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ADVERTISEMENTS.

Approved as a suitable Text-book for School use.
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TAMIL EDITION

A TEXT-BOOK OF ARITHMETIC
FOR LOWER SECONDARY OR MIDDLE SCHOOLS

BY
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AND

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Prepared on the lines indicated by the syllabus in Elementary Mathematics recently prescribed
by the Director of Public Instruction, Madras, for Form I.

Part I-A—(Pages 240 + xvi). Price 12 as. 6 ples

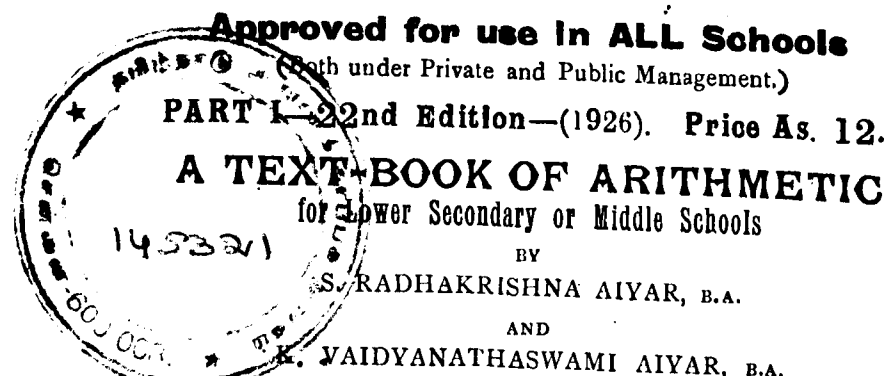
Both the Parts in one volume Re. 1-10-0.

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

XXXV—a



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2. It has now been thoroughly revised and brought into line with the *Syllabus in Elementary Mathematics* recommended by the Director of Public Instruction, Madras, for Forms I, II and III of Secondary Schools, and will be found to be a most suitable and satisfactory Text-Book of *Elementary Mathematics* for Forms I, II and III of all Secondary Schools both in the Madras Presidency and in the Native States of Mysore, Travancore, Cochin, Hyderabad and Pudukota.

3. It will be issued in the present 21st edition and in all succeeding editions in two complete and independent parts written on the *Concentric System*, Part I being intended for Form I, and Part II for Forms II and III.

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Chapter I. Numeration and Notation. II. Arithmetical Tables. III. Lines: Right Angles Rectangles: Squares. IV. Graphic Representation of Numbers. V. The Fractions $\frac{1}{2}$, $\frac{1}{3}$, $\frac{1}{4}$ and tenths. VI. Simple Addition. VII. Simple Subtraction. VIII. Measuring with the Tape. IX. Simple Multiplication. X. Simple Division. XI. Use of Brackets XII. Expressions and Terms. XIII. Use of the Scale and Dividers. XIV. Averages. XV. Shortened Methods of Multiplication and Division. XVI. Problems on the Simple Rules. XVII. Use of the Set Square. XVIII. Areas of Rectangles and Squares. XIX. Cuboid and Cube. XX. Volumes of Rectangular Solids. XXI. Reduction. XXII. Compound Addition. XXIII. Compound Subtraction. XXIV. Compound Multiplication. XXV. Compound Division. XXVI. Problems on the Compound Rules. XXVII. Practice and Bazaar Transactions. XXVIII. Card-Board Modelling. XXIX. Odd, Even and Consecutive Numbers. XXX. Common Factors. XXXI. Division by Cancellation. XXXII. Use of Letters for Numbers. XXXIII. Unitary Method. XXXIV. Use of the Compasses. XXXV. Index Notation. XXXVI. Decimal Fractions. XXXVII. Straight Lines and Angles. XXXVIII. Metric Measures of Length. XXXIX. Use of the Protractor. XL. Resolution into Prime Factors. XLI. Measures and Multiples. XLII. Some Related Angles—(1) *Adjacent Angles*, (2) *Angles at a point*, (3) *Supplementary and Complementary Angles*. XLIII. Greatest Common Measure. XLIV. Least Common Multiple. XLV. Solids: Surfaces: Lines: Points. XLVI. Vulgar Fractions. XLVII. Drawing to Scale. XLVIII. Multiplication and Division of Compound Quantities by Fractions. XLIX. Reduction of Concrete Vulgar Fractions. L. Bisection of Lines and Angles. LI. Problems. LII. The Mariner's Compass. REVISION EXAMPLES.

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PART II.—23rd Edition—*In the Press.*

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II FORM.

Chapter I. Numeration and Notation (including *Roman Notation*). II. Revision of the Simple Rules:—1. *Proof of Addition by casting out nines*. 2. *Detailed Verification of Multiplication*. 3. *Multiplication by 11*. 4. *Combined Multiplication and Addition*. 5. *Subtraction by Complementary Addition*. 6. *Combined Multiplication and Subtraction*. 7. *Square root and Cube root*. 8. *Easy approximations (Integers)*. 9. *Rough estimate of results*. III. Reduction and the Compound Rules. IV. Decimals:—1. *Multiplication of Decimals by Decimals*. 2. *Division of Decimals by Decimals*. 3. *Multiplication of Decimals by Decimals (continued)*. 4. *Multiplication and Division of Decimals by a Decimal of the Standard Form*. V. Bisection of Straight Lines, Angles and Arcs. VI. Vulgar Fractions:—1. *Compound Vulgar Fractions*. 2. *The signs $\div$, $\times$, of, $+$, $-$* . 3. *Complex Vulgar Fractions*. VII. Interconversion of Decimals and Fractions. VIII. Reductions of Concrete Fractions. IX. Reduction of Concrete Decimals. X. Triangles: Their Classification and Properties (including the shortest distance from a point to a straight line). XI. Simple Practice. XII. Unitary Method. XIII. Use of Letters for Numbers (including symbolical representation and solution of Problems by using x). XIV. Ratio. XV. Proportion and Rule of Three. XVI. Square Measure. XVII. Drawing to Scale. XVIII. Cubic Measure. XIX. Averages. XX. Latitude and Longitude. XXI. Construction of Triangles including Intersecting Circles. XXII. Problems:—1. *Division of Property*. 2. *Groups and Multiples*. 3. *Time and Work*. 4. *Fractional Parts*. 5. *Income-Tax*. 6. *Exchange and Barter*. 7. *Profit and Loss*. 8. *Revolution of Wheels*. 9. *The Clock and the Calendar*. 10. *Time and Distance*. REVISION EXAMPLES.

III FORM.

Chapter XXIII. Decimals—(continued):—1. *Simplification of Complex Decimal Fractions*. 2. *Approximation of Decimals*. 3. *Statistics*. 4. *Related Examples*. 5. *Remainder after Division by Decimals*. XXIV. Vulgar Fractions—(continued). XXIV-A. Complex Fractions involving Decimals. XXV. Construction of Triangles—(continued). XXVI. Reduction of Concrete Fractions—(continued). XXVII. Reduction of Concrete Decimals—(continued). XXVIII. Circumference of Circles and Cylinders. XXIX. Congruence of Triangles and Circles (including *similar Triangles*). XXX. Compound Practice. XXXI. Parallel Straight Lines and Parallelograms. XXXII. Compound Rule of Three. XXXIII. Some Regular Rectilinear Figures. XXXIV. Square Measure—(continued). XXXV. Cubic Measure—(continued). XXXVI. Symmetrical Figures. XXXVII. Simple Interest. XXXVIII. Pyramid: Tetrahedron: Prism. XXXIX. Percentages. XL. Positive and Negative Quantities. XLI. Simple and Compound Rule of Three. XLII. Angles of Elevation and Depression. XLIII. Problems:—1. *Division of Property*. 2. *Groups and Multiples*. 3. *Time and Work*. 4. *Fractional Parts*. 5. *Income-Tax and Expenses*. 6. *Exchange and Barter*. 7. *Profit and Loss*. 8. *The Calendar*. 9. *Time and Distance*. 10. *Longitude and Time*. XLIV. Removal and Insertion of Brackets. XLV. Equations and Equational Problems. REVISION EXAMPLES including *Mysore Lower Secondary Examination Papers. Answers*.

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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 அளவிலே பர் உள்படி மாற்றல்; பின்னங்களைச் சுருக்கல். IX. வாடிக்கை முறை.—பலமாதிரிக் கணக்குகள். பரிட்சைக் கேள்விகள். விடைகள்.

முதல் பாகம் 5-வது வகுப்புக்கும் 1-வது பாரத்திற்கும், கிரௌன் 500 பக்கங்கள், விலை அணா 12.

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.

பரிட்சைக் கேள்விகள். I. டெஸிமல்களின் பெருக்கலும் வகுத்தலும்; ஒரு பின்னத்தை டெஸிமல் எண்ணால் பெருக்கல்; சாதாரண பரிசோதனை; எந்த டெஸிமல் எண்ணாலும் பெருக்கல்; டெஸிமல்களால் வகுத்தல்; சமாராய்ச் சொல்லல்; சாதாரண பின்னங்களை டெஸிமல்களாக மாற்றல்; டெஸிமல்களை சாதாரண பின்னங்களாக மாற்றல். II. சராசரி, கோடியோ முதலானவை; சராசரி; ரேஷியோ; மாறாத ரேஷியோ; ரேஷியோவின் உபயோகங்கள்; ப்ரபோர்ஷன்; லாப ஷர்ப்பம்; வருமான வரி; கடன் மிகுதல். III. பாப் பளவு; பாப்பளவு; ரெட்டாங்கிள்; இங்கிலீஷ் பாப்பளவுகளும் ப்ரொஞ்சு பாப்பளவுகளும்; பாப்பளவு வாய்ப் பாடுகள்; பிளான் வரைதல், அதாவது அமைப்புருவம் வரைதல்; தரையின் பாப்பளவும் நாதசவர்களின் பாப் பளவும்; கட்டக் காதித்தின் உபயோகம். IV. பொது எண் கணக்கிற்—சமீகாணங்கள்; அங்க கணிதமும் பீஜ கணிதமும்; சில பெயர் வினக்கங்கள்; சமீகாணங்கள்; இன அங்கங்கள்; அடைப்புக் குறிகள் கீக்குதல். V. முக்கோணங்கள்; அவற்றின் பக்கங்களும் கோணங்களும்; முக்கோண விரிப்பு; முக்கோணங்களின் கோணங்கள் பக்கங்களுக்குள்ள சம்பந்தங்கள்; ஒரு புள்ளியிலிருந்து நிறத்தினைக்கிணங்க மற்றொரு புள்ளி குறித் தல்; இரண்டு புள்ளிகளிலிருந்து நிறத்தினைக்குக் கிணங்க மற்றொரு புள்ளி குறித்தல்; கொடுக்கப்பட்ட அளவு களைக் கொண்டு முக்கோணம் வரைதல்; வட்டங்களின் சில தன்மைகள்; முக்கோணங்களின் வகைகள்; ஓர் புள்ளியிலிருந்து ஓர் கோட்டிற்கு பெர்பெண்டிகுலர். VI. கோடுகளையும் கோணங்களையும் இருசமபாகங் களாக்கல்; இருசம பக்க முக்கோணங்களின் சில தன்மைகள்; நேர் கோடுகளை இருசம பாகங்களாக்குதல்; கோணங்களை இருசம பாகங்களாக்குதல்; கார்ட்களையும் வட்ட பாகங்களையும் இரண்டு சம பாகங்களாக்குதல்; பெர்பெண்டிகுலர்கள் இழுத்தல்; ஸிம்மெட்ரி. பலமாதிரிக் கணக்குகள்; முதல் பாரப் பாடங்களில் புதிய கணக்குகள்:—கூட்டல் கழித்தல்; பெருக்கல்; வகுத்தல்; பலவின எண்கள்; கோணங்களும் வட்டங்களும்; டெஸிமல்கள்; உயர்த்தபொது அளவும்; தாழ்த்த பொது மடங்கும்; சாதாரண பின்னங்கள்; பலமாதிரி. இரண்டாம் பாரப்பாடங்களில் பலமாதிரிக் கணக்குகள். பரிட்சைக் கேள்விகள். அறுபந்தம். விடைகள்.

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

Approved as a Text-Book suitable for School use
vide Fort St. George Gazette, Part I-B, p. 513, dated 13-11-1928.

(மூன்றாம் பாகம்)

பொருளடக்கம்.

பரிட்சைக் கேள்விகள்; அத்தியாயம் I. நூற்றுக்குக் கணக்கிடலும் அதன் பிரயோகங் களும்; II. ருண எண்களும் பீஜ சமீக்கைச் சேர்க்கைகளும்; III. சமாந்தரக் கோடுகளுப் அவற்றின் தன்மைகளும்; IV. படக் குறிப்புகள்; V. ப்ரபோர்ஷன்—நேரானதும் மாறான தும்; VI. முக்கோணங்களின் சர்வ சமத்துவம்; VII. முக்கோணங்கள், சமாந்தர நாற்பத் தங்கள், வட்டங்கள் இவற்றின் பரப்புகள்; VIII. பருமன் அல்லது கன அளவு; IX. தனிச் சமீகாணங்களும் அவற்றிற்குக் கொண்டுவீடும் யோசனைக் கணக்குகளும்; X. பலவகைக் கணக்குகள்; பரிட்சைக் கேள்விகள்; பலமாதிரிக் கணக்குகள்; விடைகள்; பலவின அளவு வாய்ப்பாடுகள். Cr. 8vo. 300 pages. விலை அணா 12.

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UNIVERSITY OF LUCKNOW:
CONVOCATION ADDRESS

By

DR. MATT. B. CAMERON, M.A., B.Sc., D. Litt.,
Vice-Chancellor.

I AM sure that every member of the University will join with me in thanking Your Excellency for your great kindness in coming to preside at our Convocation to-day and in taking the trouble to confer the Degrees and Diplomas upon those present to receive them. We appreciate your kindness all the more because we realise the great and pressing pre-occupations which must attend the first months of your taking over the high office of Governor of the United Provinces of Agra and Oudh. Your presence here indicates that the University and its work has a prominent place amongst these pre-occupations. It is also a happy augury that you regard your Chancellorship of the Lucknow University as no merely nominal and honorary

relationship but as one which involves a close personal interest in its work and welfare. It will be a great pleasure to welcome you whenever you can find time to visit us with a view to looking more closely into this or that branch of our activities. It will be our constant endeavour to keep you at all times as fully as possible in touch with all our activities. I am not, however, going to attempt to-day any summary of these activities during the past year. This I reserve for the meeting of the Court which, as the first on the list of the authorities of the University, can rightly claim to have such a summary placed before it at its annual meeting. This is the day of the new graduates and it is to them, with Your Excellency's permission, that I would more particularly address what I have to say on this occasion.

Graduates of the Lucknow University: Let me first of all congratulate you on the final seal set to-day on the attainment of

distinctions to which you have long looked forward and for which you have patiently worked during the years of your University courses. To some of you no doubt your degree is merely a stepping-stone to further academic distinctions, one stage accomplished in the preparation for the life of study and research which it is your ambition to live. To most, however, of those who have graduated to-day the ceremony marks a farewell to College life. I daresay it is with rather mixed feelings that you find yourselves thus closing the last chapter of the first volume of your lives, a chapter, which I venture to hope, has in many ways proved the pleasantest of the chapters so far. I trust it is not without regret that you finally break away from the student life you have lived here in the years just past. I trust also that it is with hope and courage that you look forward to the new life in front of you, glad that at last your chance has come to see what you can obtain of the world's rewards, curious to take up this, the second volume of your lives and see what it contains.

2. One thought at any rate must cause many to heave a huge sigh of relief. You are done with compulsory written examinations. The world, it is true, has its own tests to apply to you instead of these—tests of a very different kind and appearing in many various forms; but there is not the dismal inevitability about them which has characterised the torments with fixed dates and programmes that have troubled you all through your school and college days. You have been examined and re-examined and all the lights and shadows of your lives have so long been centred round written examinations that it is not surprising you look out now with joy and relief into a world where they fade into the

background or disappear altogether, and where, if success is to depend on yourselves and not merely on good luck, other standards than the testing of mind and memory by written examinations are employed to estimate your deserts.

3. Carlyle in one of his lectures on Heroes speaks of a crabbed old schoolmaster who used to ask when they brought him a new pupil: "But, are ye sure he's not a dunce," and Carlyle goes on to say: "Why, really one might ask the same question in regard to every man proposed for whatsoever function and consider it as the one enquiry needful 'are ye sure he's not a dunce.' There is in this world no other entirely fatal person." Well, we may take it that, being enrolled graduates of a University, that question about you has been more or less satisfactorily answered. You have been engaged in exercising your intellects in various departments of knowledge and you have satisfied responsible examiners that you have done so with some measure of success and this could never have happened if you had had the sluggish, obtuse, unreceptive stupidity of the dunce. You have a proved activity of mind and a certain attainment of knowledge and you can flourish your diploma in the face of your questioner.

4. What I should like now, however, to suggest is that your University degree *ought* to stand for a good deal more than merely proving that you are not a dunce.

Many years ago I was talking with the then leading Captain of Industry in Cawnpore. I was asking him why he did not avail himself more of the services of our Science graduates; instead of importing at great expense foremen of departments from abroad. He replied that our men had no doubt more knowledge of Science (Chemistry in particular it was) than

the imported men, but that the latter, with just a sufficiency of Science for his purposes, had also the knack of leadership and habits of responsibility, qualities quite as indispensable as Science for the conduct of business, if not indeed more so. It was cheaper for him, he said, to pay higher wages to the man who combined all the qualifications than to pay two men who had them separately. There was no question of race prejudice here. That was the deliberate judgment of a hard-headed business-man and one also who was the best of friends to all educational movements, being indeed a Fellow of the Allahabad University. He was also the very last man who could be suspected of allowing sentiment to be mixed up with business. Knowledge as tested merely by examinations was not enough for him. He required also qualities of character such as no written examination could vouch for.

5. That was what I was told long ago in the days before the Calcutta University Commission came to sit in judgment on University education in India and found just this as the chief defect, that, conducted as it was then, it placed all the emphasis on the passing of examinations and took no particular account of the conditions under which preparation was made for these examinations or also of the conditions under which the students lived who appeared in them. The development of character, of personalities wise, strong, sociable, with wide interests and open minds—all this had sunk into the background in the pursuit of examination success. I cannot honestly say that the development of character was always altogether wanting. That could hardly be the case especially where the teachers happened to be men, themselves of a strong personality and

actuated by high ideals of duty and efficiency. Such men could not fail to impress themselves for good upon their students. Dr. White, the first Principal of the Canning College, was pre-eminently a teacher of this kind, and when towards the latter part of his long service in Lucknow, I joined the College, it seemed to me that already there was something distinctive about Canning College students which was entirely due to his great personal influence. There was a tradition of orderliness, of loyalty to authority and of common sense which it became the chief care of his successors to maintain and strengthen. And over and above the personal influence of such teachers, there can be no doubt that studies faithfully pursued have a steadying formative influence upon character. This, however, does not, I am afraid, amount to much, except in the case of those who are, so to say, born students. It was given to few colleges to have the privilege of possessing men like Dr. White and in most cases the conditions were such as to make it really difficult for the personality of the teacher to make much impression upon the students. The classes were too large and a great part of the work was of a kind too elementary to bring into any prominence the intellectual quality of the teacher. The development of character was practically a haphazard unconscious product, since there was little or no attempt to organise the colleges in such a way as would put the full all-round development of personality equally in the foreground as an explicit and conscious aim, along with the culture of the mind and the successful passing of examinations.

6. Hence the recommendation of the Calcutta University Commission to get rid of the elementary work which could be better

done in separate Intermediate Colleges and to reorganise the Universities as Unitary, Teaching and Residential institutions, in which a healthy community life could be fostered amongst older, more responsible students who could be trusted with more freedom and could be expected to do more of the intellectual work on their own initiative with less of dragooning and lecturing on the part of the teachers. Here the education of the classroom can be supplemented by the more easy informal intercourse with the teachers, many of them themselves resident. Then there is the Union making it easier for students to mix together and test each other's quality in business and debates. There are various Societies with special study interests. There are the playing-fields and athletic societies offering scope for the healthy development of the body by physical exercise, and there is also the University Training Corps with its unrivalled opportunities for learning leadership and disciplined organisation. Finally in the Hostels there is the friendly intercourse with students of all subjects where all are on an equal footing irrespective of race, caste, and creed.

7. It is easy to see what possibilities there are here of letting every student have a chance of making the most of himself in every way and not merely confining himself to the study of prescribed books in prescribed subjects. In a community where the emphasis falls on the things that unite men and not on the things that divide them, on the pursuit of truth and the cultivation of every worthy human faculty and not upon distinctions of race or creed or social position, individual worth and strength of character get such free scope as is nowhere else available, to win their way to full recogni-

tion. In so far as you have thrown yourselves whole-heartedly into University life in all its breadth, to that extent you are likely to take away from the University much more than the scroll in your hands testifying that you have been examined and found qualified for such and such a degree. You will carry away what the captains of industry and rulers of offices do really desiderate—a matured personality, a well-developed character.

8. Students who have, in their earlier years, got into the habit of isolating themselves with their books in order to cram them the more successfully, find it rather difficult to believe that a whole-hearted participation in the general University life can be anything but a wasteful dissipation of time and energy, but longer experience of residential life is, I believe, opening their eyes. They see that many of the best students do combine academic distinction with a full share in University activities. When in after-days they look back upon their own life at the University, I should not be surprised if they come to the same conclusion which I myself reached many years ago after leaving the University, i.e., that I had got at the University far more in the way of mental stimulus and growth outside the College-class-rooms than I ever got inside them. Yet I had not anything like the advantages of life in a residential University such as you have here. Now that later I have come to know these advantages I am very conscious that I missed very much in not having had them.

