

THE EDUCATIONAL REVIEW

A Monthly Record for India.

VOL XXXIII.]

DECEMBER 1927.

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சேலம் முனிசிபல் காலேஜ் கணித போதகாசிரியர், S. சிவராமன், B.A., L.T.
சைதாப்பேட்டை உச்சம் காலேஜ் கணிதபோதகாசிரியர் S. பாலகிருஷ்ண அய்யர், B.A., L.T.,
அவர்களுடைய முன்னுரைபுடன் கூடியது.

(முதல் பாகம்.)

பொருளடக்கம்.

I. எண் மானமும் எண் குறிப்பும் :—எண்கள் ; இலக்கங்களால் எண்ணிக் குறித்தல் ; எண்களின் சம மதிப்பும் ஸ்தான மதிப்பும் ; சேரமன் வழி. II. கோடுகளும் புள்ளிகளும் நீள அளவையும் :—கீழ்ப் ; ஸா பெஸ்கன் ; கோடுகள் ; புள்ளிகள் ; கோடுகளின் வகைகளும் கோடுகளுக்கிடையே பரீட்சிக்கும் விதமும் ; புள்ளிகள் குறித்தலும் கோடுகள் இழுத்தலும் ; நீள அளவு ; டிவைடர்களின் உபயோகம் ; எண்களை நீளத்தால் குறித்தல். III. கூட்டல் :—கூட்டலின் அர்த்தமும் உபயோகமும் ; கூட்டலைப்பற்றிய ஓர் உண்மை ; கூட்டலைப் படத் தால் காண்பித்தல் ; அடைப்புக் குறிகள் ; கூட்டல் ; பெரிய கணக்குகள் ; கழித்தல் ; கழித்தலைப் படத்தால் காட்டுதல் ; பலவகைகழித்தல் வழிகள் ; கூட்டல் கழித்தலைப்பற்றின சில விதிகள் ; கலப்புக் கூட்டலும் கழித் தலும். IV. பெருக்கல் :—பெருக்கலைப் படத்தால் காண்பித்தல் ; ஒரு ஸ்தான எண்ணால் பெருக்கல் ; பாக்டர் களால் பெருக்கல் ; எந்த எண்ணைக் கொண்டும் பெருக்கல் ; பெருக்கலில் குறுக்கு வழிகள். V. வகுத்தல் :— வகுத்தலைப் படத்தில் காட்டுதல் ; ஒரு ஸ்தானத்தால் வகுத்தல் ; பாக்டர்களால் வகுத்தல் ; 10, 100 முதலிய வகைகளால் வகுத்தல் ; நீள வகுத்தல் ; வகுத்தலின் இன்னொரு அர்த்தம் ; சில பெருக்கல் வகுத்தல் விதிகள் ; பெருக்கல் வகுத்தலில் சில குறுக்கு வழிகள் ; ஒன்பதுகளை நீக்குதல். VI. பாலின் வேண்டுகள் :—அளவை வரப்பாடுகள் : காலைய அளவுகள் ; கிற்ற அளவுகள் ; நீள அளவு ; பிடித்தல் அளவு ; கால அளவு ; அகித அளவு ; எண்ணிக்கை அளவு ; இனமாற்றத்தல் ; பலவின் வேண்டுகள் :—கழித்தல் ; பலவின் வேண்டுகள் :—பெருக்கல் ; பலவின் வேண்டுகள் :—வகுத்தல். VII. கோணங்களும் அவற்றின் அளவும் :—திசை, திசைமாற்றம் ; கோணம், கோணங்களை ஒப்பிட்டுப் பார்த்தல் ; கோணமும் ; சதுரங்களும் செவ்வகங்களும் ; வட்டங்கள் ; கோணங்களின் அளவு ; கோணங்களின் வகைகள் ; ப்ரொட்டாட்டரைக் கொண்டு கோணங்களை வரைதல் ; ஒரு புள்ளியிடத்தில் உள்ள கோணங்கள். VIII. டெஸிமல்கள் :—டெஸிமல்களின் அர்த்தம் ; டெஸிமல் குறிப் பில் ஸ்தான மதிப்பு ; இரண்டாவது டெஸிமல் ஸ்தானம் ; டெஸிமல் குறிப்பு பொது விவரம் ; ஒரு டெஸிமல் ஸ்தானமுள்ள எண்கள் ; டெஸிமல் கூட்டல் ; டெஸிமல் கழித்தல் ; எந்த எண்ணையும் கழித்தல் ; 10, 100 முதலியவகைகளால் பெருக்கல் ; ஒரு ஸ்தானமுள்ள முழு எண்ணால் பெருக்கல் ; ஒரு ஸ்தானமுள்ள முழு எண் னால் வகுத்தல் ; பல ஸ்தான முழு எண்களால் பெருக்கல் ; பல ஸ்தான முழு எண்களால் வகுத்தல்.

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IX. உயர்ந்த பொது அளவும் தாழ்ந்த பொது மடங்கும் :—அளவும் மடங்கும் ; பொது அளவும் மடங்கும் ; உயர்ந்த பொது அளவும் தாழ்ந்த பொது மடங்கும் ; பாக்டர்களால் இரண்டு அல்லது இரண்டிற்கு மேற்பட்ட எண்களின் உ. பொ. அ. உம், தா. பொ. ம. உம் கண்டுபிடிக்கும் வழி ; உ. பொ. அளவைக் கண்டுபிடிக்கும் பொது வழியைப் படத்தாற் காட்டல் ; உ. பொ. அ. பொது வழி. X. சாதாரண பின்னங்கள் :—பலவின் அளவுகளின் பின்னங்கள் ; ஒரு கான்கிரீட் அளவை இன்னொரு கான்கிரீட் அளவின் பின்னமாகச் சொல்லுதல் ; சமமான பின்னங்கள் ; சமமான பின்னங்களைப் படத்தாற் காட்டுதல் ; பின்னங்களின் சமத்துவம் ; தாழ்ந்த உறப்புகள் ; பின்னங்களை ஒப்பிடுதல் ; பின்னங்களின் கூட்டலும் கழித்தலும் ; ஒரு சாதாரண பின்னத்தை ஒரு முழு எண்ணால் பெருக்கல் ; சாதாரண பின்னத்தை ஒரு முழு எண்ணால் வகுத்தல் ; ஒரு பின்னத்தால் பெருக்கல் ; பின்னத்தின் பின்னம் ; ஒரு பின்னத்தால் வகுத்தல் ; ஒரு எண்ணை ஒரு குறிப்பிட்ட அனுவியே டி உள்படி மாற்றல் ; பின்னங்களைச் சுருக்கல். IX. வாடிக்கை முறை :—பலமாதிக் கணக்குகள். பரீட்சைக் கேள்விகள். விடைகள்.

முதல் பாகம் 1-வது வகுப்புக்கும் 1-வது பாரத்திற்கும், கிரௌன் 300 பக்கங்கள், விலை அணு 14.

Approved as a Text-Book suitable for School use,
vide Fort St. George Gazette, Part I-B, p. 546, dated 1-11-27.

(இரண்டாம் பாகம்.)

பொருளடக்கம்.

பரீட்சைக் கேள்விகள். I. டெஸிமல்களின் பெருக்கலும் வகுத்தலும் : ஒரு ஸ்தான டெஸிமல் எண்ணால் பெருக்கல் ; சாதாரண பரிசோதனை ; எந்த டெஸிமல் ; எண்ணாலும் பெருக்கல் ; டெஸிமல்களால் வகுத்தல் ; சமராய்ச் சொல்லல் ; சாதாரண பின்னங்களை டெஸிமல்களாக மாற்றல் ; டெஸிமல்களை சாதாரண பின்னங்களாக மாற்றல். II. சராசரி, ரேஷியோ முதலானவை : சராசரி ; ரேஷியோ ; மாறாத ரேஷியோ ; ரேஷியோவின் உபயோகங்கள் ; ப்ரபேர்ஷன் ; லாப நஷ்டம் ; வருமான வரி ; கடன் மிகுதல். III. பாப் பளவு : பாப்பளவு ; ரக்டாங்கிள் ; இங்கிலிஷ் பாப்பளவுகளும் ப்ரெஞ்சு பாப்பளவுகளும் ; பாப்பளவு வாய்ப் பாடுகள் ; பிளான் வரைதல், அதாவது அமைப்புருவம் வரைதல் ; தரையின் பாப்பளவும் கார்சவர்களின் பாப் பளவும் ; கட்டக் காகிதத்தின் உபயோகம். IV. பொது எண் கணக்கு :—சமீகரணங்கள் : அக்க கணிதமும் பீஜகணிதமும் ; சில பெயர் விளக்கங்கள் ; சமீகரணங்கள் ; இன அக்கங்கள் ; அடைப்புக் குறிகள் நீக்குதல். V. முக்கோணங்கள் : அவற்றின் பக்கங்களும் கோணங்களும் : 'முக்கோண விரிப்பு ; முக்கோணங்களின் கோணங்கள் பக்கங்களுக்குள்ள சம்பந்தங்கள் ; ஒரு புள்ளியிலிருந்து சிபர்தனைக்கிணங்க மற்றொரு புள்ளி குறித் தல் ; இரண்டு புள்ளிகளிலிருந்து சிபர்தனைகளைக் கிணங்க மற்றொரு புள்ளி குறித்தல் ; கொடுக்கப்பட்ட அளவு களைக் கொண்டு முக்கோணம் வரைதல் ; வட்டங்களின் சில தன்மைகள் ; முக்கோணங்களின் வகைகள் ; ஓர் புள்ளியிலிருந்து ஓர் கோட்டிற்கு பெர்பெண்டிகுலர். VI. கோடுகளையும் கோணங்களையும் இருசமபாகங் களாகக் கல் : இருசம பாக முக்கோணங்களின் சில தன்மைகள் ; கோடுகளை இருசம பாகங்களாக்குதல் ; கோணங்களை இருசம பாகங்களாக்குதல் ; கார்ட்டனையும் வட்ட பாகங்களையும் இரண்டு சம பாகங்களாக்குதல் ; பெர்பெண்டிகுலர்கள் இழுத்தல் ; ஸிம்மெட்ரி. பலமாதிக் கணக்குகள் ; முதல் பாரப் பாடங்களில் புதிய கணக்குகள் :—கூட்டல் கழித்தல் ; பெருக்கல் ; வகுத்தல் ; பலவின் எண்கள் ; கோணங்களும் வட்டங்களும் ; டெஸிமல்கள் ; உயர்ந்தபொது அளவும் ; தாழ்ந்த பொது மடங்கும் ; சாதாரண பின்னங்கள் ; பலமாதிரி. இரண்டாம் பாரப்பாடங்களில் பலமாதிரிக் கணக்குகள். பரீட்சைக் கேள்விகள். அனுபந்தம். விடைகள்.

இரண்டாம் பாகம் 2-வது பாரத்திற்கு, கிரௌன் 208 பக்கங்கள். விலை அணு 10.

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The Educational Review

A Monthly Record for India.

VOL. XXXIII.]

DECEMBER 1927.

[No. 12.]

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

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FIRST CONVOCATION OF THE ANDHRA UNIVERSITY

ADDRESS

By Prof. S. RADHAKRISHNAN, M.A.,
King George V Professor of Philosophy, and
President, Post-graduate Council in Arts,
Calcutta University, Calcutta.

I COUNT myself fortunate in having the opportunity to associate myself with you on this occasion of the First Convocation of the Andhra University. It is a unique honour to participate in the events of this day which will live in the annals of the Andhra country. I thank you most cordially, Mr. Chancellor, for your kindness in inviting me to give the address.

Graduates of the Andhra University, the degrees conferred on you to-day are a recognition of your successful completion of a course of liberal education. You go into the

world well-equipped for a life of usefulness and service to man. Some of you, I hope, will dedicate your lives to scholarship and search for truth. To all of you falls the responsibility in life due to exceptional opportunity. I congratulate you as you enter on a life which will both test and reward you and bid you bear in mind the great ideals for which the University stands.

As the first alumni of this University, your responsibility is great. The life you lead, the ideals you entertain and the service you render will be cherished by your successors. It must be matter of peculiar satisfaction to you to be enrolled as the graduates of this University along with such distinguished educationalists as Principal Ramanujacharlu, Sir Venkataratnam Naidu and Brahmasri Venkataraya Sastri. Each in his own line has contributed in no small measure to the intellectual awakening of the Andhras. With

these gentlemen at the head of the University roll of graduates, you need not feel that the University is only an infant just a year old and has therefore no traditions about it.

While the term 'University' is a modern one in India, its meaning has been familiar to us for ages past. If the earliest records of India are to be trusted, we find that students gathered round famous teachers with strange enthusiasm and in surprising numbers. Takshasila, the capital of Gandhara in North-West India, the native land of Panini, the Grammarian, attracted fine young men from all quarters of India even as early as the fourth century B.C. The famous seats of learning belonging to Nalanda, Vikramasila, our own Dharanikota, Benares and Navadvipa were cultural centres to which flocked not only crowds of Indians but many eager students from distant parts of Eastern Asia. The *Universitas*, the whole body of teachers and pupils, had something like a corporate existence. These seats of learning were responsible for developing the higher mind of the country, its conscience and its ideals. They helped to produce what we might call a University world, a community of cultural ideas, a profound like-mindedness in basic aims and ideas. In the altered circumstances of to-day, it is the Universities that have to assume the leadership in the world of ideas and ideals. India distracted by the deadly feuds of creeds and communities requires more than ever the spread of the University spirit of self-criticism and broad-minded reasonableness towards other peoples' beliefs and practices. I am afraid that the Sastries and the Pandits, the Moulvies and the Moulanas, the Missionaries and the Clergymen of the conventional type are not likely to be of much help to us in our present condition.

They seem to think that religion has come into the world in order to afford careers for pedants and priests and not that the mass of men may have life and may have it more abundantly. We are all familiar in this part of the country with the type of mind which is concerned with the protection of privilege. It upholds privilege by plausible arguments and employs in its defence the powerful motive of self-interest. It deludes itself into the belief that what the critics call privilege is but the law of nature and the barest justice requires the satisfaction of its prejudices. In North India, the troubles are due to the opposite type of mind, the type which strives strenuously to obtain universal conformity to its own standards. The mind which works for conformity shrinks at nothing to gain its ends. When inflamed by passion, it resorts to violence and persecution. To cast the whole of a great people in one mould and subdue them into the blind acceptance of a central power or creed is what we are taught to characterise as the Prussian method, though it is not peculiar to Prussia. Conformity has been the dream of despots, political as well as religious. The ideal of the University is the promotion of liberty of mind or freedom of thought. It has little to do with the protection of privilege or a call to conformity. It contests privilege which is something other than that excellence which follows on intellectual eminence or spiritual greatness. It contests conformity, for each individual has the right to develop his own convictions. As a society of thinkers, the University is the home of liberty. The power and presence of the types of mind which deny liberty and uphold privilege or conformity are responsible for communal bigotry and religious fanaticism. It is the task of the Universities to break

down these types of mind and re-shape the thought and temper of the age.

The history of humanity is a ceaseless conflict between two fundamental instincts, the instinct of defence, of conservatism which jealously clings to what it holds, turns back into itself and locks itself fast in and that of expansion, the bubbling of life, of the vital urge that ceaselessly strives to break down the barriers. Every age of expansion is succeeded by one of contraction and *vice versa*. The age of the Vedic seers was a period of vigour and vitality when India gave voice to immortal thoughts. The great epic of the Mahabharata gives us a wonderful picture of seething life, full of the freedom of enquiry and experiment. New and strange tribes poured into the country and the Mahabharata relates how the culture was vigorous enough to vivify the new forces that threatened to stifle it and assimilate to the old social forms the new that came to expel them. In the age of the Buddha, the country was stirred to its uttermost depths. The freedom of mind which it produced expressed itself in a wealth of creation in all phases of life, overflowing in its richness the continent of Asia. Chandragupta, the great military leader, almost unified a continent. Asoka of immortal fame sent Buddhist missions to Syria and Egypt, Cyrene and Epirus. India soon became the spiritual home of China and Japan, Burma and Ceylon. Under the Guptas and the Vardhanas, we had an immense cultural flowering. Those who carved deep out of the solid rock "cells for themselves and cathedrals for their gods" which are even to-day the admiration of the world must have had sufficient strength of spirit. But soon the spirit of creation died away. The vivid life,

the passionate enthusiasm and the strong conviction gave place to teachers less original, to ambitions less exalted and to tame compliance with the old forms. There was a dread of venturing outside the safe limits of guaranteed ideas. The country seemed to suffer from exhaustion. The ebb of the tide has reached its utmost. At the present moment, we are in one of those periods when humanity pushed back by the powers of reaction is about to make a great leap into the future. Everywhere the same suffocation is felt, the same vital need to pull down the walls, to breathe freely, to look around on a vaster horizon.

If the Andhra University is to participate in what may fittingly be called the Indian Renaissance, it must pay adequate attention to the study of India's past. This land of ours is no sand bank thrown up by some recent caprice of earth. It is a stately growth with roots striking deep through the centuries. Nations have a history as well as a geography. They live and grow not by the forces of wind and rain, sun and stars but by the passions and ideals which animate them. The University must stimulate an interest in the sources of our civilisation, its art and thought, its language and literature, its philosophy and religion. Any one who has studied and meditated on the ancient classics of this country will testify to their peculiar greatness, their power to yield new meanings and their inexhaustible value as a criterion of the present day modes of life. In these days of startling scientific developments, it may not be useless to point out that reconstructing the mosaic of the long forgotten past is not a less ennobling performance on the part of the human mind than calculating the movements of the stars or making ships fly in the air.

after all, is not a minor consideration. India is not the only country in the world where we have to pay regard to the commercial value of a University career.

While we look to the humanities for the development of the inner spirit, which is necessary for any sound national reconstruction, sciences, pure and applied, will help us to build the outer organisation. A passionless and understanding contemplation of objective nature is in itself an intellectual satisfaction of a high order. The scientific temper is characterised by a passion for facts, careful observation and cautious statement of conclusion. It discourages reliance on vague impressions, second-hand evidence and hasty generalisation. It is quite possible in these days of specialisation that our graduates might obtain their degrees without the knowledge of a single objective science. I hope the Academic Council will make such a thing impossible by providing for the compulsory study of an objective science by the arts students at the stage of the Matriculation, if not the Intermediate.

