCLUSION.

We have examined the connotation of the word 'concrete,' studied its evolutionary and psychological bases, and its origin, and considered the "how" and the "why" of it; also we have dwelt upon some of the abuses of objective teaching. Much more is left for the teacher to study and understand and filter the essence out of it.

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ORAL COMPOSITION IN ENGLISH OR

THE PROBLEM OF SPOKEN ENGLISH IN INDIAN SCHOOLS.

By Mr. M. KOTILINGAM, B.A., L.T.,

*First Asst., School Dept., Rajah's College,
Parlakimedi.*

"The modern linguist can never fence himself behind that stately unquestionableness which shields the classical scholar. His knowledge may at any time be put to the severest of all tests, to a test incomparably more severe than the strictest University examination.....What would the most learned looking gown avail, if a malicious foreigner were laughing at us?"—P. G. HAMERTON: *The Intellectual Life*.

EDUCATIONAL reform is often an oscillation of values. In the teaching of English in Indian schools, the reform-method has shifted the centre of importance from written to spoken tongue. Proceeding upon the well-known principles that speech is prior to writing and that it is the living and direct means of communication, the advocates of the Direct Method insist upon training the pupils mostly in spoken English in the early stages. For a long time after the method was adopted, conversation became the order of the day in English teaching. The teaching of formal grammar was suspended. But whether it was owing to the unsound methods employed in the teaching of oral composition or whether it was due to lack of good co-ordination and correlation of lessons, the results have not been found satisfactory. Formal grammar once more regained its sway in schools. But that sway has not been single-handed. The close relation that exists between composition and grammar has been recognised and it has given rise to a system of what is called rational or concrete grammar of which

Tipping's books on grammar and composition have become the type. Teachers are plodding on, giving their best attention to grammar. They have not quite adjusted themselves to this new state of things when there are already complaints from the educational authorities that conversation has been neglected in schools. In February last, a circular was issued by the Director of Public Instruction, Madras, to all the Headmasters, stating that conversation was neglected and undue attention was being paid to the teaching of text and to written work. It is therefore suggested that "oral composition lessons should occupy a prominent place in the curricula." The circular concludes with a list of books on oral composition suitable to be introduced in schools.

The Director's circular makes one point clear. Its assertion that too much importance is paid to the teaching of text implies that the sort of oral composition recommended in the proceedings should serve as a supplement to the text, i.e., the topics treated of in the oral composition lessons should be new and the vocabulary taught and the forms of expression drilled should not be confined to those actually found in the text-book. Again the words 'oral composition,' 'picture composition,' and 'conversation' are loosely used in the circular as being synonymous with one another.

The word 'oral composition,' however, has a wide application. Used in its widest sense it means nothing less than the whole process of spoken English. Every word we speak, every sentence, all forms of conversation, story-telling, speech-making, debate and dialectic, all these are but different forms of oral composition. This should be realised by all English teachers. But then the field becomes

too wide and the divisions indistinctly marked. The following considerations, however, make clear the branches of the subject with their aims in a way most convenient to be handled in the class-room.

Speech is an end in itself. It is the living means of communication. Conversation is the most natural form of speech in which man addresses man and communicates his thoughts and expresses his feelings. One of the aims of teaching a language is to enable the learners to carry on intelligent conversation in English.

The rapid exchange of question and answer, of remark and explanation, does not exhaust the uses of speech. Continuous or sustained speech is sometimes as necessary as shortened forms of it. A second aim of oral composition, then, is to train the pupils in the use of continuous speech, such as narrating a story or an incident or describing a scene, or explaining at length a set of circumstances or a process. Considering speech as an end in itself, we have two clear aims in teaching oral composition, viz., conversation and continuous speech.

Besides being an end itself, speech is also accessory to writing. And in learning a foreign language like English, writing the language correctly and idiomatically is one of the objects of the learner. Viewing speech in this light we must regard oral composition as a necessary preliminary to written composition. It then reduces itself to language lessons carried on orally. Such lessons include grammar practice, the study of idiom, vocabulary, expression and types of sentences.

There are thus three points at issue in the subject of oral composition:—1. Oral composition as conversation. 2. Oral composition as

continuous speech. 3. Oral composition as language lessons. The divisions are not exclusive of one another; they are not watertight; they do overlap. But all the same, for convenience of treatment it is better that they be kept apart.

CONVERSATION.

In learning English, conversation has its own use without any reference to writing. By itself it forms a separate branch of subject to be treated in the class exclusively. But though at present it receives a little attention in the lower classes, it is gradually discontinued as the pupils go higher.

One of the reasons for which conversation is not given its due place in the class-room is the absence of speech or oral test in the class as well as in the public examination. As examination directly or indirectly controls class-teaching to a large extent, the entire leaving out of *viva voce* test is largely responsible for its disuse, and for the exclusive attention paid to text and written composition. There is not, so far as I am aware, a single test in spoken English right through the school and college course. The only exception to this is that of the Honours candidates in English Literature. But even there I am not sure whether it is fluency of speech, speech for its own sake, that is tested, no scope being given for the candidate's power of cramming. In the examination for the Secondary grade teachers, the so-called elocution is mere recitation which reduces itself to mere memorising of a passage of prose or verse. In the S. S. L. C. examination the importance of conversation and dialogue has been recognised of late, though not in its natural form. The S. S. L. C. candidates every year are too many for the possibility of holding an oral examination, and so the examiners

have taken to testing the conversational abilities of the examinees by asking them in the General Composition paper to write dialogues on given subjects. Much imagination is required in writing a dialogue, but the essence of the test lies in the nature of the expression employed in it. Unless one is fairly well up in speaking English or at least well acquainted with conversational types or forms of speech, one cannot produce a good dialogue.

The absence of oral test has resulted in the neglect of oral training in the class-room. As a consequence of this, pupils fail to give an intelligent answer to a question in English either relating to their school subject or concerning their life and activities outside the school. They can often supply synonyms, explain allusions and give the meanings of phrases. But ask them a simple straightforward question, and the majority are stuck. The remedy to this state of things lies in devoting more periods to oral work than is generally done. Even in the higher classes better results can be guaranteed if the pupils are made to speak very often instead of the teacher himself straining his voice and playing the lecturer. "If the Indian student got more practice in oral composition of the proper kind," remarks a member of the I. E. S., "there would be few complaints of slipshod and halting English."

A noteworthy point about conversation is the sort of English employed in it. In spite of the allegation that there is a closer resemblance between spoken and written language in English than in the Indian vernaculars, the English employed by the Indians in their conversation is bookish, stiff and formal. Sometimes they go wrong in idiom. "As a teacher of English of many years' standing

in India," observes an Englishman, "I have long felt that the way in which most educated Indians are forced to acquire their knowledge of English is not one which gives them a really intimate acquaintance with the living tongue as it is spoken by the ordinary Englishman of to-day. Indeed more than one distinguished Indian well-known for his eloquence on the platform or for his mastery of literary English has confessed to me that when it comes to conversation with an Englishman he nearly always finds himself at a loss. The only English which he has studied at all is that of the classics of English Literature which form part of the University curricula, most of them written a long time ago and hardly any of them resembling the ordinary language of modern conversational speech. Such a person can no doubt make himself understood but his language is not that of the people with whom he is conversing. Very likely it is technically more correct and in some ways better English, but it is for all that alien and remote. Finally, I can say with complete certainty, that an Indian who could converse in easy colloquial English would excite far greater admiration and surprise in any Englishman with whom he happens to be talking than he would were he overflowing with the literary idiom of Macaulay or Stevenson."

This leads us to the question of colloquial English, the English of every-day life. The New Madras Syllabus issued by the Educational Department puts down 'everyday English' as the first item of importance in the teaching of the subject. It says: "What is essential is that the pupil should have as a ground to English a good working knowledge of every-day English required in his daily life." Again in the acquisition of a language,

a direct association should be established between experience and expression. This direct relation comes by constant hearing and speaking of the language especially in the rapid give and take of dialogue. Hence it is recommended that the spoken idiom should be made the basis and as far as possible the medium of instruction. The syllabus also insists upon colloquial contractions being taught, as well as fuller forms, and it recommends the use of brief dialogues with colloquial forms. In this connection, the following passage from 'Colloquial and Business English for Foreign Students' by Wilfrid C. Thorley is worth noting: "Every educated person has at least two ways of speaking his mother-tongue. The first is that which he employs in his family, among his familiar friends, and on ordinary occasions. The second is that which he uses in discoursing on more complicated subjects and in addressing persons with whom he is less intimately acquainted. It is, in short, the language which he employs when he is 'on his dignity' as he puts on evening dress when he is going to dine. The difference between the two forms of language consists in great measure in a difference of vocabulary. The basis of familiar words must be the same in both, but the vocabulary appropriate to the more formal occasion will include many terms which would be stilted or affected in ordinary talk. There is also considerable difference between familiar and dignified language in the manner of utterance. Contrast the rapid utterance of our every-day dialect, full of contractions as I'll, don't, won't, it's, we'd, he'd, and the like, which we should never use in public speaking, unless of set purpose to give a markedly colloquial tinge to what we have to say."

Conversational English may at least be learnt by first-hand contact with Englishmen. That contact has now-a-days become very rare. Very few are the opportunities that either teachers or pupils have of hearing Englishmen speak. Even the D. E. O.'s where there are Englishmen during their flying inspection visits rarely speak in the presence of the pupils. And so they do not know with what ease of manner Englishmen express themselves in their mother-tongue. Things were very different a few decades ago. Says the late William Miller: "When students were but few, teachers who spoke English as their mother-tongue could do much towards securing that those who were under their training should use it when they used it at all with a fair amount of accuracy. As larger and larger number become acquainted with the language, the direct influence of instructors who are English by birth and training is becoming and must become proportionately less. There is thus a rapidly increasing risk that forms of speech which are loose and incorrect or at all events very un-idiomatic may become fixed in the use even of educated men. Perhaps there is even a risk that Indian English may come in the future to differ widely from the speech of daily life in Britain through which the thought and learning of the West ought to find access to the mind of India." This utterance is prophetic. At no other time than the present do we feel the absence of good teachers who are English by birth.

To acquire a mastery of colloquial English which is free from slang, cockneyisms and provincialisms on the one hand and from Indianisms on the other, we have at best only second-hand means within our reach. This is an inevitable obstacle in our way. To

books and books only, we must turn. And what books? There are lots of books of modern English fiction where dialogue occupies a large place, the novels of Dickens, Thackeray, Thomas Hardy and Anthony Trollope, to mention a few among others. Slang and dialect are no doubt to be found in these, but along with this, there is also a mass of pure conversational English and colloquial idiom. Secondly, there are short stories appearing in the journals by eminent hands like Rudyard Kipling and Arnold Bennett. Thirdly there are lots of children's classics by English authors, and stories of masterpieces of fiction retold and written anew for Indian children and students. In addition to these, there are books* only recently attempted by English teachers in India, books professing to teach conversation and every-day English and usages to Indian pupils. Some of these are for reading and class use, others only for reference. Lastly, there are the excellent series of Readers (The Reformed Series) by Messrs. Yates and Srinivasa Iyengar. If the teachers have recourse to these, if they make a study of the more interesting ones and keep the rest ready for occasional use and reference, they can not only gain a mastery of literary English, but also pick up much living idiom relating to every-day expression, which they can use with advantage in their class-rooms. These do not supply the place of the living

* (a) The English Family Robinson, by E. Lucia Turnbull, K. & J. Cooper, Educational Publishers. (b) Letters to Raghunath, by Wodehouse, K. & J. Cooper. (c) English Conversation, by a Member of the I. E. S., Blackie & Son. (d) Some English Usages for Indian Students, by H. G. Wyatt, Macmillan & Co. (e) McMorris's English Idioms and How to Use Them, now re issued by the Oxford University Press.

voice, gesture, expression, accurate pronunciation and intonation of born Englishmen. But all the same, when read aloud properly, they train the ear, cultivate the sense of rhythm in dialogue and narrative and thus increase the teacher's command of English.

The language employed in conversation has a close relation to the subjects which should furnish topics for oral composition lessons. Here again it should be borne in mind that unless a child feels some necessity to speak, it cannot be made to speak freely. The best way to encourage self-expression on the part of the pupils is to introduce familiar topics to them, topics relating to their daily life and about which they have to express a number of times. "What is of interest to the child is his school, his play-ground, his play-mates, the games, the domestic pets and topics relating to these, and stories of children and animals." It would be absurd to introduce subjects such as the 'cultivation of rice,' 'the manufacture of salt,' 'the advantages of physical exercise,' 'the uses of rivers', in the 5th class or in Forms I and II. Composition, either oral or written, is a barren exercise if the children neither want to write nor see any use in it; and the essay on a subject divorced from child-life is of little value. English Readers of the old type contained lessons which had no bearing on child-life and which were beyond the range of children's observation or study. Here is Mr. Yates's criticism of them. Says he: "Next comes the equally difficult problem of the choice of topics of conversation. The majority of the existing readers seem to neglect the practical issue, the need of English by pupils in their daily life. It is significant that not a single reader as far as I am aware sets out to teach its readers how to tell time idiomatically or how to use in

combination with verbs the names of the days of the week: 'yesterday,' 'to-morrow,' 'the day before yesterday' and similar phrases." Nearly two decades have passed since this criticism was pronounced. And if we look into the 'Reformed Readers', by Messrs. Yates and Tipping, they leave nothing to be desired, especially so far as the choice of the subjects goes. The departmental syllabus itself gives lists of topics suitable to different classes and nearly every one of these topics is treated in these readers. It is not too much to say that teachers find in these books a wealth of linguistic material which they can utilise for conversational lessons. If any of the topics in the syllabus are not dealt with in any of the readers, the teachers themselves can write lessons on the models of lessons already written. Finally, it is interesting to note that the importance which should be attached to conversation and spoken English in the lower half of the school course has led Mr. Tipping to the length of writing all his lessons in the dialogue form. Even narratives and fables are treated by him in this fashion.

(To be continued.)

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DISCIPLINE IN CLASS-ROOM.

By Mr. C. S. KRISHNA AIYAR, M.A.,

Asst. Master, Govt. High School, Chik-Ballapur.