9. I have every confidence that as from year to year the full advantages of our Residential system become more and more appreciated and utilised by the students and as the new tradition of University life gets

more firmly established, we shall pass out more and more graduates, who will meet all the requirements which the public expect of men trained in a University. Business-men in England have for years been increasingly turning to the Universities for recruits in all classes of commercial undertakings. Not only Railways, but almost every great industrial organisation such as the Burma Oil Co., and the Coats Thread Co., and even the great Stores, such as Selfridge and Co., look to the University for the men they are willing to have for management and organisation. They have found by experience that the Universities do produce the type of men they require and that it pays to take them. They do not expect any previous acquaintance with their particular kind of business but they confidently expect that the right kind of man will have no false pride about beginning at the beginning, however humble the drudgery may seem. They expect that his University training will enable him quickly to pass through the necessary stages towards a thorough grasp of the business and before very long to qualify himself for responsible management and leadership.

10. But by what marks shall we distinguish the right kind of man—the man who has made a thorough success of his University training, so that it will pay any employer to get hold of him? My answer I shall put in very general terms so as to apply to every possible line of life you may happen to take up, whether you become a doctor, a lawyer, a Government servant, a business-man, or a clerk. In all cases, surely the first mark of all which should distinguish the University man is that he is one who is mentally alive and who does his own thinking. Your Diplomas or Degree certificates will

not be taken as full and sufficient evidence that this is true of you. This may not seem a very cheerful thing to say on an occasion like the present; but it has to be admitted that there are cases especially amongst those who have isolated themselves with their books and taken but little interest in the general University life, where the effort of taking a degree seems to have exhausted all the available mental energy. Once the degree has been obtained, the student (it is not really the right name for him) shuts his books. He no longer troubles to do much thinking for himself, but falls back largely on the quasi-mechanical life of instinct and habit. And similarly there are cases where the subjects for the degree have been merely successfully crammed. Here the mental indigestion caused by unassimilated knowledge actually paralyses thinking. It is only where the Degree certificate stands for an active University life in which full advantage has been taken of the various opportunities available in a Residential University not only inside but also outside the class-rooms and laboratories, it is only then that the Degree certificate can be taken as a safe index that the mind has received that permanent uplift which gives it a wider outlook and has been stimulated into an activity that can be counted upon to last. This employers know very well and so, not content with Degree certificates they insist on your appearing before Selection Committees where from your personal appearance, your way of conducting yourself and of answering questions, they try to find out what kind of man the University has succeeded in making of you, leaving it to the Degree certificate to tell of the knowledge which the University once succeeded in putting into you.

11. And if they find you mentally alive, they also expect you to do your *own* thinking. There are far too many people about who have no opinions until they have seen their daily paper and know what their favourite editor is thinking about things. There are others who with misguided enthusiasm gleam ideas from here, there, and everywhere, and set them in place of their own. They even import them from abroad, probably on the principle that 'far away birds have fine feathers.' Somehow or other, imported ideas and ideals do not travel well, whether you get them from England, Ireland, Japan, Russia, or Utopia. However healthy they may be in their own country, they often seem to be the horse for the journey and to deteriorate sadly in their new surroundings. After all, the practical problems of life when they come to us are in their ultimate shape, individual problems—problems for you and for no other, and you show your quality as educated University men by dealing with them in your own original way and not by undue deference to authority or by tamely copying what one else says or does about them. The educated University man is expected, as I say, to be mentally alive and to do his own thinking.

12. The second distinctive mark which the world expects to find in the University man is that his thinking shall be sound thinking. This means not only that it shall be logical but also that it takes carefully into account the relevant facts in a problem and these facts, as they really are. Logic is all very well, but if the premises from which you start are wrong or inadequate, the more logic you have, the more are you likely or even certain to get to wrong conclusions. Therefore, thinking is more important than the habit of

making very sure about the facts from which you start. It is the distinctive merit of a training in Science that all its discipline tends to this important point of making very sure of its facts, and I could wish that your courses of instruction could be so organised as to ensure that every student at some stage of his career should receive instruction in Science. In a novel I read sometime ago, I came across a singularly agreeable but singularly futile character who was described as one whose ideas were always very good, provided the state of the case were otherwise. You will not go far in life without discovering that there are many people like that; but they will not be those who have been successfully trained at a University. Great writers have often amused themselves with getting away altogether from the crudeness of actual fact. Out of the fulness of their minds and with wonderful skill in Logic they have constructed Ideal Commonwealths in which all the problems of life have at last found satisfactory solutions. The Republic of Plato, the Utopia of Sir Thomas More, the City of the Sun of Campanella, and the New Atlantis of Bacon, are old, well-known classics of this kind. They are delightful to read and may be suggestive to study, but they are after all only beautiful dreams whose chief objective value lies rather in the revelation they give of the richness of the writers' minds and the strength of their imaginations.

13. It is, however, in no Ideal Commonwealth that we have to live. As Browning says:—

"The common problem yours, mine, every one's
Is, not to fancy what were fair in life
Provided it could be; but first finding
What *may* be, then find how to make it fair
Up to our means—a very different thing,

No abstract intellectual plan of life
Quite irrespective of life's plainest laws
But one, a man, who is man and nothing more
May lead within this world."

'Not to fancy what were fair in life provided it could be'—this rules out dreaming about ideal commonwealths—'schemes that are all very well, provided the state of the case were otherwise.' 'Finding first what *may* be'—this means a careful survey of the facts in the case to see what is really practicable and what the facts of the case rule out as impracticable. All our work, however original it may be, has to be done within limits rigidly laid down for us by a power other than ourselves. It is true that man can conquer nature, but that conquest is only achieved by obeying nature! So 'finding what *may* be' is to find where we have to obey while striving 'to make it fair up to our means' is just where the distinctively human power of re-making nature comes in. Whatever the actual situation, it is always possible to do something with it to improve or alter it to make it suit human needs better; but this can be most safely and wisely done only when the actual situation is thoroughly known. What is needed here is a mind alert and active, doing its own thinking while at the same time its thinking is thoroughly sound.

14. Further I would suggest in conclusion that the world expects of the University man that, to use a phrase that may be familiar to you, he shall have learned 'to play the game.' The community life of the University teaches you that no one of you has a lone hand to play. You find the best work whether it be in the playing-field, the Seminar, or the laboratory, is team work. Each one is given his place in the team and a responsibility lies

upon him to do his share as well as he possibly can. Now you go out into the world to take part in the bigger game of life. Whatever the place you find allotted to you, you have to play the game in it according to the rules and justify your selection for that place in any rate; even if you do not do more to prove by the quality of your work that you are fitted for a better. In this way, you do honour to the University in which you have been educated and which to-day I give you final and formal recognition as sons and daughters.

15. May I add one supplementary note just on account of what seems to me of paramount importance at the present time. Over and above the faithful discharge of the daily duties of your business and profession there lies in India a strong obligation upon University graduates, as indeed it lies upon all educated men, to concern themselves seriously about the grave problem created by the enormous mass of illiteracy around the country which is presenting such a hopeless obstacle to all progress and which lies as a blot upon the fair name of India among the nations. I would put this obligation very specially upon you, University graduates. You have had very special privilege in having received University education, a privilege enjoyed by comparatively few of the multitudes of your own people and a privilege purchased for you at high cost by the public of these Provinces who have founded and maintain the University. Surely, then, it is your bounden duty to repay your special debt to society by active personal co-operation in every endeavour to educate the great multitudes who in India are still illiterate. Taken in the mass and left to be tackled only by central and official agencies the problem of illiteracy in India is so great

at it seems well nigh overwhelming and the progress from year to year seems so slow and gradual that it seems as if generations must pass away before India can in this respect lift her head amongst the nations. Split, however, into fractions and details, into illiteracy in this village or that, this town or that, this district or that, and with the active co-operation of all educated people (and especially of those with a University education) to deal with just so much of it as they can personally reach, the problem does not seem nearly so hopeless but gives a prospect of advance in geometrical progression which as will gladden the heart of every true patriot son or daughter of India. In America, where this problem of illiteracy has given rise to grave concern in certain States of the Union, the educated citizens band themselves into Societies and, taking as a slogan some such phrase as 'No illiteracy in the villages of our district in five years' set themselves vigorously to work.

May I trust that whatever business or profession they now enter upon and in whatever town or district they settle, the graduates of the Lucknow University will ever be found foremost amongst those who are most deeply sensible of the urgency of this problem and foremost too amongst those who are striving to solve it by their own personal efforts?

THE EDUCATIONAL NEEDS OF ENGLAND

By

Sir MICHAEL E. SADLER, LITT.D., LL.D.

I

ENGLISH education has a subtle character of its own. In this it resembles English Gothic, English poetry, English loyalty, English landscape, and English gardening. The good qualities of English education are various, though not easily defined. It is rather shy and, when at its best, un-self-advertising; plain-spoken, but with carefully guarded reticences; a little clumsy in its sense of form, never slick, but, when it achieves what it most wants to achieve, exquisite. It prefers being private, even to the loss of profit, than to being "written up." It is ironical, when on its guard against letting itself go; intimate; distrustful of mass-production; wasteful, through its disregard of the services of organized efficiency; stubborn against regimentation (in this, unlike the Scots); liking to feel that it can break the rules; ready, in retrospect, to admire those who by breaking rules have made life more worth living or a game better worth playing. Thus, conservative Rugby looks back with satisfaction on the boy who, by breaking the rule, created Rugby football.

In making much of education, Luther, Calvin, and Knox were true to their national types. No Englishman of their age (which was the formative age in the European history of the control of schools by the State) put education in a high place among national duties, except the rather obscure Roger Ascham, who had no political influence, and Sir Thomas More, who hid his meaning in allegory because he had a vision of what is

still a distant future. Much more readily than we, the Germans, the French, and the Scots think of education as one of the organized sides of national life.

To say this is not to imply that in practice the Scots, the French, and the Germans ignore its social implications, for everywhere and at all times education is inseparable from the tone of the community, from its moral presuppositions, and from the web of its daily work; but they detach the specific work of "education" from its context in the lives of men and women with a thorough-going exactitude which has made possible a relatively economical kind of State control, while exposing them at recurrent intervals to the danger of over-regimentation. In consequence of this, Germany, France, and Scotland, which have outpaced England in educational engineering, have each at times fallen victims to rigidity of school routine. England, more informal and amateurish, has kept her educational organization pliant. This has left vents for the upthrust of new ideas and has made the several parts of her system adaptable to unexpected changes in conditions. But, for these boons, the English have paid a heavy price in waste of effort and money, and in being outwitted by the peaceful penetration of Scots and Germans, though only by that of the Huguenots in the case of France.

Has the sacrifice been worth what it has cost? I think that civilization as a whole has gained through England having taken this characteristic line. But not less has civilization gained through Germany, France and Scotland pursuing a policy more coherent and economical in regard to national education. The question now presents itself to England, whether in future she can afford to disperse

in her education with the kind of intellectual control by the State which hitherto she has kept at bay.

Upon this crucial question, English opinion has not yet declared itself. But the thoughts of those who survey our educational needs are haunted by the problem, which looms, however vaguely, in the mind of all who are conscious of the perils now besetting the future welfare of England.

For it is characteristic of England that, though she has kept her educational system so different from that of her neighbours in Western Europe, she has always been sensitive to the educational ideas of other countries. In the later Renaissance she was Italianate; at the Reformation, she Germanized; under Louis XIV, French influence was strong in English education; it was still stronger after the French Revolution. The influence of the United States began to assert itself in English education after the American Civil War. Thirty years later, German influence became about as strong as American. And to-day, ten years after the war, the results of which brought a new freedom into German education, we are again admiring the power of intellectual co-operation shown by the leaders of German industry and commerce, and are reflecting how much of this is due to the high intellectual standards of their far from costly secondary schools. The mental discipline, the wide intellectual training, characteristic of the German higher secondary schools, sprang from great movements of the human spirit—from Kant and Goethe and Wilhelm von Humboldt; but State action, of a kind which we in England have never brooked, was needed to organize that training and discipline.

The greatest needs of English education to-day are, I am constrained to admit, needs which involve enlarged and intensified action by the State. But the only kind of State action by which the English temperament and disposition will profit in a region so sensitive, is guidance and aid, not groff regimentation. Whether the best things in English education will ever get the discriminating and delicately individualized sort of State guidance which they deserve is doubtful. If they do not, they will be throttled. But without such assistance from the State they cannot, I fear, escape decay.

II

"You are spending about one hundred and sixteen millions of pounds a year on the army, navy, and air force, Mr. Churchill, and about seventy-three million pounds a year on education. I believe that, in the permanent interests of Great Britain, the proportions should be reversed." These words were addressed to the Chancellor of the Exchequer by a thoughtful American who had been invited by Mr. Churchill to speak frankly on the present situation as he saw it, after an extensive study of the affairs in Great Britain and on the Continent and in the United States.

In substance, I agree. Not, of course, that any sane man would seriously propose an immediate reversal of our expenditure on education and on armaments. In the present international situation suddenly to cut off more than forty millions a year from the armed forces of the Crown would be quixotic. Nor without prodigality could an additional forty million pounds a year be spent out of hand on education. But I think that our fundamental aim in policy should be to secure

relations with certain other powers which would make it reasonable to divert to education a very large part of our present expenditure on armaments. Our greatest assets in future will be alert brain-power and intelligent industry. We shall be enabled to make better use of our brain-power, to adapt ourselves more alertly to new conditions; we shall more quickly see modifications in the obstructive side of trade-union practice, if we insist on having the right kinds of education persistently applied.

"What would you do, then, if you were allowed to budget for an additional expenditure of forty million pounds a year on education in Great Britain?" This is a fair question, and I will answer it.

First, we must deduct one-seventh of the amount as the proportion due to Scotland, whose present educational needs I will not discuss. This leaves about thirty-four millions a year as the share of England and Wales. Secondly, against this increase must be set our heavy liability for the ultimate cost of teachers' pensions, a sum which is likely to exceed the estimate originally made. Thirdly, a considerable sum should be devoted to capital expenditure on structural improvements and additions, especially in the fields of elementary, University, and adult education. This urgently-needed capital outlay, which is too large to be provided for out of voluntary contributions, should, I suggest, be made in accordance with a plan designed to cover the earlier years of the new regime.

These needs for capital expenditure I will take first:—

(1) All our Universities, old and new, are under-capitalized. Cambridge needs a large sum, over and above the magnificent gift of

the International Education Board of the Rockefeller Foundation, for her new University Library (which will be the one University Library in England built on modern lines for modern needs). Oxford needs a very large sum for the Bodleian, whether or no she decides in the end to build a new Bodleian in the Parks. And as the beauty of both Oxford and Cambridge is an essential factor in their educational influence, the needs disclosed by the Oxford Preservation Trust and by the Cambridge Preservation Society should be met with foresight and dispatch. Practically all the new Universities need great improvements in their buildings, especially on the residential side, and in many cases in their libraries.

(2) For the adult education of England one of the fundamental needs is a well-equipped hall in every village. The elementary school is not the best place for adult gatherings, whether for recreation or for study. School-desks which fit children are not adapted for tea-parties or whist-drives or tutorial classes. The materials used for handwork in teaching little children cannot be stowed away in cupboards, without damage and delay, in order to make room for a village concert or dance. In some villages the time is ripe for a small institute like the Village College at Sawston, which the Secretary of the Cambridgeshire Education Committee, Mr. Henry Morris, has found generous supporters to build. There are many signs of a growth in England of communal enjoyment of good music and of art. For happiness in social relationships, for the fostering of intelligent interest in the beauties of the countryside and in urban architecture, and for the creation of a culture more widely shared than has been possible in England for many generations, it

seems desirable that steps should quickly be taken—well-considered but exciting steps—to provide the buildings in which the new communal culture may find a centre and home. Music, both vocal and instrumental pictures, wall-paintings, drawings, an sculpture, both in the form of original work and in reproduction; textiles, pottery, an furniture of fine but plain design; drama; book (including fiction), and advice as to choice of books; classes and lectures, both for systematic study and for stimulus—we are all appreciating these things more, finding greater pleasure in them, realizing their place in the mosaic of life, thinking of them as related to one another, as significant of some new impulse towards communal unity and not merely as separate fragments in the decorative background of private life. Broadcasting, with its thoughtful regard for adult education; the gramophone; cheap reprints of good books; the burgeoning of new life in the public library system; the Carnegie Trust benefactions for country libraries serving rural districts; the musical festivals in various parts of England; the Eisteddfods in Wales; Sir Joseph Duveen's encouragement to exhibitions of the work of young British painters; the untiring efforts of the Arts League of Service; the lectures given in the National Gallery, British Museum, Victoria and Albert Museum, and in the public galleries in many of the larger provincial towns; the activities of the tutorial classes under the Joint Committees representing the Universities and the Workers' Educational Association; the work of the Rural Community Councils; the series of important addresses given to the Luncheon Clubs at Leeds, Manchester, and Oxford and the public spirit of rotary clubs and other societies; not

east, the increasing attention given to music and the graphic arts in the Press and the growing interest in architecture, sculpture, town-planning, and the preservation of the beauty of the countryside; these are all signs of a strong movement in public opinion. Education, as we in England conceive it, is something wider and more atmospheric than organized teaching in school or college. The matter is, indeed, an essential part, but only a part, of a large whole which envelops us as children and as adults, colours our thoughts by its suggestions and presuppositions, and penetrates our life. When Wordsworth speaks in "The Prelude" contemptuously of those formalities, to which, With overweening trust, alone we give The name of Education, he is not disparaging the work of good schools, but reminding us that their influence is only a part of a more circumambient influence in which spiritual forms move unseen and, for good or evil, affect our feelings and our sense. These influences cannot be created by organization, but organization can conserve and concentrate them. One of the problems of adult education in England is how to apply organization to influences so delicate and yet so powerful.

To bring the right teachers, the skilled performers, the wise advisers, into contact with the people who want to be taught, want to hear, want to be guided, is one side of the great task of organization which lies before us in England. This will require large funds—funds for the better payment of tutors in class-work, of musicians for the performance of chamber music in town and country (enough has been done already to show how great might be the influence of first-rate instrumental music in England), and of librarians in town

and country. These are maintenance charges which would be recurrent. But the capital outlay necessary to provide halls and rooms in which this many-sided work could be done quickly and efficiently will also be very large. With organization, England would become the most highly educated country in Europe—highly educated in the English way. And the higher education of the people of England would be one of the best securities for the civilization and peace of the world.

How, if they were forthcoming, the funds necessary to this encouragement of liberal education among adults should be administered is an important question, but a question of detail rather than of principle. Subsidies to approved associations of various types is the form which suggests itself as being in harmony with the English habit of mind, though our existing practice does not accord with it. We have been afraid of giving effect to strong preference for a union between public authority and private effort.

Because such co-operation, including subsidy, means trouble, negotiation, delicacy of touch, constant watchfulness lest abuses creep in, we English (unlike the Germans) have held ourselves back from it and put up with a stark distinction between the work directly under public authority, to which we make financial grants, and work done in the public interest by voluntary associations, which we leave for the most part unaided and uncorrelated. It is in this new field of close co-operation between public authorities (County and County Borough and Municipal Councils) and the multifarious variety of efficient private associations that the chief labours of English (as already of German) organizers of adult education in its many aspects will lie. These who know the ability and public spirit of our

best local officials will feel no doubt as to the practicability of such co-operation, or of its value. Variety is the great need of England, but it should be variety set in a framework of public and semi-public organization. Without organization, variety means confusion and waste. With organization, it enriches life by cross-fertilization of experience and by increasing the number of points of fresh initiative.

(3) I pass on to the third need for capital expenditure in English education.

The non-provided elementary schools, regarded broadly as a category, need a great deal of money for the improvement of their buildings. Much has been spent on them during the last few years by members of the Church of England and by Roman Catholics. In consequence of these structural improvements, the non-provided school buildings in most urban districts and in many country districts would now escape official censure. But there are still black cases. And the rural non-provided schools, almost entirely Church of England, are in very many cases cramped in accommodation, being especially defective in the floor-space now required for the best methods of training young children. The room in which the little children are taught is often too small to allow for the movement and material of the modern infant school.

No one conversant with the history of elementary education in England will fail in grateful acknowledgment of the services rendered by public-spirited clergy and devoted teachers in the parish schools of town and country. When England—or the then electorate of England—was indifferent to education, these pioneers did their best in the teeth

of great difficulties to remove the curse of ignorance. And, after the passing of the Education Act of 1870, the non-provided schools, in contradistinction to the Board Schools and Council Schools, preserved the educational variety which is vital to the welfare of England. It is true that this variety was not fairly spread over the whole country. One type had a virtual monopoly of the country parishes; the other type became correspondingly predominant in the towns. It is true also that in many cases the distinction between the two kinds of school was a distinction in theory and in management rather than in fully developed differentiation of type. But the roots of the two kinds of school were different. One, the non-provided, had its origins in medieval Christianity; the other, the provided, drew its philosophy (so far as it had a philosophy) from Rousseau. Augustine and the Pelagians were not more opposed than were the two types of school in their fundamental conception of human nature and of grace. And though in educational practice, as in religious life, the extreme antithesis between Augustinianism and Pelagianism is softened by the exigencies of human experience, there was, nevertheless, between the typical non-provided and the typical provided school a significant contrast; a contrast which still persists where the denominational school is, as it should be, an alternative school offered to the choice of a sufficiently large body of parents preferring it.

But Mr. Balfour's Act of 1902 sounded the knell of the dual system in its old form. And just as the Act of 1902 superseded in many vital points the Act of 1870, so, I expect, will an Act in 1934, or some earlier year, supersede the Act of 1902 in regard to the statutory position of non-provided schools in single-

school areas. Administrative convenience is fast making this a necessity. It is absurd that the County Education Committees should be free to pay for dustolite to make the surface of the floor of a school-room hygienic and not be allowed to pay for necessary repairs to the floor itself. It is not in the interests of religion in England that the non-provided schools should drop below the standard of cleanliness and healthiness which the interests of the children require. The principle of variety in English education will not be carried into effective practice until all elementary schools under denominational management are as good examples of their type as the modern council school is of its type.

In order that fruitful variety may be secured in English elementary education, and in order that the County and County Borough Education Committees may be free to group schools and distribute teaching power in the manner which will best serve the children, a remodelling of the Education Act 1902, as codified in Part III of the Education Act 1921, is, in my judgment, the most urgent Parliamentary need of English education. And, second to this in urgency, I should put the strengthening of our excellent school medical service.

III.