We live in an age of intense striving and creative activity. If we are to be credited with intellectual power, we cannot afford to say, 'Let others make the experiments, we will benefit by their experience.' The assumption that we are metaphysically minded and are not interested in the pursuit of science is not quite true. In our vigorous days, we developed sciences like astronomy and architecture, mathematics and medicine, chemistry and metallurgy. Latterly, however, there has been a decline in scientific activity owing to the cramping effects of scholasticism. All signs indicate that we are waking up from our scientific slumber. The

work done in the Post-graduate schools of the Calcutta University shows that our men are competent to do original work of a high quality, if only they have the opportunity. If we are to swing out again into the main stream of the life of the world, the University must build laboratories and equip them adequately, thus offering opportunities for original investigation to the abler students of science.

I hope there are not many who sneer at the conquests of science as materialistic avenues to the betterment of human conditions. A spiritual civilisation is not necessarily one of poverty and disease, man-drawn rickshaw and the hand-cart. It is one thing to say that wisdom is more precious than rubies and the wise man is happy whatever befall him and quite another to hold that poverty and ill-health are necessary for spiritual advance. While poverty is spiritual when it is voluntary, the crass poverty of our people is a sign of sloth and failure. Our philosophy of life recognises the production and increase of wealth among the legitimate aims of human endeavour. Pursuit of wealth does not in itself spell spiritual ruin. It is a means, in itself ethically colourless, neither good nor evil but a necessary means for the attainment of the higher life for the individual and the mass of mankind. What counts is the purpose for which wealth is striven after and so long as we realise that it is a means to a higher end, we can boldly venture out on the path of the conquest of Nature's secrets and their utilisation for man's service. There are so many ills that flesh is heir to which need not be met by fatalism and folded hands. Instead of facing suffering and disease by apologetic justifications of the ways of God to man, a nobler piety demands their reduction and ultimate removal.

Economic crises are slow and undramatic. As we cannot visualise the coarse poverty of the large majority of our people, our emotions react to it rather sluggishly. The average standard of material well-being is exceedingly low. Property is wide-spread and is causing immense unhappiness, though it is not for the most part the fault of the poor. The middle class unemployment is growing apace. Industrial and commercial activities to which educated young men of other countries devote themselves hardly exist in India. Young men from five years of age up to twenty are trained in our educational institutions and at the end of all the toil and the cost find themselves faced by blind alley occupations and unemployment, either in or out of law courts. It is a tragic waste of human effort in a country where so much needs to be done. Earth and its resources are bountiful and there are plenty of hands capable of producing wealth and yet they are all lying idle. It is not fair to contend that Indians are unwilling to apply themselves to industrial pursuits as they are more speculative than practical. There does not seem to be anything radically wrong about the Indian mind. Till the industrial revolution, the conditions were practically the same in India and in Europe. Our agricultural methods, economic institutions, industrial developments and the relations between the landlords and the tenants were governed on almost the same lines in India and in Europe. Only we happen to remain still in large part in the mediæval agrarian and pre-industrial stages. It is a matter for deep concern that Great Britain has done little to stimulate us into life and activity in spite of our long and close political and economic association with it. One would expect that this connection with Britain would have given us a start in the race and enabled us to outstrip our competitors in the East. But nothing like it has happened. An educational policy overweighted on the literary side on account of its inexpensive character is largely responsible for the wrong notions of the dignity of certain callings and indifference to others. It is not more dignified to hold a pen and keep accounts than work in a factory or a field. What little there is of industrial development is largely in the hands of British firms who do not seem to realise that they cannot for all time depend on imported skilled labour. It will be to their advantage and to ours as well if they take young Indians in their firms and give them training and facilities. Perhaps, we are not justified in expecting British firms to be so generous as all that. Lieut. Col. Paddon in his report of the work of the Indian Store Department for 1926-27 observes, regarding the work of assisting Indian students to obtain facilities for practical training in various branches of manufacture and industry: "The problem of placing a large number of students each in the line of industry in which he desires training is both complex and difficult, particularly at the present time when trade depression and labour troubles have resulted in decreased production. Factories working half-time or less are not as a rule prepared to afford facilities for training an individual whose experience may later be placed at the disposal of a rival source of supply. In certain trades, the matter is further complicated by the fact that a large proportion of the orders placed by the Department go to the Continent; in other lines of manufacture certain processes are jealously guarded as trade secrets." We can easily understand

the economics of this attitude though not the ethics of it. Greater efficiency in the cotton industry of India will mean less business for Lancashire. A higher standard of idealism will be necessary if Britain is to encourage and assist the development of trade which may compete with its own. In a spirit of narrow vision and legalistic quibbling, it is adopting that most perilous of all policies—drift. It is very much to be hoped that the State will give up the narrow view of its functions as a super-policeman maintaining law and order and in a larger spirit foster the industrial growth of the country and help India to find her feet in the world. It is not fair to condemn lack of private initiative and enterprise for State socialism prevails to a large extent in the country. Industrial development is obviously not the direct concern of the University. Technical education will have to depend on the creation of industries which does not lie in the hands of the University. But with the good-will and co-operation of the State, the University can help the industrial growth of the country by the institution of new technical courses which will have a direct relationship to the Indian industries in general and those of the Andhra area in particular.

A realisation of the defects of the purely affiliating Universities led to the constitution of the Andhra University which has for its objective the establishing of Honours and Post-graduate Schools in Arts and Science as well as technological institutions. The Madras University, started nearly seventy years ago, has succeeded not only in supplying the State with a body of able and faithful servants but also in producing men of distinction in arts and science. Thanks to it, South India is astir to-day with the

promptings of a new life in every sphere. Its unwieldy size and affiliating character, however, hampered its usefulness. Academic opinion, the world over, is against purely examining and affiliating bodies. The main function of a University is not to grant degrees and diplomas but to develop the University spirit and advanced learning. The former is impossible without corporate life, the latter without Honours and Post-graduate schools.

While many students join the University for its utility rather than for its culture, still when once they are in, they should find themselves in a community of workers devoted to the pursuit of knowledge for its own sake. This is the old Indian ideal of *gurukulavasa* carried out on a larger scale. The University is not so much the official lecture-room where the teacher gives a set lesson to his pupils as the atmosphere where the new generation first becomes conspicuous of itself, where reputations sometimes lifelong are made in private discussions in somebody's rooms. Concentration in three centres contemplated by the Act is intended to give our young men the advantages of University life.

Honours and Post-graduate schools provide training of the highest kind and offer our students opportunities for self-expression and advancement of knowledge. As divorce between under-graduate and post-graduate work is not desirable, Rajahmundry and Anantapur which have decent under-graduate colleges maintained by Government are selected as centres to be developed eventually into full-blown Universities. I have no doubt that the State which has delegated the management of higher education in the Andhra area to the University will transfer

the control of these colleges to the University with sufficient safeguards for vested interests.

I am not, however, much in sympathy with the idea of developing the sciences in one centre and the arts in the other. The liberal arts and pure sciences complete, correct and balance each other. Recent events in England and America have shown the enormous importance of scientific evolution for philosophy and religion. Lord Haldane in his Bristol address on the *Civic University* observes: "You cannot without danger of partial starvation separate science from literature and philosophy. Each grows best in the presence of the other." Subjects like Experimental Psychology and Anthropology are closely related to both Arts and Science. Only the other day we requested a distinguished Professor of Physics to explain to our philosophy men in Calcutta the principles of Einstein's relativity. The students will be the gainers by living in a University where all subjects are taught, though each may pursue only a few of the subjects. In these days of specialisation, it is difficult for one to keep oneself up-to-date in any branch of learning without neglecting to a certain extent other branches of learning. University life, where men pursuing learning in different spheres, daily meet together in intellectual and social intercourse is the only safeguard against the dangers of over-specialisation. I am strongly of opinion that both Rajahmundry and Anantapur should have provision for arts and science.

The value of University training consists not so much in the information acquired as in the scientific habits developed. The student should learn to distinguish knowledge from opinion, fact from theory, should be

able to weigh evidence, argue closely and state and examine fairly the opponent's point of view. The spirit of research is nothing else than the carrying out of this attitude of free inquiry and rational reflection. Whether a University succeeds in this, its chief aim, or not depends on its staff of Professors. It is the men who fill the chairs that create the atmosphere. We cannot be over-careful in the selection of Professors. No other consideration should weigh with us in the appointment of Professors than academic achievement and original work, for where there is no zeal for research there is no zest in teaching.

Strong as may appear the assertion, I do not see how I can avoid making it that we Andhras have been deficient in practical sense. We have not shown much constructive enthusiasm, or sense of the practicable in our discussions about the University. There is not to be found that real and effective public opinion which no Government or Legislature can despise or disregard when its voice is clearly heard. It is split up into sections and represents very often the views and interests of this class or that clique. We could have raised the Rajahmundry College to the Honours standard a decade back, with organised action in the Legislative Council and persistent pressure on the Government. We attempted more and achieved less. The selection of a non-centre as the head-quarters of the University is not very creditable to our academic sense. Even after the passing of the University Act, events have taken a sad turn. Each local group is trying to pull its own way and serve its selfish ends and we have reached in this matter a condition of stalemate. While the leaders are wrangling about the claims of localities, young

lives are being cheated of their legitimate aspirations.

The University has a right to the devotion of the Andhradesa in a way which no other institution in our area can hope to emulate; and the public which can now through the Legislative Council control educational policy will, I trust, hereafter at least, not tolerate obstruction to educational progress. We are fortunate in having as our first Vice-Chancellor an educationist of knowledge and vision, ability and devotion. He has burning love for the Andhras and his zeal for their educational advancement will not let him rest satisfied with anything short of the best. An architect who combines imagination with expertness is found with difficulty and when found we should let him build. If we can have two fully-equipped and adequately-staffed Universities at Rajahmundry and Anantapur with technological institutions at Vizagapatam, it will be the ideal thing for the Andhra country. We are told that the resources of the State are not unlimited and they can provide only for the development of one centre. Mr. Chancellor, I ask your indulgence when I venture to express my lack of faith in these professions of poverty. The expenditure of the Madras Government on Universities is inconsiderable when compared with that of other provinces. The Government of Bengal not only maintains a good number of colleges but spends annually over twelve lakhs of rupees on the Universities at Calcutta and Dacca. It is no use starting a University without providing it with necessary funds. I hope that our Chancellor will not allow His Excellency's Government to treat the Andhra University as a step-child. If we do not wash our hands, we are dirty; if we do, we

are wasting water. You cannot stint money and then complain that the Andhra University is a second-class institution, if not a failure. Our leaders in the Council and the country must press the Government to develop both the centres before the money released by the remission of provincial contributions is utilised for other purposes.

While it is the paramount duty of the State to undertake the higher education of the community, the responsibility of the people cannot be ignored. While we in the Andhra are not so fortunately situated as the people of Bengal or of Bombay in having a large number of rich millionaires, we have a fairly good number of gentlemen not only with the means to assist the University but animated by a desire to do so. That we will not look in vain to private benefactors is evident from the endowments already to the credit of the University. Benefactions in a cause so noble and so urgent as the spread of sound knowledge among all classes of people are entirely in accordance with our traditions. I need not remind you how in the classical times the schools and their teachers depended for their maintenance on the people of the place. A single professorship, a single fellowship, a single scholarship will help to maintain the memory of the donor's name and create the reputations of several others.

In education, as in politics, the best is often the enemy of the good. Now that the Government are prepared to provide funds for the development of one centre, let us start work at once at one centre and keep up the agitation for the development of the other. Where the development first takes place, there should be the head-quarters.

Graduates of the Andhra University, your University has for its motto a great saying of

the Upanishads తేజస్వి నా నధీతమస్తు. May our study impart that inward light or *tejas*. May it grant us the power (*virya*) to stir the soul to effort. If you are truly educated, you will have the light to see the truth and the strength to make it prevail. Young men and women of to-day have a greater opportunity to show their real worth than at any other time in our recent history. I am sure that each of you is dreaming of the day when India will be self-governing, but I am not sure that you are aware of the conditions necessary for the realisation of this ideal. Our leaders seem to be of the impression that all will be well if there is a change in the form of government. Some believe that we can coax our rulers to grant us this boon, others who regard themselves as more advanced argue that it can be extorted as a concession to clamour and threats. But no amount of wizardry can induce an immediate millennium. We cannot win Swaraj by simply shouting for it. Self-government cannot be talked into existence. No people can keep another in subjection against its will if only its will expresses itself in the achievement of that unity and organisation which will enable us to act as one. Swaraj is not a mere change in the form of government or a transfer of the seat of authority. It is the transformation of the habits of mind of the people. I am afraid that we are paying too much importance to the criticism of the machinery and too little to the moral forces necessary for improving it. The great light (*tejas*) which shall also be an actuating power is what we need, the light that tells us in the famous words of Lamartine: "No man ever rivetted a chain of slavery round his brother's neck but God silently welded the other end round the neck of the tyrant." Unfortunately, it is the case that the ardent advocates of modernism in public life are at the same time staunch devotees of mediæval-

ism in social life and habits. There cannot be substantial political advance or industrial growth unless we develop corporate life and comradeship. No power on earth can stand against the corporate effort of a people to recover its manhood. The difficulties of the enterprise, far from being a reason for giving it up in despair, are to my mind a reason for accepting it as the challenge of the age. Education and discipline and constant forbearance alone can help us.

We, the Andhras, are fortunately situated in some respects. I firmly believe that if any part of India is capable of developing an effective sense of unity it is the Andhra. The hold of conservatism is not strong. Our generosity of spirit and openness of mind are well-known. Our social instinct and suggestibility are still active. Our moral sense and sympathetic imagination are not much warped by dogma. Our women are relatively more free. Love of the mother-tongue binds us all Hindus, Mahomedans and Christians. If the University supplies a constant stream of young men and women imbued with love of truth and service to man, it will help to bring about a renaissance, not an intellectual renaissance only but a moral and spiritual one. May it be your endeavour to realise the poet's dream that in this land all may be in a position to overcome the difficulties of life, to attain an insight into the good, to gain that wisdom and find enjoyment everywhere:

Sarvas taratu durgani sarvo bhadrani pasyatu.

Sarvas tad buddhim apnotu, sarvas sarvatra nandatu.

Friends, we cannot offer to you any glittering prizes of wealth or position or power. You have only difficulties of an unheard of character to face. May God give you the courage and the insight, the self-sacrifice and the devotion which alone can make you worthy to fulfil the task before you.—Farewell.

NAGPUR UNIVERSITY— CONVOCATION ADDRESS

By

Sir BÉPIN KRISHNA BOSE, M.A., B.L., K.C.I.E.,
Vice-Chancellor of the University.

THIS is the fourth time that I have the honour to address you and I take this opportunity of conveying to all my colleagues, with whom I have had the privilege to work, an expression of my gratitude for their most kindly help in my difficult task. A spirit of co-operation and friendliness among the various authorities and bodies has carried the University happily through all its initial stages and has created an atmosphere which has stimulated the best efforts of all. This good feeling throughout the University shall be one of its treasured possessions and is a guarantee of its future progress.

It is not necessary on this occasion to give an account of what has been done since we met last. For, this will be found narrated in the annual report prepared under the direction of the Executive Council and which will be presented to the Court to-morrow. I need only mention here that an important modification in our courses of study introduced during the past year has been the recognition of Indian modern languages generally in use in these provinces—Hindi, Marathi and Urdu—as subjects of our examinations, and each of them now forms one of the alternatives which a student may take up in the B. A. and M. A. degrees. The Government has made arrangements in colleges under its management to teach these languages. In this connection, I hope I will be excused if I venture to point out that these Indian languages are still in the process of development and have yet to create for themselves a noble and

inspiring literature rivalling the modern European languages, especially in the domain of Science with its manifold activities in an ever-expanding circle. We should, therefore, look forward to a real development of academic culture which will include both modern Indian languages and English. In the peculiar circumstances of our country with its heterogeneous peoples speaking divergent languages, English should continue to fill an important place in our University education. Another new feature introduced is the provision for the continuance of the study of law beyond the stage of the Bachelor's degree. With this end, an ordinance for the degree of Master of Laws to be taken two years after obtaining the LL.B. degree has been made. It is hoped this will be taken advantage of by an increasing number of our law graduates.

A word here about the work done in connection with the establishment of a University Library will not be out of place. As observed by the Sadler Commission, no person could be said to have received a sound University education if he had only applied himself to a study of the prescribed texts and had not acquired the desire and the habit to read widely and the power to read well. One of the main functions of the University, therefore, is to make its students feel at home and happy in a library of books, knowing how to use it rightly. To develop in them a desire to acquire knowledge for its own sake, to quicken in them an interest in things lying beyond their examinations, and generally to expand their intellectual horizon, it is essential that they should have at hand a Library where they will find the inspiration and the stimulus to read the best books in subjects they have a liking for and to stock their minds with the thoughts and truths treasured up in the works

of great authors. A good Library where our Professors can pursue their research work and otherwise expand their range of knowledge so as to make them more useful to their students is equally necessary. As, however, neither our students nor our Professors can afford to have their own libraries where they can have the books they may need, it is the duty of the University to provide them with a good Library. It was, therefore, one of the earliest activities of this University to concert measures to have a Library. The Government was approached for the necessary land and it was pleased to give two additional plots adjoining the plot given for the office building. The Legislative Council was also pleased to sanction the proposal of Government to give the University a grant of Rs. 65,000 for the Library. As you know, for all the University buildings, a building fund was constituted comprising Government grants, contributions by local bodies and subscriptions by the Court of Wards and the general public. And out of this fund the Library building has been constructed at a cost of Rs. 89,600, including sanitary and electric fittings. To furnish the building, particularly with steel racks, which are insect-proof and practically indestructible and which can hold 18,000 volumes, has cost another Rs. 7,000. A considerable number of books have already been secured and it is hoped that by the end of the year we shall have about 7,000 books, costing about Rs. 30,000. Some of the books are gifts. But as will be readily understood, this is only a beginning. If the Library is to reach proportions befitting a University Library, it must have more funds. The Executive Council has therefore decided to appeal to the public of the two provinces, whose generous help so far received, it gratefully

acknowledges, to extend their sympathy and support to the Library. The University is the result of long years of strenuous efforts on the part of the leaders of public opinion and it has undoubtedly met a general popular demand. Without it, progress of higher education commensurate with the needs of the people would not have been possible. We are now masters of our own destiny and can shape our educational policy on lines such as will advance our best interests. In these circumstances, the University authorities have every hope that their appeal for help for the Library will meet with a cordial and generous response. Kind well-wishers may help us not only by their own contribution but by inducing their friends and acquaintances to do the same. It is gratifying to note that the Library is being put to good use.