THERE was a time when one of the chief topics in books on school management used to be the management of difficult cases of discipline. But, fortunately, there has been a welcome deviation, for the modern educational theory certainly does not lay much stress on this subject. Thanks to our better-qualified teachers, the great progress made in the field of Educational Psychology, to the tendency of having smaller classes, to the new methods of teaching different subjects by mainly arousing the interests of the children, this subject does not loom so large. But yet, it is there, on however small a scale it might be. It still forms one of the questions in the modified Efficiency Audit Forms current in the Mysore Educational Department. And certainly it must continue to exist in our Secondary Schools, for the boys who come to our High Schools are in a stage of transition. They enter their period of adolescence. And this period is essentially an epoch of reconstruction, a period of vast physiological and psychological changes. Boys then are very difficult to be controlled. They dislike any mastery over them; yet they are unable to conduct themselves. The problem is all the more difficult in our country because of the want of proper home influence in many cases. Again and again many of the leading educationists of our country have protested against this parental indifference but their cry has mostly been one in the wilderness. Still many of our prominent citizens think that their only duty to their children is to send them to the school. Except on the day of getting his boy or ward admitted in the school, the parent or guardian never

cares to step within the precincts of the school even. Nor is there any free exchange of thoughts and opinions between the teachers and the parents. The former seldom mix with the public of the town: and the public look down upon the teachers as a class. Unless and until the Parental Associations become a more regular and permanent feature of the land, the teacher's work cannot be done adequately—I mean, the character of our youths cannot be satisfactorily moulded. The knowledge of the one should supplement that of the other.

However it is obvious that it is indispensable for the teacher to maintain discipline in his class, as no instruction is possible without it. There are some people who hold the view that much depends on the inborn gift of the teacher; that some have been a very grand success the very first time they taught a class, without any professional training. It might be so. But such born Arnolds are indeed very very few. And the art of managing the class, or what amounts to the same thing, keeping discipline in the classroom is not in itself a difficult task. It could easily be taught and learnt, and many inexperienced young men do become better and more efficient teachers after a period of training.

As hinted at before, a truly wise teacher will have to make due allowance for the psychological change of the adolescent. In other words, the love for excitement, for change, for action, the desire to do something of consequence has to be recognised and properly directed. Rash action or speech must not always be taken too seriously. Nor should he forget their home conditions. There will be boys coming from homes of affluence, where every wish may be, and

frequently is, gratified, and where no opportunity remains for acquiring a conscious personal feeling of responsibility. Some others might come from homes of high moral tone but of moderate circumstances as to wealth: a few from homes where there is neither wealth, high moral atmosphere, nor anything which makes strongly for the fundamental conditions of well-being.

Now the first condition of effective discipline is respect for the authority of the teacher. "To permit children to grow up in a constant attitude of disrespect for the authority is to commit the gravest of the pedagogic crimes." The parents at home should be scrupulously careful not to speak disrespectfully of the teacher in the presence of their children. And if this authority over the pupils has to be effectively asserted, the teacher must have the following qualities at least:—

Courage. Absolute fearlessness is the first requisite. This is not the expression of mere physical courage, although it must not be lacking. What is wanted is the moral courage, the firm will to stand by his own opinion, even though the community may not approve of it.

Tact. Next to courage, this quality is indispensable. Tact does not mean a willingness to surrender a portion of his authority. If he simply preserves his authority, without parading it upon all occasions, his path of life will generally run smooth. People who exercise the greatest power in the world are very often those who make the least show of it.

Scholarship. One of the points to be always borne in mind by the teacher is that it is very difficult to deceive the young. They may not detect weakness

in his knowledge of which he himself is unaware, but they are sure to detect any attempt to hide ignorance. "A teacher whose scholarship is sound and secure, and who knows his subject matter thoroughly well and who has also the ability to present his knowledge in a form that pupils can easily understand, will have less trouble with discipline than a teacher whose knowledge is uncertain and inaccurate, and especially one who is already aware of his deficiencies and attempts to hide them." A teacher wanting in scholarship may, sometimes, maintain his authority by force, but such maintenance will be of very little use. In fact, it is not the teacher who is finished in a certain branch of study, but the living, earnest student of it in all its bearings, that can inspire interest in a given line of school work. To quote an authority on the subject: "It is his ability to interest, to inspire confidence, to convince of fitness without openly claiming it, to satisfy the ordinary sense of youth that the work offered is genuine, that enable one to control in the school-room. Without these things, no amount of assertion of authority or of invoking higher powers will enable the teacher to retain the respect and attentiveness of the pupils."

Justice. "Be just and fear not" is an excellent motto for the teacher who wishes to preserve conditions of order and discipline. Children, like adults, will respect what they believe to be justice and resent injustice. The spirit of fair-play makes a strong appeal to the very pupils who are most frequently troublesome from the standpoint of discipline.

Good Nature. Ill-temper in a teacher is the worst enemy of good order. All the innate evil in children is brought out and intensified

under the influence of a sour, morose, unlikable disposition. On the other hand, some teachers gain the respect of the class by means of their genial and sunny disposition. It is true, that these extremes, very often depend on circumstances over which the individual has no control, but it is possible for every teacher to keep a good temper, at least to some extent. The most important factor in this respect is freedom from worry.

In this connection, the following advice of an American author deserves our careful consideration. He says: "Attach yourself to some interest foreign to the school, if possible. Travel with the people of the world rather than with pedagogical excursionists. Take an interest in some art or craft or line of reading which will not permit the mind to hark back continuously to the school-room and its problems. This is facing westward to find the East. The outcome will be the East ultimately, of course; but in finding it, you have seen the West as well, and are by so much the richer for it."

What may be called the subsidiary aids for keeping discipline are voice, mechanical routine, keeping the boys engaged, seeing that they are comfortably seated, and making the class highly interesting.

A word more, before I conclude this topic. No doubt, when 40 or 50 boys to whom Nature has given diverse aptitudes and

diverse interests have to sit together in one class-room and have to learn the same thing at the same time and in the same time, it is obvious that there must be some unifying force and that force is the teacher. But the modern days are not in favour of "the masterful personality" of a teacher and his ability "to paint his image and superscription not merely upon the coinage of thought, but upon the very minds and souls of his pupils." It is now regarded as an obstacle in the child's path to freedom. Modern educators contend that the boy Ramaswamy has a right to his own personality, a right to develop his own powers, in his own way, a right to become as different from Krishnaswamy as Nature and safety of the society will permit him to be.

"Under the newer and more humane methods, which aim at giving each individual child the opportunity of making the best he can of himself, it is not the masterful personality that secures the real success, but rather the sympathetic personality. It is not so much dominance that is needed as understanding. A teacher's duty is not to impress his personality but to try to find in each of his pupils the lamp that illuminates and the spring that motivates." No more the Bismarckian type of the teacher to be feared and dreaded by the pupils, but we want teachers of Ghandian type (if I may say so) to be passionately loved by the children.

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PHYSICAL EDUCATION MOVEMENT IN MADRAS.

By Mr. S. V. MARTIN, M.A.,
Honorary Secretary, Y.M.C.A., Madras,
and the Madras Chess Club.

SINCE the introduction of English education in India, the development of the physique of the boys in the High Schools has been left in the hands of uneducated and low-paid Drill Masters or Gymnastic Instructors whose old-fashioned exercises have always been considered as 'boring and disgusting' by their pupils.

THE INEFFICIENT GYMNASTIC INSTRUCTORS : REASONS.

The reasons for such a contemptuous opinion of the boys are not far to seek. For one thing, the Gymnastic Instructors are not educated as much as the students themselves. All that one could say of them is that they are not illiterates. How could a fourth or fifth form boy have any regard for a teacher who is only Primary or Lower Secondary trained with a certificate in Gymnastic instruction? Further, as a rule, these instructors are extremely unresourceful. They have a recognised stock of physical exercises at their command and hammer away with it, in an involuntary manner, irrespective of the ages of the boys or the classes to which they belong. If a boy happens to read in a High School from the Infant Standard to the Sixth Form, who could blame him for having an utter disgust for the same old old exercises which he has to go through, week after week and year after year, for at least ten years?

Lastly, due to their extreme low pay, averaging somewhere between Rs. 15 and Rs. 25, they are poor, ill-clad and are not in any way qualified to deserve the esteem and the affection of their students.

THE CUMULATIVE EFFECTS OF A BAD SYSTEM.

The result of all these has been the natural evading of Drill classes by the students, and even if forced to attend such classes by pressure from the Head-masters, to participate in exercises in a lukewarm and indifferent manner that would not help the students to really build up a strong healthy and neuro-muscular constitution. Above all, the average Indian student is a weak, puny, undeveloped human being, far below the form of average boyhood or normal manhood.

THE NEW MOVEMENT.

In 1920, however, a school for the training of young men for conducting programme of scientific physical education in educational and kindred institutions was started under the name of the National Y.M.C.A. School of Physical Education. The aim of the school has been to train men to promote, organise and conduct physical activities and health instructions conducive to the development of physical fitness of the masses and to the building of character in men and boys.

The organisers of the school have felt that constructive work in the profession of physical education can only be done by educating resourceful men and therefore rightly emphasise the recruitment of persons of the highest capabilities possible, by reserving the one-year courses for the Diploma of the Physical Director, for the graduates of Indian Universities.

The school has been growing steadily in strength since 1920 and has now nearly 50 students on its rolls and consists of men deputed by various Local Governments such as the Punjab, Bombay, Bengal, Burma and Ceylon and the Native States of Mysore, Baroda and Hyderabad. The majority of

these men are, however, trained for educational institutions in the Madras Presidency.

THREE COURSES OF INSTRUCTION.

The one-year course leading up to the diploma and title of Physical Director is open only to graduates and in a few exceptional cases to men with the equivalent of a college education.

A six-months course recognised by the Government of Madras is given to prepare students to qualify for the Government Examination for Teachers' Certificate in Physical Training. This course is open only to those who have completed at least one year in the High School classes, but S. S. L. C.'s are preferred; and covers a theoretical and practical course in Physical Practice, Principles and Methods of Physical Training including Play-Grounds, Physiology, Hygiene and Sanitation, First Aid, Normal Practice and Scouting. The Y.M.C.A. School is now the only centre in the Madras Presidency which prepares candidates for the Government Certificate Examinations.

An eight-weeks course covering a syllabus of physical activities for schools and public play-grounds is conducted with the view to serve those already employed as Gymnastic Instructors or Sports Secretaries in schools but who wish to learn the up-to-date methods and technique of conducting tournaments, sports and other physical activities and thus modernise and improve themselves.

The organisers of the school fully realise that they cannot make good Physical Instructors of inexperienced men by an eight-weeks training, but they hope that—as an extension of time would seriously dislocate their work in High Schools—at least a few resourceful and painstaking men among those trained for

eight weeks would be in a position to catch the spirit of the new movement for the benefit of the physique of the boys committed to their charge.

THE PHYSICAL DIRECTOR'S COURSE.

The entrance requirements laid down for this one-year course are :— 1. At least the equivalent of a college education. 2. A character which should be morally above reproach and ability to develop character in young men and boys. 3. A robust and vigorous constitution, attractive personality and energetic disposition. 4. An inherent love for physical activities and natural ability to learn and teach that which is learnt. And above all, 5. A sacrificial purpose resolved to take up the Physical Directorship as a life profession.

THE CHALLENGE OF THE PHYSICAL DIRECTOR'S VOCATION.

The Director of Physical Education of to-day must be a specialist in man-building, his material is living human bodies which comes to him in various ways and conditions. He has to deal with young and immature boys; with healthy as well as unhealthy young men; with middle-aged men of vigour; with others in the early stage of senility or suffering from bodily weakness and incipient disease. From this assorted mass of material he must be able to pick his legitimate work. He is required to know who should be sent to a physician and who to the gymnasium or play-ground. The Physical Director should possess the ability to give these classes of people such advice and training as will improve their physical condition and enable them to get the most out of life in all its aspects. He is also expected to deal with the preventive side of medicine and be

equipped with the knowledge to handle physical welfare work.

The Physical Director's equipment must include, then, not only a thorough knowledge of the technique of all forms of physical exercise, athletics and games to help individuals to build up an efficient human machinery and to develop character through wholesome recreation and play but must also comprise of a working knowledge of the structure and the function of the various parts of the human machine, their mode of development from youth to manhood and various allied technical subjects that he may be able to advise his men and boys properly.

**SYLLABUS OF PHYSICAL EDUCATION :
HOW THE CHALLENGE IS MET.**

With the above aims in view, the following syllabus has been framed to help the students to meet the challenge of their calling. The subjects covered in theory as well as practice are:— 1. Physical exercises and games which include the best elements of European, American and Indian Gymnastics like Indian Clubs, Indian Indigenous Exercises and Games, Pyramids, Tumbling, Wands, Poles, Boxing, Wrestling, Track and Field Sports, Base Ball, Basket Ball, Volley Ball, Football, Hockey, Cricket, etc. 2. Anatomy, Physiology and Physiology of Exercise. 3. Principles of Physical Education. 4. Methods of physical training comprising the theory of teaching Calisthenics, the method of organising and conducting tournaments, sports meets, demonstrations and Health and Sanitation campaigns. 5. Child study and Boys' psychology. 6. History and Literature of Physical Education. 7. Physical measurements and prescription of exercises. 8. First Aid and Massage. 9. Hygiene and methods of health education. 10. Scouting. 11. Laboratory

work, teaching in the schools, colleges and play-grounds of Madras, and 12. Philosophy of play and conduct of play-grounds.

PLAY-GROUNDS MOVEMENT.

This movement has been started with a view to benefit children (boys as well as girls) in general, by providing facilities for wholesome recreation and play, with gymnasium and other apparatus in a public place. Due to the efforts of Dr. A. G. Noehren and Mr. H. C. Buck, two public play-grounds are now being maintained in the City of Madras—one at Royapuram by the Government of Madras, and the other at Egmore by the Corporation of Madras.

A scheme for the establishment by the Corporation of Madras of a public play-ground in each Municipal division of the city is now on the move and Mr. H. C. Buck, the Physical Adviser to the Government of Madras, has already submitted his proposals regarding the selection of sites, expenditure, etc., to the Commissioner, Corporation of Madras, for approval. It is hoped that the scheme would receive the immediate attention, encouragement, and sanction of the City Fathers and other Corporation authorities.