But there is another need, less obvious though not less urgent, which can be met at a cost that is relatively small. Examinations are poisoning English education. They are a strong drug which we are using with insufficient knowledge and care.

Examinations in many forms are necessary as a means of selection; as a spur; and as an audit of industry. They have rendered great service to education in England by

rousing it from torpor; by rewarding merit; and by providing a test of efficiency which did not involve close interference by a department of government in the internal arrangements of our independent secondary schools. In England, examinations are conspicuously honest. But during the last twenty years they have grown enormously in the number of candidates examined, and therefore in the scale of their operation. Mass methods of examination raise new problems of marking and of judgment. And the award of competitive scholarships, on the results of an examination primarily designed to show which candidates have reached an approved standard of qualifying attainment, introduces a disturbing factor into the problem.

There is a growing uneasiness about the effects, direct and indirect, of examinations, especially in secondary education. A very large sum of money is spent annually on examinations, but no scientific study on a comprehensive scale is being made of their influence both on the boys and girls who are candidates and upon the work of the teachers, or of the administrative problems which would arise if an attempt were made to apply to secondary schools in general the principle of taking into account in the final award of the certificates, the record of the pupils' work and conduct at school. Even the Schools Examination Council, which has done valuable service in comparing the standards of the various examining bodies, is not equipped with the staff of skilled investigators, or with the funds which a thoroughly scientific and experimental investigation into the whole subject would require. No single examining authority can review the problem in all its bearings. No consultative committee or commission of the ordinary kind could

grapple with the subject as it needs to be grappled with, because the materials on which a judgment should be based lie in a considerable degree outside the knowledge of individual witnesses, and are not yet available as a basis for discussion by a committee however able and representative.

What, I submit, is needed, in order to show how the maladjustments of our English examinations may be lessened or remedied, is the appointment, by Government, for a term of years, of an investigator, with a very competent staff of assistants and with funds to meet the cost of statistical, psychological, and educational inquiries, with instructions to examine thoroughly the working, the results,

and the repercussions of the examinations now affecting English schools and colleges, and to report from time to time the results of his investigations. The annual cost of such an investigation would, I estimate, be about £18,000. This would be '02 per cent. of our total annual civil expenditure upon all grades of education or '12 per cent. of our annual civil expenditure on those grades of school and college which are now specially affected by the examination system. But by this small expenditure great improvements in the whole of our national education would probably be secured.

—By the courtesy of the Author from *The English Review*, Jan. 1929.

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THE KURUKH VERB.

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AMONGST the Dravidian dialects, Kurukh—the language spoken by more than half a million people in the western portion of Bengal and the adjoining localities of the Central Provinces—has been, in the process of its development, subject to a very large degree of foreign influence. This influence has affected mainly its vocabulary and syntax and only to a small extent its grammar. One would expect Brāhūi—that isolated Dravidian dialect of Baluchistan—to show the greatest degree of external influence, surrounded as that dialect is on all sides by Indo-Aryan; but, as I have shown in another paper of mine in the columns of this journal, on "The Brāhūi Verb," the grammar of Brāhūi bears only a surprisingly small degree of foreign influence in the region of grammar. The two language-systems lying contiguous to the Kurukh-speaking area are Indo-Aryan and Austric. Of these, the former has exerted an influence over Kurukh grammar, the nature of which can no longer be doubted; the latter, too, probably has made its influence felt on Kurukh in certain directions, though the character and extent of such an influence have not been definitely determined.

Undeniable as this foreign influence is on some of the extrinsic aspects of Kurukh grammar, there is no doubt that the *basic structure* of this dialect is Dravidian. This fact can be clearly proved by an analysis of the Kurukh grammatical forms and their relationship to common Dravidian. No systematic attempt has so far been made to bring out fully, by means of a thorough analysis, the Dravidic basis of the grammati-

cal structure of Kurukh. The Linguistic Survey of India offers only meagre observations; Ferd. Hahn's grammar is neither exhaustive nor scientific and the recent volume by Grignard (Calcutta) does not treat about the philological aspects at all. In this paper I shall try, through a discussion of the verbal forms of Kurukh, how they in many respects bear an unmistakable relationship to common Dravidian.

I. *Classification of Kurukh Verbs*: Grignard in his bulky treatise on Kurukh Grammar classifies Kurukh verbs into *eight* main types, grouping them on the basis of the essential forms of what he calls the *primary tenses*:—The Infinitive, the Historic Past and the Future. This classification is highly complicated. For the purpose of a broad survey, a classification of Kurukh verb types like the following would suit us better:—

1. (a) Verbs whose past tense forms are formed with the help of a consonant introduced between the radical and the flexions, e.g.,

(to make)	kam-	kam-ch*
(to drink)	on-	on-d-
(to do)	nan-	nañ-j-
(to be satiated)	ur-	ur-ch-

(b) Verbs whose past tense forms show merely a doubling of the final consonant of the radical, e.g.,

(to stand up)	ij	ijj-
(to plant)	id	idd-

(c) Verbs whose past tense forms show the assimilative influence of a -t-, e.g.,

(to wound)	khos	khott-
(to pick)	pes	pett-

* -s or -ch is used in the case of all words like *kam*, which, through the characteristic hiatus, indicate a lost vowel, probably palatal in character. The derivation of -ch from -t (*vide* below) was probably hastened by this lost palatal vowel.

2. Verbs whose past tense forms show no intermediate sounds between the root and the flexions:

(to go out)	urkh-	urkh-
(to cut)	tār-	tār-

3. A number of verbs like *ir* (to broil), *mul* (to tie hair), *ui* (to place), etc., which take a euphonic hiatus-filler between radicals and all inflectional endings beginning with a vowel. It will be observed that the terminal sounds of radicals of this class are vowels or *l*, *n* or *r*.

II. THE PRONOMINAL ENDINGS.

At the outset, it is worthy of note that Kurukh observes, unlike other Dravidian dialects, gender distinctions (masculine and feminine) in the first personal and the second personal forms of the verb. There is no need at all to think that this distinction of gender in the first and second personal verb-forms should have been introduced as a result of foreign influence. Possibly, it is only an extension of the gender-consciousness to forms which in common Dravidian are not affected similarly.

The terminations for the masculine singular are all clearly Dravidian. First person singular -an (from -an or -on), second person singular -ai (cf. Tamil, Kannaḍa and Brāhūi 2nd person tense endings) and third person singular -as (<ay <āy <a, the demonstrative particle of Dravidian, *y* being the palatal off-glide*). Compare the Kurukh demonstrative pronoun *as*.

The feminine forms show slight modifications owing to the introduction of the feminine

* The glide *y* develops into *s* or *j* in Kurukh in other instances also: *Kboy*, *Khojjkan*, etc.

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ending -i-* between root and flexion. That -i- is a feminine suffix derived, probably at a very early stage, from Indo-Aryan (cf. Dravidian -i in Tamil *kaḷḷan*, *kaḷḷi*, etc.) is shown by the following instances from Kurukh:—Suffix *aha* and *ahi* (fem.); *kukko* (boy) and *kukkoi* (girl); *alas* (man) and *ali* (woman); *ingris* (younger brother) *ingri* (younger sister); etc.

It will be observed that the characteristic tense-signs are dropped in the feminine forms.

An interesting commentary on the absence of tense-signs in some of the feminine forms is furnished by Ferd. Hahn's observation that the first and the third person feminine forms are only used in the conversation of women, amongst themselves, while in conversation with men the masculine forms are used instead. Tense affixes are thus found to be associated closely with the consciousness of individuality.

(Feminine 1st person (singular) is formed of *i* (feminine affix) + *an*; *ian* > *en* (by mutation).

2nd person: *i* (feminine ending) + *i* (2nd personal ending) > *i*.

3rd person: The present tense shows *i* while the past has *ā*.

The plural forms for the present do not ordinarily ‡ show the gender distinction,

* Grignard's observation that the hiatus in the 1st pers. sing. fem. of the past tense stands for a lost *k*, has nothing to support it.

‡ Is the -i- of *adigahi*, etc. (the oblique inflectional forms of the fem. neuter *a*1, etc.) merely euphonic as Grignard suggests? The fact that -i is retained in post-positional combinations points to the contrary.

§ Ferd. Hahn, in his Grammar, however gives different forms for the Masculine and the Feminine in the Plural also.

because probably the group-consciousness denoted by plurality subordinated the gender feeling. The demonstrative termination -at is employed for the inclusive first personal plural form as distinguished from the exclusive plural which employs the common Dravidian -am. The exclusive plural pronoun is em and the inclusive ham; the root form is em; nam should be considered to be of later origin; the verbal ending -at is also similarly of later origin, being used both for the masculine and feminine alike.

The second person and the third person masc. and fem. plurals have -r, the common Dravidian epicene plural ending. A distinction between these two persons in the present tense is observed by the characteristic present tense ending -d- being dropped in the 3rd person and by its being replaced by an -n- which presumably is a euphonic hiatus-filler.

III. THE PRESENT TENSE.

The present tense ending is -d- which is to be related to Kannaḍa and Telugu -t- or -ut- appearing in the present tense forms of these languages.

This tense affix appears in the singular only in the masculine gender, because for the feminine the employment of the gender affix -i- was felt to be sufficiently distinctive (except in the 2nd person where -d- is retained to prevent confusion with the 3rd person singular feminine).

In the plural, -d- appears in all the forms of both genders.

Kittel's opinion that this affix is probably the intermediate demonstrative ut is the only plausible explanation possible for its origin.

IV. THE PAST TENSE.

The idea of the past tense in Kurukh is denoted by two different affixes -t- and -k-.

(a) The affix -t-.

Except in a small group of verbs (class III above) like -ir, mul (to tie hair), tai (send), ui (to place), etc., where an intermediate -y- appears in the past and in the future, it is exclusively the past tense forms which show the affixes. This fact points to the introduction of a special past tense meaning, primarily through the employment of these affixes. Let us now examine each of the types separately:

Type (I) shows s or j in roots ending in simple nasal m or n, and -d- in roots ending in -n.

If these intermediate sounds confer the idea of the past tense—as they undoubtedly should be presumed to do—they have to be related to the common Dravidian past tense affix -t-, and this -t- should have become palatalised* into -ch- or j after the simple nasal m or n, and assumed the cerebral value -ḍ, by assimilation after the cerebral -p, -s or -j does not stand for the development of a hiatus-filler.

Type I (b) shows doubling of the final consonant. What is this doubling due to? All the examples given by Grignard show that the verbs of this class show as final consonants of their radicals, -j or -ch-, a fact which goes to show that here too assimilation was at work in converting an original past affix -t into -j or -ch, as the case may be. There is one class represented by id- and idd- as past tense base. Here again the existence of an original t- (which changed into -d-) can be postulated.

* Compare the palatalisation of the past affix -t- in the Mappila Malayalam forms like eḍichi (took) for eḍuttu, etc., and similar instances in Toḍa and Kodagu.

Type I (c) shows the old -t clearly, the final s of the root having been entirely absorbed:—st > -tt.

Type II represented by only two verbs urk (to go out) and chark (to open) shows no intermediate consonant at all. The past tense affix -t was probably originally employed here*; later, a different affix was used, resulting in the absorption of -t-; for, as we shall see below, Kurukh denoted at a later stage the idea of the past tense in this and other cases by a different affix -k- (which it did in all the above types).

(b) The affix -k-.

The other past tense affix employed in Kurukh was -k- which appears in all past tense forms except in singular feminine, 3rd personal masculine singular and plural and the 3rd personal feminine plural. In the compound tenses formed of the historic past and auxiliaries as in eskan be'dan (I have broken), etc., k appears in every one of the forms. There is no doubt that the -k- does confer the distinctive idea of the past.

We have reasons to think that in primitive Dravidian several suffixes should have been employed to denote the tense ideas: -v- (< vai, to place); -k- (< kai, to do); -t- (< atu, utu, the demonstratives); the demonstrative particles i and a. In the course of the development of primitive Dravidian into the different dialects and sub-dialects, a division of labour seems to have taken place and specialised values attached to these affixes. The vestiges of the specialisation are found in extant forms of the various dialects:

* Or it may be that these two roots which have final -kh failed, for euphonic reasons, to accommodate the old -t-.

Tamil has -vu for the future, -k for the present and sometimes for the future, and -t- and -i- for the past; Kannaḍa employed -t- for the present, -vu and occasionally -k for the future, and -i- for the past; Telugu used -t- for all the three tenses, besides other affixes. Gōṇḍi retained -t- for the present and the past, and chose -ku for the future. Kui retained -t- only for the past, Brāhṭi chose both -k- and -t- for the past and -vu for the future. And Kurukh has -t- for the present, vu for the future and both -t- and -k- for the past.

It appears on first examination very strange why two different past terminations should have been employed. The laws of meaning-change do not permit of the use of two equivalent suffixes for the same tense at the same time producing a redundancy, unless carefully differentiated for phonetic or semantic reasons as in the current use of Tamil past affixes -t- and -i-. The only plausible explanation, in our opinion, is that the old common Dravidian affix -t- became so very much changed in Kurukh (and in types II and III above it either disappeared altogether, or was not accommodated at all) that its significance was lost sight of and that a new suffix -k- was employed to bring out clearly the idea of the past.

The fact that -k- appears prominently in almost all past tense forms and further, the great phonological changes undergone by the affix -t- in the places where it appears, point to the priority of the origin of -t-. This receives confirmation from the fact that the middle voice forms of Kurukh—certainly a later formation with the help of the infix -r—entirely fail to show the affix -t- or its developments -s-, -j-, etc. For instance, kam (to

make) in the active voice past tense becomes kamch, while in the middle voice past tense it becomes kamr-, the -r- being the middle-passive infix.

-k- was omitted in the third personal masculine singular and plural most probably because its employment was felt to be less essential here than in the first and second personal forms which signify a more intimate relationship between the speaker and the person spoken to; or it may probably be that -k- (which appears in all the forms of the compound tenses) was dropped off from the third personal masculine singular and plural for the aforesaid reason.

V. THE FUTURE TENSE.

The future tenses are characteristically Dravidian.

First person :—

-on < -von < -vu + an (the pron. ending).

The affix -vu is a common future affix of Dravidian derived from *vei*, to place. Compare, for the absorption of -v-, Brāhūi future ending -o-, etc.

Of all the tense-endings employed by Dravidian, -vu seems to be common to most of the dialects Tamil, Kannaḍa, Tulu, Kui, Kurukh and Brāhūi; -vu is employed in the southern dialects also as a noun-forming affix. The earliest tense-form in Dravidian was, as Caldwell aptly remarks, an aorist formed with the suffix -vu which subsequently acquired a future signification.

-vu as a noun-formative exists in a few Kurukh words like khalb (theft) where -b is from an older -v (cf. Tamil kaḷavu).

VI. THE PRESENT CONTINUOUS TENSE.

This tense is formed by the introduction of an affix -l- between the radical and the flexions, e.g., esaldan (I am breaking), etc. I am

inclined to relate the infix -l- here to il or -al, the locative affix of Dravidian. Alternatively, -l may be traced to -ir; cf. Tamil seygirēn.

VII. THE PRESENT PERFECT TENSE.

This is formed with the help of the auxiliary be'e, to be; be'e is to be derived ultimately from the Dravidian root āg or āv which has the meaning "to become" in South Dravidian. āvu > vu > vā (through loss of initial stress) > vā (through compensatory lengthening of enunciative vowel) > be > beye > be'e. As the hiatus in Kurukh words marks the place of a sound (vowel or consonant) which has fallen out, be'e, the auxiliary verb has to be traced to an immediately preceding form beye and the y has to be considered as a hiatus-filler between the supporting final vowel and -e of the root. (cf. ba'ana, ci'ina). The final e of be'e should be considered to be one of those "adventitious" vowels which Grignard regards as "belonging neither to the radical nor to the flexion but only as local and momentary help to pronunciation."

VIII. THE PAST FUTURE OR THE FUTURE PERFECT.

The future tense of Kurukh verb khach (to complete) is added to the modified stem of the main root in order to express the future perfect idea, e.g.,

esn khachon (I shall have broken),

esa khachos (he will have broken), etc., etc.

khach of Kurukh is cognate with kaḷ of Tamil, Malayālam and Kannaḍa, and with Telugu kaḍ, all of which have the meaning to complete.

The Imperatives are formed with the demonstrative particle ā for the present, the lengthening being characteristic of the imperative; while the future imperative has e,

probably a modified variety of the demonstrative particle a.

X. MINOR VERB FORMS.

(a) The subjunctive idea is expressed by the addition of -nekka to the verb form, e.g., esdan nekka (if I break), etc.

nekka is presumably derived from a form more or less similar to anekka < agi + n + ā kkāl (Tamil) meaning if it happens so, where agi is the past of ag or av (to become); -n is the hiatus-filler, -a- the relative participle, and -kkāl or -kāl expresses the conditional idea in Tamil; cf. Kui -ka in gitē-kā, etc., expressing the conditional meaning.

(b) The present adjectival participle is formed with the ending -nu added to the root (esnū, breaking); while the past adjectival participle is formed of the root + kā. Ferd. Hahn identifies -nū with the locative termination of Kurukh, but it is possible that -nu of the participle is either the stress-modified or the metathetical form (with a lengthened enunciative vowel) of -in which has a genitival force in many Dravidian dialects. For metathesis in Kurukh, compare nē* (who) < en.

* The alternative explanation of nē as being derived, through displacement of stress from enne (cf. Tamil enna) seems to me to be untenable because such a displacement of stress has not affected any of the other interrogatives all of which show ē initially.

There may be some apparent objection relating to Kurukh nē which is used for persons only, with en or enna which is so very generic that it has in some of the southern dialects come to mean why; but the difficulty is removed by Grignard's observation that "nē making essentially an abstraction of sex and to some extent of nature, is a word of signification even more generic than for instance āl." It is clear, therefore, that the original meaning should have been very generic,—a fact which makes its relationship to en or enna unequivocal.

(c) ā in kā of the past participle is probably cognate with the relative participle ending of common Dravidian (Tamil naḍanda, etc.) as its usage partially corresponds to that of a rel. part. Compare the terminal ā of Brāhūi past participles. Vowels in final position in Kurukh show lengthening (vide Grignard, page 12).

(d) The present continuous alternatively and the past continuous exclusively are formed with the help of the Hindi auxiliary verb lagna. The Hindi auxiliary rahna is employed to form the plu-perfect. In this connection, the Kurukh infinitive ending nā should also be explained as being of Hindi origin, though it would be tempting to investigate the relationship suggested by the purely Dravidian Tulu infinitive affix ini (< il + i).

(e) The aoristic participle is formed with ā, a lengthened demonstrative particle, e.g., esū, breaking.

(f) There are two sets of conjunctives in Kurukh: the simple and the periphrastic. The former has both present and past forms: the present conjunctive has the affix ar, while the past is merely the base of the past tense. Grignard describes the conjunctives as "a short and convenient substitute for adverbial phrases," as in bandukan hoar endr kalay-dai? (Where do you go carrying the gun?) So far as the past simple conjunctive is concerned, only a purely adverbial force of manner is implied; whereas in the simple conjunctive of the present and in the periphrastic conjunctives (in which latter the affixes employed are arā, darā and the particle

nē, however, in Kurukh is used only for persons, while endr < endr < end, (by the assimilative influence of alveolar n) < en + adu stands for what.

(ii) the original adverbial idea seems to be that of *time*. If -ar (of the present conjunctive) and arā (of the periphrastic conjunctive) are time-affixes, they should be related to Dravidian ed or ad meaning *time*. In this connection, Kannaḍa conditional affix -ar, are may be compared. Kittel observes that the older form of the affix in Kannaḍa is ad. It is quite probable that the time-idea (originally implied by the affix) may have developed into the conditional idea in Kannaḍa. Kurukh, however, does not express the conditional idea with the affixes -ar, -arā, but preserves more or less the old time-idea.

(g) An instance in which the ancient root -ir has been active in Kurukh is the middle and passive forms of verbs, e.g., cirna, to be given, the passive of ci'ina, to give, etc. No separate root meaning *to be* or *to exist*, corresponding to common Dravidian, is mentioned in Kurukh grammars; but the root appears, I think, in argan (yet to be). Compare, in this connection, the use of paḍ (to suffer) in Tamil, Kannaḍa and Telugu and of āpini (to be) in Tuḷu for expressing the passive meaning. Compare also the Passive infix -uvr- of Malto, which the Linguistic Survey describes as the reduced form of a verb substantive.

Different shades of meaning are expressed by the middle voice forms with the infix -r-. Grignard says that "the putting of a verb in the middle voice is equivalent to qualifying it by an adverb or an adverbial phrase, implying reference to the agent's individual virtues, etc." Another peculiarity with regard to the middle voice is that the middle voice forms of causals (mostly of Hindi verbs with -āba'anā) arise not from these causal forms but from the radicals directly, though

the meanings are developed from the causal meanings themselves.

The existence of a large number of causal forms (both of the Dravidian and of the Indo-Aryan varieties) has complicated the formation of the passive voice. In my opinion, the original infix -r- was used for both the middle and the passive voices, as numerous instances show the same forms for both. But in some cases passives were formed from the causal forms and yet with meanings passive to the original active forms. This confusion arose, I think, from the constant practice of forming passives from -tā- causals with active meanings, which in their turn had been formed from intransitives. The confusion was caused by the wrong feeling that the causal forms should in all cases be the elementals from which the passives should be formed. -tār which occurs as the passive affix in many cases like ci'tārna, *to be given*, should be considered, therefore, to be a case of the wrongly introduced causal affix -tā-, -r alone being the passive middle infix. Correct forms with -tār directly from -tā- causals also exist.

-rtārna appearing as the passive affix of causals with -āba'ana, is a strange formation. Evidently the causal form of these words (mostly of Hindi origin) was forgotten, a middle voice elemental was formed with the infix -r- added to the radical, and then the passives were formed with -tār.

Causative verbs in Kurukh are formed with the following different suffixes:

- (1) -ta'ā, -da'ā, -d-
- (2) -a'ā, -āba-, -amba-

The first group of causal affixes is to be traced to common affix -t- (< at, demon-

strative) found in Southern dialects, e.g., Tamil viḷtu from viḷ, to fall, etc. The same affix is found in Gōṇḍi, e.g., kitana, to cause to do, from kiana, to do, etc. Grignard suggests that ta'ā, etc., may contain the Hindi causal affix ā. Possibly; but the Dravidian character of -t- is unequivocal.