The number of students from these provinces who go to England for education is on the increase and our Students' Information Bureau is doing all it can to help them. There are now about 1,500 Indian students from different parts of the country studying at different centres in England. Taking £350 as the average cost of each student, the cost of educating these 1,500 students comes to about half a million pounds. The question is, whether we are getting an adequate return for the money we are thus spending. The object of several of those who go to England is merely to secure facilities for learning which are already obtainable in this country. This expenditure may be avoided. So long as we do not have in India institutions which impart the same high class education and training in various departments of knowledge as are to be had in England, parents and guardians able and anxious to give to their promising sons and wards the highest education which

money can procure will be sending them to England for further education. But let it be confined to higher education not procurable in our own country. In the meantime, it should be the aim of all our well-wishers, official and non-official, to make India, as far as may be, self-contained in educational matters.

I cannot hold up before you any striking progress during the year, nor can I present before you any immediate prospect of any fresh lines of development. There is no lack of imagination or enthusiasm on the part of workers of the University, but our activities are strictly limited by the funds at our disposal. Tempting schemes of new work may crowd our vision and fill us with ambition, but their fruition means adequate funds. The mainstay of our finance is the Government grant and that too has not yet attained the stage of stable equilibrium, but is liable to fluctuations. How depressing this is will be at once apparent if I tell you, as I was just reading, that the University of Liverpool with its annual income and expenditure of £230,000 complains of inadequacy of funds. The University of Chicago which spends over three million dollars a year and the Harvard University which spends more than five million dollars would like to spend more. It may not be possible for us to attain these very high planes, but we may at least emulate the example of the people of Burma in coming to the help of their University. Education is the one subject for which no people can ever pay too much. The more they pay, the richer they grow, for nothing is so unremunerative as ignorance, nothing so remunerative as knowledge. History, not excluding the history of our own land, teaches us that the countries which provided the greatest educational faci-

lities for its people were foremost in the van of civilisation. This truth will be more apparent in the future than it has been in the past, for the struggle for existence grows in intensity every day. Future national success and prosperity will be found in the education of the people, in their intelligence sharpened by culture. India has been set on the road to self-government and the first requisite to enable us to reach the goal is so to shape our educational policy and organise our educational institutions that their benefits may reach all ranks and classes and fit them for the right use of the great gift.

In this great organisation for the betterment of the nation through knowledge, the University must take a high place. To adopt the words of the late Sir Asutosh Mukherjee, the University must be the chief instrument of the State for the conservation of knowledge, for the discovery of knowledge, for the distribution of knowledge, for the application of knowledge, and above all, for the creation of knowledge-makers. At the same time, it is not to be a mere ornamental superstructure at the top of our educational edifice, very pretty to look at, but not contributing to the strength and stability of the structure. The right view is to think of our educational system as a whole as an irrigation system in which the University formed the great reservoir of pure learning, from which all the canals through which knowledge permeated throughout the length and breadth of the land drew their supplies. Its pure water must flow throughout the whole system and enrich all. It should be the centre from which will emanate those continuous currents which will democratise education, and diffuse a better knowledge of things which make for our welfare. Until the surge of the stimulus thus

created reaches right down through all grades of education, the humble dwellers of our villages, whose horizon is no doubt limited by their simple wants and surroundings, but who really form the strength of the nation, the University will not be fulfilling one of its great functions in the fullest measure which the country demands and expects of it. And it is by training a body of young men for this great national work and sending them forth to the country enthused with a determination to wage a relentless war against illiteracy so as to banish it in course of time from the land that the end in view can be attained. For it is a vain hope to build up the nation as a self-governing unit of the Empire upon a foundation of wide-spread illiteracy. For this noble work the country requires not passive resisters, but active workers, men trained in love and service for their people, men who will educate, elevate and purify public life.

But the future of the University lies to a great extent in the hands of the people for whom it exists and for whom it labours. Given adequate financial support and devotion and enthusiasm among the University workers, there is no reason why the University should not discharge this high function in a manner consonant with the requirements of the country. The call for expansion is insistent, but the pace of progress will be regulated by the extent these two factors be found to exist.

Our Act places the making of provision for instruction in various branches of learning and for research and advancement and dissemination of knowledge as among its foremost objects. The holding of examinations and conferral of degrees and other academic

distinctions come next. We have, however, only been able up till now to carry out the second object and have not been able to give effect to the first. I venture to think that our University should not for all time to come be in the main a mere workshop for the manufacture of public servants and professional men. How to help our young men to achieve personal success by standing high in the material world should not engross all our efforts. There is a loftier ideal. The University should be the visible manifestation of the activities of the people for the advancement of the people in the domain of highest culture through investigation and research. To quote the inspiring words of Dr. Sir Jagadish Chandra Bose in his recent Convocation Address at Mysore: "The highest expression in the life of a nation must be its intellectual eminence and its power of enriching the world by advancing the frontiers of knowledge. When a nation has lost this power, when it merely receives and has nothing to give, then its healthy life is over and it sinks into a degenerate existence which is purely parasitic." In this great national work we should endeavour to take part, however humble that part may in the beginning be.

I venture, therefore, to submit that gradually and step by step post-graduate teaching and advanced research work should be taken over by the University. It may be under the control of a body specially created for the purpose in which the University, the State which will furnish most of the funds, and the public will be duly represented. There will thus be that concentration of efforts which alone can ensure the most economic and fruitful use of our financial and teaching resources. In this way also will be created a centre of thought and culture, whose effect on

the whole educational system will be of an ennobling character.

As a member of the governing body of the King Edward Memorial Society, Central Provinces and Berar, I submitted to it in June last a provisional scheme intended as a basis for discussion to utilise for the promotion of post-graduate teaching its annual recurring surplus income of about Rs. 20,000. To make the post-graduate department a success, it will be necessary to provide some scholarships for the students. For most of our promising students come from the ranks of the struggling middle class. After graduating, they have to think of making a living and unless helped, they will be unable to prosecute further study and carry on research work. This help may well come out of this fund. These are matters which will have to be carefully thought out.

A word to my young friends. Most of you have come to the close of your University life. You will now enter on various occupations for which you have been carefully preparing yourselves by your devoted labours. The moulding of your future will now be entirely in your hands. Some of you will meet with success, some, I am afraid, with disappointment. But just as you must not be elated with success, so you must not be depressed by failure. Whether you succeed or fail, you must not slacken your efforts to march on. Your success should be a stimulus to greater success and your failure to greater and more strenuous efforts to retrieve it. Then you will find that the set-back has been a passing phase.

Apart from personal success, if every one of you who to-day leaves this Hall with the hall-mark of the University upon him carry

in your heart a burning desire to extend the light of knowledge to those less fortunate of your countrymen, who have not had the advantage of acquiring knowledge that has been your privilege to have, then you will be doing a great work that will be of the utmost value to your country and for which your countrymen will remember you with gratitude.

SPEECH

Delivered by

H.E. Mr. JOHN MARTEN, M.A (Oxon.), C.S.I.
Chancellor of the University.

I COUNT it a piece of good fortune that during my short period as acting Governor I should have the opportunity of presiding as Chancellor at a Convocation of the University of Nagpur. I cannot pretend to have high academic distinctions such as has Sir Montagu Butler, your permanent Chancellor, but I can claim to have been in close touch with the evolution of higher education in these Provinces for many years and to count as personal friends your Vice-Chancellor and many of the distinguished gentlemen who are associated with the government of the University. Among them I must mention the late Rao Bahadur V. R. Pandit, whose sad and sudden death we all so sincerely mourn.

I have read the account of the progress of the year which has been given in the annual report and I have listened with great interest to the speech that has just been delivered. I sincerely congratulate the Vice-Chancellor and the University on the substantial progress that has been made. The preliminary stage in the evolution of this great Institution is now complete. The body corporate of the University has

been duly constituted and the University is adequately housed. It remains now to develop the full potentialities of which it is capable. I should like to commend especially the efforts that have been so successfully made to build up a good Library, and to give my support to the Vice-Chancellor's appeal to the public for funds for this purpose. The establishment of a Library in Nagpur, which should be really worthy of the place, is a matter which has always been near to my heart and I remember discussing its possibility years ago with a former Director of Public Instruction. You have now got a satisfactory building and a good start with the books and fittings. I feel confident that the appeal to the public for help will not be made in vain. I should also like to express my sympathy with the Vice-Chancellor's aspiration for the establishment by the University of chairs for Post-graduate and Research work. There may at present be practical difficulties in this proposal, but the scheme is in accordance with the natural forward progress of higher education, and I feel sure is capable of development.

The Vice-Chancellor has touched in eloquent terms on the paramount importance of the part which the University must play in the great task of disseminating knowledge which is the foundation of progress. As I look back over the last few momentous years in the history of this Province, I cannot help being impressed by the fact that our University, the establishment of which was one of the first fruits of the Reformed Government, is a demonstration of the ability of the people of the Province to sink their differences under

the inspiration of a high common purpose. For many years the establishment of a University in these Provinces was under consideration, and, as was perhaps but natural, the different parts of the Province put in their claims; but all parties were determined to attain the best possible ideal, and for the achievement of this object, they recognised that it was necessary to eliminate sectional and regional differences. The University, as it finally emerged from the various committees and as it took shape in the statute book, was thus an expression of unity for the purpose of attaining the highest common good. This determination to eliminate differences is shown also in the practically unanimous decision of the Legislature not to introduce the principle of communalism into the constitution of the University. It was resolved, almost with one accord, that the elected representatives on the Court and other bodies should be representatives not of particular sections of opinion but of all sections of opinion. It is, therefore, interesting to hear from the Vice-Chancellor to-day that the University has maintained this comprehensive attitude by making provision in its courses of study for all the three languages of the Province, for Hindi, Marathi and Urdu, so that none of the three great sections of the people may be deprived of the opportunity of instruction in their particular language and literature, and to none is granted a privilege which is withheld from others. In short, in its origin and in its present practice, the University is a symbol of unity of purpose and a proof that community of interest can triumph over communalism.

Now, it is this aspect of the University, students, that I desire with all the emphasis

that I can command to impress upon you, and especially upon those of you who have just had the privilege of receiving your degrees and are going out into the world. A University, as its name implies, is a *Universitas*. Its realm is all knowledge: its teachers may be drawn from all races and all shades of opinion: its students may come from the uttermost parts of the earth. But in all this diversity there is unity of purpose; and this unity of purpose leaves its stamp upon the young *alumni* of the *Alma Mater*. The graduates of a particular University are bound together by a common spirit, an *esprit de corps*, it has been called, which transcends ordinary differences. Why is it that the great Empire builder, Rhodes, sought to bring the young men of different parts of the British Empire under the influence of the University of Oxford? Because he knew that the University would stamp them all with its hall-mark, would unite them in thought and feeling (though the seas might sever them) and make them workers in a common cause. I should like here to express my sympathy with the Vice-Chancellor's remarks in the annual report for the past year regarding the number of registered graduates. He notes that the number of ordinary members has sadly fallen off and says that the University has a right to expect that the graduates will pay the small annual subscription which entitles them to registration. Surely, this is an appeal which cannot fail to awake a response.

Never has India needed unity of spirit more than at the present moment. Never have the Universities of India had a greater opportunity than now of proving

their true worth. For we must look to the young men who have been nurtured in the Universities—who have drunk from the breast of the *Alma Mater*—to spread abroad the spirit of unity and to illustrate by their lives the great truth that to comprehend all is to pardon all. He was a great man who adopted for the school and college which he founded the noble motto "Manners maketh a man." For the function of a seat of learning is not merely the dissemination of knowledge. "Not books but men" is the true ideal of a University, and men imbued above all with the spirit of humanity, a spirit that rises above the antagonisms of sections and parties, and places courtesy and consideration for others above personal claims or legal rights. India has need of the University spirit, and, if, as I hope, this University has imparted its spirit to you, students and graduates, she will have rendered an incomparable service to your mother-land.

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ALLAHABAD UNIVERSITY— CONVOCATION ADDRESS

By the Hon'ble Mr. JUSTICE LINDSAY.

I SHOULD like at the outset to acknowledge the courtesy you have shown me in asking me to deliver the Convocation Address to-day. I have welcomed your invitation all the more because, in the circumstances, it has a special appeal for me. If I understand aright, the ceremony at which I am assisting is, in a way, a farewell ceremony and a Convocation speech is intended to be in the nature of a valediction to those who, having completed their studies, are about to pass out through the portals of their University. And so, for myself, whose period of service in India extending over a good many generations of University life, is about to come to a close, this occasion has a particular interest as it gives me the last opportunity I am likely to have of speaking to a body of Indian University students and of exercising the privilege—in one sense the melancholy privilege—of age, by addressing a few words of exhortation and encouragement to young men who are now about to engage in the battle of life.

SOCRATES' CONCEPTION OF 'SOCIETY.'

In the seventh book of the *Republic*, in the dialogue in which Plato sets out his conception of the ideal state, we are introduced to the scheme of education designed for the training of those who are to take part in the State government. This scheme is propounded by Socrates who begins his description of it by presenting us with an allegory, the allegory of the Den or Cave. He gives us a picture of men living in an underground cavern so shackled and

confined that they can look only straight in front of them. Behind and above them is light which they cannot see; all they behold consists of the shadows cast upon the wall of the cave by real objects which, invisible to them, pass to and fro in front of the light. Their life is thus a life of illusion in which, of necessity, they have to content themselves with the shadow instead of the substance. Socrates then proceeds to consider the case of one of these captives who has been released and led up towards the light. He describes the experience of the first painful sensations—how the eye is at first dazzled and bewildered and how, by degrees, it becomes adjusted to the new conditions so as to be able to perceive and discriminate between real objects. He then goes on to explain how the captive who has seen the light, whose range of vision has been extended and whose understanding has been enlarged would naturally be reluctant to revert to his former state. 'Those,' says he, 'who have climbed so high would be unwilling to take a part in the affairs of men because their souls are ever loath to desert those upper regions.' But he declares that those who have been so favoured cannot be allowed to abide in these realms of light. 'When,' says Socrates, 'they have mounted and looked long enough, we must take care to deny them the liberty of staying where they are and refusing to descend again among the prisoners in the den to partake of their toils or honours whether they are worth having or not.' And the reason is this:—'The law', Socrates says, 'does not ask itself how some one class in a State is to live extraordinarily well. On the contrary, it tries to bring about a general condition of well-being throughout

the entire State and for this purpose it links the citizens together by persuasion and constraint, makes them share with one another the benefits which each can contribute to the common weal and does actually create men of this exalted character in the State, not with the intention of letting them go each on his own way, but with the intention of turning them to account in the plans for the consolidation of the State. They must therefore descend by turns and associate with the rest of the community and must habituate themselves to the contemplation of obscure objects and get the habit of seeing in the dark. And by so accustoming themselves they will see ten thousand times better than the dwellers in the den and will know what the images are and of what they are the images, because they have seen the beautiful and just and good in their truth. And when one of his interlocutors tries to maintain that this compulsion to return to the cave may work injustice upon the enlightened, Socrates repels the argument and observes:—'Far from wronging the future philosophers of our State we shall only be treating them with strict justice if we put them under the additional obligation of watching over their fellow-citizens and taking care of them. We have begotten them for the State as well as for themselves to be like leaders and kings of a hive—better and more perfectly trained than the rest. Each, when his turn comes, must devote himself to the hard duties of public life, not as a desirable but as an unavoidable occupation.' And he adds that the enlightened man will discharge this further obligation not merely because there is a legal sanction to enforce it but because his education has made of him a just man who

recognises the obligation as a matter of conscience.

I have quoted these passages to you as containing the statement of an important truth to which, on this occasion, I think I may profitably invite your attention—the statement, namely, that every member of human society is under a duty to its other members—the duty (to quote again the words of Socrates) 'of sharing with one another the benefits which each can contribute to the common weal.' There you have a concise and a complete enunciation of the principle which underlies the foundation of all organised human society. For, consider the meaning of the word 'society.' It means literally a state of partnership, and when we speak of 'human society' we necessarily imply the obligation which that state involves and by which each member is bound to contribute in proportion to the extent of his own stock of possessions in order to promote the greatest welfare of all.

'UNIVERSITY IS A SOCIETY.'

Those of you then who have finished your career at the University and who, having been led up to the light must now return to the cave, may well consider within yourselves how far your life at the University has awakened you to a consciousness of this duty. What notion have you formed of the nature of the duty and of the scope of its obligation? In what way has your training here taught you how to know your duty and how to do it? You are, of course, aware that 'duty' means something which is 'due,' something which is owed to others. Duty is a debt and the questions for you are: How has the debt arisen? To whom do you own it? and how is to be discharged?

You can answer these questions only after you have arrived at some apprehension of what society is and of what is your position in it. And if you have made the best use of your time here, as I must presume you have done, you can hardly have failed to acquire some rudimentary knowledge of the structure of human society and of the demands which it makes from its constituent members. For, a University is a society, a collection of individuals assembled together for the purpose of receiving a liberal education and, to that end, compelled to live in subjection to a twofold discipline. On the one hand, there is the external and formal discipline prescribed by University regulations and enforced by the University authorities. On the other hand, it is an informal and less palpable discipline and constraint which has its roots in the University tradition (the essence of which is the living of a common life)—a discipline which has grown up and become established as a code of conduct, obedience to which is exacted under a system of self-government. You have, so to speak, a body of self-administered customary law which is no less rigorous in its operation than positive enactment and to which all who belong to the University must submit. Subjection to this, dual discipline drives all those who are under its jurisdiction into association and intimacy and it is in this way that the new entrant to the University receives initiation into the mysteries of corporate life by being brought for the first time into contact with various types of men who differ from him in race, caste and creed—men whose opinions and habits of life and thought are unfamiliar to him and with whom he must

live as best as he can throughout the period of his University residence.

SELF-EDUCATION.

This enforced association with strangers sets in motion a process of education—or rather of self-education—which is something quite apart and distinct from the formal process of acquiring knowledge. It is a process of action and reaction of mental energy by which each member of the society learns something from others by a constant interchange of thoughts and opinions. The daily social intercourse, the friendly rivalry in the school, and in the playing fields, the activities of clubs and such like institutions—all these are influences which conduce to intellectual expansion by opening out fresh vistas of thought and experience and by producing re-adjustments of old opinions and beliefs. Confronted with new ideas and unfamiliar points of view, the novice is compelled consciously or unconsciously, to muster his mental forces in order to cope with unexpected situations. He is driven to compare, to discriminate, to select, and in this way he acquires a mental habit which enables him to trace relations, to apprehend values and finally to form his own judgment. Under these influences there arrives at length a perception of the principle upon which the constitution of human society is based—the discovery that society has its origin in the wants of men and in the need for satisfying them, and that life which is to be anything more than the merest animal existence is possible only under a social order in which every individual is placed under the duty of contributing everything useful which he can provide for the benefit of others while he receives in his turn from

others what they can usefully supply for his advantage.