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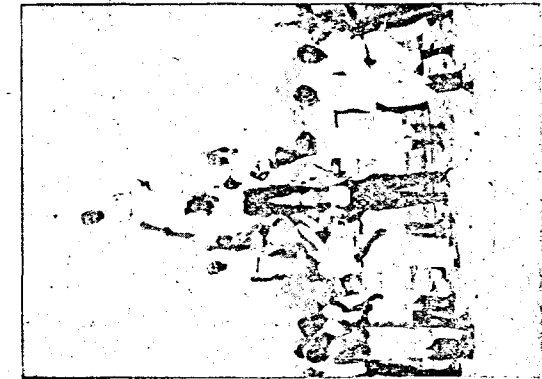
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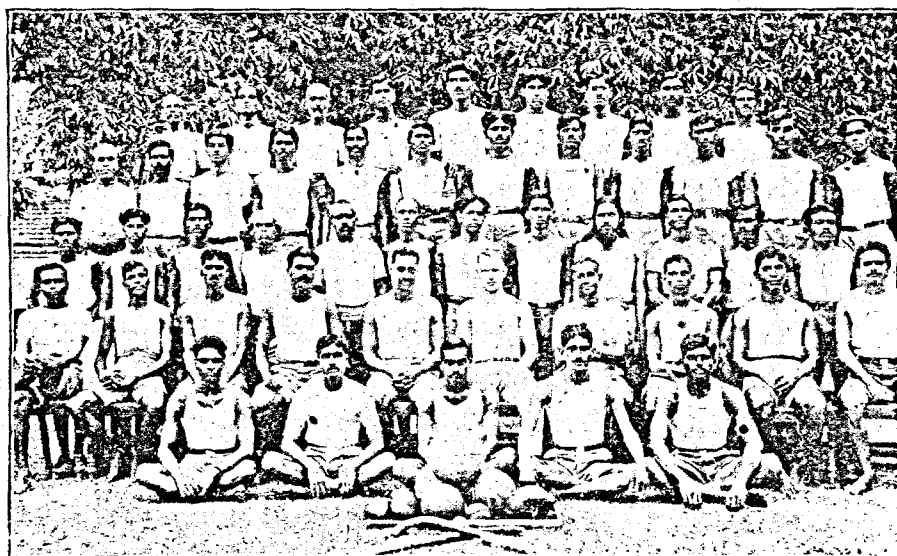
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Pyramidal and Balancing Display.



Students under training in 1920, the first year of the school.
Mr. H. C. Buck, M.P.E. is seated in the centre.



Students engaged at their usual Pyramidal exercises. A sort of healthy co-operative exercise not usually handled by the un-resourceful Gymnastic Instructors of Indian High Schools.



Students under training 1926-27. The steady growth and rise in popularity of the school is seen from the increased strength of the school which has now on its rolls fifty men representing various parts of India, such as the Punjab, Baroda, Behar and Orissa, Bengal, Bombay, Hyderabad, Mysore, Burma and Ceylon, with about thirty students who are trained for work in educational and allied institutions in the Madras Presidency.

Mr. H. C. Buck, M.P.E., the Principal and the Physical Adviser to the Government of Madras, who deserves the sole credit for the increased membership of the school, is seated in the centre.

THE AFFINITIES OF THE DRAVIDIAN (OR OLD TAMIL) FAMILY OF LANGUAGES.

By Mr. L. V. RAMASWAMI AIYAR, M.A., B.L.,

Ernakulam.

THE problem of the origin and the affinities of the Dravidian family of languages still awaits a satisfactory solution. Several theories have been advanced to trace their affinities, of which the prominent are mentioned below :—

About the middle of the last century, NORRIS boldly expressed the view, declaredly tentative though it was, that the Dravidian family is closely related to the Australian family.

About the year 1856, that distinguished philologist Caldwell attempted to establish connection between the Dravidian family and various other families* of languages like the Indo-Germanic, Semitic, Chinese, Japanese, and Australian groups, but he admitted that the closest allied to the Dravidian was the Finnish or Ugrian group.

The American missionary Homer H. Hubert propounded in his "Comparative Grammar of the Korean and Dravidian families of languages" (1906), Korean affinities for the Dravidian group.

More recently still, G. Husing gave a short list of correspondences between the vocabularies of the Caucasian and South Indian families.

* Prof. Otto Schrader observes in regard to this: "Caldwell zog seinen Kreis zu weit; er suchte nicht allein das uralische sondern auch das Indo-Germanische und das Semitische, ja gelegentlich das Chinesische, das Japanische, Neger und Südasien-sprachen als mit dem Dravidischen verwandt zu erweisen, weil er überhaupt durch seine Bibelgläubigkeit geneigt war, an einen gemeinsamen Ursprung aller Sprachen zu glauben."

The latest contribution to this field of research is made by Prof. Otto Schrader in an article on "Dravidisch und Uralisch, in "Zeitschrift für Indologie und Iranistik." He examines again all the above views and expresses the opinion, after a discussion, that Bishop Caldwell's theory about the relationship between the Dravidian group and the Ural (or Finnish-Ugrian) family, though mixed up with certain propositions of an unsupportable character, is sufficiently plausible to deserve attention and study at the hands of scholars. Prof. Schrader reinforces his view with many illustrations of correspondences (in morphology and phonology) between the two groups of languages. Prof. Schrader, as he himself admits, is no scholar of the Finnish family of languages, while his knowledge of the South Indian family is sufficiently profound, having been acquired during his residence in Adyar (Madras) as the Director of the famous library there. Prof. Schrader does not pretend to give any conclusive view, and he does not want us to take his contribution as the last word on the subject*. Towards the end of his article, he says: "The object of my article is to point out that there exist affinities between the Dravidian and Uralian speech-stems which, if completely investigated, would meet with good results."

According to Prof. Schrader, whatever the racial affinities of the South Indian peoples may be, it is the question of linguistic relationship that should mainly concern the philologist, for the two relationships may be

* In a letter to me he says: "The object of my paper, I hope, you will not misunderstand (as some people have done). It does not pretend to prove any relationship but merely calls attention to the fact that there are relations which demand a thorough investigation."

traced back along two different and separate lines altogether. If archæology tells us at all—it is doubtful if it has definitely done so—that there is racial relationship between the races inhabiting South India and the indigenous population of Australia, this can in no way run counter to the theory of *linguistic* relationship between Dravidian and Uralian; for, (to quote Prof. Schrader) “the race of immigrants need neither have been the Uralians nor the present inhabitants. The possibility rather exists that, on the one hand, the speech imported into India by the incoming folk might have been accepted by them from a foreign folk, and that, on the other, the new immigrants who carried the new language into India might have been so insignificant in number by the side of the vast masses of natives that the speech triumphed everywhere as the vehicle of culture, while the new race merged in the old without leaving any trace behind. The position of the Brahui tongue (which has been proved definitely to be a member of the Dravidian group) supports this view, as it would be easier to think that it is a straggler, left behind in the North, of an invasion that passed that way, rather than an advance-post which penetrated from the South as far North as Baluchistan.”*

* *Apropos* of the question of the isolated situation of the Brahui, Prof. Jules Bloch makes the following observations in the *Bulletin de la Société Linguistique*:—“L'isolement géographique du Brahui est susceptible de plusieurs interprétations—Sans doute il n'est pas impossible que les Brahui habitent depuis de nombreux siècles l'endroit où nous les voyons aujourd'hui, installés sur les mêmes plateaux arides d'où ils auraient aisément, sans en être touchés, aux migrations et aux événements historiques qui se passaient dans leur voisinage. Mais les possibilités sont au moins égales, dans un pays sans cesse sillonné de migrations comme l'Inde, pour que les Brahui soient venus à une époque comparativement récente occuper leur emplacement actuel à la suite de mouvement de même genre—peut être de même origine—que ceux qui ont amené les Oraon et les Maler du Dekkan au Chota-nagpur Les Brahui d'aujourd'hui ne sont pas absolument sédentaires.”

As for positive evidence regarding linguistic relationship between the South Indian and Australian languages, it is very little indeed, “being much less even than that between the French language and the Celtic tongues.”

I shall proceed to briefly summarise here, with explanatory notes and comments, the correspondences, pointed out by Prof. Otto Schrader, between the Dravidian group on the one hand, and the Uralian group on the other, the latter being represented in the illustrations by the Finnish, Ugrian and Samojedean tongues.

The points of *general* phonological resemblance are the following:—

(1) Aspirates are foreign to the original sound-systems of both groups.

(2) Initial voiced plosives and sibilants are rare in both groups:—

(a) In Tamil and Malayalam native words, voiced plosives and voiced sibilants are conspicuous by their absence. Only in Sanskrit borrowings do they occur in Malayalam as in [d̪mb̪d̪m] etc.

(b) In Telugu the initial tenues preponderate over initial media in the proportion of 2½ to 1.

(c) In Canarese, Tulu and Telugu, the initial voiced sounds are all due to assimilation of the initial breathed sounds to other voiced sounds occurring in the middle, e.g., Tel. [duḍḍukku] and Tamil [tuḍḍukku].

(3) Consonant combinations never occur initially. Even the few combinations like a consonant + liquid as in [trippu] in Telugu are, in all probability, not original, for Tel. [trippu] = Tamil [tiruppu]. This is a special trait of the genius of the Dravidian languages, as it operates strongly even in the adoption

of Sanskrit words containing initial consonant combinations. Cf. Sanskrit [pramaṇam] and Tamil [pir̪maṇ̪d̪m]. Malayalam, however, which has been greatly influenced by Sanskrit, allows consonant combinations even in the colloquial.

(4) Numerous medial sounds in the Dravidian languages remind us of the characteristic gradation of the Uralian group, e.g.

- | | |
|---|--|
| (1) Tamil [vi:ṭṭukku] and [vi:ḍuḍḍukku] | |
| (2) [pattw] and [padinonrw] | |
| (3) [a:rw] and [a:rwadw] | |
| (4) [a:gw] and [a:kkw] | |
| (5) [nir̪mbw] and [nir̪ppw] | |
| (6) [nakke:n] and [nagwigire'n] | |

In (1) and (2), the accent protects the breathed character, while the distribution, in the longer words, of the accent over a larger number of syllables leading to the disappearance of the major accent on the syllable containing the breathed sound, makes the breathed sound voiced.

In (3) the length of the vowel in the first syllable is reduced by the distribution and consequent shifting of accent in the Tamil word for “sixty.” (4), (5) and (6) also could be explained by the shifting of accent consequent on the change of meaning.

II. *Phonological Correspondences.* Prof. Schrader observes prefatorily: “I see no cause for excluding, from the following list, words which are apparently related to words outside the two language groups in question. I do not deny, but admit, that these language-groups have much in common with other families also, not only in vocabulary and not merely by accident.”

Initial [k]. Finn. [kēte] — Tamil [ka:]

Uralian		Tamil
kota	...	[kuḍi]
kulun	...	[kuḷir]
tunte	...	[to:nd̪w] or [to:ṭṭw]
tepon	...	[tappw]
pala	...	[paḷpaḷ]
vilkuu	...	[viḷḍuḍḍu]
nakra	...	[nagw]*

III. Suffixes Uralian

k—(to speak) pu hu	→ puhek (speech)
p—(to get) sa	→ sapi (he who gets)
l—(to spin) fon	→ fonāl (tuft)
m—(to be) ul	→ ulem (life)
s—(to remember) nom	→ nomes (reason)
t—(to learn) tan	→ tanit (to teach)

Tamil

[paḍw]	→ [paḍwkk̪i]
[naḍḍ]	→ [naḍḍppw]
[pin]	→ [pin̪n̪]
[un̪]	→ [un̪m̪i]
[tari]	→ [tariḷw]
[naḍḍ]	→ [naḍḍttw]

NOTE:—Uralian illustrations are taken from various dialects and the suffixes convert the roots into different related parts of speech as in Tamil.

IV. *Declensions:* (1) As well in the Dravidian as in certain dialects of the Uralian (Finn-Ugrian and South Samojedean), the plural forms of nouns are formed by the addition of the plural suffix to the stem of the

* Prof. Schrader gives numerous illustrations of which I have extracted here only a representative few. He has included only correspondences in initial sounds. “Als Ordnungsprinzip hierfür wähle ich den *Anlaut*, da dieser bei nicht—präfigierenden Sprachen—und nur mit solchen haben wir es ja zu tun—für die Lautvergleichung der gegebene Ausgangspunkt ist.”

noun which is mostly the Nominative Singular itself, e.g.

The house—To the house—To the houses.

(Nom. Sing.) (Dat. Sing.) (Dative Plural).

Ugrian—hāz —hāz-nak —hāz-ak-nak

Tamil—[vi:ḍu]—[vi:tṭukkw]—

[vi:ḍuḡḍiukkw]

(2) Plural suffixes in Dravidian are [r] [ka] or [ga] or [lu] in Telegu, by the falling off of [ka], Brahui [k] and [t] in the oblique cases.

This [k] suffix is found commonly in certain Uralian dialects. "Zusammenhang des dravidischen k-suffixes mit dem in Ungarischen und Lappischen und in Personalsuffixen auch in anderen Sprachen vertretenen suffix [k], scheint möglich."

(3) The Nominative is suffixless as well for the cases in the Dravidian group as in those of certain Uralian dialects.

(4) The Locative suffix [n] of Uralian is seen in Telugu, Kurukh and Malto. In Tamil and Canarese also the Ablative forms could be traced to original locative forms with [n].

Finnish. Telugu.

(at the house) koto-na [iṇṭnu] (in the house)

(5) The Lativ or Dativ suffix [k], [g] is seen occasionally in the Finnish-Ugrian group; it is common in the more prominent Dravidian languages:—

Tamil [u:rɯkkw], etc.

(6) Accusative [m] which becomes sometimes [n] by interchange of nasals, is found in both groups:—

Finnish Telugu

(Acc. "father") isän [iṇṭini] (Acc. house)

(7) The genitive in both groups is only a possessive adjective, the suffix being [n]:—

Finnish

Tamil

lapsen (of the child)—[u:rin] (of the village)

(8) The Aessive, the Ablative and the Allative of certain Uralian dialects are formed through the addition of special suffixes to the common suffix [l] already added on to the noun-stem.

Cf. Uralian kaivol-ta (from the spring) and Tamil [u:rilirundu]

The l-suffix is identical with the Dravidian 'il' = place, which appears in Locatives.

(9) The Abessive of certain Uralian dialects is formed with the suffixes *ttak*—*tek*—*tog*.

These are, in all probability, identical with the Dravidian post-positions [tavirḍ] in Tamil, [tappḍ] and [takkḍ] in Telugu meaning "excepted".

Finnish

Tamil

raha-ttak (without gold) [avṇḍi-tavirḍ] (without him)

(10) The Karitative suffix *tāl* in Hungarian is probably related to Tamil [tal]w = to remove.

V. Conjugation:

The formation of finite verbs shows many similarities.