The second group looks like a borrowing (with characteristic modification) from Indo-Aryan affix -ā as in Hindi kar-ā-na from kar, to do. There is an affix -vi or vu which is very active in the formation of causal verbs in Southern dialects. It is possible that this -vu may lurk in Kurukh -ā'ana, -āba'ana and -amba'ana. Recognising as we do the influence of the Hindi causal, we yet cannot entirely dismiss the possibility that these Kurukh affixes may contain in them the vestiges of an ancient common Dravidian -vi or -vu. In any case, we seem to stand here in the rather dim borderland between Indo-Aryan and Dravidian.

Negative verbs proper,* with fully declined forms are conspicuous by their

* There are a few verbs like balna (not to know), polna (not to be able) and ellna (not to see) which contain the negative meanings incorporated in them. If, following Kittel, we consider the original negative-forming particle of Dravidian to be only -a, then it is clear that its presence should have been lost sight of in Kurukh verbs formed from Kurukh mala; thus malkas, maldan, etc., do not show the -a- though the negative meanings are retained.

Similarly, in my opinion, the original negative particle may have been ignored in the above negative verbs. The radicals bal, pol and el (< er + al) should be respectively related to val or bal (to be strong, etc.) pol (to be sufficient, etc.) and to er (to see). Alternatively, it might be suggested that the negative meanings were probably conferred by an older -al without the final -a, which -al was blended with the radicals. Anyway, the words are not Indo-Aryan borrowings, as the relationship in meaning

absence in Kurukh. In this respect Kurukh may be compared to modern Tamil and Kannaḍa which in many instances simply post-fix negative particles *illa* and *alla* to verbs. Kurukh, however, prefixes malā. Malā in my opinion, is from valla < vālla < alla. Kurukh malā combines the functions of Southern *alla* and *illa*; mallā, malkas and malyas described by Grignard as negative verbs should all be related to the form mala ambna expresses prohibition and depreciation in Kurukh as in ambā elcā (do not fear); the literal meaning of amb in Kurukh is *to leave out*, *to separate*. I think that the source-root is probably ey, *to separate*, *to shoot* etc.

Not yet or *yet to be* (which is the literal sense of the form) is expressed in Kurukh by arga; argā < irga (from ir); for initial a- o Kurukh, compare alk, *to laugh* with Tamil iḷi; arkh *to dig*, with Tamil iḍi. Grignard's suggestion that Kurukh *argan* is probably related to arg-, *to ascend* is far-fetched. Though the ancient root ir does not exist as such in Kurukh, as it does in Brāhūi *anning* yet, in my opinion, it forms the source of argā.

The same root appears with the meaning "yet" in South Dravidian:

Kannaḍa-Tamil: innum < indkum < idkum < idrkum < irkum (future of -ir.) For the change of nk > nn, Compare Mal. dative ending -nnu from old Tamil nk.

Telugu: iṅka < iṅzka < iṅrka < irka.

and form of Kurukh bal (not to know) to Kannaḍa bal (to know), of pol to Kannaḍa pol and of el to er (Kurukh) cannot be easily dismissed from view. Compare *balli* (I cannot) in Tuḷu, while in Kannaḍa ballenu (I know), etc., the original affirmative use is seen. For the radical, compare also Tamil *vallu* (to be possible), etc.

The Gerundive ending -āge* might be compared to Southern -āyi (< āgu, to become) and Brāhūi obligation ending -oi. Both in the South (cf. pēsugirattukk-āga, for speaking) and in Brāhūi, the usage corresponds to that of Kurukh. Or we can, with Grignard, explain the ending as merely the dative termination -ge added on to the Gerund base with final ā, and compare it to the dative form of the personal pronouns, engāge, etc.

The substantive verb man† (to become) of Kurukh, with its equivalents in Gōṇḍi, Brāhūi and Kui, does the duty of the defective substantive verb uḷ of the South. Kurukh manim (verily) and manar (in the character) arise from man. An initial v. sometimes becomes m in Kurukh, e.g., vin (to hear) of old Tamil, mod. Telugu, etc., becomes menna in Kurukh; Kurukh mētas, husband is from the root vēḷ, to marry. The dorsal glide before u. of uḷ is common even in the South; a full v. developed (as in numerous instances in Gōṇḍi) from the dorsal glide very probably changed into m- in Central and Northern Dravidian. The development of a similar initial m- from older v (< ṽ)

* The same form occurs with the same meaning only in one dialect of Indian Austric, and therefore the Austric word in my opinion is only borrowing from Dravidian. Is it not significant that so many dialects like Brāhūi, Gōṇḍi, Kui and Kurukh should possess this form?

Similarly, mandī (food) occurs in Indian Austric also; but, as the Linguistic Survey does not show any connected word or radical in Indian Austric, I am inclined to regard it also as Dravidian and relate it to up (to eat), the initial m- being derived from the bilabial development of the dorsal glide, and the final -ndī showing the affix exactly as in Telugu tiṇḍi (food) from tin (to eat).

is illustrated by other Brāhūi words than manning (to become).

Another defective verb talna shows the present continuous and infinitive forms only. Dialectally in Kurukh we also find atal with the same meaning: to be so and so wholly, as in id pannā talī, this is iron. Is this word Dravidian? Indian Austric shows a similar form taken, etc., with more or less the same meaning; but if atalna is the original form, as it probably may be, then the similarity to the Austric form is worth nothing. -l is only the continuous affix and therefore the radical reduces itself to ata. Is ata then originally an adaptation of the demonstrative? The usage and meaning of the form seem to support this view.

TABLE OF KURUKH VERB FORMS.

(1) Present Tense.

-d- as characteristic tense ending in masculine singular and plural and feminine plural.

Root: es (to break.)

Masculine singular ... { esdan
esdai
esdas

Masculine plural ... { esdam (exclusive)
esdat (inclusive)
esdar
esnar

Feminine singular ... { es'en
is'dī
i'sī

Feminine plural: es'em, esdat, esdai, esnai.

(2) Past Tense.

k and -t- as tense endings varying with the forms.

Class I. (a) eskan, eskai, es'as (masculine singular)

es'an, iski, es'ā (feminine sing.)

(b) ankan, etc. (masculine singular)
anya, etc. (feminine singular)

II. (a) barskan, etc. (masculine singular)
bars'an, etc. (feminine singular)

(b) manjkan, etc. (masculine sing.)
nan'jan, etc. (feminine singular)

III. khottan, etc. (mas. singular)
khott'an, etc. (fem. singular)

IV. ukhan, etc. (masculine singular)
ukh'an, etc. (feminine singular)

(3) Future Tense.

(Tense ending o < older -vu)
es'on, etc.

(4) Present Definite. Tense ending -al used as an infix.

esaldan, etc.

(5) Perfect Tenses are formed with the aid of substantive verbs be'ena (< āgu), khacha (cf. Tamil kaḷi, to complete).

(6) Middle and Passive Voice forms are formed with -r- (< ir).

(7) Causative verbs are formed with the suffix -ta (compare the use of the ending -t in Tamil-Kannada causal viḷtu < viḷ, to fall), -ā'a-, -āba-, -amba-, etc.

(8) Gerunds are formed with āge, e.g., esāge, for breaking.

(9) Pres. Part. with na, as in esnā (which is merely the Infinitive form).

(10) Past participle with -kā.

(11) Aoristic participle with -ṇ.

(12) Conjunctions with -ar joined to the radicals.

(13) Pronominal endings.

am	en
ai	i
as	i
am	am
at	at
ar	ar
ar	ar

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THE HOME AND THE SCHOOL

By

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WHETHER we take education to mean the fostering of growth, or the training of character or the development of individuality, the home and the school have to be recognized as the agencies of education. For the drawing out of the latent capabilities of the child or for enabling him to have a complete living, one has to look to the home and the school.

Education is both a negative and a positive, a checking and a helping, process. We must therefore consider the home and the school to check while helping, and help while checking, the growth of the child. They should be ready and capable to perform a negative and positive function in the work of education. The wisdom of the home and the efficiency of the school are tested by the judgment exercised in restraining and helping the development of the child or in directing his future progress.

The educationist faces his greatest difficulties in the early years of the child. From one point of view the child is neither moral, nor immoral but non-moral. From another point of view he is plastic and pliable. From a third point of view he is helpless and dependent. In short he is educable because of his unformed nervous connections and his ready-to-be-formed habits of mind and body. It is the business of the home and the school to form correct habits of children. It is the responsibility of the home more than the school to form useful habits in children—useful to them and also to the society. Habits

are formed early in life and the child is greatly dependent upon home.

The child takes much from his parents and the home is his first environment. The parents are responsible for the bringing forth and bringing up of children. The diseases of parents are in some cases passed over to the children as well as their mental deficiencies. Consumption is hereditary and so is insanity in some cases. There are other diseases that are also passed on from one member of one generation to that of the other. The record of the Jukes and the Kallikar families has demonstrated satisfactorily the need of caution in marriage and in the upbringing of children. Education can be given only with reference to the nature of the child and the progress of the child will depend to a great deal on his endowment. There are diversities in children and differences in their progress. Two children receive the same training, go to the same school, learn the same lessons and are instructed by the same teacher, yet one is clever, another dull, one understands more easily than the other, and one shows greater advance than the other. What is the reason of this difference? Is it not endowment difference, is it not due to heredity? Eugenics has shown some way of improvement of future generations. It is the duty of parents to profit by the knowledge. Given good material, the school will raise good buildings. The school carries further the work of the home. The home comes first and the school after.

The family is the natural society of the child. He is reared in it and is connected with it by ties of blood and association of kith and kin. The family has ample opportunities of studying the child and attending to the development of his individuality. If

environment for the growth of the child. The school and the teacher are not as intimate with and close to the child and their influence, not as great as the home and the family. Thus the early but the most important part of the education of the child is, or ought to be, given in the home.

The child is highly suggestible and the parents are in a favourable position to make suggestions to the child. The child is weak and the family strong. The weaker accepts suggestion. The family is therefore in a position to convey suggestions to the child not only because it is weak and uneducated but also because the child is always with them and they have ample opportunities of finding out the right moment to suggest to the child. Further the family or the parents are better able than the teacher to modify conditions in such a way as to make suggestion effective. They have what the teacher does not possess, the relationship of blood, by which the child feels that he is one with the family and is willing to carry out their suggestion.

As with suggestion, so with the tendency to imitate. The child more readily imitates his parents than outsiders. He imitates, firstly because of his love for his parents, especially the mother. There is the inborn tendency in him to do what the people round about him do. In the early years his surrounding is limited and the parents naturally serve as the first model for him. He imitates the movements of his parents, their talk and their gestures. This is because of the human nature to gain mastery over the environment. The child imitates his parents because of their superior position and because of his love for his parents.

The parents are in a position to enforce more effectively their orders and commands,

inasmuch as they can regulate better rewards and punishments for they have greater authority than average teachers. Whereas it is possible for a child to appeal successfully against the decision of a teacher, he cannot in nearly all cases get the decisions of determined parents altered, annulled or reversed. The authority of parents has been acknowledged and admitted from time immemorial and it has become a course of nature that parents give orders and children obey and carry them out.

It is obvious that the family because of its position and because of the nature of the child has got a very great influence upon the training of children, particularly in their early years. In most cases the parents are to be held responsible for proper training of children. They will have to know the nature of suggestions and should decide upon the right moment to suggest. They will have to note that too much of suggestion impairs the individuality of the child. On the other hand the doctrine of the freedom of the child is fraught with the dangers of encouraging idiosyncracies of children, unnecessarily and some times harmfully. The work of the parents is like that of a wise judge. They must follow a line of action impartial to the child and impartial to the society.

It is the duty of parents to regulate their own lives in such a way as to offer a good model to children. Their good as well as bad lives influence children. It is an accomplished fact that with a few exceptions educated and cultured parents have educated and cultured children. An educated father by his example leads his children to form good habits of speech and expression. In the same way punctuality and truthfulness, honesty and helpfulness are learnt by children through

imitating their parents, for whom they have sympathy and love.

The home as environment is a great educational factor. Children brought up in good surroundings create within themselves a love for cleanliness and an appreciation for beauty. They form habits of hygienical living. Summing up all this we can say that the early education of a child is the result of the efforts of parents and of home influence. Habits of mind and of body are founded at home. The parents are surely to hold themselves responsible if their child is not brought up properly as they must congratulate themselves for his good and useful early training. Children imbibe the ideals of their family and the spirit of its tradition. If family ideals are worthy and family traditions honourable, the child has got a line marked out for him towards his future progress as a good man and a good citizen. Added to this if the family is regardful of the influence and usefulness of society, it will educate or provide the aim of education of its children not only as the members of the family but also as individuals of society. In other words the family ideals and traditions will not remain too narrow and individualistic but will widen into social aim. A child brought up on such ideals and traditions will not find it at all difficult to adjust himself to society without at the same time allowing his individuality to be crushed by the society. The aim of parents should be to turn out individuals with social attitude in life. When this is done the school, which is the next stage of education, finds its work easy and the child receives a quicker and more economical education.

School-going children are not away from home and family influences. They spend only

a part of their time in school and the rest is spent at home. The teacher, however he may try to attend to individual pupils, is incapable of exerting his influence as much as parents. The parents because of their relationship with the child stand in a position to study his qualities and tendencies from the very beginning of the child life. A teacher in the class has limited time at his disposal and within this short time he is to attend to a group of children of different nature. Thus though he may strive hard to foster growth and development of the individuality of children, his attention is given to the group as a whole and in the group the weak come first. We cannot overlook the fact that schools tend to level down differences of their pupils. It is painfully true that the school as it is has not the time or the means to give extra attention to above the average child. School teaching and its work and activities have a reference to the average pupil. The fact that some pupils distinguish themselves more than others is to be explained by family influences and the home environment.

The school cannot succeed in its aims unless there is sympathy between the school and the home. There must be some kind of similarity between the home and the school with regard to ideals, traditions and activities. At any rate there should be no opposition between the home and the school. If there is an opposition between the two, we may be sure that the child will incline more towards his home and away from the school. We may be sure of creating an unpleasant character and a dual personality in the child. Only by proving its usefulness the school will be able to gain the support and co-operation of parents. This is just the reason why educationists desire to have

different curricula, and wish to establish different kinds of schools, which will attract the sympathies of parents.

The parents should clearly understand that the school exists for the training of their children. It is necessary because it has functions to perform which the home or the family cannot form. The school is a half-way house between the home and the world and through it the child comes under the influence of the society in which it is to live. The home has its limitation and the school has its limitation; but their co-operation and mutual support will limit these limitations and will help progress of future generations.

Too much has been made of the formal nature of school education, with the result that instruction of the school had become in most cases lifeless and unreal. On the other hand the informal nature of home training was over-emphasised. Future success will consist in combining both. The school should try and make its activities and environment homely and the home should look further than the family in its training of the child. The child of to-day is the man of to-morrow. As a child his duties were limited to the family but as a man he must be able to help the society and the world. This is possible when education is laid on a broad foundation and is conducted through the help of various agencies of education.

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MYSORE SECONDARY EDUCATION LEAGUE CONFERENCE.

WELCOME ADDRESS OF

Prof. A. R. WADIA, B.A. (Cantab.), BAR.-AT-LAW,
Chairman of the Reception Committee.

AS Chairman of the Reception Committee, it is my proud privilege to welcome in our midst delegates to this Conference from every part of Mysore. We feel thankful to the authorities of the Mysore Secondary Education League for having responded so generously to our humble invitation to hold their annual session this year in this beautiful City of Gardens. They cannot but be aware of the amenities of our capital city but even we, who have spent so many happy years of our lives here, were not conscious at the time of our invitation that our Conference this year was going to have the unique privilege of having it opened by so exalted and beloved a personality as His Highness the Yuvaraja Sahab. It would be idle to pretend that the teaching profession, especially in our schools, carries with it that respect and prestige to which we flatter ourselves that we are entitled. The teachers' vocation has been the Cinderella of professions. Our pride indeed is soothed by the high position of the Guru that in theory at least is assigned to him in Indian polity, but we are not blind to the fact that miles and miles divide the theory from the practice. Hence it is that we are not to be altogether blamed, if in an uncongenial atmosphere we have not been able to escape an inferiority complex, which Your Highness has been pleased to speak of as a horrible term to be religiously eschewed. May I assure Your Highness that your gracious presence in our midst is an incentive to the world at large to transform their valuation of the teaching pro

fession? In recent years all over India, Associations of Teachers have sprung up and Mysore as usual and consistent with her traditions has not been slow to follow the good example. An annual contact of teachers with one another year after year, a free and frank discussion of their difficulties are an education by themselves. They cannot but give us a new sense of our dignity a new self-consciousness. In this natural, though delayed, evolution, Your Highness's interest in our work has given us a fresh inspiration, verily a new birth. At this session we also aim at broadening our constitution so as to embrace not merely secondary school teachers, but teachers of all grades and all varieties of schools.

In a world which measures a man in terms of the money he earns, teachers have found it necessary to emphasise in their discussions and resolutions an improvement in their material position. But there are many amongst us who are anxious to raise our League beyond the level of a mere trade union. They feel that the practical experience of our teachers often goes unused and if they can be furnished with a platform and a press, by their mutual exchange of thoughts, they can create a body of authoritative opinion, which could serve as a guide even to the educational authorities. Rajamantravina K. Matthan, Inspector-General of Education stood godfather to the Secondary Education League, when it was brought to birth three years ago, and we are glad to note that his successor Mr. I. S. Subba Rao has also taken the League under his fostering care by accepting the Presidentship of this premier league of teachers of Mysore State.

Education in recent years has become so complex a science and so complicated in details

that no one man, however able and enthusiastic, can hope to envisage its different aspects all by himself. The world of education has by the logic of facts become a republic and has ceased to be a Sultanate of Turkey, where no rival brother can be endured near the throne. It should be the supreme aim of our educational conferences to serve as unofficial educational advisers, who are able and willing to lend a helping hand towards the evolution of an educational policy which will solve our educational problems and incidentally at least help to solve the various other problems, economic and political, social and religious, on the solution of which the future well-being of Mysore in particular and India in general so intimately depends. May I venture to touch some of these educational problems and to consider what contribution this session and succeeding sessions can aspire to make?

It was barely two months ago that the Bombay Presidency Secondary Teachers' Conference met in the city of Bombay. The Chairman of the Reception Committee, Principal Murzban, who has grown grey in the service of education, made it the burden of his song that "if the University has step-mothered secondary schools, the Educational Department has dry-nursed them." But for my part I have often wondered whether the claims of University education have not really swamped our secondary schools to such an extent as to give a false twist to the very foundations of our educational structure. It would have been infinitely better for India if our Universities and Directors of Public Instruction had not looked upon our schools as mere preparatory classes to subserve the ends of college education. Years ago when I met my old Guru, Dr. Mackichan of Wilson College, Bombay,

in London, he said that high schools were the weakest link in the educational system of India. I was too young and too inexperienced at the time to appreciate the full force of this remark, but as a University teacher with some experience behind me I have come to realise its full significance. What our educational authorities failed to appreciate in their hour of pride and power has been brought home to us by the appalling cry of despair that escapes from the ever-increasing army of our unemployed graduates, whose budding hopes and enthusiasms are blighted before they could redeem them to ever so slight an extent and feel their hearts crushed perhaps by the load of debt they incurred in the fond hope that the magic letters of University degrees will automatically serve as an "open sesame." The time has come when we must frankly recognise that University education needs a quantitative check so as to leave our colleges free to aim at higher standards of work and research than has been possible in the past with the material, good, bad and indifferent, that passes through the University portals. But this end could only be secured, if we so revise our ideals of secondary education as to make it attractive enough to tempt away our young men from the seductive, but barren, charms of mere University degrees. Our secondary education needs to be so fashioned as to serve the needs of those also who are by nature or aptitude unsuited or unwilling to go in for University education. They must feel that their school course has given them enough training to serve their ordinary needs of life, while equipping them to follow a vocation. This will save the market of letters from being overflowed with unwanted men.

This brings me to the fertile topic of the medium of instruction. I am aware that the mass of public opinion has steadily swerved in the direction of vernacularisation. None could deny the merely educational utility, nay, the supreme necessity of it. But our educational dogma comes into violent conflict with our larger national allegiance to the claims of English as a language of world culture, as a language which after some centuries of our chequered history has given us once again a sense of unity, which has made the several All-India Conferences possible, including the parent of them all: the National Congress. The whole question needs a much more careful consideration than is generally vouchsafed to it. Behind an apparent uniformity of demand for vernacularisation lies many a hidden spectre. By itself it will certainly lessen the chances of inter-provincial employment, not to mention the still more serious danger of fostering a narrow parochial or provincial outlook which might undo the hard-earned birth of a new sense of Indian nationhood. If not English, there will have to be some other common language. Under modern conditions neither Sanskrit nor Arabic can hope to play the role that Latin played in Medieval Europe. English as the language of the masses is beyond our wildest dreams. Hindi is the only alternative, and I am glad to see that the first resolution tabled for discussion at this Conference relates to the introduction of Hindi as a second language in the S.S.L.C. course. In the meantime the question of mass education stares us in our face, and there is no escape here from the provincial vernaculars. The problem is to make this possible without affecting the supremacy of some one language as the common language

of the whole of India. I have yet to come across any genuine educationist so bold as to advocate the abolition of English as the medium of instruction in our Universities in the near future. And just because of this we have to force our system of secondary education on lines which would be justifiable, only if our secondary schools were meant to be mere conduit pipes to replenish the University reservoirs. And yet has not this very arrangement failed to serve the purposes either of an efficient University or an efficient secondary education? Has not the time come to evolve *types* of secondary schools instead of one all-absorbing type to which all must accommodate themselves: the intellectually tall by bending unnaturally low, the intellectually stunted by frantic attempts at stretching themselves beyond their capacities? Far be it from me to dogmatise on a question which is riddled with difficulties and creates an unpleasant impasse between our educational proclivities and political aspirations. But this is just the question which needs a full and free discussion at this Conference. May we be able to contribute our mite to the solution of the problem so as to harmonise the conflicting demands of our educational and political salvation alike!