Social organization, in fact, is the indispensable condition of human progress and welfare, and once this truth has been seized and digested, the individual begins to be aware of his place in the system and of the duty which attaches to the place he occupies. It is borne in upon him that this is not a world in which he can hope to take and keep without giving—in which he can live for himself alone and go his own way as he chooses. On the contrary, there is forced upon him the conviction that as an individual his actions and his wants must be controlled in every direction by those of his fellow-men. For they, as members of the same society or partnership, are no less entitled to their freedom of action and the satisfaction of their needs. They too have claims which the individual cannot be permitted to disregard in order to insist upon the recognition of his own.

Another lesson which is brought home to the individual is that the estimation in which he is held will not be regulated by his own good opinion of himself but will be determined by his usefulness to the other members of the community and the measure of this usefulness is the extent to which he is able and willing to share his advantages with them. And, finally, there comes the realisation that as a solitary member of society his life is so wrapped up in the general life of the community that he can have no interests which are in conflict with those of the corporate body to which he belongs.

Society, in self-defence, cannot and will not acknowledge adverse claims of this

kind and will put beyond the pale of its protection the eccentric individual who imagines that he can pursue a purely selfish existence and live in a state of antagonism with his fellow-beings. Society then, we may say, is a system of corporate life in which men live together in a state of mutual dependence involving reciprocal obligations which must be duly discharged and which can only be so discharged by co-operation—by men working together in that unselfish spirit of fellowship and goodwill which is bred by the experience of living a life in common and cultivating those kindly relations which render such a mode of life desirable and possible. In short society cannot function without co-operation which is the very life-blood of the organism. Once that blood ceases to circulate the whole system must collapse.

If what I have just said is, as I believe it to be, a fairly accurate account of the various processes at work in the course of a University life and of the effects which those processes produce, I think I may safely assume that you who have been living under these influences and have taken a part in the corporate life of the University cannot have failed to acquire some useful working knowledge of the constitution of the social state and of the duties appertaining to your position as individual members of society. And now that the time has come for you to quit this little world in which you have had the good fortune to live and move, and to step out into a larger world, you have—or ought to have—the satisfaction of feeling that you are not unequipped for that great adventure.

'CITIZENS OF THE WORLD.'

You cease now to be members of a small corporate body—you are about to become citizens of a world made up of all sorts and conditions of men with whom you are destined to live and among whom you must find your place and your duty. And as you have been granted the privilege of seeing the light, you must, in return for this favour, assume the obligation to which Socrates refers—that of watching over your fellow-citizens and taking care of them, because, to repeat the language of the allegory, you are 'better and more perfectly trained than the rest.' You are persons to whom those less favoured than yourselves will turn for guidance in times of doubt and difficulty. I need not, I am sure, remind you that we live in a world of perpetual change in which the increase of knowledge and experience is ever creating new relations and new situations which call for the revision of previously accepted standards and traditions; and that being so it follows that with the introduction of fresh and often complex conditions, social duties will necessarily take on a variety of new forms. But while the form and the scope of the duties may vary the obligation of service remains constant and eternal.

Such experience of life as you have hitherto gained must now be transferred to a wider field of action and applied under new and strange conditions. You will be brought into contact with the larger problems of life and will be confronted with perplexities and temptations in many matters which deeply concern you, difficult situations in which you will have to range yourself on one side or another and to display the courage of your convictions. But you

are entering upon the campaign with some valuable equipment, for you have been living under discipline, and in surroundings which have taught you the virtue of self-control and of that self-abnegation which connotes the subordination of all selfish interests to the common good. You have, moreover, acquired in some measure the habit of thinking for yourselves and of forming independent judgments. And thus prepared you are in a position to go out into the world there to continue successfully—if you are so determined—the process of self-education begun here in your University. You can, if you so will, acquire that wisdom which will enable you to surmount the difficulties which await you—wisdom which will secure you against the temptation of seeking the pleasant paths of least resistance and of being led astray by the empty catchwords which will constantly assail your ears, captivating phrases the futility of which will be laid bare once they are examined in the cold, dry light of reason.

'A WORD OF ADMONITION.'

And here I should like to interpose a word of admonition. Most of you, I suppose, are taking up those learned professions which involve the rendering of certain special services from which you hope to earn a livelihood. You have, no doubt, a clear conception of your duty in this connection: you know that in this special sphere you must do your best for those who seek your assistance and give full value for the money you earn. But I wish to put it to you that you will not be satisfying in full the claims of society by supplying only those services which appertain in particular to the calling you have chosen. You will not be living in a world of clients or patients and as members of society at large—

as citizens of the world—your interests in life cannot be confined within purely professional limits. There will be other important matters to engage your attention—affairs which are the common concern of all and in which the earnest pursuit of your particular avocation will excite your lively interest. If, for example, your profession is to be that of medicine, the special knowledge and skill which you command will not be held at the disposal of those only who apply to you for treatment. Those ailments which threaten the health and the lives of your patients are just as likely to affect thousands of others, and so while you endeavour to combat the disease in any particular case which happens to come your way, you will, if you are diligent about your work, be led to explore the origin and history of the malady—how it is communicated, how it can be prevented and how the health of the community at large can best be protected from it. Medical science, like all the sciences, takes the whole of human life for its province and you will be drawn to consider how your special knowledge and skill can most profitably be employed for the benefit of all your fellow-beings.

Similarly, if you propose to follow the law, while you attend to the immediate needs of your clients you will, in the course of your practice, be prompted to examine how different laws affect the entire community and how the defects in them which you may discover to work hardship or injustice may be removed by legislation. You will be moved to study the administration of the law and to find an interest in all measures for the promotion of justice and fair dealing between man and man. In this way the practice of your special profession, whatever it may be, while it extends by experience the circle of

your particular knowledge, will awaken in you the sense of a large obligation, the feeling that all you think and all you do has a bearing upon human affairs in general and that there is ever present the call of a higher and nobler duty—that of giving service without any other reward than the consciousness that you have done—or at any rate have tried to do—your best to promote the well-being of your fellow-citizens.

STUDY OF THE SYSTEM OF GOVERNMENT.

I suggest to you, therefore, that when you go out into the world it will be no unimportant part of the task which lies before you to take an active and intelligent interest in all matters which affect the life and welfare of the community and in particular to pay attention to the theory and methods of the system of Government under which you live. It is, I say, incumbent upon you to work earnestly in combination with your fellow-subjects so as to establish those conditions in which the community as a whole can find the fullest practical expression of its ideals of progress and prosperity. For, Government ought not to be the concern of the few—it is the concern of everybody and all those who are working strenuously and wisely should take their share in the Government, national or local, which is supported by the fruit of their labours. Let me remind you again of the words of Socrates, when he is speaking of those who have received the light: 'They will devote themselves to the hard duties of public life not as a desirable but as an unavoidable occupation.' You who have been living here under social discipline and in subjection to a system of self-government are fortunate, therefore, in having received such a preparation for the life which lies in front of you.

HUMAN TOUCH NECESSARY.

Here you have dwelt in a state of society and have become acquainted with the nature of the duties which that state requires of you. You will now have the opportunity—endless opportunities—of translating your knowledge into practice. You have also absorbed in some measure the spirit in which all service should be rendered and have learnt to esteem those virtues of self-restraint, tolerance, patience and courage which you will soon be called upon to exercise in conditions which will constitute a severe test of character. For the knowledge you have gathered will now have to undergo a process of conversion into that practical wisdom which consists in the right application of knowledge already won to new facts and new conditions. And where those facts and conditions emerge as parts of those problems of human life and welfare in which I have told you, you are bound to take a lively interest, it follows that your knowledge will not be rightly applied to them unless you seek to apply it in right spirit—that is to say, with a due appreciation of any sympathy with the needs and aspirations of your fellow-men. What is needed is the human touch, a spirit of patience, goodwill and forbearance derived from the full understanding of what you owe to those who are sharing a common life with you. What you owe them, in a word, is 'justice' and I can give you no better definition of that term than the one to be found in the opening passage of Justinian's Institutes: 'Justice is the constant and perpetual wish to render to every one his due.' I have just now said that your knowledge must undergo a process of transmutation into wisdom. The process

which works this change is called experience and can take place only in the world you are about to enter. And, believe me, experience keeps a dear school in which the lessons are to be learnt only at the cost of much failure and disappointment. But there is no other way.

For experience implies action and trial and is something which every man must win for himself and cannot gain by communication from others. You must make your experiments yourselves and if the results are not what you desired or expected, your only course is to try again. That is the method of experience and it is no easy one.

TRAGIC SPECTACLE OF A WORLD SICK UNTO DEATH OF STRIFE.

And if the world, even at the best of times is a home of stern and rugged discipline, it is more than ever so to-day. For look around you and survey the conditions of the present time. You can see how an evil spirit of unrest has taken possession of men's minds so that the whole world is convulsed by the warfare of jarring elements and tortured by animosity, suspicion and distrust, a world from which all reason and all sense of human fellowship have for the time disappeared.

Yes, there lies before us the tragic spectacle of a world sick unto death of strife—a world prostrate and yearning for the dawn of a day which shall rise with healing on its wings to bring the solace of peace to distracted humanity. And where, I ask you, are we to turn for hope of such a day-spring? I put it to you that all such hope must be denied until the world has been brought back to a state of sanity—a 'sound and pristine health'—by the revival of that feeling of brotherhood

which finds its expression in the free, unselfish exchange of services in a spirit of tolerance and mutual good-will. That is the supreme need of the hour.

ALL SORTS AND CONDITIONS OF MEN.

How can they be led to attain peace and to live in amity unless they strive to understand and respect each other's beliefs and feelings? And how, again, are they to reach that goal of self-government upon which their hearts and eyes are set while all the discordant elements among them are in tumult—on every side the angry clash of creed, caste and community, with everyone struggling to snatch and appropriate what he wants while he ignores or denies the rights and claims of others?

You who have been living here in this small University world surely know that nothing good can come out of this miserable internal strife, that the end of all such things is death, and that where there is no co-operation, no good-will, no self-suppression, civilization is doomed to perish. I say to you again that society, if it is to exist at all, cannot for the sake of its own preservation tolerate individual claims which are irreconcilable with the collective sense of the community. You, who to-day are quitting this abode of learning, where you have managed to dwell together in unity, peace and concord, can if you will and as I declare you ought to, learn to live peaceably with all men and teach others to do the same. You can put into practice what you have learnt here and can, both by example and precept, inculcate the virtue and habit of that kindly and sympathetic co-operation in which the only hope of your common salvation lies.

A LITTLE LEAVEN LEAVETH THE WHOLE LAMP.

You are the leaven and it rests with you to induce in others that spirit of sweet reasonableness which your *Alma Mater* has sought to foster in yourselves.

STUDENTS' DUTY.

Your duty—the ever-lasting obligation to serve others to the utmost extent of your powers—now lies to your hand. The future of your country is in your keeping and if you do your duty both in the sense and in the spirit of which I have spoken, you can be confident that that future will be as you desire it to be. And so it is with this message that I take leave of you and wish all God-speed. “Go forth and find your place in the world and acquit yourselves of that special obligation which your education has imposed upon you.”

You have seen the light—you have received the light. Do not hide it but let it shine to illumine those who will sit in the darkness of the cave—*The Leader*, Allahabad.

KALIDASA

Being a critical appreciation of his works

IN TAMIL

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BENARES HINDU UNIVERSITY— CONVOCATION ADDRESS

By H. H. THE MAHARAJAH OF BIKANER.

LET me thank you very cordially for inviting me to preside at your Convocation this year. It is a privilege which I highly cherish; and I rejoice at the opportunity which it affords me of renewing my acquaintance with this ancient Seat of Learning.

I do not come to you as quite a stranger. (Hear, hear): It is now sixteen years that I was first intimately associated with the scheme of founding a Hindu University when charged with a message from that great and noble-minded Viceroy, Lord Hardinge, of sympathy and good-will for the great cause, I had the privilege of urging the claims of an Academy that would enshrine whatever was of the best in ancient Hindu culture before a large public gathering assembled at Calcutta. Four years later, we had the satisfaction to see the seed then sown sprouting and giving promise of a healthy and vigorous life. Associated as I have been from the earliest commencement with all the preliminary vicissitudes that alternately helped or hindered the birth of this great University, I was privileged to be present at the laying of its foundation-stone at the hands of Lord Hardinge in 1916. In 1920 I was again in your midst and was able to attend the series of learned discourses, and to partake of the intellectual fare, so generously provided by the Academy. The ties which bind me to you are dear to me (hear, hear) and they have brought me again before you this evening. If, except for occasional visits, I have not been able to come and see you more frequently, it was not because of any lack of interest but due to reasons of State and health, over which I had no control.

Benares has always exercised a peculiar fascination on me (Cheers). I have always looked up to Varanasi as the home of Hindu culture, the seat of divine learning and the heart of Hindu civilization. The abode of our Lord Vishwanath—the Father of the Universe and the Creator—resplendent Kashi has always been regarded as the *sanctum sanctorum* of a pious Hindu. Its sacred Ghats, constantly laved by the ripples of the sacred Ganga, serve as a fountain of inspiration to the pious imagination of the devotee; and the ancient Gyan-Vapi has even now not ceased to well up with memories of hoary traditions of antiquity. The ambition of bridging the gulf between the old and the new, of bringing about an alliance between antiquity and modernity like a confluence between the Varna and the Assi has all along inspired the eminent pioneers of this noble institution with a religious zeal that commands universal respect; and when I realise how this great idea has in such a short time fructified in this imposing pile of edifices on the banks of the Assi, I feel convinced that the promoters of this new ideal of a residential teaching University have not been mere dreaming idealists. The various schools of Literature and Science housed in this noble array of buildings, which we see before us spread out in charming prospect, have all manifested signs of healthy and vigorous development, which is a good augury for the future. The progress already achieved by this young University, in spite of a decade of unparalleled financial depression and world turmoil, ought to satisfy the most impatient and ardent reformer; and the pious spirit of faith and hope with which its founders have braved an epoch of exceptional stress and storm must evoke our admiration and respect.

The Benares Hindu University has made ample provision for imparting advanced academic education in various branches, which compares very favourably with the literary fare provided at the other sister Universities in this country. Besides including a study of Hindu religion, ancient Hindu polity and Hindu civics in its curriculum on the side of humanities, scientific subjects like Geology, Mining and Metallurgy, as well as Industrial Chemistry, have found a place within its portals and useful provision is being made for cultivating a spirit of original Research through the conveniences of well-equipped laboratories and finely-assorted workshops. The School of Engineering is a special and strong feature of the Benares University which draws students in large numbers from far and near for practical training in Mechanical and Electric Engineering. Upwards of 2,000 students have been already enrolled on the lists of the various schools and sections constituting this large unitary and teaching University.

At the same time, though much has been done, it must not be forgotten that more yet remains to be done (Hear, hear). The Faculty of Agriculture has yet to be added to the course of training. The art of making two blades grow where one grew before has a peculiar value for our country which is mainly agricultural; and problems of rural reconstruction must engage the early and earnest attention of every true lover of the country. Problems of land cultivation and crop experiments, of improvement of the implements of tillage and of adoption of labour-saving devices and the latest mechanical contrivances for the extraction of the maximum return from the soil at the minimum of cost must receive increasing attention in course of time.

The deliberations of the Royal Agriculture Commission will throw new light on the several questions connected with Agriculture and Irrigation and they deserve—and will no doubt receive—adequate attention at the hands of the University authorities. Then there is the Faculty of Commerce which ought also soon to engage the minds of the organisers of this great University. All these developments, however, mean money and the Hindu University is not suffering from any glut of this precious metal. The financial condition of the University has been causing some anxiety for several years past and this aspect has no less to be borne in mind (hear, hear). Your devoted and zealous Vice-Chancellor, my friend the veteran Pandit Madan Mohan Malaviya (Cheers) to whom this Benares Hindu University is most deeply indebted and who has dedicated his life and life-work to this noble mission, has lately issued an appeal for a Second Crore. I join my faint but earnest voice to his impassioned and laudable appeal to all true Hindus and real patriots of the country to contribute their mite towards the fulfilment of this high ideal. No philanthropic cause could be more sacred than the feeding and fostering of this Hindu University. If our private charities were more organised and better discernment and discrimination used in the selection of worthy objects for the countless charitable public trusts that our benevolent countrymen have at their disposal, the collection of a Second Crore need not baffle us as altogether beyond our reach. Strenuous effort is no doubt needed; but there is hardly any problem, however stupendous, that can appal or stagger the soul of a real patriot, a true lover of Learning and a selfless seeker after Truth.

We cannot indefinitely feed our various schools on mere faith and hope. They require the sinews of war and they cannot be kept long without adequate sustenance. However worthy our objects and ideals may be, prudence cannot allow them to outrun our financial resources. Should our appeal not meet with adequate response, then, instead of extending and filling out, it may be prudent—indeed necessary—to curtail our activities and endeavour only intensive culture for the time being till the financial prospects become more promising and cheerful. A clever surgeon is he who knows where and when to apply the knife. Pruning and weeding are useful operations that help the healthy growth of the plant. But I decline to believe that our Hindu community will sit with folded hands and allow such a measure to come to pass.

At the same time, it might be prudent to specialise the University in a few particular branches of study so as to save overlapping of functions and re-duplication of effort (Hear, hear). The scope of the Hindu University ought to be defined so that each University could cultivate that branch and excel in its equipment for that particular subject. Our aim and endeavour should be the glory of God and relief of man's estate. If we ponder seriously, I am sure, we shall find that there is no real conflict between religion and science. It is no doubt true that undue emphasis of the claims of faith may clash with, and drown the voice of, reason, and any scheme of studies which subordinates the claims of the rational faculty to the dictates of authority must end in stagnation and decay. We are living in a world of the wireless and aeroplanes and this era of scientific renaissance could not possibly have been ushered in by the schoolmen of the medieval

ages, who delighted in logomachies about form and substance, concept and name, identity and difference. The ancient Universities of Taxila and Nalanda hummed with polemical wrangles about the vanity of the cosmos, nescience about the acosmic reality, and the existence of a future world; but it is open to question whether they really contributed much to the advancement of our ascendancy over Nature in this world. If we desire to understand the mysteries of Nature, we have to accost her and force her into a corner under the air-pump and extort or wring out her secrets. Bhartrihari, the Royal Sage, sang of the impossibility of weaving ropes from the rays of the sun or of pressing out oil from sand. Our present day victories in the field of Science have achieved even more. If Bhartrihari were to visit the world in his new incarnation to-day, he would stand aghast at the uses to which we have put the solar and various other rays in the service of man. Science has not only annihilated space; she has lengthened life, she has minimised danger, she has controlled lunacy and trampled disease. She restores eyes to the blind and hearing to the deaf. She has enlisted the sunbeam in her service to limn for us with absolute fidelity the faces of the friends we love and transmit the picture from across the seas. She has harnessed the lightning for the conveyance of our message to the other end of the world and has enabled our vision to penetrate to the bowels of the earth to find out what priceless treasures are embedded below. It is in this Department of Science that much remains still to be done in our Indian Universities and this you can only achieve if you perfect your laboratories and study Nature in her manifold manifestations. Cultivate a spirit of research, of obser-

vation and experiment and your conquest over the elements of Nature would be materially assisted. Let me not be misunderstood. I do not discourage the study of spiritual dialectics; the problem whether our soul has three dimensions or four is no doubt fascinating; but it can hardly be disputed that as its name implies Metaphysics must come after Physics.