Present Tense singular:

(1) Uralian Surekse (he dies)=sure+k (present tense ending) +se (third personal sing. ending)

Tamil [irakkirṇḍṇ] = [ira] + [kk] (present tense ending) + [ir] (pleonastic "now" (+ [ḍ] possessive adjective *ḍ*) + [avḍn] (third personal sing. ending)

The Tamil word > [irakkira : n] (he dies)

(2) The Imperative is, in both groups, second person singular, commonly suffixless,

(3) The negative particles of the non-Ugrian languages are probably related to the corresponding particles in the more important Dravidian languages.

VI. Pronouns:

Says Prof. Schrader: "All resemblances appear to cease in the case of Pronouns, except in respect of certain Uralian features, like (1) the absence of the Relative Pronoun and the substitution in its stead of the participial construction, (2) the ending [n] in the singular of the Personal pronouns, and (3) the formation of the plural as in the noun-forms. But if we examine the forms closer, remembering that scarcely any other part of speech is so greatly open to change as the pronoun, points of contact between the two languages become evident.

(1) The second personal singular ground-form of pronouns in the Dravidian languages is [nin]. This form can be shown to be related to certain Uralian forms.

Drav. [nin] could be traced back to [tin] if the Uralian forms are examined.

(2) The Dravidian first personal singular pronoun [na:n], [ja:n], [ne:nu] could be related, according to Prof. Schrader, to the Uralian forms, man, mina, since an interchange of initial nasals is quite common.

Other minor resemblances are also pointed out by Prof. Schrader.

VII. Number-words:

Uralian Dravidian

orote [onrw] first

(Finn) üksi [oka]—(Telugu) one

nel [na:l]—four

VIII. Names of Relationships:—

Uralian Dravidian

appe (father-in-law)—[appa] father

asi (grand-father)—[atta:n] father

amma (grand-mother) [amma] mother

ina (elder brother)—[anna] elder brother

akka (woman, wife) —[akka] elder sister

nādo [wife's younger brother] —[na:ttṇa:n] husband's sister

Prof. Schrader's article does not pretend to prove any definite connection between the Dravidian and Uralian languages; but it is sufficient to make scholars furiously to think and to investigate along lines that may prove very fruitful. All South Indians should feel thankful to Prof. Schrader for his abiding interest in the study of our languages of which he is so profound and distinguished a scholar. It gladdens us all to know that he keeps a warm corner of his heart for the languages of a people amidst whom it was his lot in life to have spent many years.



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SATHE'S BRITISH SPORTS, SATHEWADA, POONA CITY.

I. RESTLESSNESS IN THE EAST.* FROM RAMESWARAM TO GOLCONDA.

By Prof. MUKUND M. DESAI, M.A.,
"Shantinivas," Benares Hindu University.

(I) INDIA'S WELCOME.

IN spite of many counsels to the contrary, I still hold that one ought to enter India through Ceylon following backward the road taken by gods, heroes and saints, going over the grounds where they left the wonderful mark of their steps. One must see the moon shining on Adam's Peak and at the summit of the rock celebrated in song by Oamoens, one must worship the print of that gigantic foot which believers of all religions recognised by turns as the super-human form and proportion of our first father, of Buddha, and the apostle Saint Thomas. From the high mountain to the plain, from the plain to the sea, the road is strewn with history and legend; there is not a single posting-house which is not noted for a famous ruin, kings' palaces, temples of gods, fortresses with tragic histories. Skirting the Giant's Tank as far as the Maintai point the railway line proceeds, crosses the sea to reach the island of Manaar. Talaimanaar is separated from the Indian shore by a distance of about 25 miles. Under the submerged sand-bank uniting India to Ceylon arises enormous boulders of rocks which are not entirely covered up by water. It is by jumping over them that Adam, flying before the Archangel, arrived in the land where he was exiled by God's wrath.

The men of to-day cross Adam's Bridge by means of a small flat boat which rolls frightfully. At the end of an hour and a half one finds oneself again on land and in the train. The railway line proceeds at times on a metal viaduct and at times on so narrow a strip of land that the impression of going through water is kept up. Long lines of white birds float on the lagoon and on flying away reveal the rosy colour of the underside of their

* Translated from the French of M. Maurice Pernot, — *Revue des Deux Mondes*, 15th July 1926.

wings. The train stops and a terrible din arises as one has never heard before. It is Rameswaram and it is the crowd of pilgrims attracted to its famous temple, built on the site where Rama consulted Hanuman's monkeys and made them show him the way leading to Ceylon. The temple is built by the sea-shore, it is dated from the sixteenth century and perhaps represents the most finished work of the Dravidian style.

There is an extraordinary stream of pilgrims which in a day or two will appear to me quite natural. Men of all ages and races from India in white robes, black mantles, and multi-coloured rags are to be seen in the crowd. Women are screaming and children are howling. Every family carries with it all its household things, bedding, clothes, kitchen utensils. There is hurry and animation in the gait of the pilgrims. Some eyes shine so brightly that elsewhere they would remind one of madness. However this procession flows on without jostling. Whence do they come? How long have they been on the road? In how many holy places have they prostrated themselves? They are pilgrims and I enter a country where pilgrimage is an every day affair.

I wished to be in Madura on the new moon's day and to pass in the Great Pagoda the night of prayer and festival rendered so famous by the recitals of so many celebrated travellers. I reached the sacred city on the 23rd February. Soon getting out of the railway station and its hubbub, I entered into an unforeseen and delicious calm. A well-kept avenue, lined with beautiful trees, leads to Teppa Kulam, the Lake of Rafts. A balustrade of red granite surrounds its circuit. In the centre, on a small island protected by a screen of green trees, stands the white pyramid of the temple where the holy image of god is carried once a year by the priest in a procession of boats. To-day the sides of the lake are almost deserted. Between the excessively curved pillars of a stone pavilion sleeps an old and wild-looking beggar with his hand on his wallet and his staff between his knees. Some

cows are walking gravely along the road with the airs of sovereigns. A cart passes jolted by the ridiculous trot of a buffalo. Where have the pilgrims gone?

A long road through gardens of palms, banyans and fig-trees brings me to the heart of the city in a sort of bazaar with animated streets. There are exposed for sale among vegetables and fruits, pyramids of jasmines and roses and garlands of the same flowers suspended on sticks. All fragrance is lost in the heavy smell of coconut oil. It is dusk, and at the end of the by-lane where I am loitering, shine small lights set in rows whose regular lines seem to ascend as far as infinity. Suddenly I find myself at the entrance of the famous pagoda illuminated for the festival of that night.

There is the main gateway crowded with merchants and then a huge door with massive copper leaves in the thickness of which thousands of calyxes have been carved in each of which burns a night-lamp. I cross the threshold following the crowd. The gallery in which I happen to find myself by chance is so excessively high and wide, that in spite of the lamps and torches, neither the vault nor the walls are visible; here and there appear enormous pillars studded with strange figures where human forms are mixed with the limbs of monstrous animals. A procession of white pilgrims, illuminated by a big torch-light, passes like lightning and is engulfed in a chapel. Men yell, cows bellow, the tom-toms rattle, one feels as if one is approaching the sound, and suddenly there is silence.

Between huge porches one gets glimpses of the sky; the air is fresh and humid. Fantoms are agitating around the dark expanse; one hears the plashing of water. It is Patramarai, the Ablution Pond, specious like a lake. A portico forms a tower for it. On the steps reaching as far as the water, pilgrims are praying, bending or lying on their sides; others are bathing and naked children are running about on the shining flag-stones. In

the angles of the portico, there are big pewter plates placed on tripods filled with white and red powders. When the pilgrims come out of water, they approach them, put in their hands and form carefully on their foreheads the mark of Vishnu or Siva.

Suddenly once more everything is lighted. A procession is passing; the crowd hurries around an elephant covered with purple and gold; monkeys and cows are mixed in the procession. A priest puts on my neck a garland of jasmine and leads me through a long passage as far as the entrance to a grotto where among the fumes of incense appears a monstrous idol. There is on its head a crown sparkling with jewelleries and gold nails shine at the end of its six arms. The devotees rush forward and I wish also to follow them but with a courteous gesture two priests stop me on the threshold without touching me. I fall back into the darkness and follow my way gropingly. Sometimes a half-opened door shows red flames lightened by the intermittent glimmer of fantastic images. Metals sparkle, jewels scintillate, limbs shine. What treasures are concealed in the chapels? Gradually the smoke disappears, the noise becomes more distant and I find myself once more without knowing how in the main gateway crowded by merchants. It is less crowded and less noisy than a short time ago. However some late pilgrims are going about striding over the sleepers and children and wander among the wares displayed for sale.

A man with care-worn face stands before a fruit-seller's shop; a horribly emaciated timid little girl, with hardly any clothes on her body, is clinging to his mantle. The man selects a coconut, pays for it, turns round and with all his force throws down the fruit on the ground. It is smashed on the slabs into many fragments. Children run and dispute among themselves for the morsels. The man watches them with his hand on his daughter's head. Having carried out this strange sacrifice, he kneels down, prostrates himself on the ground, murmuring a fervent prayer. He gets up, embraces

passionately the little sick girl, draws on her forehead the sacred mark and then with a quick step without looking around him goes away and disappears through the copper gate. I was to find often in my journey the noise of religious festivals, the tumult of the processions in temples and bazars, but this act of simple and touching faith left on my mind between so many extravagant images a singular and imperishable impression.

The next morning I returned to the famous pagoda. A guide systematically led me through those courts, porticos, and temples which I did not recognise. I could contemplate at leisure the pyramids of gods, the *Gopurams*, roam about the labyrinths of enclosures crowded with altars and sanctuaries and stop before the pillars carved profusely with the images of gods and demons, animals and flowers. I was told the names and stories of the monstrous figures painted on the walls or carved on the pillars. They are not things of beauty, at least not to our eyes, but they are visions of grandeur and power. In the Hall of Thousand Pillars, I was shown all the accessories of the festival of the previous night, of which I was a bewildered spectator: musical instruments, incense-burners, torch-bearers, the sumptuous trappings of the elephants. It was a dull walk on the plateau and in the grooves in the day after the magnificent fairy-land of the night. With my head stuffed with bewildering images and intricate legends, I dismissed my guide and left the pagoda.

In the streets, cows with painted horns were continuing their eternal walk, stopping at times to cull from a merchant's basket the vegetables and herbs of their choice. Women were sweeping the thresholds of the houses and were drawing with the help of white powder those intricate symbols which are auspicious for the household. But how to assure for oneself the favour, how to avoid the wrath of those innumerable, powerful and terrible beings who have extended their mysterious empire over India? Pilgrims are hastening towards the station; the men of low castes who sweep the highways make way as they pass along; beggars

with bowed heads hold out not their hands but a part of a piece of cloth. Such a touch, such a contact is pollution. How carefully and how skillfully the passers-by avoid touching me!

From the terrace of the rest-house overlooking the railway platforms, I watched the pilgrims moving about, fetching water and preparing their meals. The most commonplace action is a ritual here. If a cooking vessel is touched by the foot of a passer-by, it must be smashed into pieces. Groups are formed and separate themselves from each other; to eat together without pollution, one must belong to the same caste. The hawkers are moving about selling their wares. This tea is prepared for the Musulmans and that for the Hindus. A small refreshment room is reserved for Brahmins. In this country religions have terribly complicated life.

(2) THE MADRAS PARLIAMENT.

The oldest establishment of the East India Company, Madras, is to-day a town with a population of more than 500,000 inhabitants, whose wards separated by wide gardens are developed quite spaciouly along a flat sea-shore devoid of any beauty. Mount Road, where are situated luxurious shops and hotels, is considered to be the centre of the city. It is a myth; in order to go from the hotel quarters to Saint Thomas Cathedral, the Admiralty, Esplanade or Fort Saint George, one has to rumble in a carriage for thirty or forty minutes through dusty roads and under a burning sun. The roads are so wide that the finest trees do not succeed in sheltering them and the humidity in the atmosphere makes the heat still more unbearable. I confess that I was not able to feel very much the charm of the "Marina," which is a fashionable promenade. The real charm of Madras, according to me, is in its well-planned and well-laid-out gardens, so varied and rich that one forgets sometimes the monotony of one of the poorest and ugliest architects in the world.

I had letters of introduction to Lord Goschen, and it was through him that I was to form my

first and very pleasant contact with official India. A long smiling avenue of about 500 yards, a wide flight of marble steps guarded by two guns, a lobby full of multi-coloured sepoys, the Aide-de-Camps' room, where I had to wait for a few minutes, and then I was ushered into the Governor's room. He made kind inquiries about the aim of my tour and the places I intended to visit and the number of days I intended to spend in Madras, after which we frankly entered upon the subject.

"You have assumed," Lord Goschen said to me, "a very arduous task. India is a difficult country to understand. There is such a diversity of climates, races, religions, languages, political, social and economical conditions! A foreigner begins to get confused by them. He can hardly understand that between certain races of India the differences are more numerous and sharp than between certain nations in Europe. When you have visited one of our provinces as the Presidency of Madras, you ought to go and see an independent State, for example, the Nizam's State, and thus you will have points of comparison and you will be able to understand better what we have done and are doing here. I need not tell you that we are encountering serious difficulties. In Madras the rivalry between the Hindus and Muhammadans is not of great importance. The Musulmans form here only a tenth of the population and their influence is even inferior to their number. But we are struggling against another obstacle, the caste system and the quarrel between the Brahmins and Non-Brahmins. My predecessor, Lord Willingdon, made an experiment with it at his cost when he undertook to establish a national party. In politics, administration, social order, one must always reckon with these two important factors: the division in castes and the power of the Brahmins.

"My Secretary will arrange for your interviews with a number of leading men, English and Indian, whom you can ask questions in which you are interested. I would like to take you to a

sitting of the Legislative Council which recommences its work day after to-morrow. You will then form your first-hand impression about our political organisation. I shall reserve for you a seat in my box."

"I thank Your Excellency: Are there good speakers?"

"Most certainly and very fluent too. You will judge for yourself."

"Allow me to ask you one more question. I read in the papers this morning, that you presided yesterday at the inauguration of a new Free Masons' Lodge. Are the Free Masons playing an important part here?"

"Yes," replied Lord Goschen, "and a useful part too. The first Lodges date hardly fifty years ago. But the development has been very rapid because Free Masonry was immediately very popular among the Hindus. There is nothing which is anti-clerical or anti-religious in its programme. But we count among the Indian Free Masons many of the best and most sincere partisans of the policy of union and co-operation with England."