Another problem is the incessant demand for more and more education. This is not a luxury, but a stern necessity of our political advancement. The rising tide of democracy clamours for the "education of our masters." But education has become a very costly proposition. Here again is a conflict between our financial limitations and political requirements. It would, however, be a tragedy, if the birth-right of every human being to be given a chance to realise his rationality to howsoever small an extent through education,

had to be postponed indefinitely till the God of Wealth filled the Mysore Treasury coffers to abundance. Sooner or later we shall have to face the question of evolving a type of school which could dispense with the need of investing endless money bags into bricks and mortars. If no less an educationist than Dr. Rabindranath Tagore finds a joy in holding his classes below the maternal shade of a banyan tree, our villagers may well be content to learn their rudiments in a similar fashion. And if scientific apparatus even of the simplest types costs an appreciable amount, we shall have to be content to do without them. Even in secondary schools the time is coming when a rigid selection will have to be made for science classes, for I am still old-fashioned enough to believe that humanities are far more suited to the generality of mankind, and only a few comparatively can imbibe the full benefit of a scientific education. A few select and earnest students, who can be efficiently trained through individual attention and laboratory work will do far more for Mysore than many students flooding science classes without profiting either themselves or their country.

I can hardly resist the temptation to make a few remarks about the profession of teachers, which I trust will be taken in good part as coming from me whether as a brother-teacher or as an elder brother. The demand for trained teachers has very much to say in its favour, but we are apt to forget the important truth that a teacher as much as a poet is born and not made. Without an inborn zest for learning and a capacity to teach training does not carry us far, and it would be a merest fad to imagine that a trained teacher has attained the nirvana of his earthly existence beyond criticism and

beyond reproach. I have often felt within myself whether it would not be better for our expert psychologists not merely to measure men's intelligence but also their hearts. In my personal experience I have felt that sympathy in a teacher succeeds in impressing itself on his youthful charges far more than mere intellectual brilliance. I am inclined to emphasise this point because I have sometimes gathered from my own students instances of curious whims and idiosyncracies of unsympathetic individual teachers. When I first came to Mysore I was shocked to learn from one student, a Vokkaliger, that he was hungering to learn Sanskrit, but his teacher in the lower classes had so baited him for having taken Sanskrit that he had ultimately left it in disgust. Years ago a Parsee friend of mine, a graduate in Sanskrit and subsequently a Government of India Research Scholar in Sanskrit at the University of Cambridge, went to a Pandit in Benares to learn advanced Sanskrit. Instead of being welcomed he was confronted with the question: "You, a Parsee, what have you to do with Sanskrit?" This type of mentality which creates castes even within the frontiers of the academic world is hardly suited to our age. I daresay instances of this type are few and far between, but that instances of this exclusive mentality though not so glaring perhaps are not yet dead cannot be altogether gainsaid. I believe that we teachers have opportunities of so moulding the plastic minds of our students as to make them responsive to the call of their country and humanity as such. To achieve so much is to conquer the most fatal obstacle in the path of Indian progress. Situated as we are in this enlightened State whose sovereign could speak of the temple and the

mosque as the two eyes of God and has actually built temples and mosques alike, we are in a better position than anywhere else in India to achieve through our educational system that unity for which the soul of India is so hungering. A teacher's personality and sympathy are far more valuable assets to us than a mere first class without that warmth of heart, which makes for a thoroughly human relationship between the teacher and the taught.

I cannot but characterise it as a serious defect in the history of this League that the basic question of all civilisation, the education of girls, has not secured that amount of attention and study at its hands as its intrinsic importance deserves. Here again we find a relentless sacrifice of the essentially feminine standpoint to that all-conquering mania for the requirements of University examinations, a mania which has sucked the life-blood out of our youth. Here too we should realise the necessity of having distinctive types of schools for those girls who have neither the aptitude nor the will to aim at University education. The education that the huge majority of them needs is one that will make them better housewives, better wives, better mothers. But such an education is to be nowhere found. Perhaps such a new type of school would tend to break down the deep-rooted prejudice which has made female education so intensely sterile compared to the untold lakhs that have been spent to bolster up an essentially unpopular system of education. We shall fail in our duty by our sisters, if we do nothing to give what they need, and it would be a fine piece of work if we in our deliberations could do something to bring the ideal of universal education of girls nearer fruition.

In one sense our educational difficulties are easier of solution, because barring a handful of missionary institutions and one privately-managed high school all the educational institutions are under government management. This state of affairs has its undoubted disadvantages, but it holds out the possibility of an earlier realisation of the better, if not of the best, in educational practice. I am sure the Educational Department of this State will welcome any constructive suggestion that comes from a body like ours to bring the day nearer, when each boy and girl will know how to read and write, and will receive that rural or vocational bias which will make him earn his bread instead of be-

coming an unemployed University man, dissatisfied with himself and with the world.

Before I conclude, may I once again express our deep sense of gratitude to Your Highness for having consented to open this Conference and thus setting the seal of your approval on its humble, but sincere, efforts to solve some of the problems confronting the educational world as well as to lend a helping hand to the earliest realisation, so far as Mysore is concerned, of that beautiful idea taken from the Gita, and adopted as the motto of the University of Mysore: नहि ज्ञानेन सदृशम्. It is on this key-note that on behalf of the Reception Committee, I welcome you delegates, to a session of fruitful discussion, and I trust, of still more fruitful achievement.

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STUDIES IN SANGAM HISTORY

By Prof. V. RANGACHARYA, M.A.,

Presidency College, Madras.

(Continued from p. 697. of Vol. XXXIV.)

THE HISTORICAL DATA IN THE SILAPPADIKARAM.

THE general theory commonly held by Indian writers is that the *Silappadikāram*, like the *Maṇimēkalai*, was a work contemporary with the so-called Sangam works. This contemporaneity is claimed to be proved by the facts that (1) Śenkuṭṭuvan, the Chēra king, who figures prominently in the poem as the conqueror of the Ārya princes in Hindustan and as the friend of the Nūṅṅuvar Kaṇṇar, was the grandson of Karikāl Chōla who figures in the traditions; (2) that Iḷāṅkō Aḍigaḷ, the author of the poem, was induced to write it by Śāttaṇār, the author of the *Maṇimēkalai*; (3) that both the poets were contemporaries with the hero and the heroine of the poem as well as with Chēran Śenkuṭṭuvan; (4) that as Śenkuṭṭuvan was a friend of the Nūṅṅuvar Kaṇṇar, he must have been a contemporary of the *Satukarnis* (of which term the Nūṅṅuvar Kaṇṇar is a translation), i.e., of the Āndhra kings in the second century A.D.; and (5) that Gaḷabāhu, the king of Ceylon, who was present during the apotheosis of Kaṇṇaki, was one of the two Gaḷabāhus figuring in the *Mahāvamsa* and attributable to about 113 A.D. Further, later commentators give the tradition that the poem was one of the Sangam works, as it was written by a contemporary of, and at the instance of, Śāttaṇār, whom they regard as the same as Śittalaichchāttaṇār.

There are doubts however as to the correctness of every one of these contentions. In the first place, there is no sufficient reason to identify the Kuṭṭuvan of the *Silappadikāram* with the Kuṭṭuvan of the *Padirupattu* and other works. The epithet *śen* in fact is new and unique. Secondly, we cannot be sure that there was only one Kari-

kāl Chōla in the Sangam period. There is absolutely no reason to identify the Karikāl Chōla who was the grand-father of Śenkuṭṭuvan with the Karikāl Chōla of the Kāveri embankment fame. In any case as the Sangam traditionists wrote their traditions centuries after the existence of the Sangams, we cannot expect much accuracy in the matter. Thirdly, we have no proof that the Śāttaṇār who wrote the *Maṇimēkalai* and who induced Iḷāṅkō Aḍigaḷ to write the *Silappadikāram* was the same as the Śāttaṇār of the sore-head who was a member of the "Third Academy." Fourthly, the tradition that Iḷāṅkō thought at first of writing about the career of *Maṇimēkalai* too and that he was dissuaded by Śāttaṇār on the ground that he had accomplished the task himself and that both the poems could be regarded as parts of a single theme, is not quite plausible. Though there is reference in the *Silappadikāram* to Jainism and to Buddhism, it is not so pronounced as in the other poem. Iḷāṅkō Aḍigaḷ is so much saturated with the Hindu and *paurāṇic* lore that, even if he attempted it, he could not, it seems to me, have written such a strong Buddhist poem as the *Maṇimēkalai*. It seems as though the connection between the two poems is, in spite of uniformity of style, incongruous. One poem is distinctly orthodox, the other distinctly heretical. The hero and the heroine of the *Silappadikāram* are very orthodox Hindus, if we can use the expression, and the heroine of the *Maṇimēkalai* is fanatically Buddhist. The very manner in which Śāttaṇār is said to have introduced himself to Iḷāṅkō Aḍigaḷ and regulated his work as given in the *Padigam* and the last chapter of the poem seems to be a far-fetched interpolation by a slightly later writer, Śāttaṇār to have his Buddhist work connected with the other non-Buddhist work. It is very doubtful if the passages connecting the two poets and both of them to alleged contemporary event are original parts of the poem. Further, there is very great improbability in the alleged connection.

poraneity of the events with the poets themselves. The reason that Iḷaṅkō should deal with the story on the ground that it dealt with all the three kings seems to be far-fetched. Further, the reference to Mādalan's going to the west in anticipation of the prophesied ruin of Kāvēripūṇpaṭṭaṇam has a tinge of the paurāṇic myth. Again, there is absolutely no reference to Kaṇṇaki in any other Śaṅgam work, except in a doubtful passage which may more legitimately apply to Goddess Minākshi. If she were the contemporary of the poet, would there have been no reference to her in any of the other 'Śaṅgam works' to which the *Śilappadikāram* also is said to have belonged?

Again, Paraṇar is said to have written about Kuṭṭuvaṇ in the *Padirruppattu* V; but the *Śilappadikāram* does not refer to the poet at all. Is it possible that, if both referred to the same monarch, the other poet would have been ignored?

In fact, it has been suggested, by one school, of whom Mr. K. V. Subrahmanya Aiyar of the Epigraphical Department may be taken as the type, that the poem was a mere romance, the product of poetic fancy, and not a historical document; that the story of Kaṇṇaki is a fiction; that, even if taken from life, it must have been written long after Kaṇṇaki's deification, as the apotheosis of a lady, however noble she is, is incredible in her life-time. The various persons figuring in the poem, moreover, he continues, belonged to different ages and were brought together by the poet's imagination to the same age. Mr. Subrahmanya Aiyar criticises the identification of Nūṟṟuvar Kaṇṇar with the Śātakarnis of the Dakkan on two grounds. First, Kanakasabhai Pillai mistook the Śātakarni and Śātakani of the coins and inscriptions. Secondly, *Nūṟṟuvar Kaṇṇar* cannot be a correct translation at all, as *Nūṟṟuvar Kāṭar* would be more suitable to the original. The absence of translations of similar Sanskrit terms (e. g., Gajābāhu) into corresponding Tamil ones, continues Mr. Subrahmanya Aiyar, shows that the author

of the epic did not mean any translation at all. To these arguments he adds another, namely, the systems of belief and philosophy mentioned in the *Śilappadikāram* could not have struck root in the Tamil country till the 8th and 9th centuries.

I do not agree with all the arguments given by Mr. K. V. Subrahmanya Aiyar. Apart from the untenable character of the last statement to which I shall presently refer, there are, it seems to me, flaws in his arguments against the theory of contemporaneity. The apotheosis of a lady in her life-time need not be incredible. His contention that Kanakasabhai Pillai was not justified in identifying Śātakani with Śātakarni seems to me to be positively incorrect. Again, to deny the equivalence of Nūṟṟuvar Kaṇṇar with Śātakarnis seems to be more pedantic than correct. The argument that there is no translation of terms like *Gajābāhu* cannot be taken seriously.

But while every argument of Mr. Subrahmanya Aiyar is questionable, there can be no doubt that his general conclusion against the contemporaneity of the poem with its events, is correct. The reference to *Nūṟṟuvar Kaṇṇar** need not be a proof of contemporaneity at all. The poet, having known it, introduced it into the poem to give a historical tone. All that the reference to the Nūṟṟuvar Kaṇṇar can prove is that the poet lived later than the Andhra Śātakarnis. And he might have lived centuries later. That he lived centuries later is proved not only by his fair, though not good, geographical knowledge of North India, but by his mention of the word *Kārnāṭi*, which, so far as I know, is used for the first time only by the great encyclopaedic writer Varāhamihira in the 5th

* Mr. K. G. Sesha Aiyar identifies him with Yagha Sri and holds that the poem was probably written about 171 A.D. (*Christian College Magazine*, Sept.-Oct. 1917); but the theory of contemporaneity cannot stand. Sesha Aiyar identified Bālakumāra with the W. Satraps. This identity is unacceptable. *Śātakarni* must be the original of *Nūṟṟuvar Kaṇṇar*.

century. The argument of contemporaneity on the *Gajābāhu* basis also seems to me to be very questionable. It is true that the *Mahāramāsa* refers only to two Gajābāhus, one in the first quarter of the 2nd century A.D. and the other in the 12th century and that the *Śilappadikāram* must be regarded as referring to the former alone. But what guarantee is there that all the Gajābāhus are completely exhausted in the *Mahāramāsa*? Could there not have been a later Gajābāhu than the one of the early 2nd century, who might have lived, say in the 5th or 6th century? There is nothing inherently improbable in this. The minor Ceylon Chronicles*, for instance, refer to a Gahaba who invaded the mainland, recovered the Ceylonese carried off on a previous occasion by the Chōḷa king and returned to his country bringing with him a colony of Tamil settlers, the alms-bowl of the Buddha and the foot-ornaments of Pattiṇi-dēvi. This must have taken place at a time when the Chōḷas were weak and when the Kaṇṇaki cult was already prevalent† in the Tamil country. I have got suspicions about the identity of this Gahaba. Is it a corruption of Gajābāhu? In this case we might have a clue to the fact that the Sinhalese chronicles refer to a Gajābāhu who was not contemporary with the incidents narrated in the poem, who was in fact a later man, and who was made contemporary by the poet with his usual license or looseness in historical matters.

The doubtfulness of the historicity of Gajābāhu is indirectly corroborated by the vagueness of the other historical references in the poem. The reference to Kanaka and Vijaya as well as the

* The *Rājāvali* and *Rājaraṭnākari* which have been fully utilized by Mr. K. G. Sesha Aiyar in the article referred to above.

† In the *Journal of the Mythic Society* for October 1920, Mr. K. G. Sankara Aiyar points out how the two chronicles cannot be taken seriously, as the major chronicles do not refer to the Ceylon king's taking away the foot-ornaments of Pattiṇi Dēvi.

other northern princes is clearly mythical. The geographical knowledge is meagre though the author knew something of the source and extent of the Ganges. The victory over the Northern kings and the plantation of the royal flag on the Himalayas is an achievement commonly attributed to the great kings of the age. The story of the disrespect shown to Tamil kings by the northern kings is absurd. The story that the king first of all thought of taking the stone for the image of Kaṇṇaki from the Podiyil and that he changed his mind on the ground of the vanity of the Āryan kings seems to hint that all references to North Indian campaigns were later additions. The reference to a previous journey on the part of the king for the sake of his mother is not plausible. The story of the jealousy of the Chōḷa and Pāṇḍya kings and their contemptuous laughter at the Chēra king's capture of princes who fled from the field, has an untrue ring about it. The names Uttara, Śvēta, etc., seem to indicate that the author knew some historical names (like the Śātakarnis) vaguely and introduced them into the poem. The reference to the victory over Kadamba seems to be of the same character, but it is sufficient to indicate that the author of the poem lived after the establishment of the Kadamba dynasty*, which can be attributed to the 4th century.

We can therefore conclude that the *Śilappadikāram* was a mere romance and not a historical work of the Śaṅgam age. In addition to the negative grounds thus far considered, there are some positive grounds for this conclusion,

* Rice would carry it to the last years of the 2nd century, but epigraphy, as Dr. Fleet points, favours 4th century. It should be remembered further that the later Kadamba dynasty might have adopted the name *Kadamba* from the dynasty to which Nannan belonged; and in the latter case Senkuttuvaṇ's achievement must be regarded as one of the vague historical references of which the poem is so full.

'which we may now pass on to study. These grounds may be regarded from various stand-points—literary, social, philosophic, scientific, religious. It may be that every one of the arguments is not conclusive; but the cumulative effect seems to me to point to the conclusion that the poem was later than 'the Saṅgam works' but earlier than the age of the Alvars and Nayanars, i.e., somewhere in the 5th or 6th century.

It requires to be pointed out at the outset that the theory which places the *Śilappadikāram* (and the *Maṇimēkalai*) at a time later than the 6th century is untenable. The Government Epigraphist has always maintained that the 'Saṅgam works' (including the Epics) were subsequent to the 7th century A. D. Venkayya and Krishna Sastri attribute Karikāl Chōla to about A.D. 600 and would carry the *Śilappadikāram* to at least a century or two later. They maintain, among other things, that the astronomical data found in the poem give clear testimony in favour of 756 A.D. for the events described in the poem. Dewan Bahadur Swamikannu Pillai upon whom the epigraphist school rely, bases his conclusion on the following passage (as well as another, which we shall presently note) in the poem:

வான் கண் விழியா வைகறையாமத்து
மீன்றிகழ் விசம்பின் வெண்மதி நீங்கக்
காரிருணின்ற கடைநாட் கங்குல்.*

This refers to the final departure of Kōvalaṇ and Kaṇṇaki to Madura and means that they departed "in the last yāma (of 31), before sunrise, when the moon was setting in the starry heaven and the inky darkness of the last portion of the night still existed." This passage which, itself, affords no clue to any date, was elaborately annotated and expanded, centuries later, by Adiyārkkunallār in these terms:—

அந்தச் சித்திரைத்திங்கட் புருதி நான்—சோதி; திதி மூன்றாம் பக்கம் (cf. 93); வாரம் ஞாயிறு; இத்திங்க ளிருபத்தெட்டிற் சித்திரையும் பூரணையுடைய சனி வாரத்திற் கொடியேற்றி, 'நாலேழ் நாளினும்' என்பத னுன் 28 நாளும் விழா நடந்து, கொடியிறக்கி, வைகாசி 28 னிற் பூர்வபக்கத்தின் 13-ம் பக்கமும் சோமவாரமும் பெற்ற அனுடத்தில் நாட்கடலாடி ஊடுதலின், வைகாசி 29-இற் செல்வாய்க்கிழமையும் கேட்டையும் பெற்ற நாசயோகத்து, நிறைமதி 14-ம் பக்கத்து வைகறைப் பொழுதினிடத்து சிலவுயட்ட அந்தரத்தினிருளிலே.

Adiyārkkunallār, in other words, says that the month of Chitrai began on Sunday, *Tritiya*, that the 28th Chitrai, on which the flag of Indra's festival at Kāveripūmpattanam was hoisted, was Saturday, full moon, *Chitra-nakshatra*; that on *Vaikāsi* 23, Monday, *Pūrvapaksha* 13, *Anusha*, the festival ended and the bath in the sea took place; and that on *Vaikāsi* 29, Tuesday, when *Kēttai* was having a very inauspicious and destructive union with the 14th day of the waxing moon, just before sun-rise and when the darkness of the night was still lingering, the pair left for Madura.

Now it is clear from this passage that Adiyārkkunallār uses numerous astronomical terms which are not found in the original; that the terms Chitrai, Vaikāsi, Sanivāra, Svāti, Anusha, Kēttai, etc.—all of which by the by are almost entirely Sanskrit—are used by him and not the original; and that his calculations may or may not be true to the original. The knowledge he displays is no true reflection of the state of things depicted in the original. It seems to be based on calculations possible only for men living at a later period. Further, as Mr. K. G. Sessa Aiyar points out,* there is inconsistency in the very calculations of Adiyārkkunallār. "We are told that the flag was hoisted on the 28th Chitrai, Saturday, and as we are told that the 28th

* *Nāḍu-kūṇ kūḍai*, opening lines. See Swamikannu Aiyar's Edn. 1927, p. 254 and p. 269.

* In the Appendix to Chapter VII of Prof. Krishnasami Aiyangar's *Beginnings of the South Indian History*, pp. 381—348.

Vaikāsi was Monday, the month of Chitrai in that year must have had only 30 days. So the festival, which was of 28 days' duration must have closed on the 25th Vaikāsi, when the flag must have been taken down, and one fails to see how the bath that concludes the festival took place as stated in the note, only on the 28th Vaikāsi. There is no doubt from the narration of the story in the poem that Kōvalaṇ and Kaṇṇaki left for Madura on the night of the bath itself, before dawn of next morning, and yet we read in the note that they left on the night of Tuesday, the 29th Vaikāsi. Obviously, the note as it stands, even apart from its astronomical learning, is incorrect or not easily explicable." Mahāmahōpādhyāya Svaminatha Aiyar saw the incorrectness of the whole when he edited the great poem. Again, Adiyārkkunallār himself seems to have started on his astronomical calculations on the basis that the pair must have left their native city on the proverbially well-known evil day of Tuesday * combined Jyēshṭha. And even on this basis, he is positively wrong, as Swamikannu Pillai points out in his inferences regarding the details of the *tithi*, *nakshatra*, etc. For instance, the commentator calls the day which would be normally called *Chitra-nakshatra* by the name *Jyēshṭha*. Similarly the *tithi* should be the first instead of the third. Thus instead of the correct Sunday, *Prathama*, *Chitra*, the commentator uses the expression Sunday, *Tritiya*, *Svāti*. Again there is inconsistency with regard to the full-moon falling on the 28th Chitrai. As a matter of fact it ought to be *Trayōḍaśi* and not *Paurṇami*, according to his own assumptions. Similarly, every detail of the exact time of the departure of Kōvalaṇ and Kaṇṇaki is incorrect astronomically. There was no combination of *Jyēshṭha* and Tuesday on the day given by the commentator. There was no *Chaturdaśi* on that day, but on the other hand a full-moon. Further,

* This superstition is prevalent even to-day.

to use the convincing language of Mr. Sessa Aiyar, "we are told by Mr. Swamikannu Pillai that there was an eclipse at this full-moon; and we may be permitted to doubt whether, if Mr. Swamikannu Pillai's date be correct, that fact could under any circumstance have been left out by the commentator, who in the passage under discussion, is trying to account for the subsequent disaster that befell Kōvalaṇ. A day of eclipse is astrologically condemned as highly disastrous for a journey; and it is strange that that pre-eminently bad omen is not mentioned at all, when according to Mr. Swamikannu Pillai, Adiyārkkunallār is so scrupulous as to mention the subsequent co-existence of *Jyēshṭha* star with Tuesday, the first day of the journey; though the subsequent Nāsa-Yōga so created could not astrologically affect the destinies of Kōvalaṇ and Kaṇṇaki. It may also be noted here that on 28th Vaikāsi, Śukla-Trayōḍaśi and Anusham did not co-exist, as stated by the commentator."