Equally insistent is the claim of Physical culture. Any scheme of education in order to be complete, comprehensive and all embracing, must include the culture of the body as well as of mind. "A sound mind in a sound body" has been an adage too much profaned as much by over-iteration as by under-observance. I am gratified to find that the claims of the human body have been receiving due attention from the Hindu University authorities; but what I do wish as a soldier to emphasise on this occasion is the value of regular military training (Cheers). Besides serving as a course of healthy physical exercise, such a training would instil a love of discipline and an *esprit de corps* among the *alumni* of this great institution. A spirit of comradeship, of sportsmanship and of brotherly sympathy is essentially needed at this juncture; and with a course of military training super-added to its academic achievements the Hindu University Corps would not only be of immense service to the country, but as a unit of the Territorial Militia could always place its loyal services at the disposal of His Imperial Majesty—our beloved King-Emperor (Cheers).

Loyalty to your country and your king is one of the primary civic duties enjoined by every writer on Jurisprudence. It is the foundation of law and order and as good

citizens it should be your first concern to foster and uphold this cardinal virtue. Fidelity to the sovereign is among the fundamental duties prescribed by the Hindu Dharmashastras and I charge you, young students of the Hindu University, ever in your life and conversation you prove yourselves worthy of the proud *Alma Mater* which starts you on your life's career this day. Let loyalty to our beloved King-Emperor be the priceless ornament in the character of every graduate turned out by our University. It is up to you jealously to guard against this matchless jewel being dimmed or tarnished by seductive writings of the advocates of anarchy and chaos however fascinating they may be.

Let your Professors and instructors at the same time remember that their object is not merely the imparting of advanced education; it is also, if not more, the formation of a sound and steady character. The value of a residential University can best be demonstrated in the facilities it can afford for the building up of good character. Let your goal be the culture of "self-reverence, self-knowledge, self-control; which three alone lead to sovereign power." One cannot fail to be struck with the mistaken notions about liberty that often prevail in the minds of some young men. True liberty consists in freedom to do what one ought, not freedom to do what one wills, which only deteriorates into license and wanton depravity. Learn to control yourself; for moral self-government alone can prepare you for any higher form of political self-government. Cultivate the habit of self-reverence. We have indeed every reason to be proud of our ancestors, our ancient culture and our glorious civilisation; but do not let any undue bias for antiquity deter you from your duty to posterity. Reverence for the

ancient Aryavarta can never be incompatible with an eager solicitude for the elevation and regeneration of Mother India. But with this end in view "Act, act in the living present;" and "above all" in the words of Shakespeare "to thine own self be true; so that thou canst not then be false to any man." Service and sacrifice ought to be the twin vows of your modern Brahmacharya. Our land has been well-known for its spirit of chivalry. If that age has gone from the present day Western world of sophisters and economists, let not that same canker eat up the vitals of our ancient culture. Never fail to set a high value on a habit of deference and reverence to your elders and of proud submission to rank and sex which is the true test of an abiding civilisation.

The value of high character and sublime moral ideals is incalculable at the present day. We are passing through critical times. An era of transition has ever been an era of trouble, travail and turmoil owing to the dethronement of old ideals and the effete incapacity of the new ideals to take their place. India is hovering between two worlds in our time; the one as dead as Queen Anne, the other yet 'too powerless to be born.' The greater is the necessity of wise caution and robust commonsense. We must live at peace with our fellow-subjects—our Moslem brethren—for, pray, do not forget that though we are divided by religion, we are all Indians first and foremost and Hindus and Moslems and everything else only afterwards (Cheers). Our communal tension has unfortunately become a veritable cancer and must be radically cut off if we want to preserve our national life. Our popular Viceroy, Lord Irwin, a good, religious man, has sent forth in all earnest his exhortation for mutual under-

standing and racial reconciliation. Let not that sage counsel fall upon deaf ears. Remember that life is only a compromise. Let us all realise that the high road to national greatness lies along the old highway of steadfast well-doing all round and they who are the most persistent and work in the truest spirit of general well-being will invariably be the most successful. Success treads on the heels of only righteous endeavour. (Cheers).

Philosophers and educationists have proclaimed how our environments and surroundings mould human character and shape our destiny; and in this respect you, fortunate *alumni* of the Kashi Vishwa Vidyalaya, are well-favoured and richly endowed. For, what can be more holy than Kashi, which succeeded in attracting Lord Gautama Buddha whose first lesson on the Doctrine of Divine Mercy and Universal Brotherhood was initiated in the Deer Park at Sarnath. What can be more inspiring than the sacred waters of mother Ganga that are even now credited in this iron age of doubt and disbelief with supreme healing powers for all our ills, both of mind and body. You are now leaving your Brahmacharya Ashram. Go forth into the world out of the portals of this great institution with this rich dowry of divine inspiration and you will be admirably fitted to wed that "Stern Daughter of the Voice of God"—Duty—in the great life's journey that lies at your feet. (Prolonged Cheers).

A UNIVERSITY FOR BARODA.

By Prof. P. SESHADRI, M. A.

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IT was in the year 1918, that on the invitation of His Highness the Maharajah Gaekwad of Baroda, I visited his capital and wrote a memorandum on the subject of a University for the State. After an examination of the available educational resources, I recommended that the time was ripe for the establishment of a unitary and residential University at Baroda, as a fitting consummation of the splendid educational progress which had been achieved during the regime of His Highness and suggested the formation of a Committee to consider the details of the scheme. The idea of a University for the State may now be said to have advanced a further step; as a Commission for the purpose was appointed last year, and the report embodying their recommendations is now actually before the public. It only remains for His Highness to make up his mind now to put the scheme into execution and it is hoped the University itself will soon be an accomplished fact.

The members of the Baroda University Commission deserve to be warmly congratulated on the excellent report they have produced. They also recommend the establishment of a unitary and residential University, leaving the door open at the same time, for co-operation from the rest of Guzerat. They advocate the formation, not merely of Faculties for Arts and Science, pure and applied, but as I had suggested on the former occasion, of a Faculty for the Fine Arts and provision for the teaching of subjects of special interest to women, the

branches of study and training usually embraced by what is called Domestic Science or the Household Arts. Any wise University scheme in the circumstances of a State like Baroda, should take note of the progress which has already been achieved and recommend the pooling together of all the educational resources now available in the State for the work of the new institution. In fact, the numerous institutions in Baroda impressed me on the occasion of my own visit, as being particularly suitable for being impressed into the new University scheme, not merely out of considerations of economy, but also because of the needs of concentration of educational influences for the production of a rich University atmosphere. I am therefore not surprised that this Commission also recommends that institutions like the Central Library, the Museum, the College of Music and the Oriental Publication Department should all be brought within the operations of the new scheme. It must be said that on the whole, the report is a document which shows considerable care, forethought and knowledge and is keenly alive to the many educational needs necessary for the establishment of a modern University. It is hoped that the mention of any points of disagreement with the report, will not be considered as due to any want of appreciation of the essential soundness of the scheme which deserves to be acted upon almost immediately, with a few modifications of the kind which will be suggested here.

It is matter for regret that there should be suspicion and distrust of the authority of the State in its treatment of the University, when it may come into existence, and the Commission should have suggested various safeguards for the possible abuse of power. The

record of His Highness as an administrator, particularly in matters educational, has been so liberal that his government undoubtedly deserved to be treated with greater consideration. The mere fact that a Commission of this kind has been appointed by His Highness with a number of members who are not servants of the State and are even outsiders is proof positive that he is not actuated by narrow considerations and his government can be expected to deal with questions relating to the University in the most proper spirit. Having raised this bogey, the Commissioners proceed to deal with it by the somewhat curious suggestion that there should be a Board of Governors, apart from all the usual academic bodies, to serve as the *liaison* between the University and the State, to be presided over by a gentleman called the Rector who is described as "an eminent outsider whose outlook and independence will be of incalculable value." We wonder how 'eminent outsiders' are necessarily immune from paying court to the authorities in the State, in view of possible gains from the Darbar of His Highness. This extraordinary individual who will apparently take all this trouble for nothing, because our Commissioners would have him as an "independent outsider" is described in the following words:—

"Next to the Pro-Chancellor we propose a Rector (Bill Sec. 9) between the Chancellor and the Vice-Chancellor. He will be an eminent outsider whose outlook and independence will be of incalculable value. He will preside over the Board of Governors. The appointment of a Rector as Chairman of the Board of Governors will further add to the deliberations of that body on which State officials would find place, a detachment which it would not otherwise have. He will further serve as a moral check on the paid

Vice-Chancellor whenever he is inclined to sacrifice the independence of the University to the State or sacrifice the State interests to the voice of the Senate. And we have no doubt that though he may not be the chief executive officer, the University Professors will have a freer scope when their immediate official superior is, so to speak, under the eye of an independent outsider. We therefore think that the appointment of the Rector as an officer next in precedence to the Pro-Chancellor and as the Chairman of the Board of Governors is an absolute necessity."

We are afraid this is an unnecessary complication which does not improve the scheme at all.

This leads us to another point about which I had uttered a note of warning in my proposals of 1918. It is well-known that considerable time is usually taken up in working the elaborate constitution of the University bodies of to-day and Professors have often very little time to attend to the legitimate demands of scholarship, as all their leisure is taken up by attending interminable Committee and Sub-Committee meetings. This evil has been taken note of by the Royal Commission on the Universities of Oxford and Cambridge presided over by Mr. Asquith, the present Earl of Oxford, and exists in a particularly aggravated form in the newer unitary and residential Universities in Northern India. I had therefore cautioned in my minute that the constitution should aim at "rigorous simplicity and centralised administration, not only for expediting business, but also for reasons of economy.

But the Commission has prepared a constitution which is very cumbersome in some of its details. Among the officers of the University there are the Chancellor, the Pro-Chancellor, the Rector, the Vice-Chancellor, the

Provost, the Deans, the Registrar and others, from which list one could conveniently omit the Pro-Chancellor, the Rector and the Provost in the case of a small University like that of Baroda, without any serious consequences to the University. As regards University bodies, our Commissioners are not satisfied with the Senate and the Executive Council, but they must have, as mentioned already, a Board of Governors and numerous other Statutory Boards, a Committee of Post-Graduate Teaching and Research, a Library Board, a Board for Translation and Publication, a Students' Residence Committee, an Athletic Board, an Appointments Securing Board and so on. An academic body like the Senate with a smaller executive to be called the Syndicate or the Executive Council can be entrusted not merely with the purely academic work, but also with the administration and sufficient care can be taken to have an adequate representation of laymen also on them.

A special word of praise is due to the Commissioners for the care with which they have studied the financial aspects of the question and prepared a tentative budget. It may however be pointed out that the estimates in many cases err on the side of want of generosity and provide for salaries which are very low. We have no quarrel with the provision that the Vice-Chancellor should get only Rs. 1,500—100—2,000, or even so much with the grade for senior Professors which has been fixed at Rs. 750—50/2—1,000, but the salaries in the lower grades stand in need of revision. The Readers should get at least Rs. 400—25—750 and the University Lecturers Rs. 200—25—450 and not Rs. 300—20/2—600 and Rs. 150—25/2—250 as suggested by the Committee. According to the

scale proposed by our friends, if a person was recruited to the teaching staff on the starting salary of a Lecturer on Rs. 150, he would not have risen even to the maximum grade of a Reader's salary at the end of twenty-five years' service. The starting salary is too low to attract brilliant young men worthy of being entrusted with the duties of University lecturerships and the prospects are too poor to expect efficient and contented service from them. The State will do well, on the other hand, to follow the examples of Allahabad and Lucknow which provide salaries adequate enough for attracting really capable scholars. The scales at the former University are: Professors, Rs. 800—1,200; Readers, Rs. 450—750; Lecturers, Rs. 250—500. It is good to remember that the teacher at a unitary and residential University of the type proposed should be a scholar of a much higher type than the average teacher of an affiliated college, as the former will take a direct share in framing the courses of studies, will be expected to do research work and be a centre of inspiration for the studies in his subject.

The zeal for economy has been carried much further by our Commissioners. They actually propose a scale of Rs. 60—15/2—100 for a class of people called "assistants and teachers" at the University!—a salary on which it is difficult to recruit good trained graduates in a decent High School where they start on about Rs. 80. In fact, this is much lower than the grade provided for graduate assistant teachers in a private High School like the Central Hindu Collegiate School attached to this University, where at least the Hindu teacher is expected to work on wages lower than those paid elsewhere. These assistants and teachers are apparently intended mainly for work in the Intermediate

classes in what is to be called the Preparatory College, but we have no doubt that nothing can be done with teachers of this type except that they can chill any enthusiasm for scholarship which the young pupils may have when coming into their charge.

We similarly disapprove of the provision for Tutorial Fellows and Student Demonstrators on the paltry salary of Rs. 40—5—50, though they are promised "free lodging and tuition." The University ought to encourage the undivided pursuit of learning among its Post-graduate and Research-students, and students entering a State University are entitled to expect teaching not from 'half-baked' students still working for their degrees. It is true there have been a few cases of young men who have successfully combined their own examination work with teaching, but it is always at the expense of one or the other. Myself a victim of this arrangement as a college tutor in my early life, I can say unhesitatingly even at this distance of time, that I wish I had not such a distraction as a Post-graduate student. In the case of some of my own research-students, I have noticed the splendid opportunities they have had for the acquirement of scholarship by having one or two free years even after their taking the M. A. degree given up *entirely* to further studies in their subject.

One has similarly to discount the expectation in the financial schedules of the contemplated system of honorary officers and University teachers doing extra work for nothing. We are afraid the Commissioners show here a want of grasp of some of the practical considerations involved in the matter and we confess this is a new way of

framing budgets for a State University. The State must find an Honorary Professor of Sanskrit and two Honorary Professors in Guzerati! With some experience of these 'honorary' workers may I mention that their qualifications are often the only circumstance that their services are honorary and they present an embarrassing problem in University administration, not taking their proper share of work and expecting to be treated with a special consideration and even indulgence which demoralises the whole atmosphere. Otherwise, the honorary worker is usually a person unfit for any strenuous work who has sought the office for the mere honour of it, for a love of distinction which the poet has rightly characterised as "the last infirmity of noble minds." The Commissioners have not chosen to explain anywhere in the report, the reasons they have in mind for this expectation of Honorary Professors in Sanskrit and Guzerati only and not for other subjects.

Many institutions in the University, again, are expected to be managed by members of the teaching staff in the Faculties of Arts and Science, without even any special allowances, in addition to their legitimate duties. Are the responsibilities of University chairs supposed to be so light that they can be saddled with the additional work of supervising other institutions? The Professor of Sanskrit, according to the Commissioners, must also be Director of the Oriental Institute, which will be in charge of publication of the well-known Oriental Series of His Highness the Gaekwar and all the work of the Oriental examinations and diplomas. The Chief Medical Officer (who is allowed private practice) should also be the Honorary Principal of the School of Nursing which by the way is no subject for University teaching even

for a diploma. The lady Principal of the Women's Preparatory College should also be the Principal of the School of Domestic Science, on the very convenient but disastrous assumption, that she will have spare time on her hands and will have the necessary qualifications for the purpose in these days of specialisation. She is again not the full-time Principal of the Preparatory College either, but only the Principal of the High School doing the extra work of the principalship of another institution, though this time the Commissioners have been generous enough to recommend a special allowance. The University Reader in Education on the magnificent salary of Rs. 300—30/2—600 is expected to be the Principal of the Teachers' Training College, entrusted with the work of teaching the science of pedagogics to graduates with a staff of four Lecturers, all on the liberal salary of Rs. 100—200, one of whom should also be Vice-Principal. The idea of appointing Lecturers on Rs. 100—200 to train B.A.L.T.'s is, we confess, a proposal which quite staggers us, however much it may add to the convenience of those anxious to show reduced figures on paper budgets. Numerous Lecturers again are expected to work in more than one faculty or institution. No careful calculation has been made of the number of hours of teaching, or the teachers are expected to be machines capable of endless work, without needing any leisure for study.

I have thought it worth while writing on these financial estimates at some length, as in fairness to His Highness, the full financial commitments of starting a new University worthy of an enlightened State to-day must be fully explained. There should be no succumbing to the temptation of lowering

estimates to make the University appear inexpensive and easy of financial accomplishment. Economy must be secured rather by the starting of fewer departments than by an all-round lowering of financial provision with consequential injury to efficiency. The history of most of the newly-started Universities in Northern India is a pathetic story of financial struggle, with over-burdened responsibilities, under-paid workers, and incapacity for any further developments. I am anxious Baroda should benefit by this experience when embarking upon such a momentous experiment. The new University must, above all things, be efficient and above want, neither of which conditions seems to be guaranteed by the scheme.

Without entering into further criticism of the report, let me conclude with the hope expressed in my Memorandum on this subject written nearly a decade back :

"Even the casual visitor to Baroda is struck by the numerous visible monuments to the statesmanship of the State, and the variety of the acts of public beneficence that have been effected during the present regime. As one surveys the crowded Courts of Justice and other Government edifices that rear their heads round the Sur Sagar in the city ; visits its numerous educational institutions of all grades ranging from the College to the humblest Primary School and institutions for the depressed classes ; wanders over the extensive Public Park spreading on either side of the meandering Viswamitri, or seeks entertainment and instruction in the State Library, Museum or Art Gallery ; drives along the roads bordered by hospitals, technical institutions and other objects of public utility ; or pushes far beyond the outskirts of the city to stand on the stately bund of Sayaji Sarovar with its rich store of life-giving sustenance to the people—there is eloquent and over-whelming evidence everywhere of a wise and energetic hand guiding the affairs of the State. May not the establishment of a University for the State add to the glory of these achievements and shed greater lustre on the reputation of a prince who may without any

suspicion of flattery, be described as one of the most enlightened and advanced of Indian Rulers to-day and who besides winning an honoured place in the affections of his people, has evoked no small amount of admiration in the country even outside the State ? It would undoubtedly be a consummation worthy of the most strenuous endeavour and the most resourceful statesmanship."