Two days after this conversation, I went to Fort Saint George where happens to be the Legislative Council Hall. It is a vast and perfectly-white-washed hall whose arcades lead to four lobbies. The breeze, cool or hot, blows through it; twenty fans are rotating above the heads, turbans, and multi-coloured head-gears. Three sides of the rectangle are taken up by the benches of the members arranged in tiers. In the middle of the fourth side is a big chair which surmounts a pulpit. It is the presidential chair. The members of the Executive Council occupy the front seats to the President's right.

The President is dressed in black, he wears a black gown and as he is very dark-skinned, the only white about him is his carefully-starched collar and cuffs. He gets up whenever he has to address the Council; all speakers addressing from

their seats do likewise even for an interruption or a brief reply so that in a slightly animated debate one sees two adversaries equally eager to reply, one rising as soon as the other sits down executing comical gymnastics. Interpellations and replies are printed before the sitting. The Secretary of the Council calls by turns the members asking interpellations who discuss with the Government representatives the terms of reply. In the course of the discussion other members can ask supplementary questions.

This procedure appeared to me to be very quick. The speakers are brief, clear, and so far as I could judge from a single sitting, easy to be satisfied. However on several occasions the President himself intervened to put an end to a discussion which he undoubtedly judged useless to prolong. I would have been deceived if I had counted upon this ceremony in order to form for myself an idea of the Indian national claims. A member asked the Minister in charge of Education, what measures he proposed to take in order to encourage the study of Hindu music in schools and to aid the manufacture of the instruments necessary for this art. On the first point the Government representative replied that music without specifying which, was a subject of regular teaching in normal schools for young girls and that in colleges music teachers were authorised to give special lessons to the students. As regards the second, the Minister declared that the manufacture of instruments suitable to Indian music, not forming an important branch of national industry, no special measures appeared to be necessary to be recommended. The reply raised some discrete laughter and the Council passed to the order of the day.

Towards noon—the sitting commenced at 11 o'clock—the Finance Minister rose to present his budget proposals to the Council. I saw several members leaning on the side as if they were looking for scattered papers under the benches. But really they were merely recovering their sandals. I did likewise. Two ladies who were more stoical

and who alone occupied the large space reserved for the weaker sex remained there. While going out I observed them. The European lady went on knitting and the Indian lady was listening very keenly and was observing very eagerly through her spectacles. And I smiled with myself at the idea that in all countries parliamentarism and feminism offer the same appearance and similar attitudes.

It was in the lobby of the Madras Parliament that I made the acquaintance of my Indian colleagues, men who are courteous and cultured. One of them was kind enough to guide me as far as the office of the *Indian Review* edited efficiently by Mr. G. A. Natesan. In the absence of the editor, who was at Delhi for his work in the Council of State, the Secretary of the periodical received me cordially on behalf of the editorial staff. He knew the *Revue des Deux Mondes* as he had often seen it quoted in the English periodicals. The views which he propounded to me on the political situation resembled very nearly those expounded by Lord Goschen. He also denounced the rivalries of the castes as the great obstacle to political and social progress of the country.

"The Brahmins," he explained to me, "base their privileges on very respectable religious grounds. Unfortunately they mix up religious tradition with aristocratic prejudices which create a deep chasm between them and the people of other castes. The Brahmins would like that important public posts should be exclusively reserved for them. In the Legislative Council the local Government is interpellated on the subject whether such and such a post does or does not belong to the privileged class. The group which founded and directs the *Indian Review* is striving to lessen these distinctions and to make the caste spirit less uncompromising in politics. I cannot say the results are always corresponding to the efforts. However you will find a proof of the liberal spirit animating us in some of the numbers of our magazines which I beg to offer you and particularly this *Jubilee Number*. The writers who

have collaborated in it are Brahmins and Non-Brahmins, Musulmans and Christians. This eclecticism is consistent with the motto of the magazine 'which you can read at the top of the review *Absit invidia* (Envy apart)."

(3) THE GARDEN PARTY AT THE GOVERNMENT HOUSE.

Returning from a tour in Birmanya, the Prince and Princess of Connaught were stopping at Madras before resuming their journey to Europe. The Governor and Lady Goschen organised a reception in their honour to which I was invited. Double rows of sepoy's lined the spacious alley entirely covered with an oriental carpet at the end of which were placed two thrones. As in Cardinals' palaces, these thrones were unoccupied and were to remain so; nevertheless behind each of them a tall dark servant dressed in gold and scarlet was standing perfectly motionless holding an open umbrella. Standing at some distance from the thrones, the host and hostess were receiving their guests.

There was a dazzling display of colour. There were Indian ladies in full dress, turbaned officers and sumptuously dressed Rajas. The British military officers were in gala uniform, the civil functionaries wore frock-coats. The East and the West were jostling each other without mingling. How different they are, separated from each other, antithetical, not to say incompatible! In everything they are different, colour, expression on their faces, dress, gestures and the manner of walking. Is there a common thought between these Englishmen and Indians who are speaking the same language? A Maharaja is introduced to the Prince of Connaught; two potentates, but what a difference between the Oriental dressed majestically in a silk mantle bowing respectfully his superb head adorned with a diamond aigrette and the gentleman in frock-coat who offers his white-gloved hand supporting the other on his stick! All the resources of acquired or natural courtesy do not shorten by an inch the distance separating these

two men about to salute one another and exchange polite greetings. And the famous lines came to my lips:

"East is East, and West is West
And never these twain shall meet."

But here again we find the East and the West on either side of a tennis court. For, there is no official English entertainment, even in India, which does not include a sporting match and the adversaries, an Englishman and an Indian will contest before Their Royal Highnesses the final of a tournament. They were two fine young men, nearly of the same age and height, both of them excellent players; the differences between them is seen in their styles. The Indian is mysterious, artful, disconcerting, although always correct. His manner of service is characteristic; it is impossible to guess what direction will be taken by the ball when it leaves his racket. "He has dodges," whispered to me an English lady who was sitting by my side. His main trick is to compel his adversary to play a defensive game and to keep him running from one end of the court to the other, while he himself remaining almost motionless receives the ball wherever it pleases him without deigning to run after it. Perched on a high seat, the umpire, an Englishman, marks and announces the points. Enthusiastic and generally impartial applause punctuate the best strokes.

However the inexorable sun is going down the horizon, the clouds at sunset display magnificent colours and the crows have already stopped their impudent croaking. By dint of running about the Englishman won the game. According to the conventions of the game, the two adversaries exchanged over the net a friendly shake-hand and disappeared. An English officer said to me: "I should have bet for the other. It is not long since the Indians are practising our sports but already they excel in them. They have a quick eye, supple muscles, and prompt decision. Especially they play cricket perfectly. I am of opinion that they will be good also at polo but the difficulty here is to

find horses. Last year I brought two ponies from Australia and I am going to train them. Perhaps they will be worth something next year. One must be very patient."

While listening to this sportsman, I was watching the stream of guests moving in the direction of the exit. A woman of medium height leaving the official group was crossing the lawn in a tired and hesitating manner. Though dressed like an Indian lady, she had the carriage of a Western woman. "Can you tell me who is that lady?" I inquired of the officer. He replied to me with slight stiffness: "She is Mrs. Besant." I hardly expected to meet in the Government House grounds the famous agitator, the Englishwoman, who had become a Hindu and of whom people spoke to me with horror in London. Had not the Government arrested her once and interned her at Ootacamund? This rigorous measure was not maintained for a long time but to-day I had the proof that in the British official circles if Mrs. Besant was not shown greater affection than formerly, she was at least shown greater respect.

However, I hesitated to request the English officer to introduce me to her. Fortunately, among a group of Indians moving towards the exit, I recognised the Hon. C. P. Ramaswamy Iyer, the Second Member of the Executive Council, with whom I had a talk the previous evening. I hastened to join him. And thus it was that I was introduced to Mrs. Annie Besant not only by a Hindu but a Brahmin. Neither the place nor the time was suitable to the conversation which I desired. "I shall expect you to-morrow morning at Adyar," Mrs. Besant said to me quietly and went away. Then I saw that she was not wearing shoes and the hesitation of her steps must be attributed to the pricking of the lawn stubble suffered by her bare feet.

(4) WITH MRS. BESANT.

Adyar is a village near Madras, situated by the side of a wide stream and in pleasant surroundings. A wide park surrounds an entirely white

house which is the residence of Mrs. Besant as well as the head-quarters of the Theosophical Society and its Library. The spacious hall in which I was conducted is entirely white-washed with lime. On the walls, panels in high relief represented Jesus, Buddha, and some Hindu gods; higher up the attributes and symbols of various cults and creeds form a continuous frieze. In a recess lighted by the upper part of an unseen window, a woman who is seated and a man standing behind her are Madame Blavatsky and Colonel Olcott, the founders of the Theosophical Society. Indians come and go silently carrying books and papers under their arms.

At the end of the hall Annie Besant appeared dressed in a white robe and mantle and with bare feet. She responded to my bow by joining her hands as is the custom among the Hindus. Evident traces of great beauty are seen on this face illuminated by two bright eyes and framed by silvery hair arranged carefully. The slightly melancholic gracefulness of her smile forms a striking contrast with the energy of her glance. She took a seat by my side near a small wicker table and immediately began to speak about her house, this domain of Adyar, her kingdom.

"We commenced with humble beginnings. Gradually resources came to us and we have developed. To-day four hundred persons are living here on the estate or in the neighbouring village, peasants, servants, employees. Their life, our life is simple and patriarchal.

"We began by opening primary schools for the children of low castes, the little Pariahs, those who are called *untouchables*. In fact seventy per cent. of these children were suffering from contagious diseases. Before giving them instruction, we had to cure them, to give them the habit of cleanliness, and correct also the repulsive vulgarity of their manners and language. Once these are suppressed or lessened, defects which made them objects of horror and contempt to the other children, the little Pariahs really cease to be un-

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touchables. Their admission is secured in the public schools and very often they exercise a very good influence upon their families. The best among them have gone to the secondary schools. But most of them remain countrymen. From the intellectual point there is no difference between these children and those of the higher castes. All little Hindu boys have smart intelligence, quick comprehension, but between the ages of twelve and fifteen, they stagnate and make no further progress.

The Indian is, by nature or tradition, a good administrator, intelligent in business, if it is a matter of small affair, but frightfully ignorant of everything else. If he is given the right of voting he will use it ill. The only notion he has of the outside world is the one which he owes to his prayer as a Hindu: every morning he names the seven holy towns situated in different parts of India and thus is formed in him a very vague notion of national grandeur and unity."

I inquired: "How do you explain this natural aptitude for administration among Indians which you spoke of just now?"

"By a tradition which goes as far back as the most ancient origins of India," replied Mrs. Besant. "For thousands of years before the Christian era, this country was living under village government. Think of the Russian *mir*. The village is a miniature State, governed by a small council where each householder has a vote. Gradually the villages are grouped together in tens and hundreds and provinces, kingdoms and empires are formed. But it is always the village which remains the administrative unit. The ancient chronicles recount a story about a king whom his favourite courtier, wishing to establish his authority over a group of villages, asked for powers. 'Powers?' replied the king, 'I have none. I am only their protector. When the good citizens are maltreated by the wicked they call me in order to reinstate them in their rights.'

"This millenary government was destroyed by the East India Company which assigned to indivi-

duals in return for a rent portions of land in full ownership. In order to regenerate India, we wish to re-establish the organisation which formerly contributed so much to her grandeur and wealth. The Commonwealth of India Bill which we have prepared and which will be introduced in the House of Commons is based entirely on the restoration of the village as the basis of the administrative system.

"For the resurrection of India one must rely only on the Indians themselves. I am aware that in Europe she is considered powerless because she is known there only through her weaknesses and divisions. If you will look more closely you will find that the Muhammadans in general are as good Indians as the Hindus, and that in the independent States they live side by side in complete harmony. The harmony is less complete in those provinces subjugated to foreign rule. But whose fault is it? Why should two religions which are living side by side in amicable relations in Kashmir and the Nizam's State be constantly quarrelling in the conquered provinces? This discord will be soon attributed to political manoeuvring....."

"In Europe people talk also much about the leaders who devoted themselves to the formation of the Indian national party and about Mr. Gandhi"

"Mr. Gandhi is a saint. He is admirable in the spiritual life. He is profoundly acquainted with social problems. But he has not a political temper. In his eyes all individuals have equal value; he believes them all to be capable of the same sacrifices. He is mistaken. To prefer the confiscation of a part of one's property rather than pay taxes is good for the rich but what about the poor man who has only a cow and who has to feed his children?"

"We share many common ideas with Mr. Gandhi. Like us he recognises that *untouchability* is not to be imputed to birth but to the kind of life, to the bad physical and moral habits. He conceives clearly and feels strongly the unity and communion of

living beings; every man contains in himself a portion of God and which it is his duty to realise. 'Know thyself' said Saint Ambrose. Mr. Gandhi admits also, like us, the Christian idea of the solidarity of errors; the just ought to share a part of the pain due to the sin of the wicked. Moreover Mr. Gandhi is an ascetic. But I am afraid his cleverness is not equal to his virtue."

"Well then, what is your conclusion?"

"It is not men but ideas that matter. The one which inspires us ought to triumph. My opinion is that Indians are perfectly capable of governing and administering their country themselves and that they alone can prepare the suitable measures to re-establish India in her wealth and dignity."

This conversation lasted for three-quarters of an hour. In the course of it, Mrs. Besant had not pronounced even once the words "English" or "England." And yet what a contempt and indignation in her accent when she spoke about the foreign rulers. Whether she had taken charity, hatred, or pride for her guide, the work accomplished by this English friend of India against the designs of England and the prejudices of India had its grandeur and beauty. I was incapable of judging whether she was right or wrong; but I remained under the impression of a magnificent will-power which without ignoring the obstacles to be overcome and the risks to be run had quietly attached itself to the task of changing the face of a world.

(5) IN THE NIZAM'S DOMINION.

In London, Sir Valentine Chirol, one of the greatest authorities on Indian affairs, told me, "Reserve some days for Hyderabad; you will not regret them. It is the biggest and worst administered among the independent States." Lord Goschen also gave me the same advice and here was Mrs. Besant who without suspecting it was exciting further my desire to see with my own eyes this old Musulman Empire where a majority of Hindus succeeded in living peacefully. One evening I

took a train at Madras for the Nizam's State. The railway line nearly follows the Coromandel Coast as far as the mouth of the Krishna river, after which bifurcating towards the west, it plunges into the interior of the peninsula. When a sudden halt woke me from my sleep, I observed in the moonlight a solitary tree in the plain, a section of a canal, rarely a house and always the limpid magnificence of a crowded sky encumbered with stars. At sunrise there was an entirely different picture. Groves blooming with purple and violet grapes alternated with the light green of the rice-fields and the mellow paleness of the cinnamon fields. After the sight of so much plain, one was glad to see again hills and dales. This territory of the Nizam is a smiling and tranquil country in which I was welcomed with an awkward but cordial salutation by the Nizam's policemen having brown and bearded faces under their blue turbans with orange stripes.