It must be now obvious that any inferences of chronology drawn from the astronomical data given by the commentator cannot be reliable. In the first place, there is no guarantee that the commentator was describing exactly the astronomical conjunctions at the time of the occurrence of the events described in the poem. Secondly, every one of the details which he gives is incorrect and inconsistent with the other alleged situations, and has had to be amended by Swamikannu Pillai in his calculation of the date of the poem on the basis of these data. It follows therefore that the conclusion of Swamikannu Pillai that Adiyārkkunallār's commentary enables us to fix one definite, unimpeachable date, viz., Monday, 17th May 1756—said to be the only date possible between 1 A.D. and 1900 A.D.—is practically no solution of the problem. A conclusion based upon such late and incorrect data can hardly be taken seriously.

If the date given by Adiyārkkunallār cannot take us to the 8th century, there are at the same

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time reasons to make us believe that the astronomical references in the poem cannot enable us to take it to an earlier period than the 5th century A.D. There is a passage in the *Kaṭṭurai-gīkōḍai* in which the destruction of Madura by isKannaki's curse is said to have taken place on a Friday. It is as follows:—

la ஆடித்திங்கட்பேரிருட் பக்கத்து
th தழல் சேர்குட்டத் தட்டி ஞான்று
w வெள்ளிவாரத் தொள்ளெரிபுண்ண
வுரை சான்மதுரை யோடச கேடுறமெனு
முறையுமுண்டே.

tl The mention of Friday (besides Bahulāśṣṭami, Bharanī-Kṛttikā) is interesting for the fact that the week day as an item in the Tamil calendar did not make its appearance till the 5th century A.D. In fact its current use was even a little later, though it was not so late as the 8th century as Swamikannu Pillai observes. A natural inference is that the poem must have been composed only after the 5th century.*

LITERARY STYLE.

t The *Śilappadikāram* differs radically from the 'Sāṅgam works' in its literary style. In the first place its metres are more variegated and complex. It does not consist of *Ahaval*s alone but also of prose, poetry, *Varis*, *Kuravais*, *Kaṭṭurais*, *Virtams* and *Kaṭṭulais* fast approaching the later forms, *Veṇbās*, and songs of numerous types, which are unknown to the other works. We have prose and poetry mixed in the *Ohampu* style and we have verses ranging from two lines and four lines to more than 200 lines. The skill in versification shows a highly advanced science of poetics and technique. The work, in short, belongs to a period of more advanced poetry and rhetoric, a period

* The question of the date of the introduction of the week day in the south is one of great controversy. As matters stand at present, the theory that it came into vogue as a result of the Greek astronomy in the 5th century A.D. apparently holds the field.

when Tamil was a richer, fuller and more elastic means of literary expression. Even the best scholars of the Sāṅgam period proper could hardly have written a poem like the *Śilappadikāram* or the *Maṇimēkalai* for the simple reason that the styles were not yet developed. There is reference for instance to the *Navarasas* or rather one of them, thereby showing that the author was aware of at least the earliest Sanskrit works on rhetoric*. Further its language is more modern. Its metaphors and similes very often remind one of the writings of the Ālvārs and Nāyanārs. Very many expressions used in it are unknown to the Sāṅgam works but occur either bodily or in altered forms in the *Prabandhas* and *Tēvāram*. Its language is more Sanskritised than the language of the proper Sāṅgam poems, but less Sanskritised than the language of the *Prabandhas* and *Tēvāram*. An examination of the Sanskrit terms occurring in the different departments of knowledge, religion, art, science, economics, society and daily life proves this. A poet who belongs to the more archaic period of the 'Sāṅgam' could hardly use these and in such large numbers. Taking religion, we find words like *பேலி*, *அரங்கம்*, *சுத்தன்*, *சாபி*, *சுருதி*, *சுவர்*, *கம்*, *சூலி*, *சோமகுண்டம்*, *தக்கினத்தினி*, *தபதிகள்*, *தபோதனர்*, *சூரியகுண்டம்*, *சூலம்*, *டமருகம்*, *புண்பு*, *திசை* (to denote the north), *அதிதம்*, *அங்கம்*, *அகாதி* (duty), *கருடன்*, *கருணை*, *கருமபலம்*, *பகவன்*, *சாரணர்*, *சபாபுத்தி*. Scores of words, highly illustrative of religious history, can be given.

In politics we have words like *தண்டம்*, *தம்பிரான்*, *தருமாசனம்*, *அபிஷேகம்*, *தாதுவர்*, *யவனர்*, *சேனாபதி*, *சேனாபதம்*, *சேனாபதி*.

In regard to common things we have words like *தடாகம்*, *சந்தரம்* (beautiful), *தரு*, (tree), *விதானம்* (bower), *தக்கினம்* (south).

* The earliest Sanskrit rhetoricians were Bhāmaha and Daṇḍin who were practically contemporaries in the 7th century; but the *Śilappadikāram* might have been indebted to possibly earlier, but not much earlier, authors.

We have weapons like *அங்குசம்*, *கவசம்*, *தந்திரகாணம்* (of thieves), etc.

We have words like *தவளம்*, *சுக்கிலம்*, etc., to denote colours.

Similarly we have Sanskrit words for flowers and ornaments like *கழைமணி*, *நாபுரம்*, *பாடகம்*, *சந்தகை*, *கண்டிகை*, *மத்தகமணி*, *வயிரம்*, *பரியகம்*, *மரசதம்*, *இத்திரகிலம்*, *சந்திரபாணி*, *மாணித்தம்*, *தவளமுத்தம்*, etc. The precious stones and their characteristics are described in language taken almost entirely from Sanskrit medical and other works.

Again we have social terms like *கருமகாரர்*, *ஸ-உதர்*, *மாகதர்*, *சீரோஷ்டி* (செட்டி), *தானவர்*, *Gāṅgaiputrār* (Vellālas).

We have physiological terms like *கருப்பம்*, *கவந்தம்*, *சுவாசம்*, *தந்தம்*, etc.

We have among articles *கருப்பூரம்*, *சந்தனம்*, *சண்ணம்*, *கவரி*, *குடகம்*, etc. Many more articles, scientific and economic, can be given. It is unnecessary to multiply the list.

It is not the presence of a large Sanskrit vocabulary alone that indicates that the *Śilappadikāram* must be assigned to a later period than that to which the vast majority of the 'Sāṅgam works' should be assigned. There are other literary references which indicate the same. One of these is the distinct reference in the poem to the *Pañchatantra*. In the *Adaiikkalāk-kāḍai* we are told that the Brahman pilgrim Mādalaṇ addressed the hero Kōvalaṇ a speech in which he enumerated all his past deeds of glory and asked for an explanation of his departure from the place where he had distinguished himself so well. And one of his achievements is said to be this: A Brahman had a mongoose for his pet. Once the wife of the Brahman left the mongoose to watch her child and then went to the tank. On her return she saw the pet animal approaching her with a bloody mouth; she thought that it had killed her child and therefore immediately killed

it on the spot with a plank she had on hand. As a matter of fact the mongoose had only killed a snake which had come near the child and was about to bite it to death. When the tragedy came to be known to the Brahman, he got disgusted with his wife, handed over to her, we are told, the Sanskrit work which spoke about the sufferings of one who acted thoughtlessly, enjoined on her to use it in such a way as to get from the wise a knowledge of the nature of her guilt and the means of getting rid of the sin, and betook himself to bath in the Ganges. The lady wandered in grief and in vain till Kōvalaṇ who came to know of her misfortune, got the work, understood its purport, gave her the wealth which she needed to give in charity for getting rid of her sin and further successfully traced the missing husband and provided for the happiness of both. Now the book which is referred to above is the *Pañchatantra*; for as Aḍiyārkkunallār points out in his commentary, the verse referred to in the work was:—

अपरीक्ष्य न कर्तव्यं कर्तव्यं सुपरीक्षितं ।

पश्चाद्भवति सन्तापं ब्राह्मणी नकुलं यथा ॥

Now it is quite possible that the *Pañchatantra* itself derived the story from the story of the South or it might be otherwise. The allusion is very illustrative of the danger of arriving at conclusions without considering all data. The author of the *Śilappadikāram* knew of the existence of the *Pañchatantra*, which has been assigned usually to the 5th century, in all probability.

Another literary reference in the *Śilappadikāram* which is interesting, though not quite helpful in determining the exact time of the poem, is to the science of theft, or *Karavaḍam* as it was called in Tamil after the Sanskrit writer Kharapaṭa or Mūladēva. The reference occurs in the scene where the goldsmith, the villain who was responsible for the judicial murder of Kōvalaṇ, tried to persuade the royal executioners who hesitated

to kill Kōvalaṇ to do their nefarious business by giving them a lecture on the science of theft according to Karavaḍa and representing Kōvalaṇ as a thief of the worst type. The professional thief, we are told, had for his friends *mantra*, *daiva*, medicine, *nimitta* (omen), *tantra*, place, *kāla* and weapon. If the king's men became victims to the thief's wiles, they would not certainly escape from the royal anger. A thief, if he successfully uttered the mantras, would be invisible like the Gods! By conciliating and winning over his favourite deity, a thief could escape even after showing the stolen article in his hands. One who is an expert in *karavaḍam* is above all difficulties—he need not care whether it is day or night, whether it is this world or Indra's, whether it is a hut or a palace. He could prevent the movement of people by the potency of his *mantra*. He would undertake a job only when the omens were perfectly good. He could rob Indra's necklace itself by paying proper attention to the *tantras* of the Kharapaṭa science, blind people by a good choice of locality, disable people by a good choice of the time, and delude people by a good choice of weapons. The goldsmith then went on to give a false story about the achievements of a thief. The point to be noted is that the author of the *Śilappadikāram* was aware of the science of Kharapaṭa who was none else than Mūladēva, a Sanskrit writer reputed for miscellaneous writings. One is even reminded of the *Mriśhekhakūṭi* where the thief plays a great part. With regard to the date of Kharapaṭa it has been variously given as first century B.C. to sixth century A.D.

It would be dangerous to base any chronological conclusion on this. Even if we suppose that Kharapaṭa lived in the first century B.C., we cannot give it as a very important literary evidence, as it is quite possible for the Ilanko Adigaḷ to have studied the book long after.

Another very valuable literary reference is to the works on the arts of music and dancing. The *Śilappadikāram* gives very large details in regard to these arts. But we find that the system is reproduced entirely from Sanskrit works. It is true that many of the technical terms are not found in the original but only in the commentaries; but the numbers given in the former give a clue to the very technical terms which the commentator refers to. Expressions like *dēvapāṇi*, *tāla*, *nāṭaka*, *tāṇḍava*, *aṅgakriyā*, *aṅgāgama*, can be multiplied *ad infinitum*. The various kinds of music, gesture and dance are given Sanskrit names and titles. The technique and methods are practical translations. The terminologies, the ideas, the principles and the methods are the same. The commentator distinctly says that *Bharata's* work was one of the treatises on which the author relied; and there can be no doubt about it. The science of iconography also was bodily adopted from Agamic treatises. The description of the postures given by the poet in regard to dancing is an entire reproduction of the Sanskrit works on the subject. Expressions like *யோனி*, *சந்தி*, *ரஸம்* (சுவை), *ஸத்வம்*, *அபிநயம்* (with its 24 kinds), *கரணம்*, *அங்ககிரியை*, etc., are quite instructive on the point. The six *nilais*, the five foot-postures, the 16 *aṅgakriyās*, the 30 hand postures, etc., are all Sanskrit and indicate that the arts of music, drama, dancing and iconography were in accordance with Aryan models and principles. There seems to be no doubt that the author of the *Śilappadikāram* was aware of the *Bharatanāṭya Śāstra* (5th century A.D.)

It is in the department of religious life that we have got real proofs of the late character of the poem when compared with the other Śāṅgam works. We shall study this in the next article.

(To be continued).

FIFTH ANNUAL CONFERENCE OF THE GUNTUR DISTRICT TEACHERS' GUILD.

WELCOME ADDRESS

By

Mr. V. S. PRASADA ROW, B.A., L.T.,
Headmaster, Municipal High School, Ongole.

WE are now passing through a period of general unrest and intense agitation. Everywhere we find people discontented with their lot. The need for reform is felt in every direction. There is a strong desire on the part of the people to better their position every way, politically, socially and economically. It is no wonder that we also, the teachers of the country, share the general discontent and feel the necessity for a radical reform in the system of education in this province if not in this country. It is a happy sign of the times that we also who are proverbially conservative in our views and habits are trying to organise ourselves for the advancement of learning in this country, the extension of the boundaries of our service and the betterment of the status of the teaching profession. Organisations like our Teachers' Guild and Conferences like this are very necessary because they stimulate thought, bring us together into closer touch with each other, afford opportunities for the exchange of ideas and foster a spirit of free and friendly discussion which paves the way for all genuine reform in the field of education. Our grateful thanks are, therefore, due to our respected President, Rev. Dr. J. Roystrock, M.A., D.D., our energetic and enthusiastic Secretary, Mr. E. Narasimha Iyer, B.A., L.T., and to all the members of our Managing Committee for organising this Conference.

On an occasion like this it is perhaps customary to trace the growth of Secondary

Education in this Presidency and to discuss the ideals that should actuate us in helping the educational progress of our country. We have had such discussions to surfeit on previous occasions and on other platforms, and it is waste of time to indulge in such disquisitions, when we ought to be engaged in doing something really useful and practicable. I, therefore, propose to place before you a few of the pressing problems that await our immediate solution and request that you will be pleased to bring your mature judgment to bear on them during your deliberations in this Conference and come to some definite conclusions.

I was a student under the old Matriculation system and have been a teacher almost ever since the inception of the S. S. L. C. scheme. As such it may not be presumptuous on my part to lay claim to some little knowledge of both the systems. I believe, and I am sure, my elderly teacher friends will bear me out in this, that an old Matriculate was better equipped in several ways than the present S.S.L.C. candidate. The reasons for this are not far to seek. In those days we had no specialising students in History and Telugu or in Physics and Mathematics when they were yet 13 and 14 years of age. We, then, had no B Group subjects with no public examination in them to mar the discipline of the school and encourage indifference on the part of pupils. We were not spoon-fed by a one or one-and-a-quarter-hour A Group Vernacular paper which is an insult to a boy in Form VI when we consider that it is his knowledge in his mother-tongue that is being tested. The days of patronage had not yet dawned. The number of text-books to be prescribed was not determined by the number of book-selling firms that had to be encouraged,

More than all, education was not then a transferred subject. It was in the hands of persons who knew what they were about. In these days of democracy every Tom, Dick and Harry is a great politician and an authority on educational matters. No wonder we have come to this unenviable state of affairs in the matter of education in our country. I am glad that now at least, though very late, the educational authorities of this Presidency have realised the unsatisfactory condition of our secondary education and are engaged in re-organising it. I hear that syllabuses are being framed and that the new system would probably come into force from the next academic year. They say it is a compromise between the old Matriculation system and the present S. S. L. C. scheme. How far it is an improvement over the present system is yet to be seen. It is hoped that it would be better than the two previous ones. But, however good a system may be inherently, good results cannot be achieved unless it is properly worked. The material that we are now having in our schools is of a very inferior sort. The starting of several schools in the near vicinity of each other thus bringing into existence unhealthy rivalry between school and school, the inadequate remuneration given to teachers in these hard days compelling them to take up tuition work which leads to several malpractices, the great influence that some of the members of the Local Boards and members of School Committees wield with the heads of the institutions, which influence they do not scruple to use against a principled teacher if the member's wishes are not respected by the teacher in the matter of promotion of particular boys, the lack of a strict external examination at the end of the III Form course leaving the line clear

till every stupid comes to Form VI by some nefarious contrivance, these and several others have conspired to bring about the present unhappy state of affairs.

I know that most of you are already turning up your noses at me when I suggested what is now called the incubus of an external examination at the end of the III Form course. I am aware that these are days when examinations are considered an evil and that the evil should be minimised as much as possible. Well, in what way then are we to judge of the merits of pupils? Is it merely sufficient for the pupils to eat their terms as they do in the Inns of Court in England? Let us frankly admit to ourselves that there are schools and schools and headmasters and headmasters. Most of the members of the teaching profession, as they stand at present, have not sufficient moral backbone. Please note that I used the word 'most' advisedly and not 'all' to exclude all honourable exceptions. The loop-hole thus purposely provided helps us all to escape, for we are all honourable men and therefore none of us need feel offended. They are susceptible to external influences. It is to be tested how far they can be trusted to give certificates on the real merits of a boy. Even Principals of Colleges earning in a month what most of us cannot earn in a year were weighed and found wanting. Else why did the system of eligibility come in which was not thought of by the original inventors of the S.S.L.C. scheme? Principals of first-grade and second-grade colleges could not and did not use their discretion properly in admitting only deserving boys into the college classes. Coming nearer home, let us put a plain question to ourselves. Are we promoting only really deserving pupils from one class to

the next higher class in our secondary schools? Are we not promoting 70 to 80 per cent. of the boys to the next higher class every year? Can we lay our hands on our hearts and say that all those deserve promotion? Again the rule says that in presenting a boy for the public examination, the headmaster should be guided by the same considerations which guide him in making promotions from one class to another.

But how is it that only 20 to 30 or 40% of the pupils get through and all the rest fail? If this examination also is entirely in our hands, we shall perhaps have cent. per cent. passes in each class. We have to admit that we have not been using properly the little discretion that is given to us. We have not been sufficiently honest. We are too weak to withstand the subtle forces that are influencing us. Under these circumstances we have no other alternative but to welcome an external examination. I admit it is an evil but I say it is a necessary evil and is productive of less evil than when teachers are given the authority to issue certificates of merit to pupils who read under them. I, therefore, request you to turn your eyes inwards, search your hearts thoroughly and see if you have the grit to grant certificates of merit to pupils impartially in all cases. If you really feel confident—please remember that there is a God above us who can see every nook and corner of our hearts—that you can do it yourselves and sincerely believe that your brother-teachers also can do likewise, then the long-wished-for millennium has come and we need not have external examinations. But until that time comes let us have them and court them. They are productive of more good than harm. In spite of some defects, they are an incentive to work both for the teacher and the pupil. An

undeserving pupil does not come up unchecked to the topmost form and there feel helpless. We have now almost in every school in Form VI, boys who are a disgrace even to Forms IV and III. An external examination at the end of Form III will prevent this and we will have better material in the upper forms and consequently in the college classes.

If, therefore, we wish to improve the state of our secondary education, I suggest that there should be a public examination either separately for each district or one for a group of districts at the end of the III Form course. The subjects may be those prescribed for the old Lower Secondary Examination with suitable modifications.

Coming to the three higher forms I would suggest that specialization should entirely go. All pupils should be given a sound knowledge of the mother-tongue, a fairly good knowledge of English, Mathematics, Geography of the World, Indian History and Science. Vocational classes should not be tacked on to High Schools. It is sheer waste of time to pupils and waste of money to the school management. I have not heard of any pupil who learnt weaving or carpentry in a vocational class attached to a High School taking to the profession of weaving or carpentry.

The aim of secondary education should be to equip a pupil with a general knowledge of the men and things about him so as to enable him to become a good and useful member of society and to help him open his eyes to see the vast treasures of knowledge that lay before him and pursue them if he has the means and the inclination to do so. At the end of this course, he must be made to possess at least the minimum equipment necessary either for entry to University

courses or to higher technical courses. Those that wish to earn their living either by weaving, tanning, carpentry, basket-making or other handicrafts may take up that course at the end of the 3rd Form course.

One other point that I wish to place before you is that we should make the High School course in English and Vernacular more intensive than extensive. What I mean is this. The prescription of books for non-detailed study may be given up and the time thus released from the time-table may be utilised in teaching a little more of the detailed portion. Let 150 pages of good modern English prose and 1500 lines of poetry be prescribed for Form VI and let the pupils have a thorough grounding in it. One single book well taught and learnt will enable boys to read other books of the same kind by themselves. This is what our time-honoured Pandits, who are not contaminated by modern school methods, do when teaching Sanskrit to their pupils. They teach a few sargas of *Raghuvamsam* and *Kumara Sambhavam* and the pupil is able to read and understand other *kavyams* by himself without much help from the teacher. Why? The study is intensive.

I now pass on to the question of the medium of instruction in the High School course. Expert opinion in every country seems to be one in saying that it should be the mother-tongue of the pupil. But our country stands apart from almost every other country in the world. Each country has its own language and its educational institutions cater to the needs of the pupils of that country who all speak the same language. But in India we have several languages and, to make matters worse, more than one language in the same locality. For example, we have Uriya and Telugu in the Ganjam and Vizagapatam dis-

tricts, Kanarese and Telugu in Bellary and Anantapur and Urdu and Telugu everywhere so far as the so-called Andhra or Telugu districts are concerned. The Uriyas, the Muhammadans and the Kanarese are as much the natives of the Andhra country as the Telugus are; and if the vernacular is to be the medium of instruction in the non-language subjects; there must be duplication and triplication of teachers in each subject in every school. Thus taking only one subject, for example, History, a High School in the Ganjam district must employ an Uriya-knowing History L.T., a Telugu-knowing History L.T., and possibly an Urdu-knowing History L.T., to teach History to the several pupils in the same class. I do not think our schools can afford to employ so many teachers. Even as it is, school managements are finding it very difficult to make both ends meet in the matter of finance.