Postscript :—Since writing the above note, it has appeared to me that one or two other points in the report may also be reviewed with some usefulness. While the members of the Commission have rightly taken note of all the existing facilities for the formation of the new University, hardly any consideration seems to have been shown, at least explicitly, to the future of the present staff of the Baroda College. It is of course understood that all the members of the teaching staff of the College will be kept in the service of the University, but the creation of the higher responsibilities should also mean an improvement in their status and emoluments. There must be an adequate recognition of the long and faithful service which many of them have put in the State and all their local knowledge and experience should be utilised to the fullest extent possible in the building up and direction of the new University. In the recruitment of scholars for the chairs at the University, very generous consideration should have to be shown to the claims of the present Professors of the Baroda College, even stretching a point in their favour, on the principle that the opportunity often makes the man. The creation of a University and the consequent opening up of new facilities for advanced study and research, will put new life into the Professors and enable them to achieve distinction even in some cases in which their past record may not seem to indicate it. In these circumstances, it is somewhat depressing to read that the only concession which the Com-

missioners are willing to show, is expressed in the following words :—"The present personnel in the institutions to be absorbed in the new University *may be given a chance* (the italics are mine) to try for these appointments !" May it not be pointed out that when applications are invited for appointments, they could obviously apply like any others and this is no special favour which is shown to them ? In demanding something more than this for the existing staff, it need hardly be said that I am actuated not merely by feelings of fair-play and justice towards them, but also by the conviction that such special encouragement is necessary to get the best out of them and make the new University a success from the very beginning. In spite of the few 'eminent outsiders' who may be imported, it is good to remember that the bulk of the work in the new University will have to be carried on by the present teachers.

At the end of the chapter devoted to courses of study, the Commissioners have shown themselves to be alive to the needs of research in the new University. It must be recognised from the very start that research must be one of the functions of the University and the following methods may be laid down to ensure good work in the direction. The annual budget of each department of study must have a specific sum earmarked for research ; a certain number of Post-graduate and Research-scholarships should be provided and the University must offer adequate facilities for the publication of the work of its scholars. Journals of Arts and Science, or University Studies or Transactions should be published under the auspices of the University which must be brought into being no less for the advancement of learning than for the purposes of higher teaching.

SPECIAL SENATE MEETING : MADRAS UNIVERSITY.

By A SENATOR OF EXPERIENCE.

A SPECIAL Senate meeting called on a requisition from the members of the Senate to consider the Madras University Amending Bill sat for two days practically, has reached the end of its labours ultimately and has resolved to suggest certain amendments to the Amending Bill. While we may congratulate Mr. Ramunni Menon for the expedition with which he got through the business, we cannot quite congratulate him on the procedure that he actually adopted. A meeting of the size of a Senate meeting is not the body that could either amend a Bill or go through a Bill in the manner that it has actually attempted by taking the details of the amendment into consideration. We may therefore express our gratitude to the Vice-Chancellor in charge, if we may call him so, for facilitating business by collecting together the suggested amendments under each head and otherwise arranging for a speedy conclusion of the business after the session of the Committee. The amendments suggested actually numbered 351 under the various clauses of the Amending Bill running up to 37. After all, the questions involved on which the Senate might usefully have offered their opinion could have been reduced to a far smaller number of a general character. The Senate could then have discussed these issues far more elaborately than they were actually able to do on the lines of procedure adopted, and could have expressed themselves far more intelligibly and forcibly what exactly their own views on the matter were. This is of some considerable importance, it must be remembered; for after all, it seems to be taken for granted that

it is for the Legislative Council to make the Bills, whatever they be, according to their sweet will and pleasure, and for the Senate and other University bodies to carry out the provisions of the Bills at mere dictation. Nothing could be so subversive of the educational aims of a University and of the administrative autonomy which is regarded as an essential condition for realising these main educational aims. That we are not imagining the possibility would be evident to those that were present at the Senate meeting; that certain of the more forward members of the Syndicate spoke as if the mere fact of Government making grants for various purposes entitled it, by that very fact not merely to a voice in, but gave it the power of, dictating as to what exactly the University should do and what it should not do. This is in direct contravention of the accepted canons of University administration the world over and goes against the very grain of the Act of 1923 which attempted to create, from out of the Madras University of 1904 and before, an autonomous University governing its own affairs altogether independent of the Government in every particular though subject to the ordinary control by way of financial audit and the authority to inquire, implied in the fact of the connection between the Local Government and the University by the fact of the Governor being the Chancellor and the Minister for Education being the Pro-Chancellor, though the position of the latter is open to valid objection.

The first main issue therefore should have been, from the point of view of the Senate, the affirmation that the procedure adopted by the Government of introducing an Amending Bill without the initiative of the Senate, it may

be at the instance of the Syndicate, was a regrettable invasion of the rights of an autonomous body. This does not call in question such need as there may be for revision. Why should the Government take it upon itself now to amend the Act which has been in operation, without the body or bodies responsible for the working of the Act demanding revision? A private member attempting to introduce a Bill or even the University member doing it, stands upon a less responsible footing. As a matter of fact, the Amending Bill came up for consideration before the Senate at the instance of the Senate itself, although the Syndicate may be exonerated from any blame attaching to it, as they are said to have suggested this consideration to the Senate by the Government. Apart from this, the Amending Bill seems entirely ill-conceived, and exceedingly badly drafted both from the point of view of mere principle and in regard to most of the details. The Act of 1923 made it absolutely clear in the preamble that the ultimate aim of the Act was to create a teaching University at Madras, and as a necessary preliminary thereto, to divide the present single Madras University into a frankly affiliating University providing for the affiliated colleges in the mofussil, and taking the first steps towards creating a teaching University at Madras by merely declaring the town of Madras within a ten-mile radius of Fort St. George a teaching University exclusively and barring institutions within this radius being affiliated. The Amending Bill leaves the preamble in tact thereby apparently accepting the position enunciated by the Act of 1923. In the course, however, of the detailed amendments actually suggested, there appear here and there details of modifications suggested which

cannot but have the consequence of blurring the distinction sought to be made and producing a confusion of demarcation instead. This does not exhibit much careful draftsmanship nor much clear notion behind it. Considered from the point of view of the Act of 1904, the present University organisation is complex in the extreme. But the Act is intended to serve a double purpose, and has to discharge the duties of two distinct Universities. That can only be canvassed by a complexity of organisation loosely put together with a view to an ultimate division into two. On that understanding the ready alacrity with which the Council of Affiliated Colleges is wiped out of existence without even a suggestion of some organisation instead which may be less complex or cumbersome, is, to say the least of it, badly conceived. The Council of Affiliated Colleges and its Committee if they went on working for a while longer would gradually have taken upon themselves all the functions of the Academic Council so far as the examining University of Madras is concerned, and would have become ripe for a distinct affiliating University, as in fact it had actually taken place in the course of six years in the University of Allahabad. Just five years after the Act, Allahabad has become a teaching University and the affiliating functions of that University have gone to the newly-created University of Agra, and the Madras University Act of 1923 is but a bad copy in some respects of the Act of Allahabad. To cry that the Council of Affiliated Colleges has had nothing to do or did nothing useful is to put the cart before the horse. If the mofussil colleges and the colleges in Madras are to be thrown in together again and taken back to the condition of a single University

of an affiliating character, the framers of the Amending Bill ought frankly to have declared that they gave up the fundamental principle of the Act of 1923, the creation of a teaching University at Madras. Not to have done so shows either confusion of thought or worse.

There seems to have been in the minds of those responsible for it the idea that all the powers to be exercised by the University should be gathered together in one body. One may very well agree to this. If a single body is to have all the powers from which all the other bodies of the University draw their authority, this central body must be provided with the means of functioning when necessary. The Amending Bill provides the omnibus (4) (A) vesting it in the University, which under the definition, which is not interfered with, is composed of the Chancellor, Pro-Chancellor, Vice-Chancellor and all the other bodies of the University, and this body, if it functions at all, functions only in Convocation. This is hardly a procedure that can find any justification under any principle of constitution-making. To make matters worse, several of the powers taken away from bodies like the Senate and the Academic Council are handed over to the Syndicate under the control of an inchoate body like the University thus defined, or much rather, undefined. The result of it would naturally be that the Syndicate would exercise powers which far larger bodies like the Senate and the Academic Council were exercising, and without any responsibility to a larger body. This certainly may please the stalwarts of the Syndicate who in their great fervour for democracy would tick at nothing to make the Syndicate an autocratic body because of a constitutional inability in them to show to the other bodies respect that they themselves expect others to show to them. The inor-

dinate powers that were sought to be given to the Syndicate, which the Syndicate had under the constitution of the Act of 1904, are powers which such a body could very well have exercised without detriment. They have had to be restored again to the respective bodies to which they were given under the Act of 1923. In other words, the resolutions of the Senate have the appearance of being a mere cussed desire to simply negative what the Amending Bill sought to do. That is due to the fault of procedure adverted to at the commencement of this note, and not to any unreasonable desire on the part of the Senate to undo what the Amending Bill seeks to do.

That we are not exaggerating the position would be clear if we just give a few illustrations. The Syndicate is to have powers of managing the constituent colleges, of managing hostels, of managing libraries and laboratories and institutes of Research without reference to any other body. The Act of 1923 actually provides that the academic management of these must be with the Academic Council by means of Committees. Now how this proved an inconvenience and why such a drastic change is called for are not explained. The Syndicate is given powers to appoint and dismiss University Professors and teachers without the safeguards that the Act of 1923 and the statutes thereunder have provided. What exactly is the justification for this, and how those people, engaged in Research work, can carry on their work without an assured stability of tenure and actual freedom from interference from the Syndicate is very much more than we can understand. It was made clear by one of the champions of the Syndicate that they had a lot of trouble with the Library Committee of the Academic

Council. We may readily admit that they had trouble over the matter. But the trouble was of their own creation brought on by not merely a misunderstanding but by shewing an utter incapacity to understand that two statutory bodies can exist together and work under the same regulations, provided there is that ordinary feeling of give and take. In the particular question under advertence, the Syndicate wanted to exercise the powers that the Syndicate under the Act of 1904 was exercising upon its own Library Committee which in the circumstances of the case was impossible that it could lay claim to, as was effectively pointed out in reply. Again one of the main features of the Amending Bill was to create a depressed class in the University teachers so-called by depriving them of the rights that, as members of the Senate and of the Academic Council, they have a title to enjoy like others. The tendencies of the amendments suggested were to create a hectoring Syndicate, even individual Syndicate members, to deal with University teachers in the manner of a petty-fogging headmaster of a badly-managed High School. The question had been several times before the Senate and several times voted down. But heresies die very hard deaths. Except the Andhra University, to its eternal glory, no University Act passed by the Government of India within recent years has put in this glaring prohibition. It is a very ordinarily-understood principle of educational administration that even on managing bodies, like private or quasi-public managements, the University had been insisting that the teaching staff should have adequate representation. The question was even eagerly debated whether staffs of Government colleges should not have a repre-

sentation of their staff on the management. The question was dropped out of regard for the great inconvenience and complication that it might introduce. Such a respectable body of administrators that constituted the Sadler Committee actually recommended a representation for full-time salaried teachers of the University. In actual practice most of the Indian Universities have teachers on their Syndicates varying in number from ten in the Allahabad University to two or three in other Universities. What is more than this, under the recent Act of the Mysore University, professors so-called are *ex-officio* members of the University Council. A new Act of Legislature in Madras creates or attempts to create a teaching University, and as a first fruit of it makes a depressed class of University teachers by disabling them from a possible occasional seat or two on the Syndicate. The logic of it, apart from the fairness, is more than is possible to understand. But the educational evil that would result from it does not require much philosophic introspection to realise. If University teachers are to be engaged in research work and work akin thereto, how is a body composed of members and professors of constituent colleges and affiliated colleges most of whom are by the disabilities of their position not in a position to do any research work, to direct their labours or even provide the facilities for their work? Those that know anything of the working of a University Syndicate know perfectly well that a Syndicate gains rather than loses by having those that can speak with authority on the questions that come before them of a technical character like this, and University managements are constituted on that understanding. It was a surprise to see educationists who claim

acquaintance with Oxford and Cambridge traditions, happily only a few of them, voting for a proposition like this.

The next general feature to which attention may be drawn is the anxiety for reducing the number of the Senate and making it something like a more manageable body. If those responsible for the Amending Bill had any knowledge of the working of the Madras University, it is not so much the Senate that had the disadvantage in numbers, although we may frankly admit the number on the Senate is far larger than it is desirable. It is rather the Academic Council. The Amending Bill while seeking to reduce the number of the Senate has contributed to swell the number of the Academic Council to impossible dimensions. Where then is the benefit of the Amending Bill? If the Bill seeks to amend and by a judicious process makes the number of the bodies, both the Senate and the Academic Council, somewhat smaller by a judicious redistribution, we can sympathise with it. One way of reducing the number of the Academic Council would have been by taking away a considerable amount of mofussil representation on it into the Council of Affiliated Colleges and entrusting that Council with the functions of the Academic Council as far as they related to the affiliated colleges making provision for an occasional joint session, should such be deemed necessary. This may be one step further in the direction of letting the affiliated colleges come to their own, paving the way for the ultimate restrictions of the functions of the Academic Council to those relative to constituent colleges alone. The Amending Bill seeks to do just the opposite and yet retains the provision in the preamble to

the Act that they are seriously attempting to create a teaching University in Madras.

If these main issues with perhaps one or two more of a minor character had been framed from out of the multitude of amendments of which notice had been given, and discussion concentrated on these, the Senate would not have spent the two days in vain. Very unfortunately, the procedure adopted, not by the Senate, but by the Vice-Chancellor, was otherwise, and the Senate could but do what it did and nothing more, and if it seems that it has been rushing through business and did nothing more than tinker with an already tinkering Amending Bill, it certainly was not the fault of the Senate. The far larger number of the amendments had the result of simply going back upon the Act of 1923, not because the Senate really liked it, but because under the procedure adopted it could do nothing else. If the Select Committee is to make a good business out of a bad bargain like this, it is up to it to remedy the defect. Take the whole of the discussion in one block and understand the general sense of the Senate in regard to various of these motions, and then get the Amending Bill re-drafted by drafting experts on the lines of a reasonable Amending Bill. The Amending Bill is unfortunately too premature now. On the academic side of it the University has hardly begun to function and it is too soon to tinker and tamper with the Act. Two or three years hence would be a suitable occasion for considering what exactly is required by way of modification. The modifications of an urgent character called for at present would be merely a few questions of a subordinate character such as the modifications of procedure and the possible reduction of the

numbers of a few bodies and no more. Instead we get an Amending Bill, the authors of which do not seem to realise what their own objects are and what exactly they wish the Universities to be, both the teaching and the affiliating. Let us hope that the Select Committee will show more judgment than the authors of the Amending Bill and that it will emerge from out of the Madras Legislative Council in a form creditable to the assembled wisdom of the democratic citizens of the Presidency.

A RECENT WORK ON "THE WORLD'S LANGUAGES"*

By

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Maharaja's College, Ernakulam (Cochin State.)

THE monumental work on the languages of the world, recently published in Paris under the direction of that *doyen* of French linguistic savants, Prof. A. Meillet, contains amidst its varied contents a synoptic account of the features of the Dravidian group from the pen of Prof. Jules Bloch of the Paris School of Languages. Prof. Bloch is one of the very few Western scholars who have taken to the study of Dravidian with commendable zeal. Brief though Prof. Bloch's account of Dravidian languages is, it is a masterly survey of the common distinctive features of the Dravidian family. In the interesting introductory portions of the account, Prof. Bloch poses a philological problem: "Of all the language-groups of India, Dravidian alone has a completely independent existence. All the efforts made till now to relate them to other groups, whether in India or outside, have proved futile. The present lie of the Dravidian-speaking areas and, besides, the probabilities suggested by history lead one to think that the Dravidian once occupied a much vaster territory than to-day. The most striking fact is the position of the Brahui language, lying isolated in Baluchistan; was it carried over to Baluchistan by emigrants from Central India, even like the Kurukh which is spoken to-day in Chota-Nagpur? Or, on the contrary, in view of the present sedentary habits of the Brahuists and

* *Les Langues du Monde* by a group of linguists under the direction of A. Meillet and M. Cohen—with 18 maps besides the text—Published by the Linguistic Society, Paris. (Reprint dealing with Dravidian).

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further of the fact that the Indo-Aryan is not an indigenous native of India, have we to link up, by means of thought, the vast interval between the Deccan and Baluchistan, and say that Dravidian was spoken all over India at one time?" These are questions, says M. Bloch, impossible of solution at present; but, as I have shown in my articles on "the Linguistic Influence of Dravidian on Aryan" in the columns of this Review, the question is being tackled earnestly and the generally-accepted opinion to-day is definitely in favour of the second of the alternative views stated above.

Prof. Bloch's opinion that the Dravidian to-day is "under our very eyes retreating before the Indo-Aryan" is certainly true of the less-cultured speeches like Kurukh-Malto and Gondi, but not of the more developed members of the Dravidian group. The high degree of culture attained by these languages (Tamil, Telugu, Canarese and Malayalam) and the cultivation of an increasing sense of national consciousness amongst the peoples speaking these languages are to-day powerful factors working towards the regeneration and cultural improvement of these languages.

Prof. Bloch's reference to Malayalam as "a dialect of Tamil which got detached from it at a late stage and which is distinguished from Tamil only because it has a literature of its own from the 13th century" does not do justice to the individuality of Malayalam. Malayalam is not exactly a dialect of modern Tamil, but a first cousin, as it is directly descended from a dialect of ancient Tamil different from the one which has given rise to modern Tamil.

Similarly, we have to dissent from the remark that Tamil literature was "born

under the dependence of Sanskrit" (*nee sous la dependance de Sanskrit*). Sanskrit influence indeed did make itself felt from a very early period, but it has never been so strong as to submerge the native genius or individuality of the Tamil race. Tamil, in this respect, stands unique among the Dravidian languages. While the earliest extant works in Canarese, Telugu and Malayalam point to the dominance of Sanskrit influence, Tamil has ever been offering the strongest resistance to violent inroads of Sanskrit such as have almost swamped Malayalam and appreciably modified Telugu and Canarese.

Our present knowledge of the ancient Dravidian civilisation is summed up in a masterly manner on page 350.

The grammatical characteristics are then described with great precision and brevity. The distinctive features of phonology, morphology and sentence-construction are ably and briefly indicated without unnecessary speculation or needless inferential comments. The peculiar system of gender-distinction in Dravidian, the inclusive and exclusive first person singular pronouns in the *Eastern* group of Dravidian languages, the participial character and pronominal declension of the verb and finally the structural peculiarities of the sentence, are all referred to with just sufficient comments to provoke thought.