We continue to ascend, the railway line winds through the rocks reminding me of those in Ceylon; at last in the afternoon we reach the plateau on which the old Golconda kings established their capital. The train stops at Secunderabad between two long rows of white buildings whose ugliness is only partly concealed under a magnificent verdure, the finished style of the English Cantonment. Two carts drawn by bullocks carry me and my luggage. The Nizam's custom-officers ask me on the way if I have nothing to declare and why I visit their country; without getting out of the cart, I say "for pleasure." They smile and let me pass. A peaceful night and by its silence and sounds quite like one of those nights in our country sides but interrupted before dawn by the booming of cannons and the clicking of the machine guns. We are here in a camp and there it appears.

In this independent State the presence of the English is at first revealed to the eyes by a great military display. From Bolarum as far as the base of Golconda fortress, the country is dotted with barracks, practising and shooting grounds. It is true the position is unique. It seems that the one who holds it firmly will always be in a position to

prevent all conjunction of forces and effective co-operation between Northern and Southern India. I have never seen less war-like troops than those of the Nizam: fine men, well-dressed and well-equipped, but their gait is soft, indolent and their faces express a mortal weariness. I still see the funereal look of a magnificent lancer who was a sentry before the barracks. But it is not on these troops that the English depend for holding the Deccan plateau.

From Secunderabad, the English cantonment, to Hyderabad, the native town and the capital of the Nizam's State, this distance is short and the road is pleasant. One skirts along a charming small lake, the Husain Sagar, one goes beyond some sporting grounds and barracks and soon one sees the first gardens of a beautiful Moslem town. But for some details of Hindu style, one would have believed to be in a Turkish or Arab country. A monumental door flanked by four minarets leads into the city. On crossing it, one is in the bazaar with its colours and smells and that motley and composite crowd which was formerly to be found in Baghdad and is still seen in Diarbekir: Arabs, Turks, Persians, Sikhs, Parsees, men from Zanzibar and Bokhara. Pedestrians stand aside in order to make room for a cortège on horse-back of a great chief whose weapons and jewels shine in the sun. Women pass enveloped from head to foot in a thick white cloak pierced with two small holes for eyes. The cloth is so thick and the cracks are so prominent that one thinks about strolling pyramids. There is much movement but less noise than in the towns dominated by the Hindus. Here the Musulman has imposed his silence.

But how he is less hospitable here than in Egypt or Turkey? I had not taken four steps in the pretty court of the Afzal Mosque, when a keeper rudely turned me back on my way. In the Mecca Mosque, the beggars who formed a cortège for me, protected me for a little longer time from the rudeness of the imperious Imam, and I could stop for a minute by the side of the mirror of

water to admire the white and elegant towers of Char-Minar. One notices that Islam feels here at home and is accustomed to command and to be obeyed. Yet out of a population of nearly eleven millions in the Nizam's State, there are scarcely more than one million persons who are Musulmans. The richest persons, the great feudal chiefs, live on their estates, in their castles; the others are officers. The king who rules here is an absolute ruler—excepting the reservations imposed by the treaty of alliance with England—and is a Sunnite Musulman but he has among his subjects Shiites, some of whom are rich and influential. The Parsees control the Bank and important business; the Hindus are petty shop-keepers and cultivators. In the interior of the State one finds Pagans who are called by our missionaries *Animists*.

The Nizam's State is not populous but it is very extensive; it equals Great Britain in area. Its natural resources are varied and valuable. The English have regulated their exploitation in the following manner: the important raw products are collected or extracted under the supervision of English companies and are exported to England, whence they return to the country of their origin in the form of finished articles. British industry, commerce and treasury annually draw a sufficiently good profit from these operations whose cost is borne by the Nizam and his subjects. Attempts have been made to establish in the State some local industries. While passing through Hyderabad, I was invited to see an Industrial Exhibition organised in the public park. There were textile fabrics, carpets, hides, all that is used in this country for clothing men and harnessing horses, and that was all. The needs of the population are almost nearly the same as what they were a thousand years ago and one does not see clearly under what influence they would be modified.

In order to go inside Golconda fortress, one has to get a special permit from His Highness the Nizam. The Aide-de-Camp solemnly handed over to me a sheet of yellow paper stamped with the seal

of his sovereign: "Authorised to visit Golconda." These words made me dreamy. And the reality does not fall short of the dream. Scarcely had I left behind me the town and gardens when the country assumed a different appearance. From all sides rose almost regular granite hills in circles, accumulated blocks sometimes crowning the walls of a fortress. The structure is so well welded with the rock that it is difficult to distinguish the one from the other. Soon dominating the neighbouring lofty trees appeared the citadel with its triple enclosures. One crosses the first gate by means of chicanery, at the second, the carriage has to be abandoned and one has to begin ascending the wide steps of a gigantic staircase. While I was ascending, a group of Hindu peasants, who undoubtedly had gone up to worship in the small temple inside the fortress, were going down the plain; a stream was flowing from step to step animating this grandiose solitude with a gay and unexpected movement.

The ascent is long but not monotonous. In one place the opening of a disembowelled bastion offers a wide view of the country; in another place, a small door leads to the brink of a deep cave; it is a water tank dug into the granite. The battlements of the walls and the tops of trees are mixed up. Bits of the sky are visible through the arches of all shapes, pointed or elliptical. Here are provision stores, large guard-house, stables for animals, all carved and laid out in that enormous red block which was intended to offer to an army, sometimes the whole population, all the necessary resources of life and its defence.

By dint of ascending and turning, one arrives at the top, a narrow platform crowned with some tall trees; two bronze cannons are lying in tall weeds, and they have their myth. A French adventurer in the service of the king of Golconda entreated to be discharged, in order to secure his freedom, he had to hoist as far as the summit of the citadel (one wonders by what means) the two enormous cannons which he himself must have cast. Perched

on one of them, I admire one of the wonderful sights of the world. For the first time, I have the impression of being very far off, and as if in the midst of a fabulous empire. To the extremities of the horizon are blue tops almost lost in a cloudless sky. The plains are stretched out, intersected by lakes and forests. Ponds and tanks throw here and there brilliant spots. Hyderabad is hidden under the dark vault of its gardens. Nearer, there are smiling hillocks crowned with little forts. Still nearer, there are old Golconda buildings rising in tiers: embattled enclosures, gates, bastions, covered approaches, a forest of granite which threatens and overruns the forest of foliage. In front of me stands "on the highest tower" as in our songs, the enormous throne of the kings of Golconda and at my feet their tombs.

An oriental caprice has strewn these tombs of kings among the most complicated and most delicious windings of the gardens. From the canal which surrounds it, water rises as far as the terraces where orange and pomegranate trees have hardly bloomed. Each mausoleum is built on a platform formed from the same granite as the citadel, above the gate, the name of a Shah or a Begum is inscribed in black letters. The Caliphs' tombs at Cairo have this austere simplicity, this bare clearness so dear to Musulmans. But to what other royal necropolis is it given to stretch itself and to sleep under the shelter of so formidable a mass, so replete with history and legend as the citadel of Golconda?

While returning, the declining sun reddened the distant summits and gilded the dust lying on the road. Before the sun had gone down, I wanted to go as far as *Sarva Nagar*, the town of Cypress-trees, where for a century and a half is resting a French adventurer, M. Raymond. Acting in conjunction with Lully Tollendal, this obscure and bold man, without money or support, succeeded in gathering and arming against the East India Company an army of 15000 Indians who kept the English at bay for a long time. Two letters are

engraved on a small obelisk of grey stones: J. R. Not a single word or date recalls the grandeur of an ephemeral rule or the efforts of a desperate and heroic resistance. But by the side of the grave, where ordinarily one sees bowls of milk and jasmine garlands, pious hands have placed a bowl of brandy and cigars. It is thus that the Deccan Indians for nearly 150 years without any distinction of race or religion honour and perpetuate the memory of "Monsram" who formerly taught them to defend their liberty.

(6) LISTENING TO FATHER PACIFICO.

Secunderabad possesses a Catholic Church officiated by the Italian Fathers. At the moment when I entered it, about a dozen girls were repeating to the accompaniment of a harmonium a *Kyrie* of four parts. Their shrill voices resounded in the empty church. What can the missionaries be doing here? Father Pacifico desired to let me know it.

The worthy monk said quietly: "Our mission is very old but it is progressing with difficulty. The Nizam's Government tolerates our establishment because the English have compelled him to respect the liberty of conscience in his State. The guarantees, which secured us a kind of capitulation regime before the war, are the only ones which have remained. We have to reckon with the ill-will, chicaneries, and obstruction in which the Musulman officials excel in all countries. How many proceedings and applications to be made and how much of *baksheesh* to be offered before one is able to open a school or a chapel?

"The Musulman population is frankly hostile to us; the Hindus, according to their castes, are obliging, amiable or simply indifferent. As regards the Brahmins, we do not know what they think about us; they remain inscrutable and I rather believe that they despise us. However our mission counts 25 parishes and 20 schools. The one at Secunderabad had formerly a good English and Anglo-Indian patronage. But gradually European officials have been replaced by Indians; only the administration of the railway lines has maintained

a foreign staff. This exodus of the Europeans has done us much harm.

"We are, however, benefiting by the fact that we are not British subjects. Our independence is complete; we are only amenable to the Pope. I do not even possess an Italian passport. It is so long since I left my country and sometimes I wonder whether I shall ever return to it. Formerly in this country to be English was a protection, a prestige. To-day it is no longer so. It is better for us that we are not Englishmen. It is not that the national movement makes much progress in the Nizam's State; these people are ignorant. But agitators come to us from outside, from the British provinces; they preach independence and revolt and succeed even in making some adepts.

"Generally the Hindus are not partisans of a change which would deliver them up without any control to the despotism and perhaps to the outrages of the Musulmans. They know what happened in the Punjab. The Muhammadans are more favourably inclined to the new ideas; but what succeeds everywhere is the propaganda directed against the foreigner, the European. It is not even twenty years ago when the foreigner, the white man, was treated respectfully and welcomed kindly in all circles. At present what a difference! We have no longer any privileges and I wonder what prestige remains to us.

"And yet, Sir, the foreigner had done here nothing but good. Where would this country be without England? I am living in India for more than thirty years; I remember the state in which I found the country on my arrival and I see the condition in which it is at present. The English have enabled India to cultivate the soil and to nourish the inhabitants. They have been turned from slaving peasants into owners. They have fought against diseases and prevented famine. In order to gauge the results of their actions, we have only to compare the relative prosperity of the provinces of British India with the precarious

conditions of the independent States like this one. This year there was a good rainfall and the people will be less miserable. Let there be a dry year and it will mean famine for all and rise in mortality. I am not laying stress upon the corruption of the officials which surpasses here anything which one sees elsewhere nor upon the permanent threat of troubles stirred up by religious fanaticism. And yet the few guarantees of peace, order, and liberty enjoyed by the inhabitants of this country are owed by them to the British control.

"I am not a learned man; I have only a little experience. But I do not believe that India is in a position to govern and to administer the affairs of the country herself. The Muhammadans cannot agree with the Hindus and the latter are divided among themselves and the caste-system is a formidable obstacle in establishing unity. If the English go away, all these people left to themselves will tear each other to pieces and India will return soon to the state of anarchy and misery from which she was extricated with so much difficulty."

The news had spread among the monks that a foreigner, who spoke Italian, and who had recently been in Rome and who brought news, was in the Convent hall. I was already crossing the garden when the dinner bell rang and a Father ran after me to inform me that they were expecting me in the dinner-hall. It was very pleasant to me to have found some steps from the Golconda ruins this small corner of Europe and Italy. I had only one regret and I confessed it to my hosts and it was that on account of the negligence of a disloyal commissary I was compelled to leave Secunderabad and the Nizam's State without offering my respects to the only French women in this country, the "Petites Soeur des Pauvres."

THE FOURTH ORIENTAL CONFERENCE, ALLAHABAD.

By

Prof. C. S. SRINIVASACHARI, M.A.

Pachaiyappa's College, Madras.

AFTER Poona, Calcutta and Madras had had their turn previously, it was now the right of the Allahabad University as the next younger sister among Indian Universities to invite the Oriental Conference to hold its fourth session under her own auspices. The session was held on the 5th, 6th and 7th November last in the Senate House and the spacious halls and grounds of the Muir Central College (now forming the Science Department of the University). There was an influential Reception Committee composed mainly of the officers of the University with Dr. Ganganath Jha, the Vice-Chancellor, as Chairman; the Committee had made all possible preparations for the reception, accommodation and entertainment of the numerous delegates coming from the various Provinces and States of India as well as Ceylon. Foreign Universities like those of Harvard, Yale and Chicago were also represented by scholars like Dr. F. Edgerton and Dr. Belvalkar of Poona. As has become usual with the preceding sessions, the delegates were entertained in the evenings to a dramatic performance (of *Venisamhara*), to an exhibition of poetic talent in Urdu (known as a *Mushaira*), to a display of scholastic disquisitions (*Shāstrārtha*) in Sanskrit, and to a music party. The functions were finished by a tea party to the delegates given by the Vice-Chancellor. A business meeting of the delegates sat on all the three afternoons and strove hard to bring into being a definite constitution for the permanent organ of the Conference. The objects, the officials and members of the Conference were defined;

a provisional Executive Committee of ten was chosen to bring the various bodies into being—with Drs. S. Krishnaswami Aiyangar of Madras and S. K. Belvalkar of Poona as Secretaries. The relations of the General Body to the Executive Committee and to the Local Reception Committees to be formed for each session were also defined. As a result of these labours the Oriental Conference has become a permanent body with great potentialities of continuous work and of co-ordinating progress made in research in various parts of India as well as outside.