To impose Telugu on non-Telugu pupils simply because the Telugus are in the majority is not justice. It is *juburdastism* if you like and leads to grave difficulties. It is perhaps on some such considerations that the Andhra University thought it fit to refuse to have vernacular as the medium of instruction in the college classes. Whatever may be their considerations, the fact is there and we must face it. Their decision, whether right or wrong, must necessarily affect our line of action in the High Schools. Some of us may say, 'Let them decide as they like. Since the S. S. L. C. Board has given us the option to answer the non-language subjects in the vernacular let us use the vernaculars as the medium of instruction and examination.' But I would like to ask you whether you have assured yourselves that such boys would be admitted into the Intermediate class as

readily as boys who brought up all their subjects in English. I have here two letters from Principals of first-grade colleges expressing their opinion on the point.

Letter I.

From A. B. Johnston, Esq., M.A.,

Principal, Noble College, Masulipatam.

DEAR SIR,

I have had no experience of the relative proficiency of the S. S. L. C. boys taught in English and in Telugu. I shall judge by their marks. Those taught in Telugu should have good marks in English.

Yours sincerely,

(Sd.) A. B. Johnston.

Letter II.

From W. B. Brierley, Esq.,

Principal, Arts College, Rajahmundry.

SIR,

I am not prepared to express any definite views or lay down any definite conditions. Each case would naturally be considered on its own merits.

Yours sincerely,

(Sd.) W. B. Brierley.

I do not mean to say that all Principals of colleges hold the same opinion. Our respected Principal of the V. R. College, Nellore, I am sure, holds a different view. Granting that such a pupil gets admission into the Intermediate class, do you think he can readily follow the class lectures which are all in English? Specific instances have come to my notice to show that such pupils are finding it difficult to follow the lectures and even if they should manage to follow them, they are finding it hard to express themselves in English.

Hence, it is my humble opinion that it is not discrete on our part to make vernacular the medium of instruction in the High School

classes, especially the three upper forms, unless and until the Colleges employ it as the medium of instruction and examination in their classes.

If then vernacular is not to be the medium of instruction, how are we to improve our mother-tongue? Are we to neglect it still longer as we have been doing all along? My answer is:—We need not make it the medium of instruction and yet we need not neglect it. Give a very prominent place if not the very first place to the vernacular in the High School curriculum. Fix a higher percentage of marks as minimum for a pass in that subject. Let the selections in the vernacular (prose and poetry) be of suitable difficulty and let one or two searching papers be given in that subject. Do not show any concession to a boy in the matter of promotion when he fails in the vernacular. Then vernacular will certainly improve.

All these reforms that I have suggested, if adopted, may work a hardship on a large number of our present students. There will be cries of 'Slaughter of the Innocents' in the press and on the platform. But put up with it for three years and you will have a fairly good set of students in your Sixth Form—a much better set than what we are having for the last ten years or more.

I have spoken thus far on the subjects of study in our High Schools because I feel that reform in this direction demands our immediate attention. There are other points such as the physical and moral education of our pupils, the pay and prospects of teachers, security of service, mutual benefit funds for teachers, provincialisation of Headmasters if not of all teachers, formation of social service leagues and parents' associations

and many more which should engage our attention in the course of our discussions in this Conference.

Whatever may be the result of our endeavours to better our position, we should bear in mind one fact, viz., that as teachers we have more responsibilities than privileges. We have taken to the noblest of professions and it should be our earnest endeavour to see that the fair name of the teacher is not tarnished in any way by incapacity, indifference or other lapses on our part. We must never forget that our employers are different from those who reap the benefits of our instruction. It is, therefore, sinful to neglect our work simply because we are not sufficiently remunerated. It is said that a discontented teacher is a social danger. It is, therefore, the duty of our employers to see that we do not turn out to be a source of danger to society and—speaking only among ourselves—it is equally our duty to try to be always contented and not allow ourselves to be a social danger.

If the authorities cannot and would not understand what they should do, we must only pity their mentality. But whether we are ill-paid or well-paid, we must do our duty by our pupils whose progress and prosperity is more than ample recompense for the miserable lot we have to undergo. In the words of an eminent educationist of Northern India, 'the teacher is one of God's elect; he is the pioneer of reform and progress; the sower who sows the seeds which later on sprout and rear themselves to tall heights of gladness and glory; the fighter who fights the demon of ignorance and evil with clean weapons forged in the furnace of the spirit; the missionary who deriding mere worldly benefits goes out to spread light in darkness'

the man who with unbared head looks tyranny in the face and pushes on where the voice of duty calls.' We shall, therefore, do our duty to the best of our ability and fight manfully for our rights. But unfortunately not even a woman is afraid of the manliness of a school-master. All the same we shall organize and agitate, agitate and organize and not allow judgment go against us by default. If even then they do not yield, let us all go one by one to Heaven full of honours and full of glory, for it is there that we have stored up our riches and leave these recalcitrant managers of schools down below to parade their pernicious principles of supply and demand and to groan under the weight of the sin they have been committing every time they employ a low-paid teacher.

I shall not stand any longer between you and the programme of the day. It is our special fortune that we have an eminent educationist in the person of our respected Principal, Mr. M. Venkatarangaiah Pantulu Gira, M.A., to preside over the deliberations of our Conference. He is one of our most brilliant men in this Presidency, an erudite scholar, an excellent teacher and the very bean-ideal of character. Under his able guidance, I am sure our Conference will be a brilliant success. Invoking the blessings of the Almighty for the happy fulfilment of all our aspirations, I request you to proceed with the programme of the day.

MODERN DEMOCRACY: IS IT A FAILURE?*

By Mr. C. V. HANUMANTHARAO, M.A.,
Town High School, Guntur.

IT is indeed a matter of extreme gratification to me to be granted the indulgence of coming on to this platform and the privilege of addressing you. I welcome the privilege all the more because the subject which I have selected as the theme of my paper does not pertain to the subject of education, the problems of which it is your main purpose to discuss here. The subject is, rather, an abstract one, with too comprehensive a range and it will be almost impossible to deal with it in an exhaustive fashion in the limited scope of an address like this or in the short time that I can command in this meeting. I shall therefore endeavour, as indeed I cannot do otherwise, to indicate in a brief and concise manner the recent experiences through which democracy has been passing to discover the nature of the forces that oppose it to evaluate the difficulties which it has to contend against and to show, how, in spite of so many discouraging and antagonistic forces, democracy can succeed and will succeed. I do not presume to have any pretensions to a thorough knowledge of all the different aspects of the question; and my purpose will be considered to have been fulfilled if I succeed in fixing your attention upon Democracy and the various phases of it which I want to touch and discuss.

DEFINITION OF DEMOCRACY.

Democracy can be defined to be a form of government in which the attempt will be made to eliminate as far as possible the personal element and to associate large masses of

* A Paper read at the 5th Annual Conference of the Guntur District Teachers' Guild.

human beings in the great work of administration so that there may be induced in them a sense of responsibility and the consideration that the ultimate end of all government, the ensuring of the happiness and contentment of the community, is a thing to be persistently pursued. There are many advantages which are claimed for a democratic form of government; but even if there can be no other benefit which can be associated with democracy even if democracy does not confer any other good, this one single fact of its securing or attempt at securing the highest possible happiness of the largest number, of its being a government for the people by the people themselves, will be enough, as it had been enough all along, to recommend it to the imagination of political idealists and the approbation of the people everywhere. When democracy can, in this way, be expected to secure the happiness of the people and their moral and mental satisfaction, there is no wonder that it possesses such an irresistible charm for organised and civilised humanity in every part of the world and that it presents itself as the only effective safeguard against, and substitute for, unjust and tyrannical autocrats and would-be autocrats. From the beginning of civilised world the ideal of democracy as a form of government has been adopted by people and nations claiming to have developed a sense of homogeneity and mutual fellowship, as an ideal to be striven for and attained. Over and over again have nations reverted to it as a reaction against tyranny or oligarchy, as the case may be; and it is this factor which strengthens one in the belief that the future has much in store for it.

DEMOCRACY, A FAILURE!

There is rather a persistent cry now-a-days heard from different quarters that this

glorious ideal of democratic government has proved a failure and that it ought to rest for a while by making room for other and curious variations of itself. At the same time we find in practice that it is becoming more and more the adopted form of government in many young and new countries which emerged into light as sequelæ of the Great War and which, before that event, groaned under the heels of monarchical and other forms of tyranny. Paradoxical as the situation certainly is, it is nevertheless an undoubtedly true picture of it, as even a casual observer of contemporary political institutions and ideals can see for himself. We can however explain the phenomenon by saying that it is the natural and inevitable consequence of the times, when everything is in the melting pot, when the world is slowly settling down to the work of all-round reconstruction after the cataclysmic consequences of the war. Countries and constitutions are slowly but steadily emerging out of chaos, and the ideals of democracy, to which the people of almost every new country subscribe, have been passing also through a stage of experiment, which will be some time before they can be said to acquire a secure and stable footing on the new soil on which they have been implanted. Though, therefore, for the time being, democracy appears to have been held up by antagonistic forces, there is every reason to suppose that ultimately the victory will lie with it and that all the opposing factors will go down.

FORCES OPPOSING DEMOCRACY.

Let us examine some of the forces which are inimical to the smooth development of democracy in the present day and see if they are so insurmountable as to make the view expressed above a too optimistic one. Democracy is now passing through a phase of existence

when it is assailed on all sides by opposing forces of extraordinary strength and vitality. On the one hand, it is assailed by a knot of individuals who have the key position in their hands because of their control over capital and through it of industrial power, a class to which the "Rubber," the Oil, the Iron and other "Kings," as they are called, of the United States of America belong. On the other hand, it is attacked and rather forcibly attacked, by the forces of communism, the child of economic troubles, trying to reduce everything to a dead level of uniformity—a principle opposed to the natural law of inborn inequalities, now having its strongest and most sinister advocate in the Republic of Soviet Russia. On the third side, its foundations are surreptitiously undermined by persons who make their military or other position and power, a convenient lever to elevate themselves into the unchallenged position of dictators, by traducing the gullible section of the people by their show of superior force or their power of playing the demagogue. Such are Mussolini in Italy, Primo de Rivera in Spain, Peludasky in Poland and to some extent Kemal Pasha in Turkey. Some of these military or political dictators have not scrupled to use the trust and confidence reposed in them, either voluntarily or by other causes by the people, as stepping-stones to effect an overthrow of the democratic constitution and become kings, as Ahamed Jogh Beg did recently in Albania and Riza Khan Pehlavy did in Persia five or six years ago. With so many and so varied and strong elements directed against it, democracy has indeed a very hard time before it, if it can hope to succeed in its mission and survive. They have been able to effect temporary dislodgments in the citadel of democracy, of course; but it

is not to be supposed that they will be able to persist and overthrow democracy for good and all as between themselves. For human nature, however dormant, cannot for long remain in a state of tutelage to the will and dictation of an individual or a group of individuals or an unintelligent mob. It strives and struggles for self-expression, for freeing itself from the degrading and demoralising worship at the shrines of particular individuals or interests. The world has witnessed so many experiments of selfish persons trying to create and permanently to ensure for themselves a safe and supreme position as the arbiters of human destinies, failing miserably in the end, and the people as the ultimate repositories of all power and strength asserting themselves. For a time and for a reason the people may be willing sometimes voluntarily and sometimes otherwise to resign their will and their destinies to a single individual and surrender themselves to his judgment and direction, but such surrenders are seldom permanent and when the people feel their feet again on firm soil they exhibit an inflexible determination to regain the position and resume their authority.

DEMOCRACY NOT TRIED.

There is no use in these circumstances to put on a pessimistic air and say that democracy is bound to fail because the mass of mankind can, at no time, be expected to exercise political power by itself, that it will allow itself to be led, on account of the sheer inertia, by the nose by an individual or group of individuals. It has however to be remembered that as in the case of all such generalisations, this statement contains only a modicum of truth and not the whole of it, for it is only very rarely that we find anywhere the existence of democracy pure and undiluted. Democracy, except in such small,

compact and homogeneous countries like Switzerland, has come to mean in practice only Representative Democracy. This is due to the fact that either the people in all the other countries are inherently incapable of undertaking governmental responsibility or there are other insuperable impediments like size, population and absence of adequate sense of responsibility due to insufficient political education,—conditions essential for the introduction of direct democracy in any shape. Only in the small City States of ancient times and small country States of modern times like Switzerland is direct democracy found to be feasible; and in all other countries democracy has been able to express itself only through the instrumentality of representative institutions composed of the people's representatives and possessing the highest legislative and executive powers, the latter in the sense that the *de facto* executive is invariably dependent upon the legislative organ for the continued and successful discharge of its powers and functions.

FAILURE OF REPRESENTATIVE INSTITUTIONS.

The problem for democracy now is the problem of making these representative institutions thoroughly and unequivocally representative. In other words, it is to make them amenable to the Political Sovereign to all intents and purposes, a position to which they at present, in many countries, do not conform and from which they tend to stray further and further away. It is one of the gravest problems awaiting solution—this problem of the failure of the representative institutions and of their reconciliation with the ideal of perfect democracy. It becomes all the more so, because this failure or partial failure is the fruitful source of all those disintegrating ills manifesting themselves in the political atmo-

sphere of to-day, the forces of Bolshevism and Fascism, which are the subtlest and most powerful that pit themselves against democracy. These forces are a reaction against Representative Institutions, which fail to satisfy the craving of the people for self-expression, in so far as they are susceptible of being influenced by elements which are selfish in their outlook and sectional and particularistic in character. Bolshevism, which can be summed up as the "Dictatorship of the Proletariate," seeks to do away with all institutions economic or political, which perpetuate class and sectional disabilities and distinctions, though in that process it gives rise to the worst forms of class tyranny and oppression. It is communism of the extreme variety, a variety directly and absolutely antithetical to the extreme of autocracy which was a predominant feature of the Czarist regime. Fascism, on the other hand, is another phase of the reaction against democracy, aiming at the destruction of all that for which the institutional and the representative system stands for, though it retains, for the purpose of embellishment and show, the outward semblances of that system, whereas the real power is concentrated in the hands of a dictator, who, if he has done much for the improvement of the condition of the people, has done still more in the direction of suppressing by ruthless measures their liberties and rights. Democracy in these two countries can be said to be practically defunct, though it is not too much to hope that it will resurrect itself in a pure and chastened form in the future. As Bryce, the eminent writer, whose monumental work on Democracy is a store-house of information gathered by long travel and close observation of contemporary democratic institutions, says, "these two are

strange and unexpected evolutions of democracy." He continues: "Democracy overthrows the despotism of the one man or the few who ruled by force in order to transfer power to the people who are to rule, by reason and the sense of their common interest in one another's welfare; and after two or three generations there arises from the bosom of democracy an effort to overthrow it in turn by violence, because it has failed to confer the expected benefits. The wheel has gone round and the physical force, which was needed to establish democracy, is now employed to destroy it."

INFLUENCE OF "MONEY POWER."

The third force that democracy has to contend against is capitalism. On the one hand, capitalism perpetuates the distinction between classes; on the other, it denies equal opportunities to all to enjoy economic independence and keeps down a section, necessarily a large section under economic tutelage. There is therefore no wonder in those classes who have to bear the brunt of economic tyranny to revolt against it and try to overthrow the edifice which makes it possible to exist and continue. Of course, one cannot be unaware of the fact that the working classes are fast coming into their own, that the movement among them for combination and joint action has grown apace and that the introduction of universal franchise has resulted in their attaining to a considerable voice in the determination of political and administrative questions. But all these developments notwithstanding, the influence which capitalists and Money Power wield is still very great and renders universal franchise a mere shibboleth without much significance. There are many methods by which the influence of Money Power is felt in

a democracy; and by far the worst method according to Lord Bryce, whom I have already quoted, by which it poisons the life blood of democracy is that of corruption; and he enumerates four categories of people, which have much to do with the government of a country, which are liable to be swayed in their judgment by corruption, viz., the Electors, the Members of the Legislatures, the Officials, and the Judges. This practically covers the whole range of the administrative hierarchy, which tantamounts to saying that all the vital sinews on which democracy can depend for success are susceptible to the blandishments which can readily be requisitioned for use by Money Power. Money again is the mainstay of the political parties which have developed in all countries as the necessary concomitants of representative institutions; and the man who handles a long purse and contributes a fine sum to the party exchequer will be in a position to dictate terms to the party and secure when that party attains to the reigns of government, advantages to himself and the interest he represents, which may be subversive of the fundamental principle of equality in a democracy. It is this menace of Money-Power that is making a mockery of democratic government in the United States of America, where the 'Diplomacy of the Dollar' is the prevailing rule and 'Big Business' the controlling force in political matters.

Representative institutions therefore can be said to have rather failed to come up to the expectations formed of them; and up to now it is only representative democracy that has had a trial. But it could not be said on this basis that any other system of democratic government will be a greater success, for the simple reason that no other system has so far

been suggested as a substitute for it, nor is it easy to devise one of that nature. Some sort of representation is an indispensable necessity; for, you cannot have a whole nation always on its nerves ready to take either an intelligent or a sustained interest in political matters, however advanced and intelligent and educated its people may be. Representative institutions have, therefore, come to stay and the problem now is to see that their working attunes itself more to realities of the political situation in the different countries, in short, to see that there is a better understanding between them and the Political Sovereign and more frequent recourse to the methods of the Referendum and the Initiative for sounding the opinions of the people. In this connection it is interesting to note that in many of the newly-established democracies like Germany and Czechoslovakia, provision has been made in the constitutional laws for a resort to the two devices noted above in cases of doubt and conflict and thus to afford a chance to the people to express themselves on crucial questions.

CONDITIONS OF SUCCESS IN DEMOCRACY.

There is a great danger of democracy becoming a very unsuccessful system of government, when it is introduced into countries which do not possess the conditions which are essential pre-requisites of its existence. It is both a condition and a cause of democratic advancement that people who aspire to practise democracy should be capable of taking a keen if not a sustained and continued interest in the work of politics, of exercising the virtues of judgment, discrimination, caution, and tact and of standing uprightly and without fear or favour to protect and safeguard their rights and

liberties from internal usurpation and external encroachment. Incorruptible and educated, politically conscious and judicious, a citizen of a democratic country can do honour not only to himself but also to his State. It is, therefore, to the advantage and exaltation of a country that its government should undertake and promote the dissemination of knowledge and the inculcation into its citizens of sound notions of human values and correct appreciation of men and matters. The recent introduction of Republican institutions in Eastern countries like China and Persia is interesting in the light of these observations; and of these, especially China has, only a very short time ago, emerged successful out of a long-drawn-out internal conflict and has begun to realize its bearings. It is to be seen whether its constitution, which is democratic in its basis, will succeed in its actual working, as there is every reason to think it will be. India also is fairly on its way to the securing of a democratic constitution, though her British rulers fight shy of conceding her fitness for the realisation of the advantages of such a constitution because there are religious and social differences. But the people are sick of the trusteeship, voluntarily assumed by the British people and are demanding the mastery of their own home to be managed by themselves, a demand which can be withheld only on pain of producing very unpleasant consequences and repercussions. Lord Bryce declares it as his opinion that one of the conditions of success of a democracy is that the demand for democratic institutions should proceed from the masses of the people, because it is the masses that have ultimately to be the guardians and watch-dogs of popular liberty. This condition is more than ful-

filled in the case of India, in view of the tremendous upheaval of popular opinion in favour of political liberty observable in recent years. There can be no wiser or more wholesome advice, which can be commended to the understanding of those people who want to keep whole nations under continued subjection or who favour the use of the 'mailed fist' in dealing with subject nations, than the profoundly wise maxim of a well-known writer on Democracy, who says, "there are moments when it is safer to go forward with conferring responsibility than to stand still; wiser to confer democratic institutions, even if they are liable to be misused than to foment discontent by withholding them."

PROBLEM OF FRANCHISE.

It is a common fallacy into which one is apt to fall that merely by the extension of the vote to all and sundry, the millennium would dawn and that democracy would be established. The conferment of the franchise on as many sections of the people as possible, even the carrying out of that process to its logical extremity of universality, cannot be said to be the only fundamental point in a democratic constitution, though it is, of course, a necessary concomitant of democracy, full-blown and unqualified. Just as there can be a real semblance of democracy even with a restricted franchise, so also there can be universal adult franchise without the substance of effective democratic control. A nation might have universal franchise but yet be dominated by a ruling class clique, for the very sound reason that the latter are very well capable of managing the populace by their superior command of money-power and organisation. This is an interesting phenomenon in present-day democracies in which there is provision for

universal suffrage; and suggests many problems of great perplexity for the study of human psychology in its relation to political matters. In England for instance, with the recent extension of the franchise to women without any conditions, a huge problem has set in, which has put everyone in doubt as to in what direction the newly enfranchised flapper will throw her weight. But universal franchise has got its own very beneficial consequences, since it induces a sense of responsibility and civic duty in every citizen, provides for him a valuable educative ground in politics, and helps to prune down to a very considerable extent, the sense of inequality and consequent dissatisfaction, which is such a vergin field for revolution-breeding. If in countries like England and France, Communism with its attendant evils, has not secured a firm lodgment, it is because, in those countries, the labouring classes are able to secure substantial privileges by Parliamentary action, through the instrumentality of labour representatives, whom they could send into the legislatures by means of the vote, which was given to them.

PROBLEMS OF MINORITIES.