There is a very short bibliographical note at the end, and besides, a clear linguistic map of India showing the positions of the various Dravidian-speaking areas.

It has to be observed in this connection that the common features alone are pointed out by Prof. Bloch; the differences amongst the several members of the group especially in phonology and morphology could also have

been indicated. For instance, even in such general accounts of Dravidian as the one which Prof. Bloch has given, mention might be made of the more remarkable phonological differences between Tamil and Telugu, like the following:—

- (1) The absence in Telugu of [ɹ] and [tɹ];
- (2) the presence of the half-nasal in Telugu;
- (3) the frequency of pure surds, in Telugu, both intervocally and in nasal combinations, e.g. [da : ka] pot; [cʃenta] nearness [ko : ʃa] fortress, etc.

- (4) Sonantisation of initial surds in Telugu as in

Telugu—[gu : nu] } hump : [gola] } bunch;
Tamil—[ku : nu] } [kolɖi] }
[da : tu] } jump.
[ta : nɖu] }

- (5) the change undergone by [ɕ] and [ɹ] into [ts] and [dz] before all vowels except [i], [i :], [e], [e :] and [ei];

- (6) the softening of the cerebral ɳ in many Telugu words, e.g.,

Tamil	→	Telugu
eye [kanɳu]		[kannu]
heaven [viɳ]		[vinnu]
earth [maɳ]		[mannu]

- (7) Aphaesis or loss of initial syllables in Telugu, e.g.,

mortar [ro : lu]	<	Tamil [oraɭu]
not [le : du]	<	" [ille : du]

- (8) Syncope or loss of middle syllables, e.g.,

below [kindɖ]	<	Tamil [ki : ɳɖa]
time [proɖdu]	<	" [poɳɖu]
species of cattle [eddu]	<	[ɳɳɖu]

- (9) Sonantisation of initial surds in words of the *druta* class.

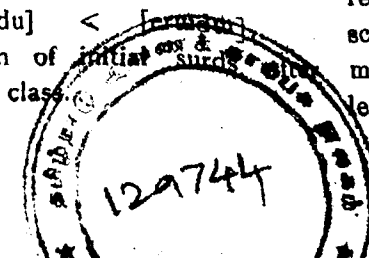
MR. STATHAM'S REPORT EXAMINED.

PART II.

By N. S.

GRANT-IN-AID CODE.

THERE is a persistent cry that the Grant-in-Aid Code should be liberalised and the life of aided school teachers be made more enviable. The scale of grants now in force vary with the general and the professional qualifications of teachers with the result that many aided school teachers are not benefited by the scheme for the simple reason that they are untrained. An examination of the situation will show that the rules governing the system of assessing grants should be very much relaxed. A statement of schools of different denomination in a particular area of this Presidency together with the quality of their work and how far the instructions they have been imparting have won popular approbation will convince any casual observer that of all of them it is only aided schools run by teacher-managers or pial schools to use a familiar expression that have stood the test of time and inspection of all sorts. It is these that cater for the influential section of people in every village and if literacy has made any head-way the palm must be given to these ill-paid teacher-managers. Even judged by official standards no small credit is due to these poor teachers. Is it not therefore just that grants should be so revised as to bring these teachers also within the reach of the new system? But it is not to be. Only trained teachers get the largest benefit out of the revised rules and the poor untrained village school-masters who contribute solidly towards making Elementary Education a success are left uncared for. This is the tragedy of the



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situation which needs looking into. What with their age, their conservative habits and domestic inconveniences they do not readily take to training and the result is they suffer most. It is no exaggeration to say that these are by no means inferior to the so-called trained teachers either in scholarship or capacity for work. Persons who are below mediocre get larger grants simply because they underwent some training the benefits of which the world has yet to see! Provision should therefore be made to show some sympathy in the matter of grants to these teacher-managers of "pial schools."

COMPULSION.

This is the most important aspect in any scheme of expansion of Elementary Education that may be chalked out. The question of compulsion brings before us two issues, namely, (1) whether compulsion is to be introduced in areas where education is very poor or (2) compulsion is to be introduced only after ideal conditions prevail regarding number of schools, number of teachers, equipment, school-buildings, etc. From my experience I gather that permission to introduce compulsion is granted only when there is a sufficient number of schools in a locality, when there is a sufficient number of teachers and when a fairly large percentage of the school-going population has been attending schools. I believe this is a travesty of the situation. It is only when pupils are unwilling to take to education when a sufficient number of schools cannot be started on account of financial stringency that Government should come forward to introduce compulsory system and force unwilling parents to send their children. Failure of "voluntary methods" should not be made a condition precedent to the introduction of compulsion. There can

be no waiting to see the end of the application of "voluntary methods" for it is likely to mean decades if not centuries. "Literacy is better than illiteracy any day" and nobody can be waiting to see if "voluntary methods" are successful or not. Education must be the first charge on the expenditure of any country and India should not be made an exception to this idea. Statistics compiled by the office of the Director of Public Instruction from year to year show that in spite of so much waiting and application of "voluntary methods" we have not made up sufficient leeway in the matter of literacy and the still small percentage of school children attending schools is a sufficient commentary on the methods of education that have been in vogue.

TEACHERS.

The question of employing the right type of teachers should loom large in a consideration to improve education and more so now that the Government have undertaken the initiative. I believe that it is largely the kind of teacher that we employ that contributes for success. The dull and stereotyped way of appointing teachers on the face-value of their certificates is useless and should be abandoned. The question of appointing teachers should be left entirely to the inspecting officers as it is possible only for them to know the kind of teacher that requires to be employed in a particular locality. The inspecting officers' knowledge of local conditions is more useful in deciding the question of employment of teachers than the present system of red-tapism. Elementary Lower training should be abolished and stimulus given to train Higher Elementary teachers to meet the demand. Conditions have so changed that Higher Elementary teachers alone can be

expected to do justice to the task. The teachers should be paid more and regularly to enable them to maintain the dignity and status that is expected of them. It is common to see non-official bigwigs haranging on platforms that teachers should be the embodiments of all that is best and noblest and should not care for temporal things. But this is only an apologia for the poor finances of Local Boards and Municipalities which they administer. Salary must be handsome and Inspecting officers delegated with all powers of appointments and punishments which are to-day the sole if not the personal concern of a non-official. Opinion is gaining ground that Board Schools have failed to be as efficient as Pial Schools. There is some truth in this opinion which it is worth while considering. I have known Board Schools with one teacher and as many as 40 or 35 children in different standards under his care. A timetable for each class, a syllabus for each standard not to speak of daily notes of lessons and the necessity for the teacher to go about the village to collect children, these and other things pertaining to daily school-work are too much for the poor teacher and is it, therefore, a wonder if the school fails to come up to the requirements of the villagers and if pupils stagnate in one standard for a number of years? The position of a pial school is different. He looks after only those pupils who feed him and if at all he has a few more, they are mere figure-heads to make up for poor attendance and the frown of the inspecting officer. To take an instance, a school of 15 children with 7 or 8 under his personal care and the rest for show is a good enough school where the Three R's are chiefly taught and where for purposes of inspection the 15 pupils are formally divided into different standards ranging from 1 to 4

while practically all mix together and have education according to the teacher's care. In such circumstances the adjacent Local Board School must compare unfavourably with the Pial School and no wonder that day after day Board School work under a trained teacher becomes deprecated till in the end a rival Pial School is started and the Board School is closed. This is an urgent question which requires earnest consideration. The appointment of properly-qualified teachers will solve the difficulty to a certain extent. I am afraid the report does not anticipate these practical difficulties and at best touches only the fringe of this question. Unless the teacher's life is made enviable and he is kept a bit above want, all our efforts to expand Elementary Education will be a step in the wrong direction.

NEW AGENCIES OF WORK.

The most important portion of Mr. Statham's report seems to be that relating to the creation of some more officers under different names and with varying grades of pay and function. The present Deputy Inspectors of Schools are quite enough and instead of burdening the country with extra expenditure the same money may well be placed at the disposal of Local Boards and Municipalities for constructing school-houses, for equipping them properly and for meeting a thousand and odd other things which are urgently required for Elementary Schools. Ill-ventilated houses with stinking smell, old and rickety chavadies, pials which are occupied at nights by tramps and temples which are the haunts of reptiles are to-day school-houses and our innocent children are herded in them with the result that after a couple of years bad sight or deformed spine, laziness, and a host of other bad habits are found in our children.

It is a sin to coop our children in such bad and incommodious houses in the name of education and make unhealthy men of them and send them out into the world as so many specimens of educated beings only to be jeered and railed at by their more fortunate brethren. Elementary Education can be regulated only by men on the spot and no officer can be more competent by virtue of his pay or his high-sounding designation. The District Educational Officers and Deputy Inspectors are sufficient to place Elementary Education on a better basis and the creation of officers on higher emoluments is unnecessary and waste of money to speak the least of it. As everything else such appointments will tend to swell correspondence and waste of stationery and not a bit advance Elementary Education.

I believe I have fairly examined the important aspects of the report and also shown in the course of this paper how all our efforts to improve Elementary Education should have a direct bearing upon the actual conditions prevailing in villages. Mere surmises are of no use and it is absolutely of no benefit to impose new conditions and to give new orientation quite wide of the mark. Actual stock-taking is needed and something of a roving committee should be appointed to examine things in their true perspective.

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THE ANDHRA UNIVERSITY ACT. ANSWERS TO QUESTIONNAIRE OF THE SELECT COMMITTEE

By Prof. P. SESHADRI, M. A.

*Head of the Department of English Studies,
The Benares Hindu University.*

1. Q. Are you in favour of retaining the essential feature of the present Act, namely, the concentration of Degrees and Honours Course at certain stated centres?

A. Yes. I am personally in favour of only one centre, but in view of the fact that a compromise has been arrived at in the matter and the Andhra Districts comprise an extensive area, I will allow the provision of three centres to continue in the Act. Some day in future, it may be possible to utilise the provision and develop higher instruction at all the centres.

2. Q. If you are in favour of a concentration of all Honours and Pass Degree Courses at one place, at what place would you locate it?

A. I should choose Rajahmundry, because there is already a well-equipped Government College and a College for the Training of Teachers. These resources should be very useful in forming a good University centre, not to speak of the fact that Rajahmundry has a more cultural atmosphere than any other town in the Andhra country. It is an invaluable advantage to start a University centre where there is a fairly long educational tradition. A scheme for the construction of a large College building with the necessary adjuncts on Sapper's Hill near Rajahmundry has already been worked up and it may be executed without much delay.

3. Q. If you are not in favour of the concentration of Pass Degree and Honours

Courses at certain centres, are you in favour of the concentration of the Honours Courses only either at certain stated centres or at the centre?

A. It would be a queer thing indeed to separate the teaching of Pass and Honours Courses and try to run a University centre with only the Honours Courses containing a handful of students. No University atmosphere is possible in these circumstances. It is not wise either, to divide the few Honours and Post-graduate students who are likely to be available in the Andhra country for a long time to come, over two different centres.

4. Q. If your answer to Question (i) is in the affirmative, are you in favour of adding to the number of centres and if so, which place or places do you recommend as additional centres?

A. I am not at all in favour of adding to the number of centres. Our financial resources are too poor even to run a single good University centre, and it seems unwise to talk of adding to the number of University centres at the present stage. The prospect of other Universities coming into existence in the country are so remote, that even the present provision for other centres must remain a dead letter for a long time.

5. Q. If you are not in favour of adding to the number of centres already existing, are you in favour of shifting the present centres from their present positions, if so, in what manner?

A. I am not in favour of shifting the present centres either, as there is no point in choosing new places for the establishment of colleges, when even the existing ones are dragging on an existence which cannot be said to be particularly glorious or even high enough

for University purposes. Outside the centres already fixed by the Act, there is probably one place which deserves some consideration for the formation of an additional centre, Vizianagaram, if some attention is bestowed by the authorities concerned to improve upon the present condition of the college and substantial help is forthcoming from them for the University scheme. Its proximity to Vizagapatam is, however, a serious disqualification for the purpose, at least in the present circumstances. The choice of the present centres is after all based on some principle and need not be disturbed. There must be a finality for the time being, at least with regard to the centres of work in a proposed University. It is pitiable that two years after the passing of the University Act, there should still be a discussion over even the centres of University work! The earlier a settlement of the question is reached and is adhered to, the better for the future of the Andhra University.

6. Q. Do you agree that the head-quarters of the University must be at one of the centres and if so, which centre would you choose for the head-quarters?

A. I am certainly in favour of locating the head-quarters of the University at one of the University centres. The presence of a large number of scholars at the head-quarters of a University will exercise a wholesome influence on the administration and policy of University affairs which would otherwise be left practically to the tender mercies of the executive. There is no chance of a real University atmosphere being developed without the existence of a high-class University centre at the very head-quarters of the University. I should vote for Rajah-

mundry being made the head-quarters of the University.

7. Q. If you are not in favour of adding to the number of centres, which centre would you choose as head-quarters?

A. This is covered by my answer to Question 6.

8. Q. Are you in favour of retaining Bezwada as the head-quarters of the University even if it is not made a centre?

A. I am not in favour of retaining Bezwada as the head-quarters in any circumstances, especially as I do not advocate the choice of additional centres and there is no prospect of a well-equipped first-grade college being established there, except under Christian Missionary auspices. Bezwada's only qualification seems to be its geographical proximity to many of the areas in the Andhra country and its size as a Railway junction.

9. Q. Under the existing conditions, are you in favour of concentrating all the Honours Courses at one centre, and if so, at which centre?

A. I am in favour of concentrating all the Honours Courses at Rajahmundry. The alternative suggested by the Senate that Honours Courses in Science should be concentrated at Rajahmundry and that Honours Courses in Arts should be concentrated at Anantapur does not appeal to me. It is good to have Arts and Science subjects studied together at the same centre, as it is a circumstance which will add to the richness of the University atmosphere. As Blackstone said in his *Laws of England*: "For the sciences are of a sociable disposition and flourish best in neighbourhood, nor is there any branch of learning, but may be

helped and improved by assistance from others." Again, as the Haldane's Commission on the London University observes: "Besides the necessity for a sound general education for all University students and for homogeneity in the classes they attend, a third condition of satisfactory University work is that the teaching of the University in its several faculties should be concentrated as far as possible in one place. . . . The policy to be kept in view and followed as opportunity occurs ought to be that of centralization, and not that of dispersal."

10. Q. If you are in favour of shifting the head-quarters to any place not being a centre other than Bezwada, would you prefer Madanapalle or Guntur?

A. I see no reason why Madanapalle or Guntur should be preferred. The climatic advantages of Madanapalle are not sufficient compensation for its inaccessibility, distance from the bulk of the Andhra country and the absence of educational resources comparable to those of Rajahmundry or even some other centres. There is no special reason to think of a place like Guntur either, for the purpose.

Reviews and Notices.

HARRAP'S INTRODUCTORY ALGEBRA, BY W. M. FARQUHARSON, M. A. Price 2s. 6d.

This book is really an introduction to Algebra. In writing the book the author has kept in view two leading objects: (1) to elicit from the pupils by the method of question-and-answer the new ideas regarding number which are involved in the early stages of work in algebra, and (2) to present the facts and difficulties of early algebra in a natural order of evolution. The author has succeeded well in achieving these objects. The book is written in the form of questions and answers and contains many leading exercises and well-graduated problems. We recommend this book for use in the Lower Secondary Schools when algebra is begun in this Presidency.

SIMILAR FIGURES, SPACE AND SOLIDS, BY A. G. CRACKNELL, M. A. AND G. F. PERROTT, M. A. (UNIVERSITY TUTORIAL PRESS, LTD., LONDON). Price 4s.

This work is a continuation of *The New Matriculation Geometry* by the same authors, and it deals with the subject-matter contained in Euclid Books V, VI and XI. The work also includes the extensions of Euclidean Geometry such as 'Harmonic Section,' 'Centres of Similitude,' 'Inversion,' 'Radical Axes,' 'Poles and Polars,' 'Nine Points Circle,' which are included in the Madras University Intermediate Syllabus. In this book the authors have paid special attention to accurate definitions and to the logical sequence of propositions. It thus aims at logical accuracy and affords a training in Deductive Reasoning. The get-up of the book is also very satisfactory.

READABLE RELATIVITY, BY C. V. DURELL. (GEORGE BELL AND SONS, LTD., LONDON). Price 3s. 6d.

Relativity is, as remarked by Professor Eddington, not a subject of Pure Mathematics but of Physics; but a clear grasp of the subject requires

on the part of the student, a fairly good equipment in Mathematics and a sound knowledge of Physical Principles. Hence the subject is not generally studied by Physicists for want of the required mathematical equipment and not studied by mathematicians for want of the required knowledge of Physics. This book written in a clear and easy style and for people who have not got a good equipment in Mathematics must be welcome to all those mathematicians and physicists who are desirous of acquainting themselves with 'Relativity,' but who are not at the same time well-equipped in either science. The book contains an elaborate treatment of the fundamental notions involved and furnishes numerical and algebraic exercises in illustration of the principles explained in the text. The book will also serve as a good introduction to the treatises on 'Relativity' by Weyl or Eddington. The get-up of the book is good and is priced cheap, and we would strongly recommend it to all students of 'Relativity' as a first course.

A FIRST COURSE IN WIRELESS, BY HUTCHINSON. (UNIVERSITY TUTORIAL PRESS, LTD., LONDON, 1926). Pp. 264. Price 3s. 6d.

This book is an elementary treatise, giving the reader a clear insight into the fundamentals and practical working of wireless telegraphy and telephony, based on sound scientific principles. It is meant for beginners, wireless amateurs and experimenters, yet it will be of great interest even to the more advanced student. The author has expatiated upon the fundamental theories and scientific principles of the construction and action of the various appliances used in the transmission and reception circuits, for it is his firm belief that unless the student is familiar with the why and wherefore of them, it will not be possible to carry out his experimental work with intelligence and confidence.

The book begins with the elements of electricity and magnetism including electric and magnetic strains in the air, batteries, capacity and inductance, and develops thereafter the alternating currents,

wireless waves, their detection, transmission and reception.

The author with his wide experience of experimental wireless has made the book particularly interesting and attractive by avoiding all the mathematical portions which are often a bug-bear to beginners.

A SCHOOL COURSE IN HYGIENE, BY R. A. LYSTER. (UNIVERSITY TUTORIAL PRESS, LTD., LONDON). Pp. 234. Price 3s. 6d.

The name of Lyster should be familiar to every schoolmaster who has undergone a course of teachers' training for which his 'First Course in Hygiene' is generally prescribed as a text-book. The present edition is only an adaptation of the former and is intended for school use. It gives in a clear, concise form the elementary scientific principles upon which the laws of health are founded. One particular feature is that at the end of each chapter, there are directions for performing simple experiments which illustrate, emphasise, and explain essential principles of the science of health.