The Presidential Address of Dr. J. J. Modi, the famous Parsi scholar of Bombay, a fit successor of Drs. Sir R. G. Bhandarkar, Sylvain Levi and Ganganath Jha, in the Presidential chair of the Conference, was long, instructive and illuminating in many points. He communicated to the delegates assembled at holy Prayaga, the message of Dr. Sylvain Levi, that all scholars both of East and West are *Sagotras*, members of the one Sarasvati universal *gotra* and should not know of or recognise fundamental cleavages and methods of thought among them. He then took a retrospective view of the help given by Western scholars from the time of Anquetil du Perron and William Jones, the first being the pioneer of Iranian and Indian studies in Europe, and the second being the founder of the Asiatic Society of Bengal, and thus commencing the modern European revival of Oriental studies. It was du Perron who indirectly drew the attention of Jones to India and Indian languages. Du Perron's direct influence upon the cause of Indian literature is reflected in his *Discours Préliminaire*. Himself and Jones were the fountain-head from which flowed the Oriental movement of Germany; and Goethe, the German Hafeez,

has included in his *West-östliche Divan* written somewhat on the model of Hafeez, a book on the Parsis. Later on Denmark and other countries joined the Oriental movement. This has naturally led to Western scholars being greatly influenced by Indian thought; and the directions of such influence have been best expressed by Prof. Lanman of America and Mr. E. W. Thomas of England.

Dr. Modi then reviewed the work of research in Oriental Studies going on in India and at the various learned societies that have been recently started in the country—especially the great Mahabharata edition undertaken by the Bhandarkar Oriental Research Institute of Poona under the guidance of an expert Editorial Board consisting of eminent scholars like Prof. Zimmerman, Prof. Rajwade, Mr. Utgikar, Dr. V. M. Paranjpye, etc. He appealed to Indian philanthropists, Local Governments and Indian States for generous support for this venture.

Naturally enough he took great pride in the ancient Iranian connection with India which goes back to the Peshdadian and Kayanian dynasties. He pleaded for a more intense study of Iranian literature and religion and of the Sanskrit writings of the Parsis. He made an excursus into the problem of the origin of the Huns and their settlement in India and premised that the Hun Mihirakula followed the Zoroastrian religion. The Hun influx was more properly an influx of Iranian Huns from Western Persia. Dr. Modi would urge that, in order to find out the right solutions, we ought to study social Indian questions like *Sati*, prohibition of widow-marriage, etc., from a broader point of view than the mere national one. Some of these customs were once widespread among all the branches of the Indo-European stock. With these suggestions he closed a speech that was very well received.

On the second and third days, the Conference split itself into sections where the

various papers contributed by scholars were discussed. Each delegate was provided with a printed summary of the papers and hence the discussion was facilitated on the contributor explaining the principal lines of his thesis or argument. There were eight sections—Literary, Philosophy, History and Archaeology, Philology, Anthropology, Hindi, Arabic and Persian, Urdu and Miscellaneous—presided over by Mahamahopadyaya Hara Prasad Sastri, Prof. S. Kuppaswami Sastri, Prof. A. C. Woolner of Lahore, Dr. J. J. Modi, Rai Bahadur Dayaram Sahni of the Archaeological Department, Dr. Siddiqi of Dacca, Pandit Ratnakar Das and Dr. Hadi. The papers were of varying importance and interest; some were of a very high standard and all betokened great care and labour in preparation. It would be invidious to mention names. But the paper on the Antiquity of Rig Vedic Culture, by Dr. A. C. Das; that on India in the Rig Veda and the Avesta, by Mr. K. C. Chattopadhyaya; that on Fashion in Literary Taste, by Professor Edgerton of the Yale University; Some Lights on Ancient World History from the Puranas, by Mr. J. P. Singhal; A Critical Study on Dhanyāloka, by Prof. S. Kuppaswami Sastri; Vṛttikara Grantha, by Dr. Ganganath Jha; The Origin of Mahayana Buddhism, by Prof. R. Kimura; A School of South Indian Buddhism in Kanchi, by Prof. S. Krishnaswami Aiyangar; Kautilya and Chanakya, by Prof. J. Jolly; The Origin of the Brahmi Alphabet, by Dr. I. J. S. Taraporevala; The Situation of Ravana's Lanka, by Mr. V. H. Vader—may be mentioned as easily the most instructive. Among South Indian contributors, besides those already noted, are Professors S. V. Venkatesvara, C. S. Srinivasachari, S. V. Visvanatha and K. Rangachari, Messrs. A. Rangaswami Sarasvati, V. R. R. Dikshitar, T. R. Chintamani, R. Srinivasaraghava Iyengar and N. Chengalvarayan.

We hope to get the full benefit of these papers from an exhaustive report of the Proceedings of the Conference which may issue shortly. The services of such periodical Conferences in bringing about a brotherhood of Oriental Scholars cannot easily be overestimated.

THE INDIAN HISTORICAL RECORDS COMMISSION— 9th SESSION AT LUCKNOW.

By

Prof. C. S. SRINIVASACHARI, M.A.

Pachaiyappa's College, Madras.

THIS year's session of the Commission was held at Lucknow on the 16th and 17th December last, under the auspices of the Government of the United Provinces. The Commission was welcomed to the historic city with a message of good wishes from H. E. Sir William Marris, the Governor of the United Provinces, which, in his unavoidable absence, was read by the Hon. Rai Rajeshwar Bali, Minister of Education. The message laid stress on the wealth of historical material lying imbedded in the U. P., and on the famous historians, both Muhammadan and English, that the Provinces had produced, like Barani of the 14th century, Badaoni of the 16th century, and Sir H. M. Elliot, Edward Thomas, Vincent Smith, William Irvine and W. H. Moreland of more recent fame. The Provinces lagged behind the major provinces in the matter of publishing historical records; and to the present the proposal to constitute a separate Record Office under a competent keeper has not borne fruit. The Records of the Mutiny period are especially fruitful—especially those of the Province of Oudh reminiscent with the Nawab Wazirs.

In the course of his message, His Excellency said:—

They had witnessed many of the processes of invasion, conquest, settlement, discord, anarchy, and reintegration which, as experience in other countries had shown, went to mature and enrich the thought and character of the people. But some of those processes were obviously far from favourable either to the preparation or preservation of an orderly or even a continuous record of events. The earliest English records housed in the United Provinces dated back to the last quarter of the 18th century, when the Province of Benares was transferred by the Nawab Wazir of Oudh to the East India Company. Selections from those records together with other interesting topics such as customs and trade were selected by Mr. Shakespeare, Commissioner of Benares Division, and printed as long as 50 years ago. For the Mutiny

period, printed narratives were available and the Oudh records contained a wealth of interesting material regarding the pacification of that province. But beyond the printed Proceedings of the Government Secretariat, the records contained few old papers owing to disastrous losses in the fire which occurred about 40 years ago. Owing to that destruction, the student who sought to make researches into the historical records of the United Provinces, laboured under heavy disadvantages. On the other hand, many of the surviving records relating to the United Provinces had to be sought elsewhere, for instance, in the archives of the Government of India or the Government of Bengal or the High Court of Fort William at Calcutta.

Prof. Jadunath Sarkar, C.I.E., Vice-Chancellor of the Calcutta University and one of the permanent members of the Commission, presided over the session in the absence of its Chairman. He regretted the loss caused to the Commission by the retirement of Sir Evan Cotton and by the death of Mr. D. B. Parasnisi, the great Maratha scholar of Satara, whose life-task was the collection of materials for Maratha history. He urged younger men to come forward as workers in the field of historical research and solicited public interest in the work of the Commission.

There were numerous papers of interest which were read in the public session of the Commission. Among them, the following may be regarded as typical and affording peculiar interest:—

The paper by Mr. J. J. Cotton, Keeper of the Madras Records, was particularly interesting to the Lucknow gathering, as he gave a fascinating description of life at the Court of the King of Oudh and a highly interesting account of the life and on the character of the European favourites of King Nasiruddin Haidar, especially the barber. The latter came to India, first as a cabin boy, acquired enormous influence and wealth at the Court of the King and was more powerful than the Chief Ministers of State. The life of this Court was extremely vicious and depraved and the barber was a boon companion of the King in his debauchery. The conduct of the King was sometimes so revolting that the British Resident more than once refused to see him or to transact business with his satellites.

The paper by Mr. Rawlinson of the Deccan College, Poona, dealt with the European tombs and grave-yards of the 17th century in Western India. This was especially interesting, as although the old-

est British gravestone in India is in Agra, Western India was the theatre of the earliest British enterprise in the country and the Surat graveyard, in particular, contains the graves of many famous residents. In these days, portentous masses of masonry found favour as suitable memorials to the dead, on the analogy of the mausoleums erected by the Kings, Viceroys and Nawabs of the Moghul Empire. It appears that infant mortality was terribly high; not one child in 20 surviving infancy and the cause of death was as a rule epidemic cholera. Even for the adult European population, the climate was severe in the extreme and two monsoons was the utmost one could endure. If a man were rash enough to venture a third, it nearly always proved fatal.

Mr. S. B. B. paper was much appreciated, as showing that the Hindus of 20 centuries ago were prevented by caste restrictions from founding a flourishing colony in Armenia and erecting their own temples there. Some interesting extracts descriptive of Hindu settlers were quoted from translations of Z-nob.

Other papers were also contributed by Mr. R. M. Ramsbotham, I.E.S., of Bengal, Mr. Abdul Ali, the Keeper of the Imperial Records and the Secretary of the Commission, Mr. B. N. Banerji of Calcutta, and Mr. C. S. Srinivasachari of Pachaiyappa's College, Madras, who wrote on the Letters of Abbé Dubois found in the Baramahal Records and showing his interest in the welfare of the peasantry.

The Commission recommended the purchase of the valuable collection of historical documents and pictures, made by the late Mr. D. Parasnisi at Satara and invited the help of Governments and public subscriptions for making the collection a national possession and preventing its purchase by a foreign agency.

The Records Commission, therefore, are suggesting that public subscriptions might be invited and the Local Governments requested also to make contributions. At present the collections are in the Museum at Satara, in the Bombay Presidency, but an early decision of policy is desirable, as their acquisition is a matter of national importance. The collection might well form a nucleus for a general Indian collection at the capital.

There was also an exhibition of historical manuscripts, documents, *farmans* and pictures held along with the session. The members of the Commission visited some places of interest in the city.

Reviews and Notices.

DISTRICT HISTORY SERIES, EDITED BY P. V. JAGADISA AYYAR. (C. COOMARASWAMY NAIDU AND SONS, MADRAS). Price : 5 as. each.

We have before us the history of most of the Tamil districts in Tamil: Madras, Chingleput, North Arcot, South Arcot, Tanjore, Trichinopoly, Mudura, Tinnevely and Salem, published by the well-known firm for the supply of school books—Messrs. C. Coomaraswamy Naidu and Sons—under the editorship of Mr. P. V. Jagadisa Ayyar, who is popular in the field of authorship of religious and other publications. Separate books have been issued for each district and an uniform rate of 60 to 70 pages in double crown 16mo. with many illustrations. In the lengthy general introduction which covers the geography of each district is given also its produce, communication and other points. In the chapter dealing with the history proper, the ancient Hindu period up to the occupation by the British is treated in full. It is unnecessary for one to detail the history, subsequent to the occupation by the British, as we have connected records maintained by the British Government, and one has to meet with odds only for the period prior to that for which both archaeological and epigraphical facts are absolutely necessary. The Gazetteer of a few of the historically important places is also given, thus enabling one to know all about each district. We are glad to note that the Text-book Committee have given their approval for the use of these books in schools recognised by the Director of Public Instruction, as without it, the management will find it difficult to get them prescribed for the schools to which they are intended.

That love for one's own country is a virtue highly necessary for the prosperity and well-being of its citizens is a fact within the knowledge of all. So all possible attempts should be made to cherish and attain this object and for this knowledge of the geography and history of each district

is a matter of necessity; and thereafter a knowledge of similar information about other parts. By thus acquiring a knowledge of the past history of their own district, our youths may be induced to have a feeling of reverence and regard for their birth-place and its ancient rulers.

Indians have been subjected to a special remark that they do not possess the continuous history of their land. This is due to the ignorance that we have *Sthalapuranas* (local history of each place) giving the geography of the place and the epigraphs on the temple walls favour us with history of the Hindu kings that held sway over the land. Thus we are in a position to sketch out our geography and history, though the neglect to extract the facts and issue them to our pupils in book form has to be regretted. Now that the series for Tamil districts have seen the light of day, we trust similar books for Telugu and other districts would soon be available to enlighten our pupils.

It would be no doubt highly interesting to review in detail the contents of each book and this we hold over to a subsequent day. However, to give an idea of the most important items, we may mention the following :—

Madras District :—The history of the whole Presidency of Madras inclusive of the acquisition of the various parts is fully given. Also the origin and other particulars regarding the educational institutions, hospitals, Railway lines, etc. We are sure the use of this book in all the Corporation Model Schools may help our youths to get an insight into all such matters.

Chingleput District :—The history of the fort at Chingleput wherefrom the English had the site for Fort St. George, the Pallava and Chola empire that held sway over Conjeevaram and Mahabalipuram, the voting system that was in vogue in olden days as recorded in Uttaramallur Temple are given in full,

North Arcot District :—The battle fought at Takkolam in 949 A. D. between the Chola king Rajaditya with Krishna III of the Rashtrakuta line, the attack of Wandivash fort in 1752 by Major Lawrence and the ancient history of Tiruvannamalai are traced herein.

Tanjore District :—The history of the Chola capitals: Tanjore, Tiruvavur and Kaveripatnam (now a tiny village only consequent on sea inundation), the battle fought at Tiruppurambiyam near Kumbakonam in 862-863 between the Pandyas and the Ganga-Pallavas together with a description of the French possession Karaikal in the district are narrated.

South Arcot District :—The history of Fort St. David, Gingee, with all news about the French capital, Pondicherry, appears in this booklet.

Trichinopoly District :—The greatness of Gangaikondanpuram, the Chola capital from the 11th century, founded by Rajendra Chola, the Chera capital, Karur, and the history of the Native State, Pudukota, are described herein.

Madura :—Besides the history of the Pandyas, special reference is made to the great Tirumalai Naick who built the palace both in Madura as well as in Alagarkoil; Kodaikanal, the important

hill station in the south of India, wherein is also the Observatory, has been described.

Tinnevely :—The pre-historic site at Adichanalur wherefrom ancient pottery, etc., have been unearthed and stored up in the Madras Museum, and the health-resorting station at Kuttalam near Tenkasi, celebrated for its water-fall, are taken up.

Salem District :—We learn that Dharmapuri and A. bur were seats of Hindu kingdoms. The hill station of Yercaud with the fauna and flora peculiar to it, is given.