One of the tests by which democracy is judged is by the discovery of what safeguards are provided by it for the protection of the interests of the minorities. A discontented and sulky minority is a greater danger to the successful working of democracy than the provision of some safeguards for the untrammelled expression of minority opinion. The minority may be a social minority, a religious minority or an economic minority; but the stifling of its voice will turn out to be as politically dangerous as it is morally indefensible;

because nothing is so very certain in this world as to take it for granted that a majority is always right and a minority as always wrong. In fact, if the truth has got to be told, the majority opinion, which it is difficult in ordinary circumstances to differentiate from the 'herd instinct,' may not after all be a safe guide as the last word in political wisdom in comparison with the opinion of a minority of thinking and discriminating persons; add the 'herd' instinct, with its proneness to come round to correct thinking in course of time, may adopt the view of the minority, as warmly as it espouses the opinion of the majority now. The suppression of minority opinion is as much evident within the ranks of political parties, which are another inevitable concomitant of democratic advancement, as it is in the wider field of the nation. The presence of the first feature is due to the influence which the 'Party-caucus' exercises—an influence which does not tolerate the existence of particularist and individualist tendencies in the discussion of matters affecting the well-being of the party, while the second feature leads to the suppression of individualism and the shunting out of the way many small sections, whose opinions on individual questions are opposed to the generally prevailing orthodox opinions on them. The predominant feature of party government is the Rule of the Majority in the party; and any one who dares to differ from the opinions of the leaders or from the decisions of the majority, will invariably have to run the risk of being crushed out of existence by the steam-roller of the party machinery. It is this grinding power of the party that is responsible for the revolt of the minorities that we see in many countries, for the growth

of numerous political groups and for the attempts that it has been found necessary to make, in almost every country, to devise some method of proportional representation to reconcile them and make them tractable.

POLITICAL PARTIES.

But after all that has been said in criticism of the political parties, the fact remains that democracy necessitates the organisation and existence of such parties in some form or other as it necessitates the existence of some sort of representative institutions. It is, however, an instructive feature of post-war democratic development that there has been a remarkable growth of a bewildering number of political groups, which find their repercussions and reverberations in the legislatures of countries like Germany, Czechoslovakia, and even in some semi-democratic countries like Japan and Belgium, while they formed a marked feature of the French, the Australian and other constitutions for a long time. These political groups have introduced an element of instability in the political equilibrium of the various countries in which they have made their appearance leading to kaleidoscopic changes in the complexion of governments; and they have also brought into the political arena the comparatively new device of unscrupulous "Log-rolling," resulting in unholy alliances and combinations of a transient character between mutually antithetical interests. This cluster of political parties encourages the tendency of carrying honest political differences to ridiculous extremities and emphasises the weaknesses and deficiencies of the various forces more than their similarities. As many of these groups have their origin in economic grounds, they may be expected to go out of existence when the economic equilibrium is

more properly maintained by adequate readjustment of differences. It was the criminal neglect on the part of the classes who have power in their hands, satisfactorily to solve this problem that gave rise to the revolutionary creed of Bolshevism and the reactionary ascendancy of Fascism, and the unparalleled electrification of the working classes, all of which, as has already been pointed out, threaten to indulge in what may be called submarine attacks on the democratic principle. As a recent writer put it, "the deepest problem facing democracy to-day is the handling of a permanent and powerful minority. Oppression and the methods of the despot will not do. It is a problem for those in Europe professing liberal democracy as a bulwark against autocracy. Individuals and groups have to be protected against the encroachment of State and Monopoly, against the rule of classes and the masses. Neither Fascism nor Socialist democracy can solve the problem; post-war history is offering liberal democracy this unique opportunity of healing the nations."

ACHIEVEMENT OF DEMOCRACY.

Now coming round to the original question whether democracy in modern times has failed in its purpose, we have to give an unhesitating answer that it has not. If we interpret democracy in the terms of its present outward expression, namely representative institutions, if we consider that democracy has bred within it certain evils which are supposed to be ineradicable, but which are not more formidable nor less tractable than the evils and defects to which all other human institutions are subject to—then we may have to accept it when it is declared that democracy is a failure. But when side by side with this, we take into account the

fact that Democracy, with all its defects, is becoming more and more the ideal form of government to which all liberal-minded men turn to as the final consummation of all their efforts, that it is actually the form of government to which many countries in Europe have reverted after the war, that it is, in fact, the only form of government, which can be thought of in order that personal and class rule may be eliminated and by which the large masses of the people can be trained by practical experience to participate in political affairs, and lastly that it alone among other forms of government has been best able to prevent external aggression and preserve internal tranquillity, we must readily admit that the future holds a bright prospect for democracy. Some of the defects ascribed to it, such as that it does not encourage talent and recognise the expert, and that it leads in the ultimate analysis to the glorification of the Boss and the deification of the Party; and some of the drawbacks noticeable in it such as that the cry for Liberty and Equality has not been followed by the promotion of the feeling of Fraternity, are not however very significant in comparison with the advantages which it confers, the benefits it secures, the potentialities it possesses, the sense of individual worth which it infuses, and the political training it affords. Monarchy or aristocracy may give a country good rule and benevolent rule but it is common experience that tons of good rule are not equal to an ounce of self-rule that democracy brings in its train. To some of the greatest nation-builders of the world like Mazzini in Italy, Jefferson in America and Gandhi in our own generation in our own country, democracy is a religion, capable of affecting the morals and life of the people; and though it cannot be claimed that it has done as much as that, still what it has achieved is very creditable.

CONCLUSION.

The conclusion that has to be drawn from the above analysis of the working of democracy in modern times is that it will be the future form of government in the world and that it will ingratiate itself more and more into the hearts of nations and of peoples, in spite of the fact that it may be subjected, at

times and for a brief period to temporary eclipses. For humanity is a permanent entity while those forces that seek to drag it down and try to keep it under the rule of thumb are merely passing manifestations which come and go. The classes which hold the power in their hands in all countries will find the ground cut off their feet, if they attempt to stem the tide of democracy and stifle the aspirations of the populace. With the growing consciousness of the people, with the growth of knowledge and experience, with the realisation of their rights and responsibilities by them, there is nothing, no force, which can think of succeeding in effectively checking the onrush of the democratic flood. Representative institutions through which democracy has till now worked itself out, may have been unsuccessful and they might have been incapable of conferring the benefits which Mill and Bagehot saw in them in the latter half of the 19th century, though it will be too much to suggest that they have entirely failed; on the other hand they did some good and are useful even now though with a reduced utility. For we see that even in the apparently anti-democratic countries, and countries enjoying the 'benevolent' rule of Dictators, the element of popular voting and dependence on constitutional forms have not entirely been abolished or given up. Soviet Russia in its constitution issued in July 1918 makes reference to the Dictatorship of the Proletariat as created "in view of the present transition period"; and although excluding from the franchise certain property classes, it conferred the right to vote on the masses of men and women. While laughing long and heartily at the whole democratic and liberal process of government, the Fascists, in all their recent constitutional reforms, including that adopted in May 1928, did not plan to eliminate popular voting altogether and to vest absolute authority in Mussolini and his heirs and assigns. The same is the case with Spain, with Turkey and even with the very latest instance of 1920-Spain where a liberal constitution was suspended by the king; on account of the violent conflict between political parties, but where it is at the same time confidently predicted that the resumption of governmental reins by the king

will be only of a temporary character. Democracy has thus attained some notable conquests though it is of no use trying to belittle the forces opposed to democracy, which have tremendous staying power and which can buttress up, when necessity arises, all the instincts of selfishness and love of power inherent in the human mind, till at last the monopoly acquired by them is broken up by a revolutionary outbreak. It is when the appropriate conditions for the successful functioning of democracy are not present, that the failure of democratic institutions becomes quite apparent and it is then that it falls a prey to internal disturbances and external invasions. Democracy therefore is in many countries passing through a travail, from which it can be expected it will come out triumphant, while in the meantime it is not beneficial to indulge in gloomy and pointless prognostications of failure and disappointment. As Bryce says, "The right way of judging democracy is to try it by a concrete standard, setting it side by side with other governments;" and

what we have attempted to do above is to estimate its achievements in the light of such a standard. The conclusion therefrom, and it is not an unjustified conclusion, is that it has "in some countries destroyed and in others materially diminished many of the cruelties and terrors, injustices and oppressions that had darkened the souls of men for many generations", and that with the proper adjustment of certain vital deficiencies like those relating to the problem of the minorities and the problem of the working classes, it will prove to be the ideal form of government. When these defects are removed the whole world can become one single political unit and the dreams of political idealists like Wells of a 'World State' might come within the bounds of possible realisation. Meanwhile, it is to be remembered that if democracy is allowed to be flouted nothing remains, that if the light of Democracy is allowed to be put out and darkness intervenes, the darkness will indeed be an immense one.

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A NEW PRIMER OF PSYCHOLOGY, BY MAHAJOT SAHAI. (MACMILLAN & CO., LTD.) Price Rs. 2-6-6.

In the Foreword to this book the author has entered a plea that this book will prove useful to the beginner in Psychology. The author has, therefore, prepared the book to meet the needs and interests of the young reader. As the book gives an easy exposition of the broad facts of mental life, it is quite acceptable. Its chapters cover a wide field. Most of them have an appeal to the young reader.

There is a very interesting bibliography towards the end of the book. Some of the references given for further reading are the publications of recent psychologists.

The following will be our suggestions to improve the book:—

(a) Examples should be gathered from the affairs of the daily life of young people.

(b) Each chapter should be followed by a series of short practical questions which will call forth thinking.

A SCHOOL HISTORY OF INDIA, BY PROF. SHAFIAT AHMAD KHAN, ALLAHABAD UNIVERSITY. (LONGMANS GREEN & CO., LTD., 1925). Pp. 380. Price Rs. 2-8-0.

This book is intended primarily for the use of Matriculation students and is divided into four parts of which the second and third deal with the Sultanate of Delhi and Mughal rule respectively. The epoch of Hindu independence is all too briefly compressed into 76 pages; particularly the space devoted to the depicting of Rig-Vedic and Post-Vedic culture is very small, and unjustifiably so. But the author has taken care to give a general picture, at the end of the part, of the chief aspects of Hindu civilisation, though it is not strictly fair from canons of historical construction to take a single sweeping view of an expanding

and changing culture spread over nearly 3000 years, divided as it necessarily was into several distinct stages and phases. The glorious military and architectural achievements of the early Sultans of Delhi are fairly detailed, and the civilisation of the period—called, rather miscalled, Pathan—is instructively told—particularly its manifold activity in literature, the diffusion of *bhakti* and the bridging of the gulf between Hindu and Mussalman. Mughal magnificence which broke down under the depressing weight of Aurangzib's policy and rule is naturally enough well-treated. The growth and consolidation of the British power has been supplemented by a survey of the new political and cultural forces working in the country and producing a renaissance and by a small chapter dealing with the present system of administration. The sense of proportion observed is fair except with reference to the pre-Mussalman period; the style is easy and flowing; and the maps and illustrations are well-chosen and well-got-up.

INDIAN AFTER-DINNER STORIES, VOL. I, BY A. S. PANCHAPAKESA AYYAR, M.A. (OXON.), I.O.S. SECOND EDITION, REVISED AND ENLARGED. (D. B. TARAPOREVALA SONS & CO., BOMBAY.) Pp. 159. Price Rs. 4.

We congratulate Mr. Panchapakesa Ayyar on the success he has attained with these stories, as evidenced by the book running into a second edition. The stories are practically incidents of life, and Mr. Ayyar displays a very observant eye in the varied and comprehensive phases of life from which he draws his incidents. He has added a very large number of these incidents in his second edition. But we must remark that these stories are not exactly of the "after-dinner" kind. They are moral satires with one prominent moral: "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

SPOKEN ENGLISH READERS: PARTS 1, 2 & 3, BY H. MARTIN, M.A. (K. & J. COOPER, PUBLISHERS, BOMBAY). Prices 4 as, 6 p., 5 as, 6 p. and 7 as, respectively.

Messrs. Cooper, the enterprising educational publishers of Bombay, have hit upon a happy idea in publishing these "Spoken English Readers." If English is to be taught at all in our schools, it should be taught correctly, national and other expediencies notwithstanding. The usual jibes against Babu English (which may mean *book English* or *mutilated English*) are not without an element of truth. These Readers are primarily intended for teachers in training their pupils to cultivate simple, colloquial English as it is spoken by cultured middle-class English people. The books are well-graded so as to suit the requirements of pupils at different stages of their mental growth. As, however, the topics (discussed in the form of conversations) cover many aspects of life that would interest only the Westerner, the books in our opinion will be found more useful as extra readers than as text-books. The get-up leaves nothing to be desired, despite the remarkably cheap prices.

SELECTED ESSAYS OF WALTER HORATIO PATER, EDITED WITH AN INTRODUCTION AND NOTES, BY H. G. RAWLINSON, M.A., I.E.S. (MESSRS. MACMILLAN & CO. LTD.)

Pater's philosophy of aestheticism and his emphatic insistence on the need for regarding art as a sort of cloistral refuge from a certain vulgarity in the actual world have failed to appeal to the generality of Englishmen. His exploitation of the music, not only of words and syllables, but also of emotions has aroused deep distrust. Yet, as the master of an imaginative prose style, who avoids the super-ornateness of his confrere Symonds and produces effect not through rhapsody but through architectural splendour and fidelity to what he himself has called the *verbe verite*, Pater deserves to be remembered by all students of English literature.

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The Educational Review.

The Fourth Annual Meeting of the Inter-University Board, India, held at Patna indicated the progress which the institution has made in recent years. There were misgivings at the time it was started that the institution was perhaps not quite necessary in the educational economy of India, but it will now be acknowledged on all hands that the Board has come to stay in our midst. The Board added to its useful work during the year by publishing literature of considerable value not merely to the Universities, but to all those concerned with higher education in India. The *Handbook of Indian Universities* is now an annual publication which is meeting with wide appreciation and the new edition which has appeared is a distinct improvement on the former, containing as it does information regarding all the institutions in India doing work of a University standard. The Board has brought together valuable information regarding the facilities available for Oriental Research at Indian Universities in a special publication. Another publication of considerable value issued during the current year is a similar pamphlet on facilities for Scientific Research at Indian Universities. The Board has also begun the publication, twice a year, of a Bulletin of University news, containing contributions from correspondents of all the Universities in India. The proposal that a Universities' Conference should be held at Delhi in the autumn of this year

exactly on the lines of the Conference held at Simla in 1924 will be welcomed. The Viceroy has been requested to open the Conference and the proceedings will be looked forward to with much interest by all those connected with Universities. Everything has to be gained by co-ordination of educational effort in the country and an institution of this type is of considerable value, especially as education is now a transferred subject, and the Government of India fights shy of any kind of co-ordination.

The existence of several Universities in the United Provinces—two of them teaching ones maintained almost entirely at the expense of the tax-payer—raises the important question whether there should not be an attempt made at the co-ordination of their work, preventing overlapping and also adding to efficiency of organisation. The derivative idea of a University as a school of universal learning, elaborated by Cardinal Newman in the Victorian era, is no longer practicable in the organisation of a modern University. In a poor country like India, where it is difficult to provide the requisite staff and equipment even for one good University in each province, it becomes extremely difficult to follow the old ideal of trying to provide for the teaching of every subject at every University. It is obvious there is a good deal to gain by making the Universities in the United Provinces, particularly Allahabad and Lucknow, which are situated so near each other, realize the necessity for co-ordination.

University Co-ordination.

This principle was enunciated at the Conference of Indian Universities held at Simla in May 1924, at which a resolution was passed in the following words: "This Conference is of opinion that economy in University finance and increase in efficiency will be rendered possible by the co-ordination of post-graduate studies in Indian Universities." It is unfortunate that the words "especially in provinces containing more than one University" had to be dropped owing to the opposition of representatives of Universities coming from the United Provinces which had more than one. An attempt was made in the United Provinces to give effect to this principle at the time of the Ministry of the Hon'ble Rai Rajeswar Bali, who appointed a Committee in June 1925 to consider this question. The Committee was handicapped from the very beginning by the circumstance that it did not consist of official representatives of the Universities in the United Provinces and had been casually called by the Minister from among those present at Naini Tal during the season. The recommendations made by the Committee were not also sufficiently drastic and the Universities of the United Provinces are to-day exactly in the same position as they were at the very beginning.

It will of course be conceded on all hands that there should be provision for degree teaching in most subjects at both the Universities of Allahabad and Lucknow. In Arts subjects where the expenditure is not very great, post-gra-

duate courses may also exist at both the Universities in each subject, though even here a certain amount of co-operation may be possible. There is no reason why the handful of students, for instance, who take up Sanskrit for the M.A. should not be asked to study the subject in Allahabad only; and similarly why the small number of students who take Arabic or Persian for the M.A. courses should not be expected to study the subject at Lucknow only. Lucknow is obviously a better centre for Islamic Studies than Allahabad, which again may be considered to be a better centre for Sanskritic Studies than Lucknow. This is likely to result not merely in economy of funds but also in increased efficiency of organisation, as the available money may be spent for special libraries on one and not two subjects at each of the different places. It may be mentioned in passing that where a subject is taught only up to the degree stage, a Professorship would not be necessary, a Reader's appointment being enough for the purpose.

Subjects like History and Philosophy will of course have to be taught for the post-graduate courses at Allahabad as well as at Lucknow, but even here adjustments may be possible with regard to specialisation in the teaching of particular branches. Indian Philosophy may be confined to one and the periods of Indian History may also be distributed for advanced work, one University specialising in the Hindu Period and the other in the Muhammadan.

The need of restricting post-graduate courses or at least facilities for research to particular scientific subjects at each centre is evident. There has been a continual demand for the expansion of laboratories, the creation of research studentships and special grants for research purposes from both the Universities. If the two Universities divide work in the scientific subjects between themselves, there would undoubtedly be more money available for teaching particular science subjects at each centre. Without entering into any details regarding the work accomplished at both the Universities in subjects of scientific study, it may be considered desirable that Allahabad should specialise in Physics and Chemistry in which it has already acquired considerable reputation. Lucknow may take up specialisation in Botany and Zoology in which it has similar achievement to its credit. The subject of Mathematics has been left out of consideration because it does not entail the enormous expenditure involved in the advanced teaching of other scientific subjects. If co-ordination is not possible with regard to post-graduate teaching, it should certainly be obligatory as far as research work is concerned and the duplication of research laboratories and research staff and libraries should be deprecated.

In his latest Report on Indian Students in Britain, the High Commissioner for India conveys a very useful caution to Indian parents. He

writes: "In spite of the warnings that have been given on previous occasions, instances are unfortunately still numerous of students arriving in this country without the necessary preliminary minimum qualifications for training here, without adequate funds, without the requisite physique, or without the moral stamina necessary for the pursuit of a prolonged course of studies in a foreign country far from family and home-influences. The Education Department of the High Commissioner's Office has frequently to deal with cases of serious illness among students who could hardly have been permitted to come to this country if they had undergone a proper medical examination prior to their departure from India. It has often to assist young men who are either destitute or are engaged in eking out a precarious livelihood by employment in restaurants and public places of amusement, and it is called upon to rescue Indian youths who have been guilty of moral turpitude or have fallen victims to the wiles and machinations of undesirable associates. The problem is serious, not only from the point of view of the individuals who suffer, but as affecting the prestige and repute of the general body of Indian students, and Sir Atul Chatterjee hopes that leaders of opinion in India will give it their earnest attention." We are afraid that the entire question of the need for sending Indian young men to England requires careful consideration at the hands of publicists in this country. The present enormous drain on the economic resource-

es of the country by the extensive practice of sending hundreds of people to England for their education is a subject worthy of examination.

Reviewing the address of Principal Seshadri at the last meeting of the All-India Teachers' Federation at Bombay, the *Educational Supplement* of the *London Times* realizes the poverty of progress regarding elementary education in India and has some valuable suggestions to make with regard to the staffing of village schools: There is primarily the necessity for raising the status and standard of the elementary teacher. Life in an Indian village is intolerably dull for an educated man with urban interests and facilities must be created to attract men of better type, who may find it possible to live in comfort in villages. A recent writer on India describes primary school-masters in this country as a class of people very badly paid, who have to spend much of their time in the undignified work of keeping up the school attendance, receiving little help from the parents. If social conditions advanced in India to the extent of enabling a number of women being employed as teachers in elementary schools, it should lead to a valuable consummation. The Royal Commission on Indian Agriculture has got a large number of valuable suggestions to make regarding the spread of primary education in the country and we hope they will all receive due consideration

at the hands of the various kinds of authorities in India.

Many educationists have regretted the decreasing attention that is being paid to the subject of handwriting in schools to-day. The neglect is noticeable not only in India but also in many foreign countries. The speed and hustle of modern life and the increasing use of the type-writer are serious handicaps for the spread of attention to handwriting. In the more spacious times of the past it was a pride of the teacher to develop the art of calligraphy among his pupils and the completion of education very often meant not merely the possession of intellectual scholarship, but also the capacity to write a neat and attractive hand showing penmanship of a superior kind. Reviewing the subject, a correspondent makes a number of valuable suggestions in the *London Times*: Most children are probably transferred from pencil to pen at too early an age. Pen and ink are difficult tools to handle and this might be one of the reasons for deterioration. It is suggested that when the time comes for ink to be used, each child should be fitted with a nib as carefully as he is fitted with boots or shoes. Some children want fine, some medium, some broad nibs; some hard, some soft metal; some need the point cut at right angles to the holder, some require it cut diagonally to the right or the left. The complaint is also made that the ink generally used in schools is of a very poor type and that is also a condition

contributing to bad handwriting. The development of calligraphy was the cherished aim of many of the Moghul rulers in India and specimens of handwriting developed under their auspices commands the admiration of the entire civilised world to-day. Is it too much to hope that India should not lose the tradition and bestow more attention on the subject which seems to have unfortunately dropped out of educational attention in recent years?

We welcome this journal. This is not an ordinary professional magazine. It is a journal of Enquiry and Research in the Psychology, Philosophy and Method of Education. "Its spirit" as has been pointed out by the

• Edited by H. R. Hamley, M.A., M.Sc., Dip.Ed., Principal, Secondary Training College, Bombay. (Oxford University Press, Bombay). Annual Subscription Rs. 2-8-0.

Editor himself, "will be that of serious enquiry and research." It may serve as a clearing-house for scientific method. The most interesting feature of the journal is that it deals with problems that arise out of class-room instruction. Hence the journal's sphere of usefulness is bound to be large.

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Education (Allahabad), March 1925.

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The Madras Christian College Magazine, January 1925.

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