READABLE PHYSIOLOGY AND HYGIENE, BY J. ARGYLL CAMPBELL. (G. BELL & SONS, LTD., LONDON). Pp. 229. Price 3s. 6d.

This is one more addition to Bell's Natural Science Readable Series of which E. J. Holmyard is the general editor. It introduces the reader to the more important and interesting facts concerning the elements of modern physiology and hygiene. It will be useful to students preparing for the School Final Examination, Training School Examinations and for the general public to get an insight into the subject. It consists of 15 chapters dealing with the build of the human body, the sickness it is heir to and methods of preventing them—in a word, it tells in simple language how one can be healthy.

The book is beautifully got-up and is worth its price.

WIRELESS TELEGRAPHY AND TELEPHONY, BY GREENWOOD. (UNIVERSITY TUTORIAL PRESS, LTD., LONDON, 1925). Pp. 265. Price 5s. 6d.

The author is a Wireless Engineer of His Majesty's Signal School at Portsmouth and is best fitted to write the book, experienced as he is in teaching the particular subject. It is intended to be a text-book for those who have already been trained and who therefore possess a knowledge of the fundamental principles of Electrical Engineering. It will also be easily intelligible to the Physics student with a sound knowledge of the elements of Magnetism and Electricity as the book does not profess to be either too elementary or too specialised. It is also necessary to possess a fairly good knowledge of Mathematics, say our B. Sc. standard, to understand aright the intricate problems of wireless telegraphy. Numerous references to published papers are a real source of help to those who desire to acquire further knowledge on the subject.

The subject-matter includes chapters on oscillatory circuits, propagation, detection, transmission and reception of electro-magnetic waves, production and measurement of high frequency oscillatory currents, receiving circuits such as amplifiers and note magnifiers, aerial and earth systems and range of wireless stations.

The get-up of the book is neat and commendable.

A COMPLETE SCHOOL GEOGRAPHY, BY E. G. R. TAYLOR. VOLUME II—THE WORLD—ITS POLITICAL GEOGRAPHY, INDUSTRIES AND COMMERCE. (METHUEN & CO. 1927). Pp. xi & 434. Price 5s. 6d.

This is the second volume of Miss Taylor's Complete School Geography, the first volume of which we reviewed in an earlier number. It deals with the Industrial, Commercial and Political Geography of the World, as based on the regional analysis of Volume I. The book is divided into two parts, the first of which treats of the economic

development of the more advanced countries of Europe and North America and of Japan. The opening chapters explain the present political map of the world and post-war frontiers, after which each country is taken up for separate economic study. Industries and Commerce are first discussed in connection with the towns and cities that form the centres for them, and then follows the consideration of Transport and Communications.

Part II treats in the same manner of the economic development of the less-advanced countries of Asia and of the Southern Continent. In the closing chapters, special topics such as British Empire Produce, Ocean Traffic, Modern Economic Problems (illustrated from the New World) and Foreign Trade of Great Britain are dealt with in an interesting way.

As in Volume I, stimulating questions, problems and exercises, corresponding to the various chapters of the book, are appended at the end under the title of 'Suggestions for Study.' Though pictorial illustrations are wanting in this excellent book, the text is illustrated with 76 sketch-maps and diagrams. Cross references are given throughout, and there is a useful index. Candidates for examinations of the Matriculation standard can safely equip themselves in World Geography with the help of this Complete School Geography.

THE BRITISH EMPIRE, BY A. WILMORE. (G. BELL & SONS, 1927) Pp. viii and 183. Price 1s. 9d.

This book, written by the author of the well-known 'Ground-work of Geography' is prepared for the Home and Colonial pupils of the British Empire, and covers the second year's work of a four-year geographical course in the Middle School.

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mid-land seas. In his journey he learns the more important facts about the structure of each part the climate, the work of the people, the productions, the contributions to the common stock of good things, the people themselves, and such ideas of government as fittingly belong to this stage of study."

The book contains a number of interesting and stimulating questions at the end of each chapter, and includes 22 sketch-maps and diagrams. Towards the end are appended (i) a tabular statement giving the latest statistics of the area and population of the component parts of the British Empire, (ii) a glossary of some important words used in the book, and (iii) a useful index. The fly-leaves at either end contain two world maps, showing the British Possessions—one in hemispheres with names, and the other a test map in Mercator's Projection without names, showing the ocean routes.

READABLE PHYSICAL GEOGRAPHY, BY J. A. O. MUIRHEAD. (G. BELL & SONS, 1925). Pp. viii and 135. Price 2s. 4d.

This is one of the volumes of Bell's Natural Science Series, edited by E. J. Holmyard, and is intended primarily for the non-specialist teacher of Geography in its elementary stages; but, it can also be used with advantage by High School pupils.

The book is divided into three parts. Part I—Astronomical—treats of the earth as a planet in an elementary way; Part II—Scenery—treats of the physiographic changes on the surface of the earth; and Part III—Climate—treats of weather phenomena and climatic maps in a simple way, and leads up to climatic regions.

The volume is well-illustrated with 8 fine full-page pictures, 61 useful diagrams, and 9 full-page climatic maps of the world in homolographic projection.

HOW PEOPLE LIVE, BY W. O. BROWN AND P. H. JOHNSON (GEORGE G. HARRAP & Co., 1926). REVISED EDITION. Pp. 252. Price 2s. 6d.

This is the revised edition of the first volume of a new series of geography books, edited by W. O. Brown, called the 'New Outlook Geography,' and written on the most modern principles for English children between the ages of 9 and 11. It is divided into two parts, the first treating of the British Isles, and the second, in gradually decreasing detail, of the countries of Europe and of the continents of the world. - "The treatment of the subject is throughout heuristic, and such facts as are necessary are given as a traveller would observe them, the class being encouraged in every case to supply adequate reasons for them."

The world as a globe, being a very difficult concept, is rightly carried to the end of the volume, which closes with an interesting treatment of the topics of Travel and Trade. A useful feature of this fine book is the introduction of numerous practical exercises, including the daily

observation of simple meteorological phenomena. Another good feature is the sparing use of place-names, the pupil being directed to refer constantly to the atlas for necessary names. Still another feature is the substitution for the counties of England and the countries of Europe a broad division based on the occupations of the people in various districts. (We would like India treated by our teachers at this elementary stage in similar broad divisions, such as the rice lands, the millet lands, the wheat lands, the cotton lands, the jute lands and so on). One more feature that is worth noting is the frequent introduction of questions in the middle of descriptive matter, which would tend to make the teaching living.

The volume is beautifully illustrated with plenty of fine pictures and a number of maps and diagrams, and the get-up is neat and attractive.

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The Educational Review.

We congratulate the organisers of the All-India Teachers' Federation on the success of the third session of their annual Conference which has just been held in Calcutta, a full report of whose proceedings will appear in our next issue. There were as many as five hundred delegates from various parts of the country, from Madras, Bombay, Central Provinces, Hyderabad, Gwalior, Jaipur and other places. Dr. C. V. Raman, F.R.S., the well-known Physicist of Calcutta, presided on the occasion and delivered a speech full of enthusiasm. If educationists will not agree with some of the opinions expressed by him, such as the abolition of the compulsory study of English or the elimination of religious dogma from national life, his exhortation for the cultivation of knowledge and the exploration of the mysteries of Nature will command universal acceptance. Mr. J. C. Bose, Principal of the Bangabasi College, was the Chairman of the Reception Committee and delivered an interesting speech, though it was pitched in a frankly pessimistic view, as he was disposed to question the achievements of Western education in India. There was as usual a Pedagogic Conference at which Prof. P. Seshadri, the President of the Federation, reviewed educational developments in India during the year 1927. The Conference was a great success from every point of view and the next session which is to be held in Western India

concurrently with the All-Asiatic Conference promises to be even a greater success. We are glad to hear that the South India Teachers' Union has also resolved upon getting itself affiliated to the All-India Federation. The All-India Adhyapak Mandal, an Association of Vernacular Teachers in the United Provinces, Bihar and Orissa, Central Provinces and the Punjab, has also expressed its willingness to join the central organisation. The annual Council meeting was held before the open session of the Conference, at which Mr. Devi Prasad Khattry presented a report of the work the Association during the year. Prof. P. Seshadri was re-elected Chairman of the Executive Council for the coming year and Mr. Khattry, Secretary.

Members of the teaching profession all over India will do well to provide themselves with copies of the new Teachers' Federation Year-Book for 1927, which contains a good deal of useful information with regard to the Educational Associations in India, besides giving a complete account of the proceedings of the last annual Conference of the All-India Teachers' Federation held at Patna. There are a large number of papers on educational subjects read at the Conference which will repay perusal. The possession of the Year-Book is sure to impart new strength to the members of the teaching profession by pointing out their position of consolidation in the whole country. The publication which is well printed and well-bound and extends over

two hundred and fifty pages is priced at Rs. 2 and can be had from the Secretary, All-India Teachers' Federation, Prithinath High School, Cawnpore City.

It was an excellent address which Prof. S. Radhakrishnan delivered at the first Convocation of the Andhra University.

He protested against the common tendency in India to look up too much to the achievements of the past and exhorted his hearers to think more of the future. There is so much conservatism obstructing the land from marching on its progress, that it was well he pleaded for the cultivation of freedom of out-look and the elimination of the circumstances which are weakening our national life :—

A discriminating and critical study of the beliefs and institutions of our country is fitted to be much more than a means of satisfying an enlightened curiosity and of furnishing materials for the researches of the learned. It is a powerful instrument for progress. History is a mirror in which we may see ourselves, not merely our outer forms as in a common glass but, if only we choose, our inner selves, stripped of trappings and spread out on the table. We can find out our strength as well as our weakness, the germs of life, growth and recovery as well as the maladies which afflict us. We can discover why the products of a civilisation which has lasted for nearly 40 centuries are only half alive to-day. We live and yet do not. Why is it so? If we are to be restored to health and vigour, we must learn to conquer our national failings. We must find out what those institutions are which have outlived their utility and still survive, thanks to our mental laziness and the extreme unwillingness which

men have to overhaul habits and beliefs which have become automatic in their workings. To the conservative mind and the artist soul it may appear a melancholy task to strike at the foundations of beliefs in which as in a strong temple, the hopes and aspirations of a large section of humanity through long ages have sought a refuge from the strain and stress of life. It is difficult to break even a physical habit; it is much more difficult to break long-established habits of thought and mind. But I hope that love of ease, regard for antiquity or considerations of safety will not induce us to spare the ancient moulds, however beautiful, when they are outworn. It is not true conservatism, but a false sentimental one which tries to preserve mischievous abuses simply because they are picturesque. Whatever comes of it, wherever it leads us, we must follow truth. It is our only guiding star. To say that the dead forms which have no vital truth to support them are too ancient and venerable to be tampered with, only prolongs the suffering of the patient who is ailing from the poison generated by the putrid waste of the past. We need not shy at change. Our philosophy tells us that permanence belongs to eternity alone and unceasing change is the rule of life.

Dissatisfaction has been expressed in certain quarters regarding his observations on the use of vernaculars as media of instruction, but we feel the caution uttered by him in the matter was wise even apart from the consideration that the graduates of the Andhra University, by the adoption of the reform may suffer in competition with the products of other Universities, where English continued to be the medium of instruction and examination. The caution would be justified even on purely educational grounds, inasmuch as the authorities of

the University must ensure that the students will not suffer from the change in the acquirement of knowledge. Prof. Radhakrishnan's view on the necessity for guaranteeing autonomy to Universities will also command general acceptance. But the most valuable part of his address is the appeal he made to the Chancellor in the chair, for more support to the Universities in the Madras Presidency from the funds of the Government. The Government has been very niggardly in the past, especially in comparison with the United Provinces and Bengal, and Prof. Radhakrishnan did well in driving the point home into the head of the administration who happens to be the Chancellor of both the Universities in the Presidency. We trust the following words will have some effect in loosening the purse-strings of the Madras Government in favour of the Andhra and Madras Universities :—

We are told that the resources of the State are not unlimited and they can provide only for the development of one centre. Mr. Chancellor, I ask your indulgence when I venture to express my lack of faith in these professions of poverty. The expenditure of the Madras Government on Universities is inconsiderable when compared with that of other provinces. The Government of Bengal not only maintains a good number of colleges but spends annually over twelve lakhs of rupees on the Universities at Calcutta and Dacca. It is no use starting a University without providing it with the necessary funds. I hope that our Chancellor will not allow His Excellency's Government to treat the Andhra University as a step-child. If we do not wash our hands, we are

dirty; if we do, we are wasting water. You cannot stint money and then complain that the Andhra University is a second-class institution, if not a failure. Our leaders in the Council and the country must press the Government to develop both the centres before the money released by the remission of provincial contributions is utilised for other purposes.

The Government of the Punjab have just now taken some steps to help in the preservation of historical records.

Historical records which deserve imitation elsewhere. Sir Malcolm Hailey has, in the course of his recent tours, interested himself in copies of historical documents in the possession of private families. Sanads of the Moghul times, letters and pictures of the Sikh period, letters from British officers such as Sir John Lawrence and others have all been seen by His Excellency at various places, and as they are of considerable historical value, it has been suggested to owners that the Government should photograph the records and keep the photographic copy in the Government Record-room. Documents which are sent to the Keeper of the Records of the Punjab Government will be photographed at the expense of Government, and the originals returned to the owners. If any of the more valuable documents need repair, this will also be done free of charge, before they are returned to the owners. There is not a single province in India where similar historical documents do not abound and we should recommend the adoption of such steps for their preservation.

Education and Aesthetics.

It is not often realised that there is great possibility for the awakening of the true aesthetic impulse in the young mind by the teacher at school. We are glad to find that at least one extensive pedagogic organisation in Europe, the *Union Pédagogique Universelle* in France, is arranging to hold a special Conference on the relationship between aesthetics and education. The *Conference D'Esthétique* will meet at Aix-en-Provence in France from the 11th to the 14th April 1928, to consider the following subjects:—

From an educational point of view, are there laws or rules applying to art in general or should one seek to distinguish between painting, sculpture and architecture?

What about literature and music?

Such laws once outlined, is there any possibility of putting up a kind of pedagogy of aesthetics leading to a sound artistic development of the mind?

What sort of connection exists between Greek eurythmia and modern aesthetics?

Is aesthetical comprehension likely to derive direct from general learning? What will be the influence of learning on genuine artistic sense?

Criticism and aesthetics: what to do and what to avoid?

The *Union Pédagogique Universelle* itself is a body whose aims deserve to be more well-known in educational circles in India. It is one of the numerous post-war organisations in the Western world which have come into existence to re-organise the national life of each country

in such a way as to lead to the consummation of a Brotherhood of Nations. The aims are enunciated in the following statement:—

The *Union Pédagogique Universelle* proposes the following nine points as meeting the needs of the new time

(1) In the present condition of the world and specially of Europe, no political, economic or social reform can be successfully carried out unless it is preceded by a general reform of education.

(2) What is required is the laying of a foundation of general culture, the first principles of which must be accessible to all and yet susceptible of indefinite development.

(3) A distinction must henceforth be kept in mind between the idea of knowledge and knowledge itself: the latter being capable of being inventoried and "surveyed" while its substance remains unpenetrated.

(4) All premature specialisation must be eliminated and likewise all specialised teaching which tends to isolate itself in independence and to take no account of its relations to general culture.

(5) For the sense of satisfied vanity born of half-knowledge must be substituted the consciousness of human ignorance; the instruction given during adolescence and youth must no longer by anyone be considered sufficient to ensure the right moulding of the individual intellect.

(6) The habit must be generated, both in teacher and pupil, of looking first at things in the mass and at a distance instead of beginning with the detached study of what is near at hand and local.

(7) The history of a nation or of a period can only be fruitfully taught if they have first been

'placed' in the general panorama of the historical centuries.

(8) No period of national history should be studied without continuous reference to the contemporary events of universal history.

(9) It is desirable to eliminate from the teaching of history military achievements and treaties or conventions which have had no deep or lasting consequences as also systematic chronologies or anecdotal narratives.

An admirable report has just been published in England on the subject of Public Libraries (H. M.'s Stationery Office, 6s.), which ought to interest all those who are anxious to see India covered over with a net-work of collections of books which may play a useful part in the spread of enlightenment among the people. The report is the result of a Committee appointed by the President of the Board of Education so early as in 1924, "to enquire into the adequacy of the Library provision already made under the Public Libraries Acts and the means of extending and completing such provision throughout England and Wales, regard being had to the relation of the Libraries conducted under these Acts to other public libraries and to the general system of national education." The report is an eye-opener in the matter of the extensive facilities which exist in Great Britain for public libraries and shows by keen contrast the poverty of the provision for similar institutions in this country. The report also contains several useful suggestions regarding library organisation, based on the superior

experience acquired in England, where public libraries have existed now for some decades. The Provincial and Imperial Governments in India will do well to adopt similar measures in the country.

An Associated Press message has flashed the shocking news all over India that the Headmaster of the Dayanund Anglo-Vedic High School severely caned as many as 221 pupils one morning for inattention at prayer. It would appear it was the day of a periodical examination and the bulk of the pupils at school seemed busy with their note-books preparing themselves for the ordeal which was coming on in a few minutes. It is surprising that in the year of grace 1927—the incident happened at the end of the current month—any Headmaster could have thought it necessary to administer corporal punishment to as many as 221 pupils simultaneously for such an offence as inattention at prayer. But this has actually happened in such an important city in India as Benares and we have been wondering what steps the Educational Department of the Provinces intend to take for the prevention of such disgraceful acts. The later developments of the incident are even more interesting. The next day, the Headmaster of the institution was severely beaten in the streets. He was left unconscious and had to be brought to the school by passers-by. With all our keenness on educational

discipline and the respect with which offender than as anything else. One the head of an institution must be treated thing however seems certain that no by his pupils, we find it difficult to wax healthy education is possible in an atmosphere of this kind and the sooner drastic Headmaster, as it seems more like reforms are made in the school, the better Nemesis recoiling upon an educational for everybody concerned.

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The value of Child Study is first twofold, 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.

XXXIII—d

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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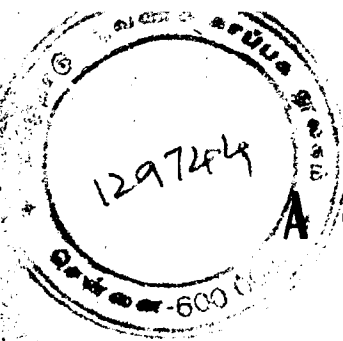
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Printed and published by Srinivasa Varadachari & Co., No. 4, Mount Road, Madras—11-1-1928.