Lastly, we have to point out that the late Dewan Bahadur L. D. Swamikannu Pillai, a veteran scholar and a retired member of our Government, has written a very short and highly interesting foreword to this series of District Histories impressing the usefulness of these books in our Elementary Schools, and it would be doing justice to reproduce it. What Mr. Pillai notes is: "I cannot commend too highly the educational value in the series of gazetteers in Tamil. I have been long wishing that the people of every town and village should have ready to hand a complete guide to objects of local interest and particularly to local antiquarian remains, and that this series by a competent archaeologist like Mr. P. V. Jagadisa Ayyar will go far to fulfil this desideratum."

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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 new got-up little volume before us.

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The Educational Review

We must be failing in our duty if we did not draw attention to the astounding results of the recent elections to the Senate by the registered graduates of the Madras University. The results show very clearly the undesirability of the proportional system of voting for an electorate of the kind. It is not the most popular candidates who have been elected—much less those well-qualified for membership of the Senate—but those who could command a coterie willing to give first votes. While some who have not the remotest reason for being on the Senate have been elected, a number of distinguished educationists have not had a chance. Vociferous canvassers going round and about without much of self-respect asking for votes are there, while dignified scholars and educationists eminently fit for the membership of the academic body have not found it possible to get admission. We reproduce the list of successful members which will bear ample testimony to this complaint:

- Dr. A. Lakshmanaswami Mudaliar.
 Mr. G. A. Natesan.
 Mr. S. Satyamurti.
 Mr. A. Sivarama Menon.
 Mr. K. V. Krishnaswami Aiyar.
 Mr. T. S. Ramaswami Aiyar.
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 Mr. Burra Satyanarayana.
 Mr. A. Gopala Menon.
 Mr. S. K. Yegnanarayana Aiyar.
 Mr. K. Srinivasapatrachariar.

- Dr. M. Kesava Pai.
 Mr. Alladi Krishnaswami Aiyar.
 Dr. M. R. Guruswami Mudaliar.
 Dr. S. Swaminathan.
 Mr. K. Bashyam Iyengar.
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 Mr. K. Balasubramania Aiyar.
 Miss E. J. Zaccarias.
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 Mr. T. S. Venkatesa Aiyar.
 Mr. R. Srinivasan.
 Mr. T. V. Muthukrishna Aiyar.

Such a veteran educationist as Rao Bahadur K. B. Ramanathan is among those not elected and something must be seriously wrong with an electorate, either in its mentality or in its methods of election, to produce results of this kind. It must be a matter of satisfaction that some members of the teaching profession who have taken a prominent part in activities connected with the South India Teachers' Union have got elected, thus showing that if only the members of the teaching profession combined, they can get some of the members elected to the Senate, a body on which they have a better right to sit than those of any other calling. It is clear that questions connected with this electorate and the methods of proportional representation should be reviewed at an early date and placed on a satisfactory footing.

The recent inauguration of the School of Mines at Dhanbad is a step in the right direction to be welcomed by every lover of education in India. It is a distinct step in advance in the direction of making the Indian educational system self-contained, and we hope the need will soon be eliminated for Indian students to go abroad for the advanced study of any subject. The establishment of this school will go a long way in imparting instruction in a subject so necessary for the development of the resources of this land. There are large tracts in India, still unexplored by the geologist, full of great mineral wealth. If only a large number of young men could be found in the country for taking part in this work, India should witness a new era of economic prosperity. While drawing attention to the material benefits likely to flow from an institution of the kind, His Excellency Lord Irwin uttered a note of warning in the course of his speech on the occasion of opening, worthy of special attention in view of its application to many other aspects of life in India:

'In glancing through the prospectus and curriculum of the new school, I have been struck by the great variety of subjects with which the students will have to make acquaintance. I have noted with special interest that a training in the field and frequent visits to collieries are included, I have no doubt that you are right to attach importance to this not merely because the direct experience which will be gained therefrom but because the students will have an opportunity to see for themselves the conditions of labour in mines and to study some of the social problems which are of such vital importance

to industry. If they can acquire a real intimacy with, and a sympathetic understanding of, such problems, the value of their future work for India will be doubled. I look with much hope to the school to develop in its students vigorous ideals of social service. Coming as I do fresh to this country—a country old in history and tradition, but in some respects especially in industrial development a new country on the threshold of a great future—there is one thought which is ever present to my mind. It is that for us India's industrial development brings a great opportunity. India is learning much from Western experience. She is developing industrially—as here inevitably she must develop—very much on Western lines. But with the material benefits which industrialism brings come also disadvantages and grave dangers. In Western countries the growth of industrialism has a history with many unpleasant and unkindly features. Those countries look back upon a century of struggle, upon a period when material progress had outstripped social ideals. The long history leading up to modern factory and mining legislation and to trade union development is one long struggle of re-adjustment of an endeavour on the part of social ideals to keep pace with mechanical efficiency. In that struggle for over a century social amelioration was ever behind hand. In the race in recent years however and especially since the war a great advance has been made. Those who have studied, for instance, the record of the International Labour Organization at Geneva will realize the efforts that have been made in the last few years to promote schemes for raising the moral and material condition of the manual workers in industry and to place the social standards of development in their due position side by side with mechanical efficiency.'

The second session of the All-India Teachers' Federation has just been held at Patna under the presidency of Prof. A. R. Wadia of the University of Mysore. From all reports it is clear the Federation is gaining strength, one notable feature of the Conference this year being that it attracted delegates from distant parts of the country, even from Poona and the Punjab. Many of the Indian States have fortunately joined the movement and sent delegates to the Conference. Hyderabad, Baroda, Gwalior, Jaipur and Maler Kotla were represented at the Conference by delegates, officially deputed by the States, and we trust other Indian States will soon join. Principal D. N. Sen of the Bihar National College, Patna, acted as Chairman of the Reception Committee and delivered a speech full of idealism drawing attention to the new spirit awakened in India. An Exhibition on a small scale was also an adjunct to the Conference, the Hon. Sir Syed Fakruddin, the Educational Minister, kindly opening it. Sir Syed set a good example, not merely by opening the Exhibition, but also by visiting the Conference and addressing the members assembled. A number of valuable resolutions were passed, though some of them were only re-affirmations of last year's resolutions and a full account of the proceedings will appear in our next number. The All-India Federation is to meet in Calcutta next year and we trust it will be a much greater success than the previous ones, and more provincial organi-

sations will join in the meantime. It is a matter for regret that the Presidency of Madras was not represented at the Federation except by the presence of Prof. P. Seshadri of the Benares Hindu University, who has been re-elected the President of the Council of the Federation for the next year, and Prof. A. R. Wadia who came from Mysore, but we hope the defect will be remedied next session. The South India Teachers' Union is the oldest educational organisation in the country and it is time it fell into line with the other provincial organisations and strengthened the All-India Federation. All enquiries should be addressed to the Hon. Secretary, Mr. Devi Prasad Khattari, Headmaster, Prithinath High School, Cawnpore.

All attempts at international co-operation in the intellectual sphere should be welcomed, as tending not merely towards the promotion of peace and good-will among the peoples of the world, but also of the efficiency of education itself, by co-ordination and combination of forces. The World-Federation of Educational Associations is one such institution. The Committee of International Intellectual Co-operation under the auspices of the League of Nations is another. We have before us the prospectus of another organisation called the World Conference on New Education to be held at Locarno in Switzerland in the coming August. It is organised by the New Education Fellowship, 11, Tavistock Square, London,

W.C. 1, and is an interesting attempt at bringing together educationists of all nations to confer on some of the questions most interesting to members of the teaching profession all over the world. The following preliminary notice gives much useful information with regard to the Conference:—

The subject of the Fourth World Conference on New Education, organised by the New Education Fellowship, 11, Tavistock Square, London, W.C. 1, England, is one that will appeal to every forward-looking teacher and educationalist. From 3rd to 15th August 1927, members of the Conference will gather at Locarno, in the loveliest surroundings, to discuss "The True Meaning of Freedom in Education"

Among the speakers will be M. Pierre Bovet, Professor at the University of Geneva and Director of the International Bureau of Education; Dr. Alfred Adler, author of "Individual Psychology"; Professor Lombardo-Radice, Editor of "l'Educazione Nazionale"; Dr. Ovide Decroly, Director of "l'Ecole Pour la Vie Parla Vie" and Professor at the University of Brussels; Dr. Carson Ryan, Professor of Education at Swarthmore College, Pa.; Dr. Carleton Washburne, Superintendent of the Public Schools of Winnetka, Illinois; Dr. Lucy Wilson, Principal of the South Philadelphia High School for Girls; Dr. Adolphe Ferrière, Founder of the International Bureau of New Schools; Dr. Elisabeth Rotten, Director of the German Bureau of the New Education Fellowship; Mrs. Beatrice Ensor, Chairman of the New Education Fellowship.

Study groups, led in each case by an expert, will enquire into such specific problems as Co-education, the Problem Child (Fear, Lying, Stealing, etc.) Sex Education, the Psychological Freeing of the Teacher, Individual Methods

(such as the Winnetka Technique, the Project, Mackinder, Decroly, Montessori Methods, Dalton and Howard Plans, etc.), Progressive Methods in Secondary Schools, History Teaching from the International Standpoint, the Pre-School Child, the Post-School Adolescent, New Ways in Art Teaching, Intelligence Testing and Vocational Guidance. An exhibition of children's work and various educational materials will add greatly to the practical value of the Conference.

Recreation is an important part of the programme. Full advantage will be taken of the ideal surroundings: there will be excursions, rowing, bathing in the lake, sun-baths.

Further details of the Conference can be obtained from the offices of the New Education Fellowship.

Striking evidence of the appreciation of the scientific work of
The Bose Institute. Sir J. C. Bose is furnished by a memorial signed

by some of the intellectual leaders of England, distinguished Fellows of the Royal Society and well-known journalists, which has just been submitted to the Governor-General of India in Council urging the continuance and extension of the Government assistance to the Bose Institute at Calcutta. The memorial says: "We beg leave to draw the attention of Your Excellency to the recognised position in the scientific world which has been attained by the Bose Institute for the Advancement of Science, and to add the expression of our high appreciation of the work achieved and the new methods devised there and to the universal interest which they have excited. We admire the ideal of the institute, where a number of post-graduate schol-

ars are being trained to devote their lives to the single-minded pursuit of scientific investigation for its own sake and for the benefit of humanity. We welcome the co-operation of the East with the West in the Advancement of Knowledge, and believe that a further expansion of the activities of the institute will lead, as they have in the short past, to results both scientific and material, which will redound to the credit of India and her Government. We venture, therefore, to express the opinion that the Government of India will be well-advised to continue and extend its assistance for the expansion of the institute, so that its recognised usefulness may go on increasing and thus help to revive the ancient traditions of India as a home of learning." The memorial receives considerable value from the circumstance that among the signatories are such distinguished intellectual leaders as Sir James Frazer, Sir Oliver Lodge, Sir Michael Sadler and others. We hope that the Bose Institute will expand further as the result of these endeavours, and Sir J. C. Bose will be able to leave behind him a large number of trained workers capable of carrying on his useful work.

In the course of his presidential address at the annual Madras Provincial Educational Conference, Mr. K. A. Nilakanta Sastri made a useful survey of some of the present educational needs of the Madras Presidency. He referred to the great need

for the improvement of the economic condition of the teacher. Even according to official figures, the average salary of a collegiate teacher in the province was Rs. 118 per month, for the secondary grade teacher Rs. 44, and the elementary grade teacher Rs. 28. It is obvious, the matter is one which needs immediate attention. He pleaded strongly for a more intensive programme of elementary education and quoted with great effect the remark of Mr. Hoyland that "the standing disgrace to the British Empire which is constituted by the Indian illiteracy figures can only be wiped out by a system of compulsion, financially backed by Government, and vigorously enforced." He asked for a revision of Grant-in-Aid rules and for more liberal encouragement of collegiate institutions which according to him was even more important than the "far too rapid multiplication of Universities and University offices and authorities." He also made a number of other useful suggestions for the improvement of education in all grades.

An interesting experiment is being started in England in the shape of a public school to be called the Empire Public School. A group of eminent men are interested in the scheme, the object of which is to provide boys from the Overseas Dominions with education on the lines of the best traditions of such old English public schools as Eton, Harrow and Rugby. It is to be called the Empire Public School, but we are afraid it is not proposed to admit

students from India into the institution. If it is so, we must undoubtedly protest against the invidious distinction which is sought to be made. Here is a matter worthy of the attention of those who are loud in India, in their praise of the glory of membership in the British Empire.

Speaking at the recent Convocation of the Punjab University, Sir Malcolm Hailey called attention to some weaknesses of Indian University education, which apply to other Universities in India as well. He doubted if the Punjab University, much as it might aid the youth of the province in the acquisition of knowledge, left on the great mass of graduates any characteristic which could be attributed purely to its own influence. He saw large sums spent on religious or communal objects, but did not find in the University records mention of those large benefactions for the

promotion of learning which so many of the poor scholars in English Universities remembered with gratitude. There seemed to be no touch between the University and the large land-owning families of the province, a class to which in Europe, University life had always made special appeal. Whatever might be the influence of University life on individuals, he did not find any direct and collective influence of the University combating sectional partisanship which was clogging their progress. He doubted if the curricula the University controlled and the tests it applied, were at the moment best fitted to broaden the mind or cultivate the intelligence. There was a general feeling, His Excellency said, that the great increase in the number of their graduates has been followed by the falling off of its standards. The last is a serious point and it can be applied to more than one University in India.

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The Madras Mail, Friday, October 31, 1924:

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

The value of Child Study is 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 1926.

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

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

Certain subjects have been especially studied recently by educationists, and Miss Gordon gives useful accounts of the results of these studies. One chapter is devoted to the place of play in child life and in the educative process. It is a wholesome corrective for the old fashioned idea that play is a superfluity. The author brings out some of the most useful services which are rendered by play, for play has direct educative value, assisting in the training of the judging and other mental processes, as well as in the spirit of fair-play and other moral qualities. The play-ground affords a splendid type of voluntary democratic organisation. Another chapter is devoted to "The Services of the Hand in Mental Development." Sometimes the school in emphasising the development of the mental processes has tended to neglect the fact that intelligence is sometimes motor, and that these two factors, the mental and motor, are closely related to one another. The questions of 'Exceptional Children' and 'The Measurement of Intelligence' are closely related, since it is through the latter that we get our most accurate knowledge of the former. A final chapter deals with a question on which Miss Gordon is surely competent to speak. 'The Kindergarten System and Its Application to Indian Children.' Altogether she has succeeded in writing a most useful little book, and we hope that it may have a good circulation among teachers and parents who cannot but profit by what she has written on the nature of children and how they should be educated.

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Opinion.

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